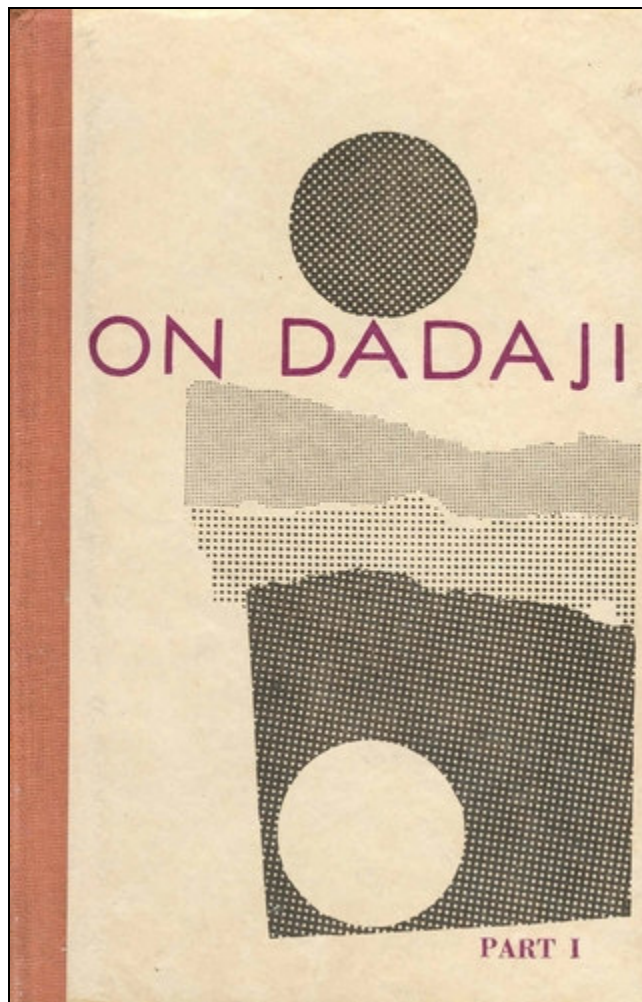


.....A simple personality in worldly life, Dadaji is solely devoted to Truth....He sees in humanity a single entity and does not encourage any division by founding a separate sect or ashram.....And he does not claim to be a Guru.

.....And to achieve the spiritual goal one has to discard the material world, according to most of all the religious leaders. Dadaji says there is no inherent conflict between the two. Special prescriptions of penance, renunciation, yogavyas, rituals and recital of Shastras are presented by the Guru to gain the spiritual objective. These Dadaji says, retard our progress, as they go against our nature. Dadaji rejects Gurubad, as one who has realised Truth will see Him in everybody and can make no distinction.

.....A Guru, he says, cannot initiate or give mantra. It is He alone who residing within will give the initiation.There are uncommon actions of Dadaji which can be called miracles.....Dadaji claims no credit for them. Dadaji's main emphasis is on knowing the Truth in a simple direct way..... Amrita Bazar Patrika reviewing the First Part.

Price : Rs. 6/-



.....Many ways are prescribed about Self-realisation or attainment of Divinity. For the last few centuries the path which is most current is the path of renunciation, penance, jap-tap, study of sastras and practice of mantras given by Gurus. Dadaji has raised a question "Can one attain Self-realisation or know the Truth by these methods?"

Though Dadaji, who in worldly life Sri Anaya Roy Chowdhury, is a family man yet he has brought Truth with his birth. He preaches, Truth is not an entity staying outside of us. It resides within us.For Him we have to enter into our ourselves, undoubtedly with a single devotion. There is no need of external exhibitions.

Dadaji is strongly opposed to Gurubad. He says that if Guru realises the Truth, he will see Him in every soul. There would, then, be no difference whatsoever. As such no human being can be a Guru. Truth manifests itself..... So, Dadaji says, we have to take to the path of Truth by our 'swavab'.

.....Jagantar, reviewing Dada Prasanga Part (1st, 2nd & 3rd Part)

.....Dadaji is much above the ordinary human being and that he has attained Divinity.

.....Dainik Basumati reviewing Dada Prasanga (3rd Part)

.....Dadaji says "A human being cannot become a Guru. Almighty alone is Guru. Wisdom leads to virtue-moral excellence. When your heart will be void of anything then and then only the Divine will fill your heart". This also has been said "Divine grace will descend spontaneously as soon as you will be bereft of your ego".....

.....Weekly Basumati reviewing Dada Prasanga (3rd Part)

ON DADAJI PART I

Published by Sri A.N. Sain on behalf of 'Anami'
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PUBLISHER'S NOTE

Dadaji, the saint and savant of the present century, has revealed himself to show people the real path of Truth which will qualify them for initiation into higher life. Articles of this book confirm that life cannot be divorced from ethical background nor dissociated from spiritual urge; otherwise life becomes a mere aimless and rootless existence. According to Dadaji, no penance is required for spiritual salvation' only by selfless love and the aspiration for truth we can reach the ultimate goal of life.

--- February 16, 1971 - A.N. Sain, on behalf of ANIMI

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INTRODUCTION

by An Unknown Mystic

I have been asked by the Publishers of this book “On Dadaji” to write an introduction to introduce the subject more than the person concerned. The contributors in this book come from different disciplines and walks of life including eminent scholars, administrators and educationalists speaking of their personal experiences.

Readers of this work will find what are called miracles. Miracles are a debatable subject in philosophical, spiritual, religious and supersensory experiences. Both in the East and in the West many have seen miracles, heard and read about them. The orthodox and traditional schools of thought all over the world decry and condemn miracles. Miracle-mongering according to this school of thought is an aberration in the spiritual path. Far from helping one in the path of self-realization, miracles create greater delusions. Those who are said to produce miracles are thought to indulge in cheap exhibitionism. Exhibitionism and advertisements are not marks of spirituality or a spiritual life. Seeing and producing miracles creates excitement and sensations detrimental to spiritual health and spiritual growth. The injunction of the scriptures and holy books is that the true spiritual aspirant must set his or her face against miracles.

At the same time miracles have happened in the past. They happen in the present. They will continue to happen in the future. The lives of prophets, religious leaders, spiritual masters and mystics abound with miracles. Innumerable stories, parables and anecdotes speak of miracles. To treat all this as pure imagination and fabrication is to insult human experience and human intelligence. To dismiss all miracles as magic, hypnotism and mesmerism is to become irrational in the garb and cover of rationalism.

What is needed is an objective attitude to miracles. It is wrong to be swept off one’s feet by seeing miracles. Miracles are very often misunderstood. In a sense there is no miracle. Our knowledge of nature and the phenomenal world is very limited in spite of the knowledge which the physical sciences of the modern age have brought to our doors. Whatever is beyond the ken and perception of our ordinary senses we consider as miracles. An aboriginal sees a miracle when he or she observes someone pressing a button and getting electric light and illumination. It is a miracle for that person. For the one using electric light it is natural and there is nothing miraculous about it. Miracles, therefore, are indication of knowledge and practice of higher laws of nature. Miracles are just as much natural as any other ordinary events or phenomena. The only difference is that individuals ordinarily do not know the laws which produce miracles. In that view miracles are just as much natural as any other ordinary natural phenomenon. The difference lies in our unawareness of the one and the awareness of the other. The recent developments in ESP (extrasensory perception) and Para-psychological sciences indicate the possibilities of clairvoyance, clairaudience, materialization and asportation which were so long, and even now, regarded as miracles. Developments of the mental sciences and extra sensory perceptions have not kept pace in the modern age with the advances in physical sciences.

There is still another way of looking at miracles. That depends on our perceptive sense and our own sensitiveness. In a sense this whole Universe, its every phenomena, its recorded syllable of time are all miracles. The sunrise, the sunset, the waxing and the waning moon, the countless stars in the endless canopy of the sky, the vast oceans and the worlds underneath the waters, rocks and the mountains, the snows and the deserts, the underground world, the forests and the vegetation, the vast starry nebulae, endless varieties of animate and inanimate entities, the ceaseless coursing of the planets in their orbits in endless space and endless time, the procession of seasons, the course of life, growth and decay are all miracles piled upon miracles. But how many of us have the eyes to see these endless miracles or perceive them? A great prophet of a great religion once challenged by one of his disciples to produce or show a miracle as a test of his divine powers; his reply was, “Look at yourself. You are a fantastic and breathtaking miracle; you

are a mere lump of flesh, standing, talking and even trying to realize God. I do not know of any greater miracle nor can I produce one so great.” Miracles have also laws of their own. They are a part of the universal order which one has to learn and understand.

Miracles do not bring us nearer to God or to self-knowledge. But they at best can create a kind of spurious faith in the unseen order of things which prevails over the visible and the seen. It is however always a temporary faith, which does not endure, and instead of faith it will be more accurate to say that miracles create and stimulate one’s sense of curiosity. This stimulation has its limited use in spite of its dangers. Miracles at least show that there are more things in heaven and earth than are known by the ordinary process of reason, intellect and physical sciences. They prick the balloon of our conceit of limited knowledge. In so far as miracles create even a temporary faith in the unbelievers they serve a certain purpose.

For so long we have been speaking of true miracles, but one great danger in this line is the fraud so often practiced by those who proclaim to produce miracles. Very often there is deception. More often it is trickery or a sleight of hand. Ordinary people, who are simple and innocent, fall victim to such charlatans and fraud.

The attitude toward miracles must be cautious. Miracles should not be overemphasized. They are never a substitute for spiritual discipline and Sadhana. The true Sadguru will never try to impress his or her disciples with miracles. Power to produce miracles and its frequent and intemperate use are one of the greatest obstacles to spiritual life and its fulfillment. Many saints, yogis and mystics have betrayed themselves and their noble mission by the lure of miracles. In patanjali’s Yoga Darsan there is elaborate description by which a person can develop infinite powers by Sadhana (spiritual discipline). Godhood is within a person’s attainment. The Vedas and the Upanishads in their famous words Mahavakyas like Ayamatra Brahma, Aham Brahmasmi and Tat-tamasi stamped and anointed people with Godhead. Necessarily one on their way to become Isware (God) will acquire Aiswarya, power of every kind, including the power to produce such miracles as to become minute and light, heavy and gigantic, levitation defying the laws of gravity, distant vision, distant hearing, presence at the same time at different places, instant creation of objects and materials by thought, sight and touch, healing and a whole host of other miraculous powers.

But it is essential always to remember one thing that the only miracle is God and to know Him and to have self-knowledge is apart of that grand miracles which alone is worthy of real humanity. The rest is pursuit of shadows.

In conclusion it is necessary to mention one more problem in spiritual training. The position of the spiritual teacher or the spiritual master or what is known in India as Guru, is a very controversial subject. Passion and prejudices run high in any discussion on this problem. The modern mind is protestant. It tends to reject the place and scope of spiritual teacher, because it seems to think that no middle person is necessary to introduce a person to God. According to this view priest and preceptors are said to confuse spiritual perception and create a separate class to exploit the credulity of humanity. The other view is that if a teacher is necessary in ordinary education in life, a teacher is all the more necessary in spiritual training. True spiritual life is based on the science of all sciences and one who has oneself lived and practiced such science of life is alone competent to lead the disciple to self-knowledge and God-realization. As reading of books on music does not turn one into a musician, or reading of cook books does not make a person a good cook, so reading books on religions and spiritual life does not alone make a person spiritually disciplined and thereby transform life. One has to live the life of the spirit. To live that life one has to learn from a person who has actually practiced it in life. That is the function of a Sadguru, whose words and company teaches others. That is the real role of Sadguru, not to be confused with the false and spurious Gurus who make it a business to earn their livelihood. The Sadguru does not charge any tuition fees, giving education for free as nature’s sunlight and air that make life possible. Readers of this book will find trenchant comments on the so-called false Gurus who are a danger to the community and the society. --- Calcutta 12 March 1971

Views & Values about Bibhuti of Dadaji

by
Srimat Anirvan

After a long time we met most revered Srimat Anirvan and got the opportunity to clarify a few questions about the philosophy of Dadaji and Dadaji's approach and attitude. Anirvanji with great affection tried to explain these questions to us. Srimat Anirvan is one of the greatest philosophers, commentators, pioneers of the revival of the Vedic thoughts and a poet too. Unless one reads the Bengali writings of Anirvanji, one cannot appreciate the charm and sweetness of the language. Sometimes it becomes difficult to understand whether the language of Anirvanji is more impressive and predominant than its theory or visa versa. He is the epoch maker in the modern language of Bengali literature. His contribution toward the heritage and culture of Bengali literature amounts to a unique revival.



