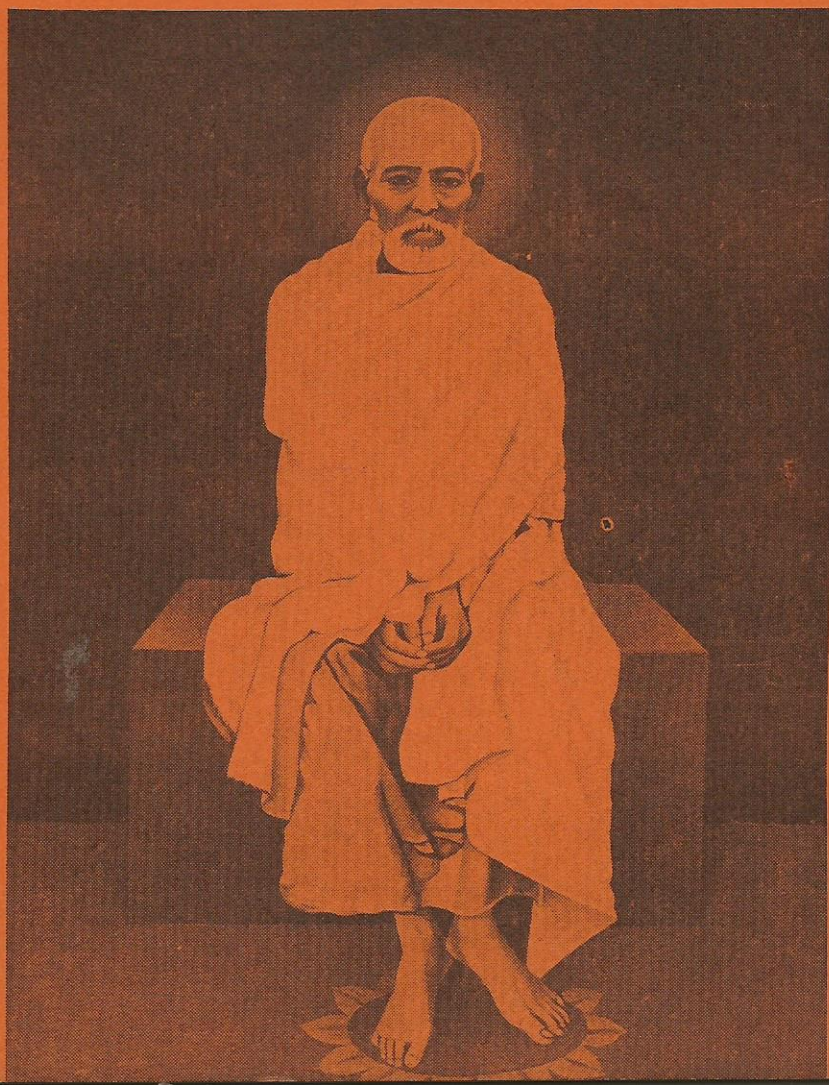


"EVERYTHING THAT IS...IS WITHIN"

**AN INTRODUCTION
TO**

DADAJI



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Front cover photo: Sri Sri Satyanarayana (Truth of the Creator)
Some call the Absolute Unmanifested, God, Ishwar, Allah and so on.
Dadaji prefers to call it Truth personified in the form of Satyanarayana.
Dadaji has given this form by way of this portrait as a symbol.

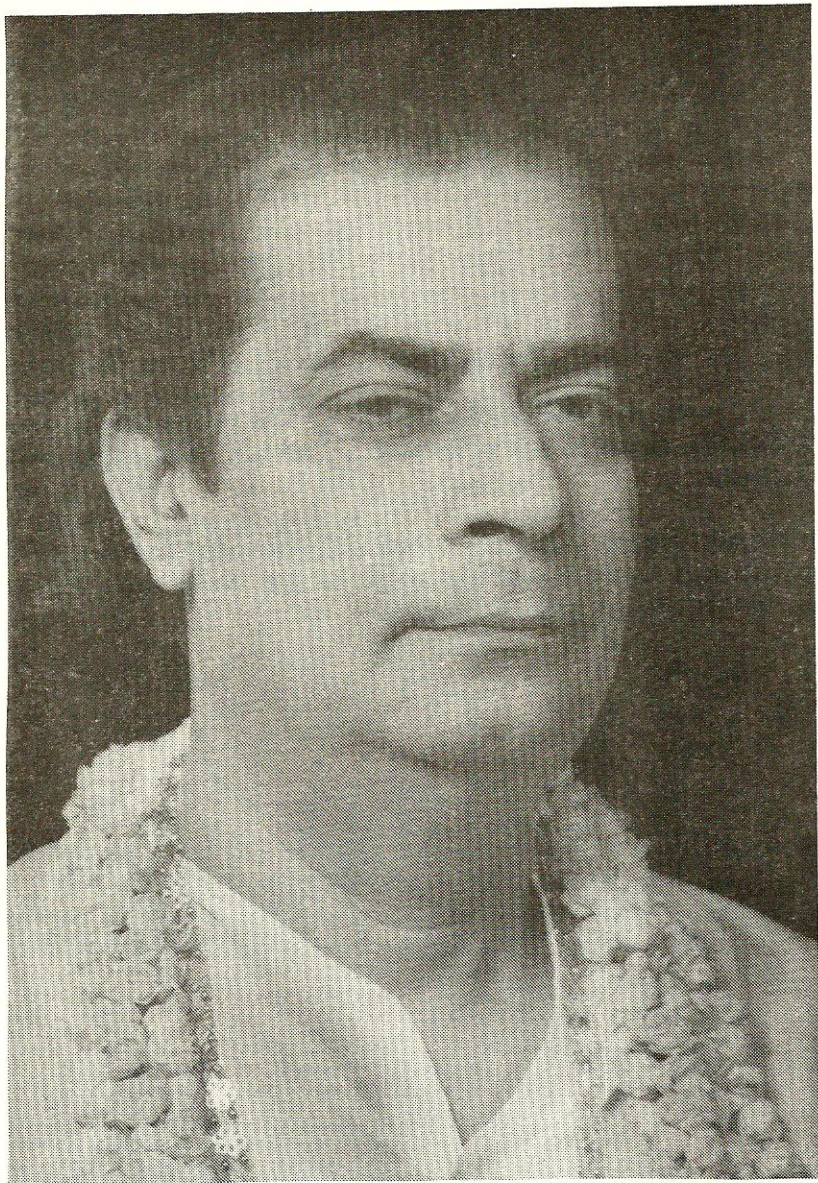
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A look into the Divine personality of Dadaji-, the philosophy, teachings and events that take place in his presence... which cannot be explained by modern science.

