

Dadaji – Early Life

Dr. Mehta spent his younger years in Bombay and Jalna. From his very childhood, his maternal uncles taught him hunting, and shooting. He has often said, “I was born with a gun in my hands.” So, Dr. Mehta became a very avid big game hunter.

In India, there were many panthers who would come to the villages to prey upon dogs, goats, sheep and would also kill the cattle and sometimes carry away children. Residents of several villages frequently approached Dr. Mehta requesting him to kill the marauding panthers. When one of his disciples, asked how many tigers he had killed, Dr. Mehta replied that he did not kill many tigers because he was mostly hunting panthers. Even so, he stated that he had killed 8 to 10 tigers. When asked how many panthers he had killed, Dr. Mehta said that he stopped counting after 77. It is interesting to note that since Mahatma Gandhi was a champion of non-violence, Dr. Mehta asked Mahatma Gandhi if he would classify his killing of panthers as violence or non-violence. According to Dr. Mehta, Mahatma Gandhi thought about it for a while and then said that he would classify Dr. Mehta’s shooting panthers as non-violence.

Despite Dr. Mehta’s very active life and lack of interest in seeking God, spiritual experiences began spontaneously within him. In spite of this, there were three worldly issues that troubled Dr. Mehta and since he could not solve them, he decided to end his life. Although he had many guns and could have easily shot himself, he chose not to do so because he believed that this method of committing suicide was cowardly and would leave a mess that others would have to clean up. So instead, he decided to fast unto death.

Fasting is part of the regimen of treatments used in naturopathy to eliminate the toxins that have accumulated in the body, and Dr. Mehta would put his patients on a fasting regimen and would himself routinely fast for a few days to enable his body to eliminate any accumulated toxins. So, when he began his fast unto death, no one paid any attention to the fact that he was fasting, because even during this fast he continued to work all day. However, when the fast extended beyond 21 days people became concerned and informed Mahatma Gandhi. Mahatma Gandhi wrote to Dr. Mehta and requested him to break the fast, but Dr. Mehta was determined to end his life. When he had fasted for 30 days, Dr. Mehta could no longer work, and so he was resting in the living room of his cottage. Many people would come to visit him for many hours imploring him to break his fast, which he refused to do. Finally, on the 40th day of the fast, Dr. Mehta had a spontaneous spiritual experience in the form of a vision experienced through “soundless sound.” It is referred to as “soundless sound” because the sound is not from an external source but arises within one’s being and can only be heard by the one who is experiencing it from within.

From within himself Dr. Mehta heard a very clear voice which said, “Why do you worry? I am behind you. I am trying to get things done through you.” As Dr. Mehta described it, not only could he hear the words, but he could also see them, and it was as if they were stamped in his mind. He could not shake them. He asked the people around him, who

were present at the time, if they saw or heard anything. None of them could see or hear what Dr. Mehta was experiencing. This experience of seeing and hearing the message lasted continuously for 24 hours, after which the disturbed feeling left Dr. Mehta and a deep peace and tranquility descended upon him.

After the experience passed, Dr. Mehta continued with the fast. On the 45th day of the fast, Dr. Mehta once again heard the same Inner Voice. This time the Inner Voice instructed him to break his fast on the 50th day. Since this was an unusual experience, Dr. Mehta decided to follow the instruction, and broke the fast on the 50th day. Thereafter many spiritual experiences followed.

Spiritual visions can only be seen with the spiritual eye with which one experiences the source of the physical dimension. The spiritual eye is known as the third eye as well as Shiva's Eye. There are two basic types of spiritual experiences. Experiences of visions are referred to as "inner seeing" and are called *smriti* in Sanskrit. Dr. Mehta also had experiences of "inner hearing," which is the second type of spiritual phenomena, in which one receives messages internally. Both of these type of spiritual experiences descend from and also through one's soul if the source of the message is some other soul. Those who experience the phenomenon of "inner seeing" and "inner hearing" alone can see the vision and hear what is being told to them from within. Others cannot see what they are experiencing and what they hear is not audible to others. Such internal sounds which are inaudible externally are referred to as "soundless sounds." This phenomenon of internal hearing is called *shruti* in Sanskrit and is also mentioned in the Hindu Scriptures known as "Vedas". The phenomena of "inner seeing" or *smriti* and "inner hearing" or *shruti* are also mentioned in scriptures of other religions.