Dadaji

Our questions that day were about Kaibalya and Bibhuti of which Dadaji often tells us. Dadaji says, **“The essence of Absolute Being is One, in whatever name you may call it.”** Here we reproduce Srimat Anirvan's comments on Dadaji's Bibhuti and Kaibalya. Our question was: “Usually we state Bibhuti as nothing but miracle, so far as we can understand from the point of theory. That is why the traditional belief is that Bibhuti is a great tar towards spiritualism.” Dadaji says, **“We do not understand the real meaning of Bibhuti. It has been all along misinterpreted. Bibhuti or Vibhuti means One who is Full. In the Gita, to refers to a person having miraculous, superhuman manifesting power.”**

Anirvanji has explained the meaning of Bibhuti in conformity with the views of Dadaji. We have failed to grasp where Bibhuti merges into Sambhuti. The potentiality of manifestation within a seed and that manifestation is truth, indicates the various manifestation of Truth Himself. Dadaji is trying to make us understand how these things happen. You have also given us hints about the possibility of consciousness in the action of the electronic power. There is ever chance of filling of the gap which now prevails in between the spiritual world and the electronic world.

We get Mahanam flashed for a moment on a blank piece of paper and also hear an invisible voice pronouncing the Mahanam even though Dadaji is not present there. This proves how Truth is revealed from unmanifested stage to manifestation through name and form. In this way Dadaji hammers and removes our age old traditional belief so that we can understand the Truth. Before Dadaji we failed to grasp the truth of the view that mortal human being can never be a Guru and Gurubad is nothing but an alibi. Bibhuti also is misinterpreted in this way by those who try to explain this from academic knowledge. Dadaji says tht it is impossible to understand Bibhuti by reading scripture alone.

According to Dadaji, Kaivalya refers to Only-ness, single-ness. It is the highest expressible stage of Truth, the final state of Satyanarayana being ineffable. Though generally expressed as "I am that I am", it should properly be expressed as "I-I". For it is the stage of Integral Existential Consciousness feeding back, so to say, upon Itself. This is the stage of Sri Ram Thakur, much higher than those of Krishna and Mahaprabhu. There is, however, a

semblance of Kaivalya, below Vraja, where one reaches through the reflective process of "Neti, Neti," the negative process of elimination.

In the following we reproduce views of Srimat Anirvan on the discussion regarding Dadaji's Kaibalya and Bibhuti.

"In the Vedas there is the saying: This One Absolute has become manifested in many. The word Bibhuti has been derived from a mantra, so we can say easily that the universe is His manifestation. Again elsewhere, the Veda itself is speaking through Vak, the Brahmasakti that 'I have manifested myself so far in my own glory.' Here we find the manifestation of Vak or Brahmasakti. Bibhuti merges into Sambhuti. Bibhuti is the universe and Sambhuti is Brahmasakti, the root of this world of Brahma, this is the dormant state of Brahma. But beyond this dormant state there is something higher, the whole tree is not the sum total of the seed. But there is such a precise state of His nature where there is no question of Bibhuti or Sambhuti. In the Vedas it has been described as the upward tide which flows beyond His Tripod. In the Upanishad this is described as Asambhuti.

"Now we get three kinds of states: Asambhuti, Sambhuti, and Bibhuti. Asambhuti stands on the top. In Sankhya it is called the state of Kaibalya of the Purusha. And Bibhuti is being manifested at the bottom in forms, names and actions. In between these two there is the power of Aiswarayoga, that is Sambhuti or the Brahmasakti or the special cause. This Sakti, where Chinmayee Sakti becomes exhausted, that is the Mahakarana of Karana is the Brahma or Kaibalya of the Purusha. From our point of view it is Asambhuti. It is impossible to explain the coiling of this Sakti in the realization of yoga.

"When the Sadhak ascends this domain of consciousness, then the manifestation of Bibhuti takes place spontaneously. But nobody can say how it happens. Only one who is Brahmasakti or Sambhuti Himself can say this.

"Let me cite another instance of the father, mother, and son. The son is Bibhuti, mother is Sambhuti, and father is Asambhuti. The qualities of the father will descend on the children through mother. The son cannot say whose quality he would imbibe, only the parents can tell this. When they are one in two and two in one like the true parents their presence must not last for the time being only. The son in whom that perpetual relation is reflected for the time being, in him alone momentous Bibhuti comes forth. That momentous Bibhuti is not to be counted as Siddhi or acquired, that is the subtle manifestation of an auspicious chitsakti, the son only carries it. This is the mystery of Bibhuti yoga. The link with the root can be disconnected in the allurements of the illusion (Maya) so why the yogis warn about Bibhuti."

But in the case of Dadaji this is His nature (Swavaba), which cannot be appropriate in the case of any yogi in ordinary sense under any circumstances.

Sradh and Satyanarayan

by
Professor Bibhuti Sarkar

The question of Sradh and rebirth in Hindu view of life seems to me are based to a certain extent on abstruse metaphysics. I had a great doubt for a long time in regard to the traditional Sradh (funeral) ceremony. I asked Dadaji on a few occasions about this. Fortunately or unfortunately I got the chance to clarify this question on the occasion of my mother's death. Simultaneously, I also got another very rare opportunity to observe Dadaji's Satyanarayan Puja which he performs alone in a room with the closed door.

Hearing my mother's death, Dadaji came to my house on May 2, 1970, and explained to me saying, "When a person is born, and day he or she must leave the body. The question may arise whether one can prolong in keeping the body for two hundred or four hundred years, but the fact remains that one must die one day. But the real thing is that nobody goes elsewhere, only the body changes and transforms while the Soul or Atma exists. Everything exists in this Universe. As you can not see while the Soul leaves the body, you say it goes away. But there is no space or scope for going beyond this Universe. When a one visits America or some other Continent, you receive information in regard to his or her whereabouts. Similarly the one who has power to see, can say when anybody leaves his body that the Soul is there.



Dadaji

"Today I will tell you one very secret thing. One who knows the way of the preparation of body constituting of panchabhuta, the five elements, in your language, that is as the Shastra says, knows these five elements transform and change their forms. For instance the composition of hydrogen and oxygen forms water. Again under certain conditions oxygen and hydrogen while separate they go to their former conditions again. If we say they vanish, it is not correct. The most secret mystery is the attachment or so to say Maya over the body which is the vital point. We have no attachment for water, or oxygen, or hydrogen, so we

do not feel much about their change or transformation as we know their position. We feel sorry for the death of mother or father or son, or others because of this attachment. Now you try to understand what is death. Death is nothing but change or transformation of the body. Once you understand what is death, you can realize how the mistake made when the so-called traditional Sradh (funeral) ceremony is performed. There are various kinds of rules and regulations in the Shastra regarding Sradh. That is to say the Brahmin or priest ascertaining the financial position of the party, how much they are inclined to spend, advises likewise. But the meaning of Sradh which we perform is absolutely wrong.

"The deceased for whom we perform the Sradh receives nothing. The verses we chant at the time of Sradh, the deceased does not understand. The ritualism in the Shastra is all meaningless and full of falsehood. Nobody knows anything. This is nothing but absolutely as you

may call it, the business or trade of the priests. A bungle of superstition misguides us and takes us far from the Truth. I will perform the Sradh of your mother. Thought is not necessary, but for certain reasons I will do that in order to show you what actually happens.”

Dadaji asked me to prepare five Pindas (offerings) which consist of rice, sesame seed and banana, five Bhujjis (rice green vegetables, etc) and nothing else and asked my wife to cook dishes which my mother liked. Dadaji will also perform Satyanarayan Puja at the time of the Sradh ceremony. This is the first time also that Dadaji wanted to perform Satyanarayan Puja in our house. We had requested him several times before for the same. But every time he told us that there was no need for such at present.

On the morning of May 13, 1970, Dadaji came to my house. Two plates made of black stone containing rice, various cooked food and a glass of water was kept before the photo of my mother. The photo was placed on a desk facing north and the photo of Sri Ram Thakur (Satyanarayan) was placed facing west at a distance of about two yards. Five Pindas were kept on one side of the photo and on another side there were fruits and other offerings including Sinni (a mixture of milk, flour, banana and sugar proportionally). After the chanting of certain verses from the Gita while devotional songs were going on outside the room, Dadaji wearing a Pattabastra (silken cloth) took me inside the room and closed the door. The room was dark as the windows were all closed only a Puja pradip was burning and a small table fan was kept at the back of my seat on the floor.



Sri Sri
Satyanarayan

Dadaji remarked, “Bibhuti, will you get frightened?” I just smiled in reply. Dadaji assuring me said, “I am marking a line around your seat for your protection.” So saying he took me to my seat affectionately before my mother’s photo and I sat facing south. Dadaji also sat before the photo of Sri Sri Satyanarayan facing east and as I have already said the distance was about two yards.

Instantly when I took my seat, I plunged myself in an atmosphere of deep consciousness. Dadaji told me at this stage, “What you have got (Mahanam), recollect.” I was determined that I must keep a close watch on what would be going on. I thought I would be very alert not to be emotional and should not be carried over, not to speak of fear. This was my thinking, preparing myself for a novel experience. As soon as I took my seat, I had an unprecedented feeling. It appeared to me that natural phenomenon was transforming into an empirical phenomenon gradually. Appearance and reality were embracing each other and there was no self denial in my feelings, but a unique thought at that time was trying to revolutionize my entire view.

A psychic force side by side was trying to overhaul for becoming visible. The value of senses was trying for predominance in that state of my mind. That can not be expressed either in language or in words. No earthly experience can be compared with it. That was a new world to me. Its nature and movement were completely different. It seemed to me Dadaji was sitting in a profoundly solemn atmosphere fixed and motionless like the Himalayas and also calm like the great ocean. Immediately I felt as if I had been visualizing more vividly with my eyes closed than open. The very dim ray of the pradip had merged into the unknown. The room was filled with the ray of a mild uncommon light, the color of which can not be compared with any worldly color. That light did not have any kind of heat. Obviously in earthly life light without any heat seems inconceivable, like a golden stone vessel. Nevertheless, I observed that such things do happen even today in this world of nature, seeing vividly the light without heat.

Some time passed this way, when there was a sound, as if a piece of cloth had touched the table fan. At this, Dadaji said not to bother. After a while the same sound was repeated. Dadaji again told me not to bother. Then I heard the voice of somebody. But I could not understand the language. Thereafter I heard the Sanskrit mantras. Dadaji then asked me to repeat those mantras. As far as I remember the first mantra was a prayer to the Mother Earth. I cannot recollect the other verses, but some Sanskrit words were familiar to me. After spending a few

minutes thus, Dadaji said, "Mother has come. She has taken her meal. You salute her." It can be easily guessed what my feeling at the time was. Romance, shivering, a kind of emotion all these together were trying to pull me in utter oblivion. I was praying to the Almighty all the time so that I might see everything happening with full consciousness and by His Grace I saw what happened. I gathered the experience of His supernatural greatness consciously observing. Dada opened the door and called my wife Renu and my friend Mani and said, "Look, mother has taken her meal as usual." Everybody came and saw that mother had taken her meal just as she used to take it. Nobody other than she could take it because there were such marks on the plates of taking food, which, mother used to eat due to her paralytic hand. Dadaji proved in this way that nobody goes anywhere even after so-called death. What is death, he made us understand. Now I also understand that the sound of the table fan indicated the presence of my mother.

