

ON DADAJI – Volume VI. DADA TATVA by Dr Bibhuti Sarkar, continued

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

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

“The Kurukshetra war really took place in that very Dwapara (refers to the Age of serving God through work). And that was like world war. The map of India was then different. In that war such wholesale destruction took place that no signs were left for historical proofs. They had then the skill to make far more destructive weapons than the atomic bombs. Great skill in the application of science was present at that time. But after the destruction, once again all came to be created anew. Everything remained in the infinite space. That is why gradually they began to be revealed. Where will you find proof of that war? Only in the essence of the universe of phenomena or, in your language, in the kingdom of thought, had all remained preserved so that it could be revealed through the medium of language. It is only language that has been describing our collection of phenomena. Ten a lot of hearsay also has got introduced. That’s how truth and falsehood have got mixed up in the history.”

“Look at the matter of Mahaprabhu. It is a matter of a mere five hundred years ago. But how has Mahaprabhu been dressed up? You don’t know anything about him; he displayed an extraordinary Lila (divine play). Did he say the world is illusory, Maya? Did he not break and crumble all caste differences and superstitions? Did he not fight against Math and Ashram (institutions set up by gurus)? Did he not travel around the whole of India on foot? Could he not have written Nyaya Nam (divine name) for emancipation, realization and liberation? This is the only path in Kali Yuga*. And now has appeared in the sum total power of Satya, Treta, Dwapara and Kali, all four together. Can we understand this? Everyday innumerable events are taking place; but has any body attained anything? Manush comes only to see Fanush (man comes only to see the balloon). No body wants the real substance. Note that very bad days are coming.”

Dada says emphatically, “There is no more time left. In Mahanam alone is there liberation. How much pain does He endure on account of your miseries. He sent us here to taste His Rasa (divine love), to be immersed in His Love. You do all the duties of the world; living a natural life there will be no want. His pain will not stop if you live in a state of negation (unnatural way). Had anybody understood Satyanarayan Puja? So many Satyanarayan Pujas take place, but how many people can 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!”

Someone asks, “Dada, the Puja takes place in a closed room; how can a person understand it?”

* Yuga means an Age, cycle or period of time, particularly the four Ages, namely, Satya Yuga (Age of Truth), Treta Yuga (Age of perfection), Dwapara Yuga, (Age of serving through work), and Kali Yuga (Age of Destruction). Combined they 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 Dwapara); ceremonial self-sacrifice (during Treta); and singing songs of praise to the Lord (during Kali). Kali is the last of four periodic cycles of time, including Satya, Treta, and Dwapara. 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.

Dada says, "Closed or open, what does it matter? One has to know ones self! In this manner He is showing everything. But still we do not wake up!"

Someone asks, "Dada, in the Puja room such extraordinary fragrance and fumes get created all over the place. People try to compare the fragrance with all kinds of aromas. But don't we make a mistake in comparing? The smoke from burning incense causes a burning in the eyes; but that does not happen with these fumes. Then why do we compare pointlessly?"

Dada says, "The compelling force of the ego, you must understand! Without surrendering to Him nothing will happen. The heard of cows does not understand this simple thing! What shall I say brother, this time also no one has understood; all are continuing to remain blind. The root of blindness is the ego. We hear much talk of investigations in connection with the fragrance that such an aroma comes through use of all kinds of nice foreign scents. But then many persons receive the same aroma at very distant places; how does that happen? Not just one person, thousands of persons at very great distances get this aroma of Dada and not only Dada's devotees but even other people get this fragrance. It is also seen that Dada is sitting in one room and a different room gets filled with the same extraordinary fragrance and fumes as experienced at Puja. How does that happen? Can one understand it with help of the mind and intellect?"