Both *smriti* and *shruti* are the phenomena through which all spiritual knowledge descends and together are the mechanism through which Spiritual Scriptures are revealed to the human mind of the prophet, High Being or Avatar through which a religion or spiritual movement is established. It is through these two phenomena that the Four Vedas were revealed over time through the many saints and sages of ancient India and which form the basis of the Hindu way of life. Likewise, it is through these very phenomena that Zarathustra, the Prophet of Persia, received the Gathas, and the Prophet of Israel, Moses, received the Ten Commandments. Likewise, Lord Buddha received the revelations which are the basis of the Dhammapada, and Jesus the Christ revealed what He received from his Father in Heaven, and the Prophet Mohammed received the Koran from the angel Gabriel, who is referred to as Jibril or Jibreel in Arabic.

However, instead of accepting what was being revealed to him internally through the Inner Voice, Dr. Dinshah K. Mehta refused to accept what he was seeing and hearing during these spiritual experiences. Indeed Dr. Mehta felt that he was losing his mind and was hallucinating. For 17 years Dr. Mehta resisted all of what was being revealed to him internally by God and the Guiding Mind through his soul and also by his soul.

In the year 1942, Shri Jehangir Vakil, an old friend who had departed many years earlier, once again came into Dadaji's life after many years. Around the time Dr. Dinshah Mehta had started his Nature Cure Clinic and Sanatorium, Mr. Jehangir Vakil had started Pupils' Own School in Poona. The late Prime Minister of India, Mrs. Indira Gandhi was a student at this school. Dr. Dinshah Mehta used to teach physical culture to the students of the Pupils' Own School and she used to visit Dr. Dinshah Mehta's Institution, especially when Mahatma Gandhi stayed there. Pandit Jawaharlal Nehru used to go to Dr. Mehta's institution often to meet Mahatma Gandhi and had also stayed there.

In the early days of their friendship, Dr. Dinshah Mehta had known Mr. Jehangir Vakil as a communist and a non-believer. However, when he returned in the year 1942, surprisingly, Jehangir Vakil began to speak of God. He had been getting spiritual experiences in which he had been instructed to go to Dr. Dinshah Mehta and persuade him to accept the messages and instructions he was getting in his states of spiritual *samadhi* (meditation).

Dr. Dinshah Mehta did not accept this advice and despite Mr. Jehangir Vakil's persistence, he continued to doubt the authenticity of his spiritual experiences. After about eleven years of persistence, in the year 1953, Mr. Jehangir Vakil told Dr. Dinshah Mehta that if he still would not accept what was being revealed to him, then he (Jehangir) would go away from Dr. Mehta.

Finally, as a condition for him to accept the spiritual revelations he was receiving from God through his soul, Dr. Dinshah K. Mehta demanded that he be shown a particular spiritual sign as proof that the experiences he was receiving were from God and were not mere hallucinations of a mind that had become mad. After Dr. Mehta demanded a spiritual sign, in his states of spiritual *samadhi*, he was told that at his level, it was not necessary for him to insist on a sign, as he had risen above that state, but that it would be given to him since he insisted.

Ultimately, on the morning of November 8, 1953, while taking his usual long hydrotherapeutic bath, in his health institution in Poona, Revered Dadaji, Dr. Dinshah Mehta found himself in spiritual *samadhi*. And the sign, which he had insisted upon, was given to him by what he referred to as his Guiding Mind. When he received the spiritual sign that he had demanded, Dr. Mehta finally surrendered to the power that was hounding him and decided to live a life based upon the Guidance he was receiving and would be given subsequently.

Dr. Mehta stated that the mind that is guiding him is commonly called God and emphasized that he is not the founder of SSG. Dr. Mehta explained that he is merely the channel through which God has founded SSG, and he is only a messenger and a servant of God.