After coming out from the room, Dadaji and I were listening to the Bhajans. The reaction of feelings was still in me. The sight of my experience during my mother's presence was still fresh. I did not like to open my eyes at all. I was trying to realize vividly what I saw closing my eyes. Suddenly, Dadaji told me, "Let us go inside the room and I will perform Satyanarayan Puja accompanying you. After that I will see what can be done for the Sradh." When I heard the call of Dadaji, I was overwhelmed with joy and excitement. I could not believe even at that time that Dadaji would perform Satyanarayan Puja in my presence. I did not even dream it would happen to me. Though I earnestly desired to have a glance how Dadaji performs Satyanarayan, indeed, that this chance would happen in my life was beyond my expectation. Holding my hand, Dadaji entered the room calmly with firm steps. Again he closed the door. The entire room was changed significantly in a moment. Then and there I also merged into an unknown world. I felt a tremendous vibration immediately; an unthinkable dynamic force was rolling all around. There was no wall, no roof, only a vast spaceless Mahakash. Dadaji most affectionately asked me to take my seat before my mother's photo and said, "Do what you have received (Mahamantra) with closed eyes."

Then and there I felt the presence of a few Divine Beings. I heard their whispering but I could not understand their language. My body was moving with great excitement in quest of the adventure of consciousness. I felt that the gravity of earthy could not hold me. Disobediently I tried to open my eyes in order to see what was happening. But I felt that to see in closed eyes was more vivid than generally with eyes open. That was a rare strange experience.

The rays of multiple lights with different colors were waving like the sea. Simultaneously, the entire space was filled with an aroma of various kinds. Such heavenly aromas were not mixing together, they kept their entity absolutely. The presence of each Divine Being was being manifested by his own aroma and they were beautifying Dadaji with their respective godly compliments. Dadaji was crowned with heavenly flowers. He was looking uncommonly beautiful like the moonlight. But Dadaji seemed to me that his body was no longer an earthly one. Once I saw Dadaji's body as milky white and transparent. He became so much transparent that I saw the photo of Sri Sri Satyanarayan clearly through Dadaji's body, which apparently was a barrier before; now I saw practically that Dadaji was no more a barrier.

First I thought: Is this vision a mistake? So, the second time I tried to see again and found Dadaji's body was still transparent. Though Dadaji asked me to keep my eyes closed, still I felt some kind of adventure and wanted to see what was happening. I did not follow Dadaji's instruction because I was so eager to see everything that I forgot absolutely the question of good or evil, sin or virtue. At that time my only feeling was that I would not miss this opportunity. I would experience myself the performance of Satyanarayan Puja by Dadaji. Still, strange to me, the inner vision was more transparent than ordinary vision. It was so vivid that it cannot be compared with any earthly thing. Only one who has been fortunate enough to have this experience, can support and understand my experience and feelings, and to which world it belongs.

I felt a peculiar divine juice like honey was pouring down as a shower from my head to my feet. A great force was moving inside my body and I was full of Divine happiness. There was no gap; everything was in the fullest atmosphere. Even though I have tried to express the experience of my divine peace having merged with the juice like honey and a state of motionless peace, quiet and calmness, yet, I have failed to narrate a one-hundredth part of that experience. I did not know how long I was in that state.

But a faint recollection also comes as I reflect on my experience now. It was as if I were traveling one after another of the 14 Bhubans (planes). There was no similarity between any Bhuban, they were quite separate from each other but integrating the 14 Bhubans with one link having an infinite gravitation. As if there were layers one after another like a staircase in ordinary senses. This was a vividly significant indication of the endless universe. It appeared to me a reflection of the 14 Bhubans. It has no origin, no end rather spaceless and boundless. We know what is unmanifested is full of mystery. Even when it is manifested, still it remains covered with mystery. It never unfolds its mystic attitude; remains folded in mystery, so it carries joy and sparks the sweet heavenly light. Thus it appears to be void, at the same time seems to be completely full. Again, it is just the reverse in a similar way; though seems to be completely full, sometimes it seems void. This is the play of the Infinite Divine. What more can be said? Neither true nor false; it is majestically pronounced Satyanarayan (Creator of Truth within and without).



Dadaji

All of a sudden I heard Dadaji's voice. With great astonishment I saw the divine lights were fading away. It was as if I were coming down slowly from somewhere being pulled by earth's gravity. The only thing left was the state of meditation and that aroma. One thing I want to mention here, with the permission of Dadaji, is that when I tried to see Dadaji for the third time during Satyanarayan Puja, there was only Dadaji's pattapastra left on his seat. There was no Dadaji. I had the fortune to observe this, for Dadaji told me on some other occasion that at that time he was in tune with the Infinite. Thereafter, gradually after some time he usually resumes his body. I was not fortunate enough to observe Dadaji at that stage because at the time I was completely in a different world. I had no feeling at that time; whether I had any breathing or respiration, I don't know. I great excitement, inquisitiveness and joy, all these mingling together were creating atmosphere one after another for observing all the eventualities. This was an entirely different world, the Shastras (scriptures) cannot even guess from what plane of consciousness such things do happen and can be

observed. Studying Shastra, pronouncing mantra, meditation, yoga practice, all these are a mere galaxy way of earthly travels; admission thereby into that profound state of affairs beyond consciousness is simply impossible.

My experience of divine light and aroma had opened each and every particle of my skin and had washed each cell, atom and finer particle of my body. All the center of the vitality of life became alive at the touch of that divine light and aroma. I felt perhaps in this way cells of the body were being transformed. Each cell of the body at the vibration of life feels its existence in this way. Then I felt more clearly that the earthly body constituting of those elements, which form the body and by which cells also collectively pulse their existence of life, its alternative is when these vibrations stop. This cessation of vibration of life is the stage of quietness of life, that means which once manifested now is in the state of unmanifestation or so-called death.

Dadaji wanted me to understand this affair in the context of the Sradh and Satyanarayan. Simultaneously, his object was to reveal the meaning of death, because if we can once understand

what birth is, then we can easily realize the real meaning of so-called death. Generally there was an attempt to know what death is in the legends of Yama Nachiketa and Savitri Satyvan. But Dadaji teaches the reverse way, that is, the origin of the death and not hunting after death. Dadaji says, “Try to understand the origin. If you can catch hold of the root, then you will understand the branches.” That is why Dadaji give hints to what is the meaning of birth and why and what is its necessity. If we can at all understand the sayings of Dadaji, then we will feel that life is the play of the Divine and birth is its music.

Death is a cessation, rather more precisely, a condition or a phase. Now I realize the inner meaning of Dadaji performing Sradh and Satyanarayan Puja one after another. He, who has created us, has done so for the urge of His necessity. According to Dadaji, human life is only to feel His Divine play. The nobility of the Creator lies here to understand His play. The mystery of birth is such that the sweetness of beauty stands on the consciousness of the play of Divine and this is the real nature of Eternal Truth. Both birth and death are in reality the same.

After passing some times in this way, Dadaji said, “Bibhuti, get up and offer Pinda at the feet of Satyanarayan.” Dadaji surely understood that I was incapable of standing up. So he came to me and held me up. As soon as I touched the floor, I found that familiar heavenly scented water (Charanjala), which usually appears at the time of Satyanarayan Puja, as if somebody had poured it down into the room from nowhere. Neither Dadaji’s nor my seat was touched by that fragrant water. No doubt this was a strange scene. During the time of Satyanarayan Puja I felt the presence of a few Divine personalities and was aware of their different aromas, who came to witness Dadaji’s performance and also felt how the coconut water was transformed into the nectar of condensed milk (Charanamrita). All furniture and utensils in the room became enveloped with a heavenly aroma.

Thereafter Dadaji asked me to take his seat and he himself waited standing. He asked me to offer each Pinda one after another and with another great astonishment at the time of offering each Pinda I heard the voice of an invisible Divine person. In this way I offered five Pindas along with pronouncing five separate mantras, which I heard from that invisible voice. Then Dadaji uttered the mantra of Pranam (salutation). Dadaji said, “At first during the time of offering food to your mother, you heard some voice. At that time, God Siva standing by your right side, Lord Vishnu on the left, and Lord Vrihaspati standing at your back from above, all were reciting the Sanskrit mantras so that you could understand it. Both another one was uttering the original words.” I replied, “Dadaji, I heard the sound of the voice but I could not follow the language.”

Then Dadaji came out of the room and said, “In order to bring the inhabitants of a different world to this earth you must invite the sovereign deity also. A great trial with Bibhuti was performed involving much risk. Bibhuti sat openly in the domain of this nature without any so-called earthly protection. The inhabitant of other domain whose nature and atmosphere was absolutely different, coming to this world formed the body. What a terrible trial to think of. Though a clash between the two forces of nature was inevitable, yet in this respect such a thing did not happen. When one travels from one planet to another, for instance, while a person of this world travels to the moon, all arrangement possible is made for every protection so that nothing of the moon can be harmful. But what happened in your case?”

Dadaji again came in later that same evening. Many came and were discussing about the Sradh of my mother. Dadaji said, “Who is the authorized person, if any, for performing Sradh? Do you mean to say that your Dadaji had performed the Sradh? Mark my words seriously, Dadaji is not involved here. It is the Divine Will of the Almighty to perform it through your Dadaji, even though Dadaji did not perform the Sradh ceremony of his mother. Of course, there was no such thing needed for the performance of the Sradh of his mother. And in your case also there is no such necessity. But a terrible tradition has kept us in darkness for centuries. People are running after a blind and rigid superstition. If one does not observe Sradh, Pinda, mantra, etc., perhaps there will be horrible harm on the part of the deceased; this is a horrifying superstition.



Dadaji

“He who has sent us to this world...” saying this Dadaji became absent minded and after a long pause he continued with emotional force, “Look, He has sent us to experience His Divine play. That is why He is pronouncing Mahanam all the time in our heart. The only thing for a person to remember is that He dwells in our heart and is pronouncing Mahanam for the benefit of humanity at large. But we are so extremely tied up with superstitions that, forgetting Him, we perform the Sradh and other rituals created by human mind and intelligence. We reject the Truth and receive the superfluous thing. What a grave mistake and a false thing we try to hold fast. What is Sradh; today I showed you. You should know that Pinda is absolutely bogus. In order to prove Sradh and Pinda are nothing but baseless, the ceremony was done this morning.”

Then Dadaji said, “Look, the performance Satyanarayan, you have seen, cannot be visualized by these eyes. You have witnessed also how physical body, then mental body and then divine body transform from one to another. Though I forbade you to open your eyes, and that was of course your Dadaji’s order, you had an enormous grace of the Almighty to have a look with eyes.” Then he said smilingly, “I know what sort of a Satan you are and I also knew that you would open your eyes.” With that Dadaji

began to laugh. “You see, I was not at all prepared to do Satyanarayan Puja in your presence because I did not think so.

But the Almighty requested me to perform Satyanarayan Puja with you. Before Satyanarayan Puja the trial which the Almighty made taking you at the time of offering meal to your mother, that is to say, the inhabitant of a completely different world, whose nature and manners were quite different, coming to this world and keeping you also conscious and open, an unprecedented event can be possible; that first attempt was made. Perhaps seeing this possibility, Satyanarayan Puja was possible because nobody has any such right to witness Satyanarayan Puja and there was not such event until now.”