At Dadaji's request I have read the books and newspaper articles published. I have compiled that which meant the most to me along with my own experience and offer it as an introduction to:

"
Dadaji
"

Harvey Freeman



Sri Amiya Roy Chowdhury
"Dadaji"

Sayings of Dadaji

"DIVINE NAME (RAMA) IS THE ONLY PATH"

"THE MORTAL BEING CAN NEVER BE A GURU BY ANY MEANS, GOD HIMSELF IS THE ONLY GURU"

"PATIENCE RESULTS IN STRENGTH"

"ONLY COMPLETE SURRENDER TO SUPREME BEING LEADS TO EMANCIPATION, REALIZATION, SALVATION"

"DIVINE GRACE WILL DESCEND SPONTANEOUSLY AS SOON AS YOU WILL BE BEREFT OF YOUR EGO"

"WHEN YOUR HEART WILL BE VOID OF ANYTHING, THEN AND THEN ONLY THE DIVINE WILL FILL YOUR HEART"

When Dadaji's message was requested, he asked for a piece of paper. Then he stood up and remained silent for a few minutes. This message was found written in red ink on that blank piece of paper by an invisible hand.

Who is Dadaji ?

DADAJI is neither a Swami nor a Sanyasi; nor is he a Mahant or Acharya of a Math or Ashram; nor is he a Guru, Baba or Head of a religious sect or movement. In worldly life, Dadaji is a householder and his name is Sri Amiya Roy Chowdhury. He maintains his family of four which includes his wife, a daughter and a son by running a toy shop in the New Market in Calcutta. He does not accept any gifts, presents or donations, directly or indirectly. His family life is simple, unostentatious, harmonious and almost ordinary. He does not carry any appellates such as Bhagwan, Baba, Swami, Maharaj, Maharshi, Yogiraj, etc., with his name. He is just our Dada or Dadaji. Dada means Elder Brother.

DADAJI is a dynamic man with debonair looks and a captivating personality. From his appearance, one could place his age in his fifties, whereas actually he is over 80.

YOU would find him seated erect on a divan or resting against a pillow, talking in a matter-of-fact manner to visitors who have assembled around him, enquiring after somebody's health or poking fun at someone else, his face effusing child-like innocence. His informal and homely attitude puts everybody at ease. Members of the assembly start talking to him and he addresses them in a simple, straightforward way, in a halting, slow tempo in broken English or Hindi. He speaks with ease in Bengali, which is his mother-tongue. Those assembled are of all walks and stations of life.

BUT behind this deceptively simple and apparently mundane exterior is hidden a phenomenal personality with an innate spiritual strength of such profundity and immensity that only those who have been very near and close to him (not in a mere physical sense) have had the opportunity to have glimpses of it occasionally. But even otherwise, the subtle magnetism of his personality; the affectionate and captivating gaze of his eyes; the heavenly fragrance that his body continually emits and fills the atmosphere; the honey-like oil that oozes from his fingertips, which is transferred to anybody whom he touches, leaving behind that unique aroma which lingers on for hours and at times for days together; the "supernatural" phenomena or miracles that have been witnessed and vouched for by eminent men from all walks of life; the several occasions when he exhibited his control over nature's elements: all these go to prove that he is no ordinary man but a

spiritual prodigy (or prophet or Godman, if you like) come to this world with a specific mission.

TO comprehend fully Dadaji's mission and his message to the world, it is essential to understand clearly his concepts about Truth, God, Puja or Worship, the Guru, the Diksha, the Mahanam, Prarabdha or Destiny, etc. Let us proceed to know what Dadaji has to say about these and other related topics.