Asked about it, Dada says, "He does not know all that. This all happens by His Will." Thousands upon thousands of people have witnessed this kind of Satyanarayan Puja. Dada does not only do this type of Puja while sitting in a nearby room, but also at very distant places Puja* is performed in an identical manner. Wherever it takes place it is always the same way. If all were written about, it would fill a few Mahabharatas (epics). Perhaps it will be all repetitious, but that is of great value. The reason is that behind each such happening there is a great purpose. If we try to understand the context and what happens, we would hesitate to call them miraculous or supernatural events. There are widespread misunderstandings in connection with Dada. This is not so only with Dada; in fact, in all Ages, those who have rebelled against (religious) superstitions and prevailing religious practices have been greatly misunderstood. Those who misunderstand the rebels are truly unfortunate. These rebels have displayed such conduct that one has to bow ones head with shame.

It is observed that at the time of answering questions Dada gets into a state of exuberant emotion and then whatever he says comes from direct perception of all events. It seems that he is able to see and hear the events of thousands upon thousands of years. I often used to hear Acharya Sil say that no event or thought ever gets destroyed. Everything remains in the infinite space of the universe. It is as if Dada speaks of the events by looking at the pages of history. The history of creation keeps collecting in this manner in the body of the infinite space. Those who are able to see and hear it can describe it as if watching cinema screen pictures, those who have this divine vision.

Dada describes not merely events that are past, but often also events that are to take place in the future. For us who live in this age of science and technology, all these phenomena of Dada are a matter of great wonder. But that all these phenomena do indeed take place cannot be denied.

* Puja means worship. 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.

Dada says, "The solar system can be penetrated in a moment's thought. Cannot by His Supreme Will, by which crores (hundreds of millions) of universes get created, it become possible to go round infinite space in an instant? Science is able to create space vehicles and go to the moon. It can also go to the other planets; you know people had, in fact, gone there in earlier times also. In the past also there were fast spaceships; people had been to the interplanetary space, there is nothing new in this. Satya, Treta, Dwapara, 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."



Someone asks, "For many ages there have been enquiries about what is death."

Dada replies, "If you know what death is, then you can know what you call life and afterlife. Isn't it? He is not born then what is death to Him? Speak about the body; that body takes birth, in your language. What is correct then? You are unable to see, that is why you are bewildered. Being deluded through inability to understand, is it proper for us to show disbelief? When we are unable to understand the meaning of a calculation or a poem, we do not express disbelief or contempt towards them. In the same way, in the spiritual world such phenomena take place that we can by no means understand, yet we cannot deny the phenomena. It is in our nature to make comments on matters whose importance it is not easy for us to accept. Many applications of science are within our reach. After the inventions of the radio and television, even though we do not understand these means of hearing and seeing distant things, still we have no hesitation in accepting that it is possible to do so. But we try to belittle what takes place in the spiritual world, especially in this age of the slogan 'Religion is the opium of the people'. What is the meaning of religion? Even today we have no clear conception on this subject."

Dada says, "In trying to understand religion by watching the conduct of priests, we have lost everything."

Someone asks, "Aren't they the holders of religion (Dharma Dharaka), Dada?"

Dada replies, "What are you saying? The priests are the spies of Kali (Age of Destruction). They do business in the name of religion! They are the ones responsible for religious differences and intolerance. All your gurus-turus are included in this bunch. You know they practice business, not religion. Dharma that is doing Dharma (religion that is doing the holding): if that is the real meaning, then since it is the Atma (Soul) that is holding us, that Atma must be known. That indeed is Dharma (religion) and for that do we have to go into exile? Do we have to read a list of names of gods (religious practices), put on tilak (sandal paste mark on forehead for religious display), and rub ashes (on the body for religious display)? Why do we have to practice deceptions like putting on saffron robes, etc?"

"He is our very own! To love the nearest and dearest of our life, do we have to smear ourselves with powders and snuffs? Nothing whatever is required. Only through complete self-surrender to Him is everything achieved. That indeed is Dharma (religion). Again, is religion a matter of hanky panky, taking opium, hashish, pot, alcohol, etc? Do take these if you like to, my dear, but why all this in the name of religion? Religion remains millions of miles away from all this. This is all jugglery, you understand? And, Jap and Dhyana (repeating mantras and meditation) are other forms of egotism. Can one get Him by millions of repetitions of mantras (mystical formulations)? Has he told you to go to Him with a treasury of numerical digits?