Saying this Dadaji explained what are the physical body, the ethereal body and spiritual body. He said, “For the sake of saying I said this, but I do not understand the language, so why did I tell about these three states of stages of body? Because you are accustomed to hear all these things, but Dadaji (pointing to himself), he sees the three are the same. But you are accustomed to talk about physical, ethereal and spiritual bodies considering their stages of functioning.”

Question: Are these like the three stages Mass Character, Subtle Character and non-atomic Akasa (Karanakas) (Sthula, Sukhsma, Karana)?

Dadaji: Again you are quoting Shastra. What I say, I am visualizing vividly, and this is not a metaphysical speculation. From physical body to ethereal body and from ethereal body to spiritual body are being transformed from one stage to another. Subtle body cannot be seen by you. Because it sounds like mystical speculation, what I see, I am telling you.

Questions: During the time of Satyanarayan Puja I saw Dadaji; your body was becoming whiter than paper and brighter and brighter. At that time I felt a halo was filing your entire body. At the next moment, you appeared so transparent like crystal that I was able to see the photo of Sri Sri Ram Thakur (Satyanarayan) through your body. Then and there I remember the significance of your saying, “there is no wall.” So your body did not hinder me in seeing Satyanarayan. After this stage does the spiritual body appear? Does the spiritual body take a number of forms according to the Divine Will? And at a time at different distant places can

Dadaji be seen in a physical form also? Such events happened many times, but we remark that Dadaji has vanished in subtle body.

Dadaji: We understand nothing. Nobody has any realization.

Question: Dadaji, when this Divine being takes form then is the endless Divine Power also there?

Dadaji: Of course, then the Will of the Almighty alone acts. In a second all the universe (in your language) can be traveled and even what happens anywhere can be seen and can be known what will happen, can be told what had happened. What do you say? In that state of condition nothing can be compared or valued, everything can happen at the signal of a finger by the Will of the Almighty. He is benevolent. That's why he sees what happens like a witness.

Question: Dadaji, who is a witness? The same is a Creator too?

Dadaji: Becoming absent for a moment, Dadaji said, Yes something like that. But these things are matters of realization. It is impossible to explain this in words. This spiritual body rounds the endless universe in a second and knows everything in a moment, too.

Question: Does this take form as flesh and blood?

Dadaji: Everything is there, again nothing is there. If you think there is bone and flesh, then there is such.

Question: I can't understand, if I think that there will be such, what does it mean? Does His flesh and bone depend on our thinking? We want to know exactly what Truth is, that is, what is its form?

Dadaji: As I have told, that state of condition is full as well as void. I have already said that it cannot be explained by language. Only a glimpse may be had there.

Question: In the state of physical form, ethereal form and spiritual form, is there any link of life with each stage?

Dadaji: Certainly. That life force is functioning its work through them. Without life nothing exists, life force is the root of all existence. But the fullest manifestation of life is in spiritual form. Its manifestation then is in the universe and the Mahakash. (Maha means great, unbounded; Akasa refers to sky, open or outer space as opposed to air in a jar. Mahakash refers to infinite space seen or unseen, with or without vibrational property.)

Question: Dadaji, regarding life I recollect one thing. After so-called death, that means when life goes out from the body, then does the individual life of the body merge into the wave of Eternal life? Life is being manifested through a form that is taking hold of a matter manifestation can be observed. So after death matter dissolves. Thereafter, there is nothing to take shelter. We have been hearing that after death, our desire, action, suffering, mind, senses, etc, are being kept in a subtle state. If there is no life, then upon which all these can be rested? One may say, the life is in subtle life and the senses and desires, etc, are also in a subtle state. So the question arises here of the three stages of Mass Character, Subtle Character, and non-atomic Akasa (Karanakasa) (Sthula, Sukhma, Karana).

Dadaji: When life exists in the body, then does it stay like visible form? What do you say all these; you say about ten senses, five working senses and five knowledge senses, including mind, intelligence, ego, etc. Mathematically you calculated seventeen factors, are all these visible or are these matters? When life is in the body then it is alive, and this is the manifestation of life. Similarly, senses and intelligence, etc, can be observed when functioning in a living body. The function of the senses is being manifested in the body. You see again, at the old age or owing to disease the function of certain senses are crippled in spite of the existing body. Now the question is where do these sense go? Many times there is loss of intelligence, memory fails, disability of strength of speaking, loss of eyesight, and one becomes hard of hearing though there are ears and nonfunctioning eardrums; there are eyes but one cannot see.

Question: Due to the failure of eardrum one cannot hear, due to the loss of retina, one is unable to see, such things do occur.

Dadaji: This is why I am saying that when certain mechanism of the body fails, then particular sense mechanism cannot function. But the question is where do they (senses) exist? Mark seriously what I mean. Hope you have understood the questions. When the body alone does not exist, where do they (senses) stay? Even when the body exists, sometime the senses stop functioning. Now try to realize the facts.

Question: It is very very difficult Dadaji. It is a hard task to follow.

Dadaji: Now you understand for whom we perform Sradh after death. By chanting mantras, making prayer or blessings for the dead person, how far can we help to benefit that person by doing all these things? It is very difficult to get rid of century's long cherished traditions, which have infused not only into the society but into the remote corners of the human race. Not only the Sradh, but also the question of Gurubad (Guru business) too, which I am speaking of frequently. It is an absurd thing how a person can call himself or herself a Guru!

Question: Dadaji, kindly tell us the meaning which we read in Shastra, that sound and voice signify Brahma.

Dadaji: Sound or word is the manifestation of the Will. When this feeling was first introduced then derivation of words and language had not fully developed. Language starts from its origin. Thus at the time of very ancient period observing the moon, the sun, the storm, the rain, the cyclone, the thundering, the earthquake and various events in nature, the primitive people tried to worship them thinking them different deities. Gradually when people tried to learn by developing their knowledge and struggling against the forces of nature the skill and technique to overcome the various devastations of nature, in a word learned to conquer the forces of nature when they practically knew the art of the cause and effect of such rain, storm, and cyclone, then they did not worship them as the deity. In that respect people have become the master of nature, not completely but to some extent. In a similar way when word and sound are manifested in the form of language, the desire and will of the mind, then we say that word or sound is something like Brahma. And of course, it is cent percent right as the sayings of the Rishis that the Creator of this universe is a poet and His creation is a poem. Now we have progressed much on this point.

Question: In this context, I remember one thing when thunder sounds, one who hears the sound of thunder never becomes a victim of lightening because lightening travels faster than its sound. Thus prior to sound or word a great power functions, isn't it so?

Dadaji: Exactly so. That Great Power is that Great Will. I have told you before speaking about psychic phenomena and also Chit Sakti that is also the Supreme Power and ultimate gain. But you see with this spiritual body one cannot continue for a long time because the physical body cannot absorb that power. So this is why the Divine gets pleasure in creating people for His play. This is His great pleasure.

Question: We want to get him through His Divine play. Is it possible to merge with Him or become with Him? Between being and becoming there is considerable difference.

Dadaji: Realization depends on particular condition of the state of consciousness. That cannot be expressed by language in any way. An attempt to express that feeling loses reality. What you have said about Sabda (word), that is nothing but outer manifestation, when one gets the real things, one becomes with Him. You know it is just like when the heart is full; there is no wave; that is the domain of wave quietness, even feeling is absent there. That is why many confuse void and fullness.

Question: Yes, Dadaji, Acharya Brojen Seal used to say, "When the heart is full, silence is the only expression." But the artist (Rasika, all loving) and poet express the feelings of their heart in poetry and music. Srimat Anirvan has written in his book *Yoga Prasanga* two beautiful words. It animates the heart but does not make it elate. The becoming is perhaps animation and the Divine play makes one elate. So the difference in the feeling of being and becoming remains.

Dadaji: I just said that these are nothing but conditions of the stages of consciousness. This is a matter of realization and not the object of understanding.

How I came to know Dadaji

by
Dr S. Bose, Lucknow, India

I

It was 1st December 1970, a Tuesday. There was Idd holiday. I came to know that a great person of Calcutta known as Dadaji was staying near my house in Lucknow. With some of my friends, I wanted to pay respects to this great person. We went to the place and saw that the room was crowded where Dadaji was sitting. I thought it would be late if I continued to wait so I decided to leave for my medical office. While I was about to leave the place, a young man with folded hands requested that I stay for awhile, as he wanted to share the bliss of Dadaji. Unfortunately I could not wait due as I had to attend my patients.

The next morning, I went to see my recently widowed sister Pernima, who calls me Dada (elder brother) from her childhood. She inquired whether I had the good fortune to meet Dadaji the previous day. I replied that although I went to meet Dadaji I could not stay due to medical emergency. Hearing this she insisted on my accompanying her to meet Dadaji.

This day I was fortunate; it was a wonderful sight. I saw Dadaji, a young handsome man and very charming. He smilingly told me, “Will you please examine my blood pressure?” I had not been introduced and to my utter surprise I said, “Sir, how do you know I am a doctor?” Dadaji replied, “That I don’t know, whether you are a doctor or not.” This mystery moved me very much. Then and there I knew nothing is unknown to Dadaji. I prayed to Dadaji for Mahanam and Dadaji was so kind to bless me with Mahanam. To my amazement, I did not hear the sound of Mahanam through my ears but I felt it. The sound, the ringing voice, was coming out somewhere from the occipital region. Since then I feel the same sound from the same region when I am quiet. After getting the Mahanam, I came out of the room. Purnima, who was standing by Dadaji’s side, told me with wide eyes that she heard the Mahanam by keeping her ears on the breast of Dadaji when simultaneously I heard the sound of Mahanam inside the room.

In this way Dadaji most scientifically showed us that a person cannot be Guru.

II

On the occasion of my daughter’s marriage I came to Calcutta and had the good fortune to witness Satyanarayan Puja on the 8th February 1971, at the residence of Mrs U. N. Das, 25 Palit Street, Calcutta. On the following day I took Dadaji to see my son-in-law Jitendra Majumdar. He had a fever for three days. Dadaji was so kind that he gave something out of nowhere in my presence which the Youngman swallowed. Dadaji asked my daughter Geeta to give him a glass of water and Dadaji blessed the water with two fingers and it was sanctified; the water emitted a wonderful fragrance. Then Dadaji said that Jitendra should drink a few drips of that water (Charanjali) now and then.

Suddenly my younger daughter came there weeping and informed us that my sister-in-law, Mrs U.N. Das was near expiring. Hearing this Dadaji rushed us immediately into the car of a friend of Dhruvo (Mrs Das’ eldest son), who said Mrs Das must have died by this time. When we reached her home Dadaji entered the room where Mrs Das was lying. Dadaji ordered us to leave the room and he closed the door. After a few minutes he came out and sat in room where we were waiting. Dadaji asked for a glass of water. He took the glass and looking unmindfully, blessed the water and told us to give a few drops of the fragrant water to Mrs Das now and then. When we went into her room, we found Mrs Das’ right leg, which had been paralyzed was moving. I, being a doctor, was informed that Lasiz and Serpasil injections had been given to her ten minutes

before. To my mind of course the improvement almost conceded with Dadaji's blessings. I leave it to the readers, even medical doctors, to consider whether there has ever before been a case of such quick improvement observed by them.

From there we all went to Professor Bibhuti Sarkar's house. While talking to someone else, Dadaji found me anxious and suddenly he placed his hand on Badal's head (younger son of Mrs Das) and remained silent for a few minutes. Then Dadaji informed us that he had inquired of Mrs Das' condition with Dhruvo and said, "Mrs. Das is better now." With utter surprise we had observed the unusual movements of Dadaji how he had somehow talked via an invisible telephone with another person, Chruvo, in this way. This fact was corroborated immediately by Badal through a normal telephone call at 10:50 am. The object of doing so was to console us.

All these happenings occurred between 9:30 am and 11:00 am. I must confess they are all beyond imagination or explanation.