Dadaji as seen through the eyes of Harvey Freeman

To those who are not familiar with Harvey Freeman, briefly I state that he was formerly a successful businessman, something then caused a revelation and a search for Truth began, which he did not consciously inaugurate. He then worked in the world of psychology and medical hypnosis. not finding a lasting or satisfying answer in these fields to God's Truth he became a clergyman. For a time he was minister of the Church of the Truth, a metaphysical, liberal Christian Church. The church was a successful one with great attendance by the public. One day an Indian Swami walked into his church, a relationship developed and once again Harvey's life experienced an upheaval. The Church went by the wayside with his whole relative life in general. He journeyed to India to find Truth in the form of renunciation and to become a sanyasi. This was his will not God's as he soon returned to America and the Center For Truth was established as a non-profit spiritual group teaching from all men's bibles. At present Harvey spends some time each year in India speaking with people and acting as a channel to help some people of the villages and to make life a little easier for the children of an orphanage. In America the Center is inhabited by devotees who practice Bhakti, yoga of devotion, and Karma, yoga of service. Naturally much of the miracle of change has been omitted from this short description.

For the past three years Harvey has journeyed to India via Air India never visiting Calcutta although always having a strong feeling to do so. In November of 1975, it was decided that he would not return to India for a few years. A week later, it came as a bolt from the blue that it was important for him to go to India, that this visit would be the most important up to date. In a few days the necessary finances appeared. The Indian Swami Nitya Chaitanya Yati gave him a certain person to visit in Calcutta who turned out to be a devotee of Dadaji. Harvey had never heard of Dadaji up to this point.

THE EVENTS LEADING TO THE MEETING...

While at the airport in Hong Kong I fell to sleep and dreamed that I was in heaven and the first thing I noticed was that everything smelled of the fragrance of roses. I turned to the one with me and said, "It is all very

beautiful, but what are we to do here?" The answer came, "Our work is to remind the heavenly beings of the conditions on earth, then to return to earth to remind the earthlings of conditions in heaven." I awoke with a joyous feeling. We then proceeded to downtown Kowloon to find a guest house and among the millions of inhabitants we were first greeted by a Krishna devotee who took us to the temple for prasadam (blessed food) Upon entering I was given a rose from the altar of the deity. This brought the smile of knowing I was being led, to my heart.

Within 24 hour of my arrival in Calcutta I was taken to the presence of Dadaji. I am not any longer interested in psychic phenomena, or miracles, or supernatural manifestations as I have been with many who have these abilities and have experienced some myself. I have been in the presence of holy men, Saints, the Pope and spoken before audiences of thousands. I have been through wars, brought children into this world, but have never experienced what I felt upon the first sight of Dadaji. I was told to sit before him, and felt my heart palpitating and at the same time feeling I was before the mirror of Truth, no Dadaji, no Harvey, just God, only God. His looks and smile were radiant and loving. After a few minutes I felt drawn to touching his feet and bowing before him. He touched my chest and drew up to my head a fragrance of roses that filled everything. I have stood among the thousands of roses at the famous rose gardens of Portland, Oregon and not experienced this fragrance. He seemed happy that I came. I came not as a sceptic, not as a curiosity seeker, actually seeking nothing. Dadaji asked that I go to the other room with him. He told me he was an ordinary man and could do nothing of himself. He related the Truth I knew in my heart, in a few comments. I was given a blank piece of paper and told to bow before the picture of Satyanarayana. When Dadaji touched my head and said Ram - Ram - Ram - Ram - I was sure this was the temple of Truth. This had been the natural name or mantra that I had repeated for years. More than anything it had brought great peace and knowledge of God. The Mahanam or great name (see section on Mahanam) of God appeared written in red ink on the paper. It was also the names of the Supreme I had chanted for a long time. He asked that I repeat it ten times and then the writing disappeared from the paper, a smudge of oil was left. The fragrance of roses that emitted from his fingers and my whole body was so strong. He said that the Nam was written all over my beard, my hair, my chest and shoulders, and that he had not seen this before. I am not a religious man in the sense that I do not fully accept any doctrine, theology or method but acceptance of Truth wherever it touches my heart. Shanti or Peace came

with Grace on constantly taking the Divine name Sri Ram - Jai Ram. Another initiation had taken place in my life, this one being the first that involved another. After some time we returned to the room full of people and two young women came, one brought a garland and the other two roses. After a few minutes Dadaji gave me the two roses and asked that I return the next morning. Once outside my friends wanted to know what happened. I told them the obvious things which could be seen, but that which was not visible that took place between Dadaji and I could not be discussed or explained.

I returned the next morning with my wife, child and friends. As he touched each one a different fragrance was present. A short discussion ensued in which I partook. Dadaji then asked whether I believe that all was the Almighty. I replied that my belief had nothing to do with it, that the Almighty was One and All whether I believed in it or not. He asked that I go to the other room. We discussed some things for a while. Rarely do I ever pose a question, this time I did, "Dadaji, I am writing a book called "God is my Guru, God is your Guru, God is the only Guru", and if I should continue it. He became very happy and said it will be perfect, to send it to him and he would introduce it in India. I then thought that because my wife had not had touch with Dadaji I would share my experience of Mahanam with her although Dadaji said to share it with no one. Before I finished the thought, Dadaji told me to share the Mahanam with my wife. He held our child Aram Krishna and the fragrance of roses stayed with him for hours. I asked Dadaji if I could reprint the booklet about him, he said, "No, write a new one." The purpose of this booklet is to introduce Dadaji to all our friends in America. I asked Dadaji if he would come to America and be with us at the Center. He said to a devotee that many had asked him and he had not felt right, that perhaps we were the right sponsors. Knowing of Dadaji is a blessing, however if he comes to America it will truly be a great experience for Americans. Dadaji rubbed his hands together and asked me to smell, it was different than any fragrance, maybe all combined. He stated this was the fragrance of Krishna, that the gopis followed his fragrance, not the music of his flute. I have read everything, meditated on it, placed Dada's picture before me and selected what I thought to be important. I have given no credit for some of the borrowed writings for it all stems from him and belongs to Truth, therefore it cannot be copyrighted.