"What is the meaning of lakha jap? In an instant lakha jap is done if the lakhya is towards Him. Doing lakhs and lakhs of jap is of no use if He is not kept as the lakhya. (Lakha is Bengali for a hundred thousand, Lakhya means aim or target.)

Dada says again, "Look, by doing all this jiggery pokery we have become completely confounded and have lost the way. We have to go to Shyambazar, but we are walking towards Diamond harbor (referring to two opposite locations in Calcutta). Shall we ever reach Shyambazar if we take the wrong road? It is the same story in the world of religion. The path in fact, He has shown. What you have received directly from Him (Mahanam), keep doing that. Know that to be truly the one and only path. By remembering Mahanam that way alone is Mukti, Prapti, and Uddhara (liberation, realization and salvation). Drown in His love then all will become one. You will be carried away by Supreme Joy as by flood waters.

"Is there any love of a body by a body? When the body is dead, do we make love to it? The indwelling Atma indeed is the life long friend. His love is all-pervading. He makes love to Himself only. He, in fact, sees Himself in everyone. Again, with Him where is the male female difference? All in reality is one substance. Isn't it? Change your angle of vision. Recognize the real Truth. Overwhelmed by Yoga-maya (divine creative power) we have become deviated from Truth."

"What is Dharma (religion)? That you are unable to understand. In the name of religion we practice irreligion. Dressed up as gurus, they sit in Matha and Ashram and deceive people. What kind of relationship is there between guru and shihya (disciple)? Depending on how much wealth the devotee has he receives the corresponding degree of attention and prestige. If the cow eats good grass and gets good fodder, it will give a good quantity of milk and so must be given good quality grass. In the same way the degree of devotion is judged from how much wealth is expanded in constructing temples with expensive marble and decorating it with lots of gold and silver. This is indeed what we call religion. You get milk by expanding wealth, isn't that the idea? Arey Ram, Ram! What kind of religion is that?"

"On top of that who is Brahmin, who kayastha, Vaidya, mlechha (various Indian castes), etc.? Is the kind of birth data that has to be given a means to get God? What sort of business is that? Please explain to me. What are we doing? I have gone to hell myself and have on top of it sent others also to hell. I have fallen into a ditch and have pushed ten other persons also into it. That is what we do these days with our practice of gurugiri (guru business)."

Someone asks, "Then who will show us the way?"

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

Someone asks, "What are we to understand by this body fragrance of Dada that we get at great distances?"



Dada replies, "This body fragrance is indeed the Vanshi (flute) of Sri Krishna Bhagawan Himself. Can the flute be heard at a great distance? It is this body fragrance that reminds one of Him."

Many times it is seen that Dada is not present in person yet the whole room becomes filled with fumes (unseen) and the same familiar fragrance is as if perfuming our entire heart. Many persons have experienced this several times. This happens not merely at the time of Satyanarayana Puja. It happens also on occasions other than Puja. All this is definitely a sign of His unlimited grace. Even after seeing so much, our self-importance does not go. Like an octopus (clinging to rocks) our vanity keeps us tied up (in worldly goods and concerns). Dada often says "Time is running out. Great destruction is standing right in front of us. That is why He became revealed already before the year 1972. Your Dada is helpless just like you."

Someone asks, "Dada the correct path had already been shown five hundred years ago by Mahaprabhu?"

Dada replies, "Of course! When humanity had fallen into the spell of terms like Jagat (world), Maya (illusion) and went around staying at Matha, Ashram, convents, etc. in search of God, then once again He had become manifest. The straight and simple road He showed through example of his own conduct in life. But we did not learn it even after seeing it. We have again fallen victims of the same religious jugglery. We have again made Mathas and Ashrams in His Name. Mahaprabhu, Ram, Krishna never practiced such conduct, just like this one (pointing to himself)."

"At one time, for the sake of convenience, all works had been divided. But there were no cast differences. That, in spite of differences in qualities, all mankind is one cast was the guiding principle. In 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?"