III

The following is an untold chapter of Dadaji's life. My friend Shri Surendra Nath Tripathi, who is a retired Chief Engineer from Madhya Pradesh told me four years back of a miraculous Durga Puja during the war period sometime in 1943.

The Secretary of the Puja Committee was Mr R.L. Kulkarny. Arrangements were made for the Durga Puja except the Purohit (holy person or priest to conduct the ceremony). It was quite near the Puja so he asked my friend for the Purohit's address. I do not remember what name he gave but he gave the name and the address of the priest care of Postmaster, Calcutta. Next midday a young Bengalee priest with a silken shirt, burning cigarette in hand arrived in Bangalore. My friend the engineer asked Mr Kulkarny how this man could appear so quickly all the way from Calcutta and he inquired of his luggage but there was none. Kulkarny had a broad smile for the engineer and said, "What a man you have brought, he is so young, how can he perform the serious Durga Puja without any religious scripture?" My friend the engineer smiled and said, "Whom do you call young; he was the priest during my mother's marriage." Kulkarny found it very astounding but more things were in store.



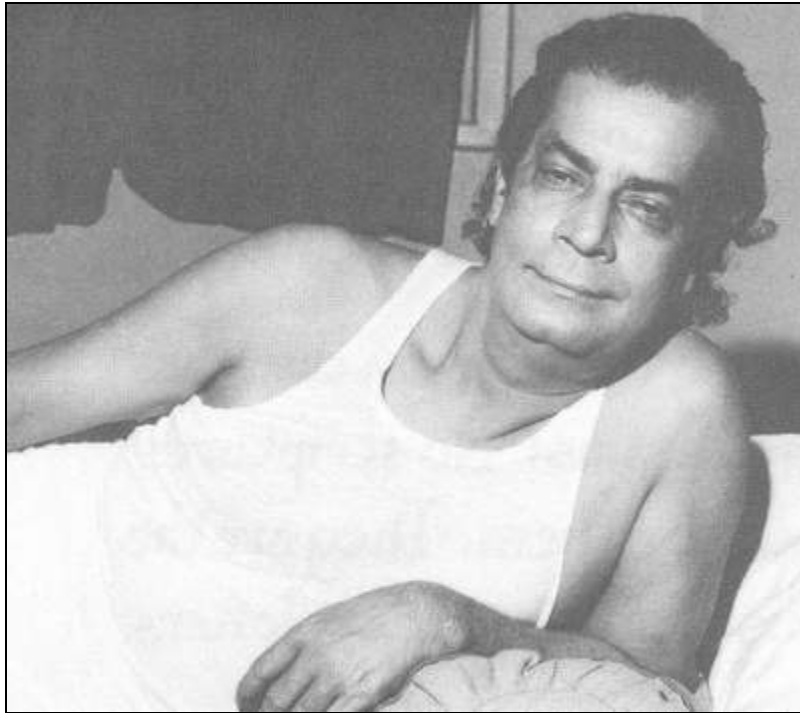
Dadaji - early 1950s

On the Mahasthami day the goat was brought for sacrifice but there was no instrument for killing the animal. The young Bengalee priest did not like that the goat should be sacrificed as it was against his nature. So he held the goat in his hand and kissed it as Prasad.

Next and more astounding was the young priest's departure from Bangalore to Calcutta. Mr Kulkarny asked my friend the engineer to make arrangements for a reservation in the train which was necessary due to the wartime emergency. The young Bengalee priest smiled and said that he need not worry, that a plane will come to carry him. Though it was too much for Kulkarny to digest, he drove the young Bengalee priest to the airfield at Begampet and saw an airplane had already landed. A British Wing Commander came running, saluted this young Bengalee priest and said that the plane had been waiting to take him to Calcutta. To my friends utter amazement the plane and the priest took off to unknown destiny with a big smile and a "Ta ta!"

Upon meeting Dadaji 28 years later I implored him to tell me whether the said priest in the story my engineer friend, Mr Tripathi told me was he himself. Mr Tripathi had told me he was certain Dadaji was the very priest who mysteriously appeared in Bangalore long before. Dadaji only hinted it was true by spontaneously telling me the full name of Mr Kulkarny, which he would have no way of knowing unless he had been in Bangalore.

This is an untold chapter of our beloved Dadaji about which he has kept us in mystery and I believe many such untold chapters will be revealed in future years.



Dadaji - 1971

Sri Dadaji

by

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Sri Dadaji is Jiwan Mukta, i.e. is one with Him the highest Truth and is one with the cosmic soul or Ishar Brahman. Though living physically in the world of empirical mundane values for the spiritual upliftment and enlightenment of humanity, and also for performing the duties of the worldly life as an ideal man, Dadaji actually dwells in the realm of higher spiritual and metaphysical realities beyond the frontiers of Maya or ignorance, and hence it is practically impossible to evaluate his spiritual attainments or fathom out the depth of his being through words.

The state of self-realization which Dadaji has reached is a 'felt-content' and not 'thought-content'. That is, it is a matter of a feeling experience; an immediate, transcendental intuitive realization, and not one of thinking. Hence, it cannot be revealed through words or any other mental agency since they have their own limitations. The Shruti* explains this as: The State of self-realization, i.e. that state from where the words withdraw along with the mind without attaining it; the state of self-realization is beyond the grasp and reach of words and mind.

Sri Dadaji's philosophy represents the true Indian philosophical thoughts as contained in the Vedas, the Upanisads, the Gita, the Yoga Vedant, etc. He is a Monist. According to Dadaji the reality is One and that is Brahman or cosmic consciousness, bliss and power and ever individual soul on the metaphysical plane or in reality is nothing else but the Brahman. There is no difference whatsoever between the individual soul and the cosmic soul or Brahman. They are one and the same. It is only on account of ignorance of Maya that we feel the difference and with the dawn of wisdom through complete surrender to God, the difference vanishes away and the enlightenment or self-realization is attained. Shruti also states: The Truth is One. That thou art. I am Brahman.

Sri Dadaji's conception of "initiation" is most scientific, rational, convincing and true. According to him spiritual initiation cannot be conducted by any human agency. It is God alone who can do it since He is All perfect. Human beings being imperfect cannot be Guru. How can a person, who is not fully perfect guide an aspirant of Truth to perfection? Dadaji vehemently condemns and criticizes the Guruism which has become an abominable business run by selfish persons who exploit the innocent and ignorant public in the name of religion. I also had been thinking for quite a long time that either an Omniscient Saint or only God can conduct the initiation and no human being with limited perfection and knowledge can give Mantra. So it is to my great inner satisfaction that I received confirmation of my views through Dadaji.

The process of initiation through Dadaji in which God or Sri Satyanarayan conducts the initiation of the aspirant of enlightenment, giving Mahanam mantra directly appears to be most mysterious and mystic to the beginner. It cannot be fully explained through words. After recollecting Mahanam for sometime and reaching a particular level of perfection it becomes self-revealed and self-evident. Therefore, it is my humble suggestion to the aspirants of Truth not to worry in vain about the subtle implications and the complex mystic process of initiation in the

* Shruti, Sruti - Lit. root means to hear. Refers to the four Vedas, as they were originally heard from the lips of the preceptor. The word implies an esoteric tradition of oral transmission through a hierarchy of teachers and pupils.

beginning, but to proceed with remembering Mahanam with complete surrender to the Guru who is God and also the self of the aspirant (since there is no difference between the two). In due course of time, not only the mystic process of initiation will become revealed but also the enlightenment is attained. I think both happen simultaneously. This view of Dadaji has also been expressed in Surtra 28 of the Samadhi Pad chapter of Patanjali Yoga Darshan: self-realization can be attained by surrender to God. Shruti also says: Kapil Rishi got enlightenment through God.

While teaching the philosophy of surrender to God, Dadaji lays great emphasis on the theory of the detachment in action, i.e. the aspirant of Truth should not think that he or she is the dear of anything or anyone, but it is God to whom one has surrendered, God who does everything, and the aspirant is the instrument of God. The ego should be totally melted in the heat of Para Bhakti (Supreme Love; pure devotional Love, attachment to God without self-interest), only then does surrender become perfect and, as a result, the self becomes unveiled and revealed to the aspirant and self-realization takes place. This is the essence of Sri Dadaji's philosophy which is in consonance with the theory of the detachment in action of the Gita.

Sri Dadaji is one with God or Truth and his self or soul is one with the cosmic soul and hence he is beyond the restriction of time and space and the law of gravity. As a result of this highest state of perfection he can create as many (Nirman Chitta) as he may will, and can assume the same body or different bodies at different places at the same moment for doing human welfare by his sheer will. This has become a matter of usual experience for those who know Dadaji and are also close to him.

Sri Dadaji is a great Saint and Maha Yogi. He has complete control over the forces of nature and knows the mystery of creation. He has complete knowledge of the working of the science of the Sun, the science of the moon, the science of the wind, the science of astronomy, the science of sound, etc. And hence, he can create anything viz. sweets, spectacles, flowers, scent, photography, etc. at any time by dint of his sheer Will to do so. Dadaji knows full well the organism of the constitution of everything and can create these things by attracting the constituent elements of those things from the atmosphere and putting them into the required proportion by dint of his sheer Will. This is what I have been able to understand with my limited intelligence and understanding but may be, he might have evolved a still subtler and higher method of creating things. However, His Will seems to be the predominant factor and the moment Dadaji wishes to create anything, that thing becomes created. We enjoy such things daily with him who surprised us, but for Dadaji it is a most ordinary thing.

Sri Dadaji is a perfect non-dualist. He says that soul is the only reality and is the same in every individual whether he or she is Hindu, Muslim, Christian or Brahman, Kshatriya or Shudra. And therefore, Dadaji vehemently denounces the evils of caste systems, communalism, provincialism and narrow nationalism. He has immense love for every human being irrespective of caste, color, creed or nationality, rather his heart is full of love not only for this world but for the whole of the Universe since he has encompassed the whole of the cosmos. Thus his philosophy has dual functions to perform, i.e. the one of leading to the path of self-realization and the other of ameliorating the condition of the suffering humanity by leading it to the path of social justice, social uplift and reviving the spirit of higher human values like universal brotherhood, love, cooperation, and unity on an international level.

Let us hope that the humanity, all over the world, will recognize Dadaji soon and seek his guidance and blessing to live an ideal human life on earth and to seek enlightenment which is the Summum Bonum of human life.

Know your Dada

by

Sachin Roy Chowdhury

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Dadaji

To express in words about somebody is to explain his or her philosophy, mode of living, etc, or in other words to contain a person within a limitation however large that may be. This again is possible in case of human beings. But I do not know how it is possible about a personality like Dadaji who though contained in flesh and blood, yet is beyond that, who is leading a life like us but absolutely unconcerned about life itself, and who at times remains at our level but yet can and does soar higher and higher

beyond our capacity of imagination when he thinks it necessary for the benefit of humanity. As such this humble self is not attempting here to tread that path but just venturing to focus some of the cardinals that our, your and everybody else's beloved and respected Dada is trying to make us understand so that with the help of those we shall be able to tide over this worldly existence.

The main and foremost of sayings of Dadaji is: "Human being cannot be Guru of anyone else. A person is incomplete and is full of ego and for that reason a person cannot reach the Absolute. Guru, Almighty, is complete Himself. He rests in every creature, animate or inanimate. Almighty pervades the while atmosphere. Almighty is One, Full. We are nothing but several parts of that One but at the same time we each are full of Him. Death takes away the body of flesh and blood, leaving the small Aham ("I", ego, self) merging with that Birat Aham (Supreme "I", Supreme Self). So it is that Birat Aham or the Almighty, whatever Name we call it, that can only be Guru that can lead us to path of merging with Almighty."