There are two books filled with testimony and personal experience of so many people, government officials, journalists, doctors, actors, scientists about the miracles performed in his presence. Changing the weather, producing articles from nowhere, inscribing them with the person's name

with the touch of his finger. Telephone conversations without a telephone. Great healings, changing water into wine or sweet smelling medicine to cure the sick. Being in many different places at the same time. These things are discounted by Dadaji and only done to bring the sceptic to the realization that science cannot explain the Infinite. These miracles are performed in the same spiritual manner that Jesus used to bring many to God. There is no account of these phenomena in this publication, only the Grand Miracle of Realization that Dadaji brings, that we all bring.

An introduction to Dadaji's Message and messages about Dadaji

The Divine name should be your only weapon to protect yourself and others. In our form or body resides Govinda, God. As we come to earth the body becomes our home, our ashram. When we meditate on Truth we come to realize that this wide universe is a gigantic ashram. So where is the place of pilgrimage if not within. The shrine of all shrines resides in your heart. Do not discard this world.

Dadaji cannot be put in a general category of yogis or masters. He is a true son of God in full communion with the Absolute. He is not interested in his own fulfillment but applies all to the welfare and happiness of mankind.

Truth cannot be achieved. Truth is there in every one of us, ready to be manifested. Truth is our only friend, we should love Truth. Truth does not take notice of lapses. Truth loves us all. We should therefore see that Truth is loved by us.

Explanation of a miracle-

There is law and order in the universe, the one who is one with this can think of an object or experience and immediately, whatever is necessary to produce the phenomena takes place.

Dadaji does these things with reluctance and for no personal gain. Except to open the eyes of the blind.

Dadaji's Message

On the occasion of
Prabhu Jagatbandhu's Advent Centenary

"HARKEN, O, the children of Supreme Bliss in this Universe!" -so declared the great sons of India, the Rishis, who had realized the Truth, and addressed the entire mankind in their own light of wisdom. The great man on whose Advent Centenary we have assembled here was one of those realized souls. Five hundred years ago, a great personality appeared on the soil of India. He was, in his time, known as Nimai Pandit but later became Sree Krishna Chaitanya, and he did establish the truth that all men are but children of that Supreme Bliss. He removed from the minds of men the blind superstitions born out of temples, mosques and churches, delivered to them the message of Truth, and restored their lost Consciousness. In these days, Sree Sree Ram Thakur appeared to this world as Satyanarayan to declare the same message that Mankind is a single entity living in one family, that Truth is One, language is one. Sree Sree Prabhu Jagatbandhu had made Mahaprabhu Sree Chaitanya's message of love as the main base of his teachings, and addressed our downtrodden and neglected children as children of Supreme Bliss. He carried Harinam to them who learnt to practice it, and dedicated himself to the preaching of Harinam from door to door. The sublime significance of the message spread by Mahaprabhu was accepted as his ideal by Prabhu Jagatbandhu. So, he declared, "Oh, the men of this world, you have to carry the burden of humiliation of those people whom you have so long neglected and humiliated. You have so long committed a great crime by denying these people the dignity of man, and created many divisions in the family of mankind in the light of your blighted knowledge. These people have now heard the message of Truth, they too have been awakened." When India's eternal message of Truth was being deflected by the neglect, oppression and persecution of the so-called high caste of society, Prabhu, inspired by the ideals of Mahaprabhu, tirelessly worked to re-establish that eternal message of Truth.

There had been no dearth of hindrances put to this work of Prabhu. He had to face many oppositions and threats in establishing the truth that entire humanity belongs to one family. Most of the opposition came from the people with vested interest. These people misguided the society in the name of

Sanatan Dharma. Prabhu Jagatbandhu protested against this trend, and preached the great significance of mental recital and also utterance of the name (Nam) of KRISHNA. He did also proclaim without reservation that all men have the inherent right to this treasure. Another profound truth of his life which may sound strange to many was that he had accepted no man as his Guru, nor did he himself take the position of a Guru. This truth he did exemplify in his life. He also said that there was no meaning in neglecting the world to travel the path of spiritualism. He preached the reality that in order to realize the Absolute one has to experience of enjoying the magnificance of His creation. That this experience does not put any obstacle to our path of spiritual goal had been demonstrated by the Vedic Rishis in their lives and messages.