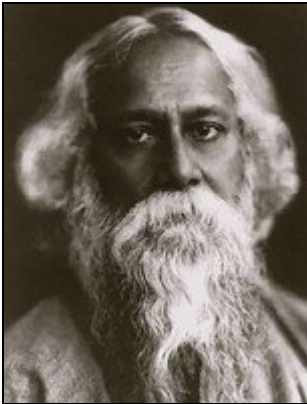
Someone asks, "In many countries outside India importance is given to the inherent qualities. We are only bound by superstitions. Is it not?"

Dada replies, "It is bound to happen; they want to know the true substance while we are bound up in superstitions."

Someone says, "That day the subject of Rabindranath Tagore came up. Srimat Anirvan has written that he was benefited much more by reading Tagore's books than by reading commentaries on the Vedas by Sayanacharya."

Dada replies, "Of course, that's right! Even though your Dada has never read anything," he said laughing, "still 'this one' (pointing to himself) knows something. Aye, don't you believe it? Tell me from which Veda shall I quote right now? Surely it will happen, if it is His wish. Who am I? I am merely a person like you. I am the same as you."

Someone says, "But this is not in the worldly sense, Dada."



Rabindranath Tagore
(1862-1941)

Dada merely laughs without replying. After a few moments Dada says, "All are equal. No one is a relative or a stranger. All are He. All are pervaded by Him." For some moments Dada became completely absent minded. He kept looking to the front as if seeing something without blinking the eyelids but with the sight as if turned inwards. Dada stays from time to time in a kind of inward seeing state, seeing and not seeing, inwardly vigilant. Dada says, "Kibigury (Tagore) sang:

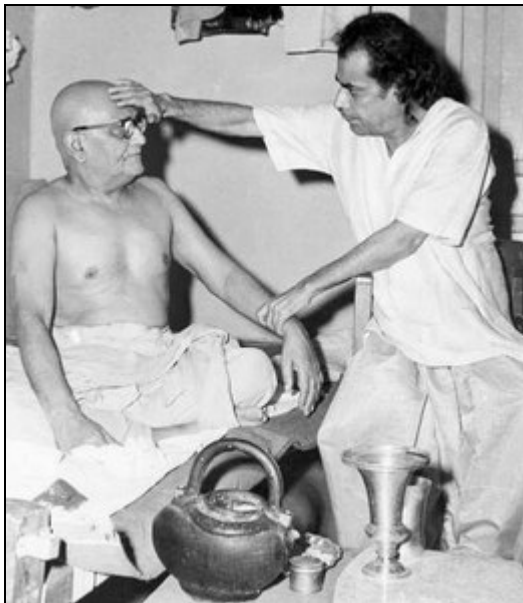
Dolao, Dolao, Amar Hriday Dalao.....
(Swing, swing, swing my heart....)

Dada talks to us giving that precise feeling of the song (poem) of our Rishi Kabi (Seer poet Tagore). It means, we remain forgetful of Him due to Yogamaya (divine creative power). By giving a swing to our heart He makes us conscious. In the heart He is in fact residing all the time. Where do we realize it? All will be accomplished if we realize this.

In connection with food Dada says that there was no prescribed custom that Rishis and Munis practiced or advised vegetarianism. "What do you say; food is only for the sake of the body. What is required for the body that must be eaten. Know that whatever He has created on this earth is for the sustenance of living creatures. Has he done all this for nothing? All these rules for eating and drinking are mere superstitions. There is no connection of eating and drinking with Him for He is above and beyond all these things. And you talk of Rishis? They had such full vision and such complete knowledge that there is no comparison. Why would they take the trouble to indulge in all this hanky panky? Those who already had perfection, where is the hurdle for them? Those who are befogged like you cows see only enclosures and restrictions in everything. Those who have no restrictions their perplexity disappears."