Dada helps us to perceive Birat Aham through Maha Mantra, for a moment when flashed on a blank piece of paper, as was the case with Prahlad*. For a momentary perception we can have complete fusion with Him. It requires patience and Dada says: "Patience is strength." With patience if we can live with that Birat Aham, if we can nourish that Birat Aham, if we can shake off ego from within, we are sure to be fused with that Birat Aham.

Maha Mantra** gives us power and Dada says: "Power is Bliss." When this Power comes, eternal happiness, non-exhaustive peace and inexpressible Bliss pervade the mind. It is a

* Prahlad - great joy; sound or noise. Also refers to important devotee Prahlad in epic Mahabharata where the story goes Lord Vishnu appeared as Krishna to devotee Prahlad, and tested him many times.

** Maha Mantra, Mahamantra. Gopal Govinda, the two names of the Lord, which 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. The Great Name of God that is chanting within each person giving Life 24 hrs each day. The Source of Existence or Mahanam is experienced in a visual, auditory and vibrational way in the presence of Dadaji.

step forward toward the goal of complete fusion with Birat Aham, or as we say Self-realization. Dada again says, “Self-realization is the highest goal. To achieve Self-realization one must surrender completely to the Guru, the Almighty. We must make ourselves empty, i.e. we must shake off our entire ego and we must perceive that it is Guru or the Almighty who is at the root of all things, who moves with all things and is the reason of all things. We have no Kritritwa (sacred custom or religious law), or Kartritwa (religious rule, agency, duty, or obligation) at any level, at any time or at any work. This Self-realization is to realize the Absolute and when this comes, Divine Grace dawns which is and should be the main object of all human beings.”

Guru is One and only One. He is within one’s own self. Dada is not Guru but is possessor of the Absolute Truth from his birth. He has not acquired it, but has come with it. This Absolute Truth vests him with any and every power of the Almighty. At His Will so many unheard of, even unthinkable objects and events can be created and/or controlled by Dada. We witnessed so many and now I will recite a few notable objects and experiences Dada offered.

(1) A woolen shawl Dada manifested from out of the atmosphere, given to Dr. Gopinath Kaviraj in Benares, with his name embroidered in red silk at the corner of that shawl at the touch of Dada’s thumb.

(2) By a touch on the forehead of Mr Jain, Chief Engineer, Uttar Pradesh, a miniature photo of Sri Sri Satyanarayan is embossed there which remained on his forehead for 3 days as witnessed by several thousand people.

(3) The weather is obliged to act according to dictates of Dada as was witnessed in Benares when at the bidding of Dada the sun moved toward the window and away from the bed of Dr Kaviraj.

(4) We also saw rain coming, going, coming, going and again coming at the specific bidding of Dada on the roof of the Cuttack residence of Biren Mitra, ex-Chief Minister, Orissa.

(5) We witnessed the sever cold at Lucknow and Cawnpore became moderate at the expressed will of Dada. All this, and more, happens without much inconvenience to Dada or witnesses only to help spread the Truth.

(6) It is also witnessed that while Dada appeared at one location in Lucknow at 2 p.m. and whispered Maha Mantra to Mr Jain (who had forgotten it), at the same exact time Dada was present elsewhere healing the severe pain on the forehead of the wife of Mr. Puri (Judge, Allahabad High Court) at her residence by putting his hand there.

(7) At the time Dada brought Lt. Colonel Patra, Commanding Officer, Ordinance Dept, Cawnpore, into a private room for him to experience Mahanam, Col Patra saw Dada standing with three heads , representing Brahmha, Vishnu, and Mahesware. In a minute or so he saw Sri Sri Satyanarayan, as seen in the photo, standing before him in place of Dada. Soon after, the figure changed to Sri Narayan Himself with Sankha, Padma, Gada, and Chakra. Probably to show to Mr. Patra that Guru is One and One only, these figures were shown to him through Dada.

(8) We witnessed that Satyanarayan Puja was performed by Dada at seven different locations in Calcutta on Lakshmi Puja day last October. Dada remaining not at any one particular place where the Pujas were performed, while to his bewilderment Achhutananda Saraswati at Cuttack heard...

হরে কৃষ্ণ হরে রাম *...being sung on one side of Dada’s heart and...

খোল করতাল ও মৃদঙ্গ **... being played on the other side of Dada’s heart, in tune with that song. This perhaps was needed to impress on him that Dada is no other than the Almighty when Dada remains in tune with Infinity.

* Hare Krishna, Hare Raama, indicates what is generally known as Taaraka Brahma Naama (Divine Name that delivers) that runs as “Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare Raama Hare Rare Raama Raama Raama Hare Hare.” That song the Cuttack saint heard within one side of Dada’s chest. **And on the other side of his chest he heard the sound of drums (Khol) and mini-cymbals (Karataala) playing in tune with the song (Hare Krishna). The song on first side epitomizes that Dada is always immersed in Mahanaama, the accompanying sounds on other side represents his preaching and messianic essence. These two together elucidate, impart and disclose the name: Dada. Dada is always in tune with the Almighty; this tuning has two modes: latent, staid density (invisible, fixed state) and patent, fluid elasticity (spreading, flowing state that can change and recover to its original state).

(9) Dada's distaste for ill behavior is manifest from so many incidents. One such was when I went to Gauhati on professional work. The officer with whom I was engaged in an argument started ill treatment toward me. I felt small and was complaining about the facts to Dada in my mind. Immediately I saw Dada standing just behind the officer. Dada was concerned and consoling me saying, "Go ahead, I am with you, why should you feel like that?" The effect was instant; the officer began to reverse his torment of me and I completed the main portion of my work in a very short time, in all humility and to my fullest satisfaction.

(10) Dada is ever-present and whenever I longed for him, he appeared with that sweet scented fragrance of his. At the time Dada was present with me, I later learned he was also present with my wife in Calcutta, whether during late hours of night on Gauhati Road or at an early hour of morning at Gauhati Hotel. It is Dada and Dada only.

To add one more example which I experienced and was observed by my wife also.

(11) I must confess my predicament when I realized Dada's unexplainable taking on himself the severest portion of my pain in order to relieve me. One evening without any previous arrangement or any intimation to my wife, I stepped into my doctor's chamber to have a painful tooth removed. It was about 6:30 pm when the tooth extraction began. I was experiencing severe pain and swollen right cheek. At the time Dada was visiting elsewhere, far away from both my residence and my doctor's chamber and did not know anything about my circumstance as far as I knew. However at that precise time, Dada started telling people gathered before him that he was feeling pain on his right cheek and for that he cut short his visit and returned to his home. Throughout the night Dada suffered pain and spent a sleepless night as I also did in my residence. Next morning Dada came to my residence and while sitting with me he swallowed a pain killing tablet then inquired of me whether that would help minimize my pain as well as his. To my utter amazement I found that in 15 minutes my pain subsided and it was clear that Dada also felt relief. This incident reveals that complete surrender is the best way of getting His blessings.

The above series of strange happenings and multiple manifestations of Dada is a small sample of endless unexplainable experiences that can occur to further the cause of Truth for all humanity. We, who are fortunate to be by Dada's side, are watching these in abundance. But according to Dada, these are not Self-realization; these have no connection whatsoever with that noble goal of unification with Absolute. These are necessary only to prove that the Almighty exists, without Almighty nothing is possible, and with Almighty everything is possible.

Again, Dada, by his life is proving that to get that Absolute, we need not forsake our worldly life, we need not go to the Himalayas or to the forest, we need not impose this or that restriction on our mode of living or eating or clothing. In other words, we need not deprive our soul from anything that has been created by the Supreme to be used by human beings. We are to lead our life, social or otherwise, through our work, our duty, our choices devoid of all sorts of Sanskars (superstitions). We must keep it in mind that we are instruments only and we are discharging our obligations as tools in the hands of Almighty. We are not sole arbiter of ourselves but only custodians. We must satisfy our Indriyas (senses, desires) by offering a little to them, as and when they want, but for that we must not allow ourselves to be devoured by them.

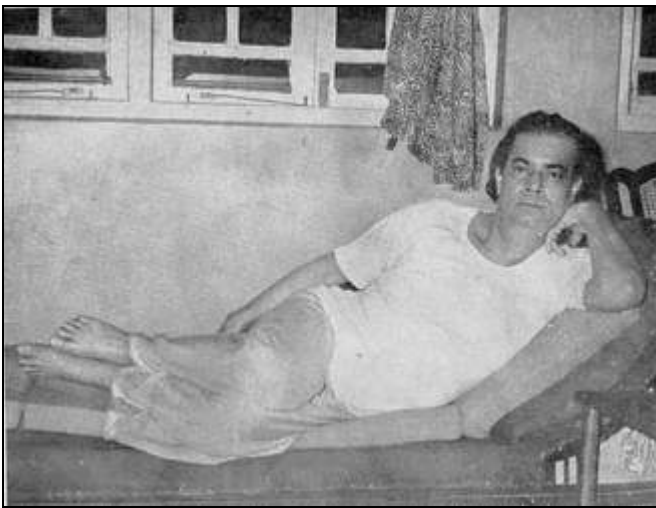
In this process, slowing but surely, these Indriyas themselves will come to our aid to get merged with that Absolute. We need not practice hard penance; neither need we do any Yoga Sadhana (spiritual practices) to get our ultimate goal. But we should keep Him in mind at all times and at all stages. We should love Him as our own, if not more than that; we should respect Him as our parents; and we should be affectionate to Him as to our children. In turn we will get His protection as that of parents and will get love as that of our near and dear ones. But at no time should we think that we ourselves are doing these things, instead should ask Him to get these done by us. Supreme thing is His Blessings, His Will and His living with us in manifest form.

Before closing, I must humbly pray that Dada, the amalgam of Lord Krishna, Sri Chaitanya, and Sri Ram Thakur; Dada, the possessor of Divine Power of the whole Universe; Dada, the symbol of Divine Love and Truth, should assure us that we shall not be forsaken brothers of his for any possible worldly default on our part, but instead keep fast to the path of Truth.

Days of Miracles are Not Over

by
Dr Manas Kumar Maitra, M.S.

My elder brother Dr Anil Kumar Maitra, M.B., is a great admirer and follower of our beloved Dada. Dada often came to my elder brother's house to meet with people gathered for regular religious discussions. I, a born atheist, kept aloof from all such gatherings and discussions. On one particular day when the Satyanarayan Puja was being held at my brother's home, my wife and I were invited. As a matter of courtesy we attended the meeting and to my wife's astonishment I left the Puja Hall with no impression. My wife had become a great admirer of Dada at first sight.



Dadaji

Weeks passed by and one day toward the end of December 1969 I was intimidated by my elder brother to go and examine Dada as he had been suffering from acute stomach pain. To obey my dada's (elder brother's) command, I immediately left for Dada's house accompanied by my wife Madhuri. Madhuri had a peculiar vision as soon as our car stopped at Dada's place, but at the time she did not disclose it to me lest I become annoyed. In her vision saw Dada as a "smiling Balgopal" standing on the balcony of the upper floor of the house.

I entered the room where the patient had been lying and examined him thoroughly. It was a case of acute gastritis. I wrote a prescription and advised the patient to buy the costly medicines from a pharmacy of repute. The patient looked puzzled at the long list of rare and costly medicines, he however reluctantly held forth his right hand to take the prescription. I handed over the prescription to him and before I had turned toward the staircase to leave the house, I saw to my utter amazement those costly medicines pouring in, one after another, as if from no where falling into the outstretched palm of Dada's right hand. I stood motionless, then somehow composed myself and exited down the staircase to meet my wife who had been waiting for me at the car. I did not disclose the incident to her as my evaluation analysis was at the formative stage. I consoled my conscious telling myself it might have been a case of hallucination.

Later I saw the purpose of this incident. Dadaji's ailment was fictitious. It was created for conversion of that soul; me, an atheist who boasted of science and medicine.