The realization of the Unlimited, Eternal and Indescribable is beyond the limits of mind and intellect. But, is He therefore out of our reach? If Truth and Reality are the same, and are established in one indivisible entity, why, then, would not this realization be achieved by us? If great and small are but expressions of the same entity, then 'He' and 'I' are not separate. One, who is the spring of life within us, is the supreme life in the world outside and everywhere. The echo of the sound of Mahanam was felt as soon as we come in the womb of our mothers, although consciousness was still encased in the soul. As we do gradually grow up, this consciousness of the self or wisdom is unfolded in our discernment of the Infinite within the Finite. One who is aspired, is Govinda, and is residing in our hearts, continues resounding every moment in our inner and outer world in the form of Nam. He alone appears to us as our Guru, and then comes the realization of the Self and of the Infinite Soul. He becomes Nam which in its magnificent reality and beauty covers in a flood of enjoyment our heart, body, mind and senses.

His reality is closest to me and none else can be closer. Why, then, is this question of pilgrimage? And, for whom shall I go to a tirtha? To be acquainted with the Lord of our heart, why should we discard this world? And, why should we run to a tirtha? He Who is the Soul, He Who is making me drink the nectar of Nam with every breath of my life and is initiating me cannot be discarded for my initiation. And, which of the mortal beings has the right to initiate me? The sea and its waves are indistinguishable, undivided and are merged in one. Likewise, this soul and the Infinite ('Atma' and 'Paramatma') are inseparable. We commit a grave error whenever we forget this essential unity. We have got to change our angle of vision. Otherwise, we shall never be able to enter the arena of Truth, nor would we enjoy its bliss. We have deviated from Sanatan Dharma and Eternal Truth. We

have not responded to this call of Sree Krishna, Sree Chaitanya Mahaprabhu, Sree Ram Thakur...

The Sanatan and Eternal Dharma is that Truth Is One, language is one, and the entire humanity spring from and are but children of the Supreme Bliss. One does not have to do 'tapasya' to attain Him. Has son ever prayed to have his father? On the contrary, father prays to have his son. The Creator is continuously doing the tapasya for the welfare of those created by Him. To get to Him, 'jap-tap' are superfluous. Tapasya is another expression of vanity. It is this vanity or egoism which has divorced us from Truth. And this egoism has another name, Yama, who has been conceived by us as Death, a frightful being. That which is obtained by exercise and from a distance ('sadhan'-'bhajan') is not the Supreme Being (Parabrahma). He comes to us only through "swabhab" and love, and by our remembrance and mental recital of Mahanam. He is not bound by any condition. How can we get Him, unless He Himself comes to us?

The mortals with their forms and bodies come to this earth with their Prarabdah. That which holds the body will return to its own abode when it leaves the body. And the reality of the mortals is then merged in that Eternal and Continuous Life Force which never moves from or to any place. He is Ever-present, Eternal and All-embracing. Has He a different place to go? The Reality is One. Our only duty is to bear Prarabdah with patience. Patience is the only sustenance. Patience results strength, bliss comes through energy, wisdom leads to virtue-moral excellence. The Nam, the form and the abode- all these are same and one. So, the abode where Nam sounds and is established is called the Temple of Nam. To be aware is meditation, and when this awareness appears one realizes his Satyanarayan, with all hindrances and covers removed. That is, the mortal being is diverted to various directions and is enslaved by different confusions arising out of compulsions of our mind, sense and intellect, which create feelings of happiness and misery, profit and loss, near and distant relation, good and evil. To bear these compulsions with patience and fortitude is alone called 'Tapasya'. In following that exercise of patience and fortitude or tapasya, the name of God (Nam) is implanted in our mind, freed and purified. When this Nam is firmly set in, our desire or the cover is torn asunder, and Self, then, resides in Supreme Bliss. That is the Veda, that is the Sastra.

(Translated from Bengali)



DADAJI IN HIS USUAL LUNGI-CUM-BUNYAN ATTIRE

What is Mahanam?

THE Divine Will which is the outward manifestation of Sri Sri Satyanarayana is the sole creative and sustaining principle perceptible in this universe as Divine Power or Energy and is revealed to our senses in various forms. It is the "Shabdabrahma" of Vedanta, "Vac" of Rigveda and the "Word" of the Bible. Each of these terms is misleading if taken in its literal sense. In its true import, it is identical with Truth. Dadaji terms it Mahanam, the Name of the Lord, the revelation of Truth in the heart of men.

"EVERYBODY is born with his Mahanam within himself", says Dadaji. "But with the birth, he forgets it because he forgets his true nature, his Divine nature". This Mahanam is ringing constantly within every human soul. Who could reveal this Mahanam to the individual? How could man discover his Divine Nature and identify himself with Truth, Sri Satyanarayana who is immanent within him? The answer, according to Dadaji, lies in genuine "Diksha" or Mahanam revelation.

THE DIKSHA (MAHANAM-REVELATION)

NO external agency - say, a person acting as a Guru - can reveal this Mahanam to the individual. The real Guru, Sri Satyanarayana, that is immanent in every soul from birth, alone can reveal this Mahanam to him. This revelation of Mahanam to the seeker is made possible in the presence of Dadaji who invokes the grace of Sri Satyanarayana for the purpose.

THE individual who is desirous of initiation is ushered in the presence of Dadaji, carrying in his hand a piece of ordinary blank paper. Dadaji, who is sitting on the floor wearing nothing but his lungi, asks the aspirant to prostrate in front of a symbolic portrait of Sri Satyanarayana and instructs him as to how to hold the paper firmly in his (i.e. the aspirant's) hands. The aspirant sees his Mahanam written in red ink on the piece of paper, in whatever script or language he chose to have it. No sooner does he read the Mahanam than the words disappear from the paper, leaving behind a sweet aroma. This is the real Diksha, for here the aspirant actually sees the Mahanam or Mahamantra.