Everyone has a sweet relationship with Dada. He is Dada (Elder Brother) to everyone. My Dada, mother's Dada, son's Dada, truly an extraordinary relationship. Without any differences, he is everyone's Dada. There is never any feeling of diffidence with him, whether one has faith and devotion for him or not it does not matter to him in the least. We only are blessed and successful by reposing faith in him. He received obeisance from all. For all is one. At the time of obeisance it is noticed that he is as if doing obeisance to himself inside the devotee. In the face of salutation by a devotee he seems to salute the Narayana residing in the devotee. That is why Dada says, "Where will you go leaving this one?" He is staying amidst us for His love and grace.



Rishis wish to go from darkness into light.

Srimat Anirvan has given such a beautiful commentary in connection with His Sambhuti, Asambhuti (creation and absorption). The fear of death felt by men is the fear of darkness. But what about them who can know the form of darkness? According to Dada, there is only one entity. Darkness, light, all is one substance. "As soon as one puts ones feet into the trap of the mind and intellect Yogamaya throws one into perplexity by showing light and darkness. Aye, what is darkness? And what is light? Having these eyes isn't it possible to see in darkness even? What do you say?" Everyone is silent at this question from Dada. For, after putting a question, we know Dada himself will give the answer. What do we know about all such questions; what shall we reply?

Dada says, "We want that strength, the strength to see, be there darkness or be there light, both are equal. Again all this is also nothing, all extraneous. Everything changes form. Light

turns into darkness and darkness into light." Saying this he picked up a matchstick and said, "You see fire burning. If fire did not exist, could it be manifested in this manner. Does the matchstick manifest the fire? You have seen that there is no more fire when the matchstick has been burnt out. As soon as the matchstick was lit there was fire and again the fire went out as soon as the stick got burnt out. What happened here?"

Someone says, "There is need for the aid of a matchstick. If the matchstick is not lit will fire appear?"

Dada replies, "In a place where there are no matchsticks is there no fire in that place? You speak of aid. Yes, at first there is a need for it. But one who is familiar with the root of fire knows it even without this aid."

Someone says, "And one who is not familiar with the root?"

Dada says, "Everyone comes to this world holding on to the root, for it is the root that holds everyone. Who is there without the root? All are bound up with the root; Yogamaya also. It is manifested by His power only. ON knowing the power of the root all differences such as that the world is illusory and Brahma is true do not remain. All is illusory and again all is true. I am saying in your language. Otherwise you will understand it all upside down. There is no birth, there is no death, and everything goes on changing form in the stream of eternity. Time and eternity become one at one stage. Is he void, or is He full; both are the same, seeing from this die and that side, and again neither. Have you understood?"

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

Someone asks, "Lakh minds, lakh ideas (lakh is one hundred thousand) ; then which idea is Truth?"

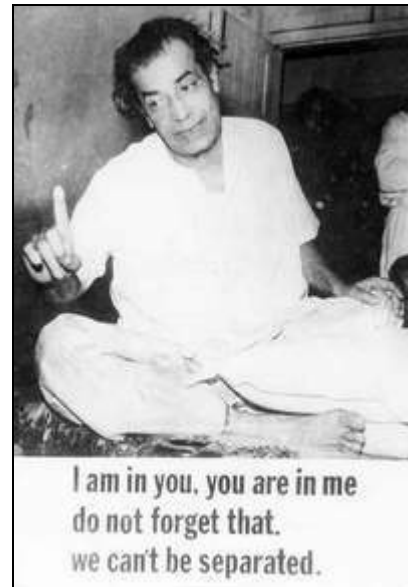
Dada replies, "One lakhya (aim, goal), one thought, that is Truth. He is unfragmented, He is limitless. Even being unfragmented and limitless He has entangled Himself into the limited; that indeed is His Lila (divine play) and His joyous manifestation. Manifest and unmanifest, both are together one."

In this context, turning to another direction, Dada said, "As your Anirvanji has written in his book of letters, one wishes to tightly embrace the beloved. Through love the two become truly one. One then embraces his own near and dear person. Is there any joy in embracing one who is not near and dear? Only by embracing those close to us gives rise to joy. Love must be present there. If one can love properly, the entire experience is centered inside oneself. That is the Soul centered state."