On another occasion, my son Govinda was attacked with a case of pox. His condition became critical and on 2nd February 1969 his temperature shot to 106 degrees. The boy became restless and we anticipated a great calamity. I called to his bedside a number of my physician friends, all respected medical practitioners; before them all my boy was sinking. My elder brother, as strict guardian of the family, setting aside all my scruples and notions of skepticism brought Dada immediately to my house and left my dying son to his care, to the great annoyance of the assembled physicians.

Dada then shut the door for a few minutes and came out requesting the physician to record the boy's temperature. To our utter astonishment, we all found that his temperature had come down to 97.5 degrees. The whole gathering, all versed in Western medical science based on pure scientific reason, stood amazed and bewildered. But an even more miraculous thing was in store for them at my wife's repeated complaints that our son may recover but the pus oozing scars on his face would take a long time to disappear, then Dada again entered the boy's room and shut the door. Dada rubbed Govinda's face with plain water then came out of the room and told my wife to enter the room. Madhuri found to her great joy and greater astonishment that the scars had all vanished. Govinda was looking perfectly well with a beaming face. It was a great day for me. I was reborn with all my canons of atheism and skepticism rooted out. I again discovered Dada was no ordinary being. He is among us, among the lowliest, but at the same time he is above us all.

I would now narrate the experience of the most memorable day of my life.

Human being has stepped onto the moon and has conquered space. The technology of moving into outer space is within human knowledge. Now it appears that going from one planet to another would become possible in the future. It is only a question of time. All these technological achievements speak highly of human intelligence.

One day our beloved Dadaji was talking to us and suddenly he confessed that his mind was getting a signal of an evil omen. He was therefore not feeling very happy. "What is the matter that wounds your complacency?" I asked. Dadaji replied, "My Madhudi (wife of present writer) will very soon be attacked with paralysis. Be watchful and don't forget to report to me when she has the attack. Otherwise it will have a very serious repercussion." My wife had been suffering from some ailments in her leg and her legs were weak. As Dadaji warned me, I kept a vigil on her.

At last the fateful day came. It was 4th April 1970. My wife was complaining about pains in her legs. Myself being a physician, I treated her and went away on a very urgent call. Just as I reached there a message came by phone conveying that my wife had been attacked with paralysis and she was groaning and complaining that she had no sensation in her legs. I wanted to contact a physician by phone and dialed the number of the doctor. But my call went to Dadaji and I was reminded of Dadaji's earlier warning and request that he be called. Dada said for me to come to him, but my driver was out and I was at a loss not knowing what to do. Strangely, though my driver usually came early in the morning only, my driver returned to attend me and drove me to Dadaji. I found Dadaji having his first sip of a cup of tea. He hurriedly came downstairs and asked me to drive with him back to my home.

When we arrived, Dadaji went straight into my wife's room and asked for a glass of water. He put drops of water on her legs and sprinkled the rest of the water in the glass on all sides of the room, closed the doors and windows, and we all came out of her room with Dadaji. He sat with us and gave his deliberations in his own inimitable style. After about half an hour he proposed that we should see what the patient was doing.

We all went into my wife's room. Upon opening the door we smelled the fragrance of sandal and roses throughout the room. Dadaji asked the patient how she was feeling. She answered. "Dada, for about half an hour it was you who gave slow massage to my legs and now I am completely cured." The lady who could not move an inch a few minutes before and whose legs showed no sign of sensation even on pricks of a needle, sprang up from her bed. Dadaji smiled and said, "I was not in your room. I was with the rest of the members of the family for the last half hour." My wife was astonished and could not utter a word in protest.

I also could not support my wife because I saw Dadaji with us all along. The presence of one man in two places at the same time is a proposition beyond my comprehension. But this is our Dadaji. Time or space offers no barrier to him. It is foolish to try to explain him. He is what he is.

A Few Hours with Dadaji

by

Heramba Narayan Das Mahapatra, I.A.S.
Director of Public Relations, Orissa, Bhubaneswar

Mahayogi Dadaji, lovingly called Dada, appeared to me divinity personified. It was 29th January 1971. I was ushered into his room and I had the first glimpse of that radiating smiling figure reclining on a sofa bed in the house of my friend Balaram Misra, Additional Chief Engineer, Electricity, Orissa. The previous evening I had read some books written by eminent persons who have come in contact with Dadaji. To listen to his discourse on Truth and God is to life oneself into a loftier sphere of happiness and bliss.

Dadaji is against the easy expedients of seeking a Guru or living in an Ashram for self purification. His teaching is simple: God is within us and we have to search Him out and completely surrender to Him. With great humility Dada says he has the same frail body and human failings as any other and he cannot, without a dictation from within, speak even a few words to his admirers. He appeals to all who come to him to sit at his feet to establish the Truth and not to chase after earthly pleasures, which he himself creates from the elements of Nature and gives them as gifts to his friends in a surprising manner.

Suddenly once he asked me if I would like to have some sweets and out of nowhere he just placed a cake of Sandesh in my hand. It appeared to me a miracle. Others who saw this were taken by surprise, too. These supernatural powers Dadaji gives less importance and dismisses them as ephemeral. He demonstrates them by sheer will force, but always reminds his friends that much more than this is the Mahanam which is repeating itself constantly within oneself. A person must remember the Mahanam to be reminded that God, which is Truth, dwells in oneself and a person need not purposeless run after self styled Gurus or spend a life in a hermitage in an Ashram. Dadaji is against manmade castes and all forms of exploitation. He wants every intelligent person to rise against age old superstitions, meaningless traditions, priesthood and all forms of spiritual exploitation, so that people can have peace and tranquility by a forthright prayer to the Great Force within. It is certainly a difficult process due to our minds being influenced and preoccupied by extraneous forces. Once this is overcome, one is surely guided on the correct path. Association with Dadaji helps this process of looking inward to realize the Truth.

I like to write here the experience of my wife. The day when I got the Mahanam from Dada at Bhubaneswar, my wife had a strange night at Calcutta. She saw a very handsome glaring man with a radiating figure, supernatural so to say, along with a savant later on identified from a photo as Sri Sri Satyanarayan were standing by her bedside and blessing her. A mystic aroma enveloped her. The next morning when she got up and took a glass of water she experienced the same aroma prevailing in that glass. The mystic strangeness is that she not yet been fortunate enough to have a Darshan of Dada in person.

It is difficult for an ordinary person to size up the personality of Dadaji. While talking with friends, he suddenly withdraws himself and his look inward makes his mortal self radiate with a fragrance that pervades the entire atmosphere. It is in rare moments that one inhales the same fragrance, even when Dada is not physically present. It is a feeling that engulfs oneself and out comes a feeling of complete surrender. The few hours I had the occasion to see Dada and talk to him in person I felt completely refreshed both in mind and spirit. He has immense powers to sublimate a person to get near the Truth. I have the highest regard for him, not as a Guru in the accepted sense of the term, but as a friend who is much more than a Guru. Awe and reverence give way to love, pure and simple, in Dadaji's presence. Blessed are those who have seen the light in him.

Conversations with Mahamahopadhyaya

Dr Gopinath Kaviraj about Sri Dadaji

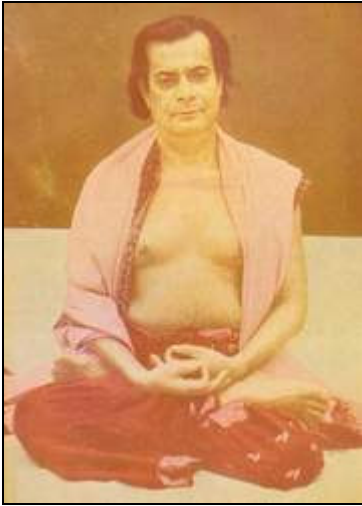
by Dr M.N. Sukla, M.A. (Sanskrit, Philosophy)



Anandamayee Ma (1896 – 1982)
Dr Gopinath Kaviraj (1897 – 1976)

A fortnight past, on December 10, 1970, I had the great privilege of having spiritual conversations with Dr Gopinath Kaviraj at the ashram of Sri Anandamayee Ma in Varnasi at about 11 am in the presence of Sri Dadaji and some other aspirants for Truth from Orissa and Calcutta. I am deeply grateful to Dr Kaviraj who despite his ill health received us with his usual warmth and affection and kindly obliged us with his remarkably lucid and illuminating exposition of certain Truths of great metaphysical and spiritual import in response to my questions. The exposition was so good and instructive that I thought that the benefit of it should also be shared with other aspirants and hence this article. Since the conversations were not recorded and subject matter was of a highly mystic nature, more concerned with intuitive transcendental realization than

concrete objective description, I cannot reproduce the answers I received verbatim, but shall try to give the answers I received as I could follow.



Dadaji
(1906 – 1992)

Question: Sometime people experience the presence of Sri Dadaji at the same time at different places. How does it so happen?

Dr Kaviraj: The real nature of the individual Self or Jiva is divine but on account of innate ignorance the Jiva forgets his or her true nature and identifies with his or her psycho-physical mechanism. This Dehatmbodh or the identification of the Self with the non-self is the root cause of the bondage, the various other limitations and the cycle of birth and death from which the individual self suffers. Dehatmbodh does not allow the individual self to realize its real divine nature and reduces one to the level of the most pitiable creature. In due course, by the divine grace of the Almighty and Sadhana, Dehatmbodh or the identification of the self with the non-self vanishes and the latent Sakti (Kundalini – the Divine force that lies folded up in three and half valayas or folds in Muladhar Chakra) becomes awakened giving up its Vakra Gati and assuming the Saral Urdhva Gati (straight upward movement).

When kundalini rises from one-three-fourths of the folds and goes up through Susumna and pierces Brahmarandhra, she is known as Urdhva-kundalini. Pran which flows through the Ida Nadi and Apan which flows through the Pingala Nadi are equilibrated (balanced, equilibrium, counterpoised) and enter the Susumna Nadi which becomes opened. The Sadhak, or the seeker for Truth, rises upward through the channel of Susumna by means of Urdhva Kundalini and pierces through the Sad Chakras (Six Centers). The Muladhar Chakra, the Svdhithana Chakra,

the Manipura Chakra, the Anahata Chakra, the Visuddha Chakra and reaches the Sahasrar and realizes the VIRAT AHAM or the Infinite Pure I-consciousness.

This pure I-Consciousness means the resting of all objective experience within the Self. This is also known as the Svatantra or Sovereignty of Will, the basic cause of everything and lordship. This VIRAT AHAM or Infinite Pure I-Consciousness brings about the emanation, the maintenance and the dissolution of the Universe. It is by the Great Will of this VIRAT AHAM that Dadaji becomes seen at different places at the same time for doing human welfare. It is on account of that level of spiritual perfection that such things happen. The Nadies and Chakras as referred to here are not physical but are parts of the Pranamaya-Kosha, the vital sheath in the Sukhma-Sarira (the subtle body). In the physical body their impact is felt through the nerves, etc.

Question: How to get rid of Dehatmbodh or identification of the Self with the non-self, the root cause of all evils?

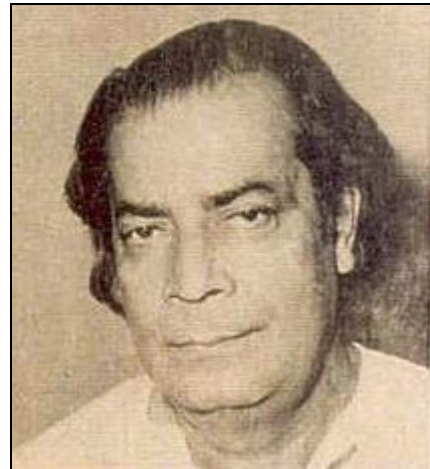
Dr Kaviraj: It is through Sadhana* and the grace of God that one gradually gets rid of Dehatmbodh and realizes the true nature of the Self.