DADAJI insists that he does not grant the Diksha; he is there as a mere witness. It is in fact a self-revelation. No human being, acting as a Guru, can conduct such an initiation or Diksha. "Sri Satyanarayana is the only Guru", says Dadaji. "He is within you. The Mahamantra comes from within you. Your Dada is not your Guru. The Lord residing within you is the only Guru."

GURUISM (THE CULT OF GURUS)

IN the traditional, age-old practice of Diksha prevalent in India, a so-called Guru whispers a Mantra in the ear of the aspirant during an initiation ceremony. "This is no Diksha at all. It is a fraud and a hoax", says Dadaji with evident wrath in his tone. "No agent or intermediary is needed by man to commune with his Lord who is within him". All those who claim to be Gurus and reside in Maths, Mandirs, Ashrams, etc. are, according to Dadaji, misguided souls who in turn misguide their unsuspecting followers or seekers who thus become victims of traditional superstition. "What outlandish and preposterous practices in the name of the Lord!" exclaims Dadaji.

DADAJI'S concern is for the present day householder who aspires for Truth but is bedeviled by hordes of superstitious beliefs and traditional dogmas which confuse and misguide him. "Our scriptures have been misinterpreted to suit the convenience of a few religious heads who have vested interests in organized religion," asserts Dadaji. Dadaji is against all forms of rituals and exhibitionism of religiosity. "You need not don ochre robes, sport long beards and matted hair or renounce worldly duties and live in seclusion away from society for the sake of Truth", says Dadaji.

SRI SRI SATYANARAYANA PUJA

DADAJI is a self-realized one. He has experienced the merging of the impersonal, individual Self (Atman) into the all-pervading Universal Self (Paramatman). For him no duality exists between man and man, between man and his Lord. Thus man is divine in his true nature and the Lord, Divinity itself, resides in him. "Puja or Worship has no meaning", says Dadaji. "Who will worship whom? The Worshipper and the Worshipped are the same". And yet for the common man who is steeped in tradition, it is difficult to forsake the idea of Puja or Worship. For his sake, Dadaji sometimes conducts a ceremony called "Sri Sri Satyanarayana Puja".

A room or hall is emptied of all paraphernalia and all windows and all doors, except the entrance, are closed and sealed. A portrait of Sri Satyanarayana is installed in the room and in its front are placed a bowl full of coconut water and a vessel full of ordinary water. People are allowed to inspect the room before the start of the Puja. Then Dadaji leads an individual, wearing only a dhoti or a lungi, who is usually a person of eminence and repute, into the Puja room and makes him sit in front of the portrait, with eyes closed. Dadaji then comes out of the room and bolts the door of entrance from outside. A group of men and women start chanting devotional songs, while Dadaji leans against a pillow on his divan. After half an hour or so, Dadaji opens the door of the Puja room, enters it and then comes out immediately accompanied by the person who had been sitting in the room. A heavenly aroma emanates from the Puja room and envelopes the gathering of people sitting outside. The happenings that take place inside the room during the interval of the ceremony leaves one baffled. The floor of the room is found wet with fragrant water; the coconut water is found congealed into a thick "Kshir" which is distributed as "Prasad"; the plain water has acquired a sweet aroma and a taste; and a honey-like liquid with pleasant aroma and taste is seen dripping from the glass of the framed portrait of Sri Satyanarayana.

UNITY IN DIVERSITY

"TRUTH is one and indivisible," says Dadaji. Truth pervades the whole universe and it is within you, too; there is no vacuum. This phenomenal world is a manifestation of Truth". The Life stream is continuous, without void, through the entire existence. By any other name - whether it is God, Paramatman, the Supreme Being, Ishwar or Allah - He is the omnipresent, omnipotent and omniscient One. He is in the universe, He is the universe and the universe is in Him. We are all part of Him, one with Him, not separate from Him. "All mankind is basically one," says Dadaji. "All differences based on caste, creed, colour, language or religion are man-made, not real but artificial and superfluous". Unity is real, diversity is unreal. "Mankind is one, Language is one, Religion is one", asserts Dadaji and does explain how it could be so.

IN this context, it is interesting to record what Dr. Einstein once wrote: "A human being is a part of the whole, called by us "Universe", a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest - a kind of optical delusion of his

consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few people nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty."

IT is this unity in diversity that Dadaji tries to explain to the intelligentsia, by his unique modus operandi, thus aiming at the establishment of Universal Understanding and Universal Brotherhood based on Universal Truth.

DADAJI'S RADICAL TEACHINGS

"MAN has no vision, no eyes," says Dadaji. "He cannot distinguish between right and wrong, true and false. He is a slave of his mind which is crammed with age-old Sanskaras through which he acts and reacts". Man's actions and reactions are prompted by the Sanskaras or attitudes, beliefs, notions, fears and what you have acquired by the mind through generations of learning and knowledge. Man's is a conditioned mind and his actions and thoughts are conditioned reflexes. Unless man's mind is stripped of all these conditioning factors, he cannot think freely, cannot act freely.