Someone asks, "Again after love comes separation, and then one does not want to embrace."

Dada says, "Arey Ram, Ram! That is not love. That is only loving the body. Will you embrace the body when it is dead or will you make arrangements to take it to the crematorium? You embrace within yourself only Him who resides within the body. Then shall you see all will become One. That indeed is Supreme Joy, beyond the body although sheltering the body. That is Love; where with one intention, one wish, there is complete merging with Him. How can there be an occasion for separation? What tittle tattle you utter. I don't understand any of you Shastra-Tastra (scripture-tripture). Experience will come from them? Leave alone thoughts, even experience gets abandoned in the twinkling of an eye that way. Feelings go to the dogs; fall into the ditch; such then is the nature of our loving! All that is a way leading into the ditch."

"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 nor going. But 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 you will see all is One; then



When film was developed words mysteriously appeared on this photo of Dadaji.

everything shall be nicely cleared up about what you call transformation, coming and going, birth and death, light and darkness. But what you call 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 Mukti (liberation), Prapti (realization), and Uddhara (salvation). Mahaprabhu, Ram, Bhagawan Sri Krishna himself, showed power and majesty of this very Nam (Divine Name). Namaiva Kevalam! (Nam is the only path!) All of them went screaming from door to door spreading this very Mahanam.”

Someone asks, “It is due to the influence of that same Yogamaya that we could not hear all their cries. What will be in store for those who could not heed them, Dada?”

Dada replies, “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 you can say. Still He keeps and will keep on doing His work. Not a single person has denied that. If even one creature remains unliberated He will remain bound. When He has sent here the creatures then their liberation is also His responsibility. What ever may be the headache of anyone, His headache is the greatest of all; know this.”



Someone asks, “When He has no bondage, then why this question of liberation?”

Dada replies, “You herd of cows say all this, that is 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 his 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.”

Someone asks, “Without saying all this how will we understand, Dada?”

Dada replies, “He goes far away as soon as you try to understand. I say far in your language. Is it a matter of understanding? It is a matter of experiencing. Do you understand Rasagolia (a popular Bengali sweet) until you eat it? All is known on savoring the taste. Not externally but internally. And after that outside and inside all will become one when you have the experience.”

* Mahanam, Mahanama - Great Name of Supreme Truth. Mahanam refers to “Gopal Govinda”, the Name of God chanting within, residing, just below the heart and giving each individual his or her life. It is the source of all existence, two names of the Lord that stand 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. People often experienced Mahanam in visual, auditory and vibrational ways in the presence of Dadaji.

Someone asks, "Will this happen to us, Dada?"

Dada replies, "Of course! Certainly! It must happen! You cannot go without it. If the moon and the sun are facts then know this is to be a fact. What do you say; can His grace go to waste? Realization has already come with 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."

Someone asks, "There is a duty of the body?"

Dada replies, "Who says not? Only for performing the 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 nature is the only safe course. Do not go beyond the limit with the body. Mahaprabhu, Ram, came with bodies. Body is the temple, the picture. If you do not respect it will it not retaliate? Will nature let you go? Go about doing everything while remembering Him. That is all that is needed. And then remain vigilant all the time that you do not fall prey to any superstitions (religions, spiritual). Societies and natures get overturned and along with them are overturned also the rules and regulations. But superstitions cannot be removed or thrown off easily. Beware of superstitions at all times."

Someone asks, "Superstitions do get overturned with time?"

Dada replies, "Yes, to some extent; superstition doesn't die even with the death of the phantom. For thousands of years all kinds of superstitions have entered us. Do not eat this; do not eat that; superstitious requirements for Tuesday, Monday, Saturday, and all! On top of that there are said to be thirty three crores (three hundred and thirty million) gods and goddesses; thousands of types of mantras (mystical formulations); and, thousands of ways of worship. Beware of all these. And then beware of gurus, priests, etc.; to go to Him they claim to have the keys. Arey Ram, Ram! There is only one Guru, who is inside everyone in all creatures, pervading the whole Universe, the whole creation. Can a person ever be a guru?"