DADAJI, therefore, hits hard at some of the age-old traditions, beliefs and institutions which according to him are false or useless. He is the first saint to declare categorically in so many words that Jap (ceremonial recitation), Tap (mortification), Sadhana (meditation), Sanyas (renunciation) and all forms of religious rites and rituals are of no avail in man's endeavor for the attainment of Realization, Emancipation, Salvation or Nirvana. These are all mental and physical disciplines which are irrelevant on the path to Realization. "No one can know Him through these mental and physical exercises", says Dadaji, "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".

"NO Guru, no guide can help you to know Him. The Lord is within you. Complete surrender to Him with mental recitation or remembering of the Mahanam with abiding love can alone lead you to Him," says Dadaji.

ACCORDING to him, to bear one's Prarabdha or Destiny with patience is penance (Tapasya) enough; no other forms of mortification of the body and the mind are necessary. To remember or recite mentally the Mahanam, not mechanically as a ritual, but with love and surrender to His Will when-

ever or wherever you can, so that finally the act becomes as natural as breathing itself, is all that is necessary. This world is a part of the manifestation of the Lord - His Leela or Play. Everybody is ordained to play his part in this Great Play. Man need not run away from or renounce his worldly duties or chores in order to search for Him. "He is within you", says Dadaji again and again. "It is futile to seek Him in the exterior world, in holy shrines and places or in Maths, Mandirs and Ashrams".

DADAJI'S downright denunciation of Guruism has raised a hornet's nest around him. But Dadaji is undaunted. "It is all in the game. This Dada is afraid of nobody. Let anyone who wants to challenge him come to him face-to-face", asserts Dadaji, with the confidence of the Great Master that he is.

"Even that which is without is within"

The title is Dadaji's reply to my asking what about that which is without. Dadaji is neither Hindu, Christian or Moslem. To him humanity and religion are one. Dharma or religion is existence itself. If we separate religion from life we then usher in a religion that is formalistic, denominational and dogmatic.

Every bit of work is worship, but the moment any kind of work grips your consciousness as the one thing indispensable and stems the tide of your life, it will be directed by the drives of your ego and lack spiritually.

All should join hands and believe in the idea of the world as a family... our family. Good work should not be undertaken to build any religion. We have only one religion that will help us today... the belief that we are all children of God.

No penance is required for spiritual salvation, only by selfless love and the aspiration for Truth can we reach the ultimate goal of life.

I met an old Swami who said Dadaji was a bluffer who was fooling a lot of people. The Swami had never met Dadaji. Many other Gurus seem to be afraid of his presence. The light of Truth also exposes. The Swami would not let us spend the night for we didn't have a proper letter.

To dismiss all miracles as magic or hypnotism is to become irrational and blind to the Power and Truth of God. Miracles do not bring us nearer to God or self-knowledge. They can however show a faith in the unseen order which prevails over the visible.

Dadaji is against Guruhood as a livelihood. The Sadguru, the true Guru does not charge any fees. He gives spiritual education free of any financial cost as the air or sunlight which makes life possible cannot be purchased. If we meditate on the laws of physics after some time they will be revealed to us, but if we get a teacher it will be revealed in a shorter time. So it is with a guide like Dadaji. He can save us so much time by reminding us of what we already know but forgot that we do. No human being can be Guru to another, only that within the realized one can act as Guru.

Theologians taught the doctrine of man's original sin. Dadaji teaches the doctrine of man's original goodness. He is an unorthodox Saint and the trick about Saints, is that they have no tricks. I have found that the true Saints have no office hours, one doesn't have to make an appointment. They

have time for all humanity. Just come to them and they will already know what you want and what you are ready for.

Dadaji says that what matters most is faith, love, devotion and chanting the name of the Lord. All his being is lost in Ram. We constantly hear of Surrender? He answers this question, "Simply surrender your unknowing to your knowing."

Dadaji expects everyone to follow the straight and easy way to the abode of God, the path indicated by the bibles of all peoples. It is the Path of Love. "Give up everything and seek shelter in me" as Krishna says in the Bhagavad Gita. Let him be the Doer.

Repeat the name of God, keep thinking about God, the rest will be taken care of by God through you. Name and God are One.

He is a great missionary who has come to remind the confused souls the abode of God is within them and to show them the shortest and straightest way to reach it.

Every human being should strictly and devoutly perform the scheduled duties of life without any desire or expectation of fruits or results. Otherwise the performance of such action loses its efficacy and is of no avail. The spiritual life may begin where intellect and science leave off.

The question of bondage is only a question of our ego. The one who has knowledge of God has become God and sees God in everybody or sees that God resides in all.

The only sin is breaking the first commandment of the old testament. "To love thy God with all thy heart and all thy soul and all thy might." If this one is broken all else in life will be confused and of no value.

Do not try to relieve your mind by force or by judgement of virtue or vice. To browbeat a sinner and embrace the faithful is not true religion. In God is sheltered sin but not affected by it. In God resides virtue but is not elated by it. The one who has risen to this place cannot cover or hide their manifestation. They are without distinction of vice or virtue. Personal religion is not Truth. If one only finds solace or God in his or her temple, church or mosque, they have found according to their level, but have not yet experienced the Truth of the Lord.

This ancient prayer is what Dadaji would offer. I have nothing of my own. Do please accept me in a manner that nothing is left behind. What I have offered is yours, nothing is left of me, everything is yours.

All that is included within this booklet has been compiled and written down in four hours. I give thanks that it surely must come from the Divine hand.

Glossary

- Acharya:** a spiritual guide or teacher
Anga-gandh: gandh (smell, fragrance) emanating from anga (body)
Ashram: establishment of a guru
Atman: soul; self; individual life principle
Baba: a term of reverence used to address an ascetic, a sanyasi, or an elderly, venerable person
Bengali: one of the major regional languages of India
Bhagwan: God; a god
Bunyan or Banian: a knitted vest
Charanjali: charan (feet)-jal (water); lit., water sanctified by touch of feet
Dadaji: in Bengal, an elder brother is addressed as Dada; "ji" is a suffix used to show respect: e.g. Gandhiji; Indiraji
Dhoti: dhoti and lungi are typically Indian dress-styles (lower garments) just as trousers are in the western countries
Guru: 1. Sanskrit term for teacher
2. spiritual teacher and guide
3. a religious head
Ishwar: God
Kshir: a sweet preparation consisting mainly of milk thickened by evaporation
Kurta: an Indian-style loose, long shirt
Lungi: see Dhoti
Mahanam: maha (great; supreme)-nam (name)
Mahant: the head of a religious institution or sect
Maharaj: lit., Great King; a reverential term used to address a Brahmin, an ascetic or a sanyasi
Maharshi: great Rishi, seer
Mandir: a Hindu temple
Math: a religious establishment
Mantra: a word or verse having power, charm or spell; a word revealed by a guru
Nirvana: final emancipation or freedom
Paramatman: Param (supreme)-atman; the Supreme Being
Pranama: an Indian style of greeting with folded hands
Prasad: any eatable that is distributed after it has been offered to the diety: usually distributed at the conclusion of Puja

Puja: worship of a deity; a ritual

Rig-veda: the oldest of the four Vedas, ancient scriptures of Hinduism

Sanskar: impressions on mind or character

Sanyasi: one who has renounced family and worldly life and lives austere

Satyanarayana: Satya (Truth)-Narayana (God in the image of man)

Shabdabrahma: Shabda (word)-Brahm (Essence of existence); not to be confused with Brahma, the first god of the Hindu Trinity

Sri or Shri: 1. equivalent of Mr. in English

2. used before a name to show reverence or veneration,
e.g. Srikrishna or Sri Krishna

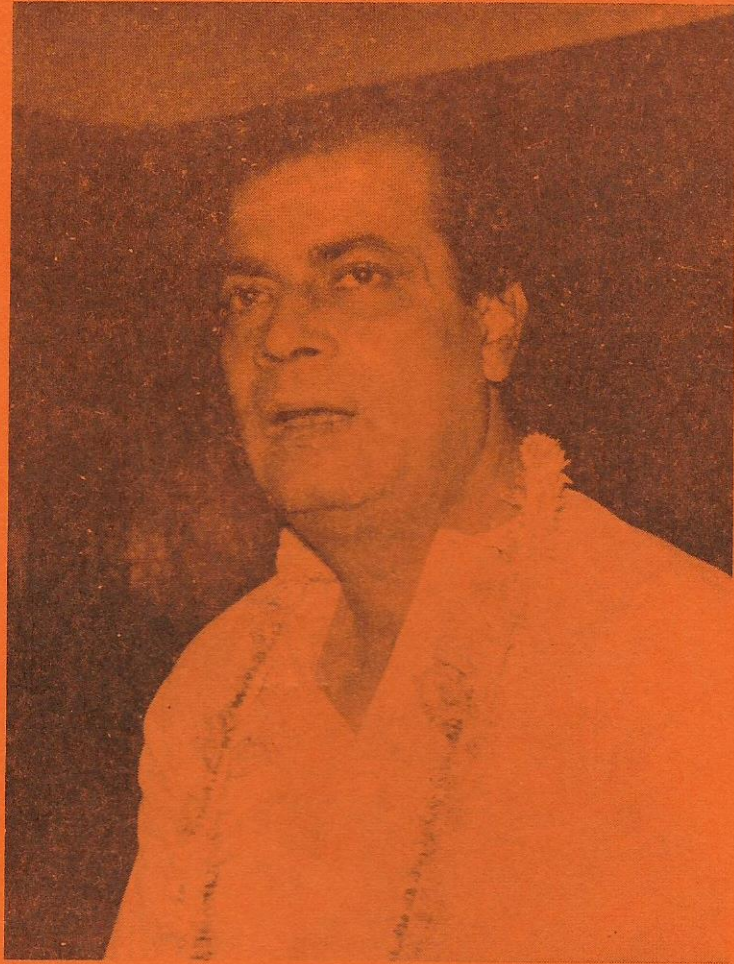
Swami: (lit., master; lord) a title normally used by sanyasis and ascetics,
e.g. Swami Vivekanand

Truth: used here as equivalent of the Sanskrit term "Satya" derived from the root "Sat", to exist; hence, Essence of Existence

Vac: Sanskrit word for speech

Vedanta: lit., end or essence of the Vedas; a system of Hindu philosophy

Yogiraj: lit., king among yogis



For correspondence or information about publications
On Dadaji - Part One
On Dadaji - Part Two
Dadaji - The Supreme Scientist

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Om Shanti - God's Peace

Om Preman - God's Love

Om Satyam - God's Truth