Question: But Dadaji says that complete surrender to the Guru, the Almighty, and intense love for Him will lead to Him. There is no need of any other Sadhana to realize Him.

Dr Kaviraj: Dadaji is known to me for a long time and I know how arduous Sadhana he has done. How can surrender to Guru or God and love for Him mature without Sadhana?

At this I looked toward Dadaji for further clarification.

Sri Dadaji: **Mantra – Jap with love, devotion and complete surrender to the Guru, the Almighty, will lead to perfection and self-realization.**



Dadaji

Question to Dr Kaviraj: In the company of Sri Dadaji we experience miraculous things and incidents. He creates desired things at his Will. A unique aroma is experienced all around him. How to explain all these?

Dr Kaviraj: All these extraordinary events are the manifestations of the Divine Will of the VIRAT AHAM, the Infinite Pure I-Consciousness, which is even beyond the Ishwar Tattva, and also beyond time and space. At that level telekinetic function take place beyond the range of the senses and there is nothing impossible at that level of perfection. But the manifestation of miracles is also extraneous. That is nothing to do with the spiritual development of the seeker. Such manifestations are meant to make the skeptics and the atheists believe the existence of the Divine force, the Divine Consciousness which, when it comes into play the things come forth into being and which is the very self of the individual and the very source and substratum, the fons et origo (source and origin) of the manifestation of the entire paraphernalia of the cosmos. The true seeker need not be concerned with these miraculous manifestations, but should follow the Divine Path sown by Dadaji to attain the goal of Life, Self-realization.

* Sadhana - Contemplative psycho-physical spiritual practices, which Dadaji dismisses as unnecessary.

Question: Sri Dadaji says that he is not a Guru, does not conduct initiation on the seeker. The Maha Mantra comes direct from the Divine source. What is the process of such a spiritual initiation?

Dr Kaviraj: Ji-Vak Sakti (power of speech) can be divided into four levels: Vaikhari, Madhyama, Pasyanti, and Para.

Vaikhari is the lowest form of Vak Shakti and is manifested in the empirical thought and speech. Consciousness is not experienced at this stage of differentiated particulars; at Vaikhari level the trend of the mind is toward the Muladhara or the external world.

Madhyama Vak is of higher stage where there is a mixed experience of consciousness. At the level of Madhyama it is inward toward the Sahasrara (seat of the mind at the top of the cerebrum where, according to Tantra, Siva and Sakti are said to be in perfect identity; Dadaji dismisses it).

Pasyanti Vak is beyond Madhyama. It is Divya or Divine Vak, the vision of the undifferentiated universe.

Para is Supreme, Absolute Consciousness identical with consciousness and is Param Avyakt (non-manifest).

At the time of initiation, Dadaji by the grace of the Almighty raises the aspirant spiritually to the third level of Pasyanti Vak from which the Maha Mantra arises in Shuddha Vikalp and is realized by the seeker. This Mantra is most efficacious in bringing about liberation of self-realization. Whereas by contrast a Mantra received through Vaikhari Vak, etc. is not so efficacious.

Question: What is the nature of self-realization?

Dr. Kaviraj: Ji-Realization cannot be defined. After attaining a particular level of perfection, Yoga is possible in a moment. It is a matter of transcendental immediate intuitive realization and not of description. You should follow the path shown by Dadaji, who knows the Absolute Truth, to reach the Divine Goal of life. Intellectual inquisitiveness and discussion only will never reveal the Truth. Proper practice of Mantra Jap (remembering Mahanam) with unfaltering faith, devotion, and self-surrender enables the Sadhak to pierce through the Sad Chakras, reach the Chittakash and Chidakash, and realize the SELF or the Pure I-consciousness. Therefore, practice Mantra Jap with complete surrender and devotion to proceed toward the ultimate Goal under the guidance of Dadaji who has undertaken the enormous task of spiritual regeneration and welfare of the morally morbid, sick and staggering humanity, and is making strenuous efforts day and night moving here and there to lead humanity to the LIGHT.

The Red Letter Day of my Life

by

Dr. Anjali Mukerjee, MBBS, D. OBST,
RCOG (London), DRCOG, MRCOG (London)

I was asked to attend Satyanarayan Puja at 25 Palit Street on 8th February 1971. I was told that Puja would start at 6:30 pm and would be performed by someone very special and in absolutely new and unconventional style. I received the invitation from Badalda (Mr D.R. Das) who kept everything in secret and kept me in suspense. I did not cancel the appointment in my medical chamber as I did not get enough notice that I would be absent that day.

However I reached the house of Mr. Das on Palit Street at 6:30 pm and found that everyone was anxiously awaiting someone called “Dada” who would be coming and performing the Puja. Amongst the gossips I picked out certain important comments on Dada which made me very interested to know more about him. The time passed on and by quarter past seven Dada had not yet appeared. I was quite impatient and anxious to return to my chamber as my patients were waiting for me. For the next 15 minutes this conflict continued within me between my eagerness to see Dada and my conscience not to neglect my patients.

Then Dada appeared on the scene. All his admirers and devotees bowed their heads at his feet, one by one. I quietly did the same at his feet and at once became the tool in his hands. Dada started dissecting me very carefully, step by step until he reached my heart. Then I thought I won't give him any more chance of defeating me and I felt I had to leave now against my will as this was my chamber time. Dada addressed me with great affection and assurance that I Possibly could not go now without attending Satyanarayan Puja. So I stayed on for the Puja.

Dada asked me to come in the Puja room with a piece of paper (blank tablet paper) in both my hands and to sit down with my eyes closed. Dada was by my side all the time as my only friend, philosopher and guide. Suddenly I heard some whispers in the name of God three times. The Mahanam entered through my ears and then circulated in my brain and reached my heart and stopped there. My whole body became stiff for a few moments and tears filled my eyes. Dada asked me to read the content of the paper in my hands. Then I realized before I read the Mahanam that it had appeared on the paper written in red ink by invisible hand and that Mahanam had already entered in my heart. After I read the words they disappeared. It was really the Red Letter Day for me.



But this was only the beginning. During the fortnight after the memorable day many more things happened for which I have no explanation. The only feeling is the pervading experience of Ananda or bliss, which I have been sharing along with others in the evergreen company of Dada.

February 22nd brought me undreamt of happiness which came automatically in the company of Dada. I received his miraculous telephone call and reached him at once. He promised me his company the next day when I was scheduled to visit Tatanagar to attend a Music Conference. Throughout my journey in the train and at the time of the music performance I was frequently enthralled with Dadaji's fragrance. How to explain all these demonstrations of Dada's affection? Dada to me is the king of that unknown blissful kingdom of which we have no perception. Science would never reach the border of that kingdom of Eternal Love, Bliss and Happiness.

Dadaji as I Know Him

by

Benoy Krishna Mukherjee, MA, Principal
Sri Ramkrishna Sarada Vidya Mahapitha, Kamarpukur, Hooghly

Know thyself and nothing would remain unknown to you. This was the preaching of the Vedas and Upanishads of Ancient India. This 'Knowing' was regarded as attainment of Supreme Knowledge. But we, who are always absorbed in becoming bookish theoreticians, have hardly found any time to pay heed to know our own selves. We are acquainted with the happenings of lands beyond seas and shores but have failed signally in knowing Atman (The Soul, inner Self, individual Life-principle) and have become dissatisfied, both physically and mentally. This is the crux of the problem.

Disturbed individuals want to know the easiest road toward happiness. One who abounds in wealth believes peace as a commodity which may be sold or purchased and makes comprehensive effort to purchase it. Consequently, there are many people who pose as saviors of those people searching for happiness. They receive offering in cash and kind, and promise Mukti (spiritual liberation, freedom) for them in lieu of payments received. These persons known as Gurus have themselves become good businesspeople as they are successful in erecting vast mansions and building up huge bank balances.

But Dadaji has started a crusade against this so-called Gurubad (Guru business). According to him everything that we see around us has emanated from that Supreme Being. This Supreme Being resides in every thing, animate and inanimate. The object of human life is to find out that innermost power within. Hence in the true sense of the term self-searching is the Sadhana of each individual. In this work of self-searching, nobody but one's own self can become the Guru or the leader toward realization of the Self.

Getting a Mantra is nothing but awakening of the Soul from slumber. This can only be achieved when one can get it from within and not through any outside agent like a Guru. The wearer of the shoe knows where it pinches. So it is 'I' who shall best understand the path I should follow to attain happiness and peace. Hence one incomplete person can never become the Guru of another incomplete human being.

This is exactly what Dadaji says to all of us. **"Don't run after a Guru, run after knowing your Self; therein lies the whole secret. You have immense power; use it to awaken your self from that great slumber."**

When a person fully knows who he or she is, or when the attainment of Atman Jnan is complete this earthly body becomes the real abode of Almighty. He can then perform such actions which belie all earthly knowledge and dwarf all worldly calculations. Dadaji often performs feats to signify the Omnipotence of the Supreme Will. The ease and abundance with which he performs them shows the existence of Absolute Power in him.

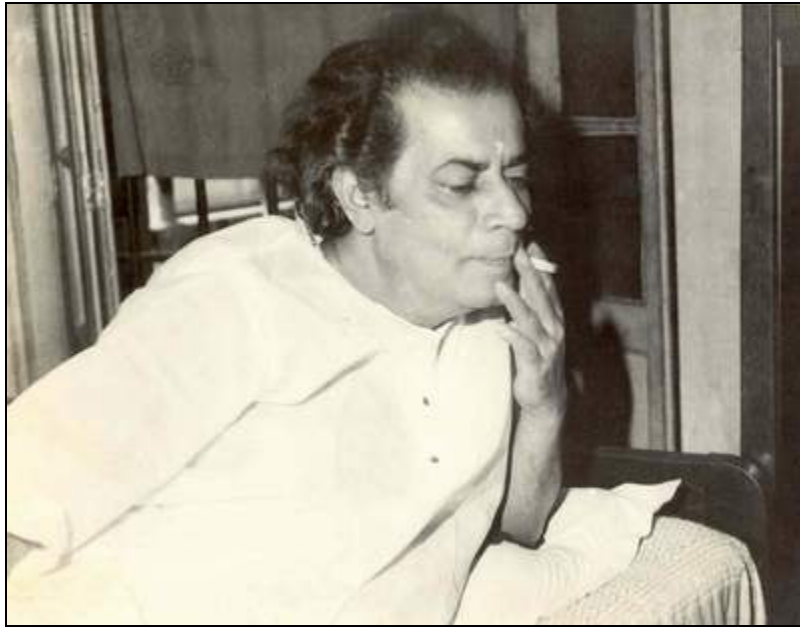
Why does Dadaji do all these things? Only to show to those who do not believe that there are things in heaven and earth that cannot be explained by imperfect human knowledge. There is a line beyond which no Science can move but it is possible for human being to plod over there by realizing Self.

A cynical journalist who came to challenge this in a chilly winter night at Lucknow was well served by Dadaji when to the utter amazement of that gentleman, Dadaji offered him the cigarette brand he used to smoke while in London, manifesting it out of nowhere before his eyes. Lucknow was severely hit by a tremendous cold wave this year, but to show to that journalist that god could make and unmake things, Dadaji declared that Lucknow would experience only

moderate temperatures until Dadaji left for Kanpur. Everybody there had the immediate feeling of a sudden rise in temperature.

A Chief Secretary of a State Government, Vice Chancellor of a University, a number of well-known teachers of science failed to explain causal connections of Dadaji's actions and admitted in writing their own personal accounts that inexplicable are the ways of Dadaji. Inexplicable are the ways of God.

The whole world is today at a crossroad of values, materialistic values on the one hand and spiritual value on the other. The gate toward attainment of spiritual values will be open by complete surrender to Him. This will lead to self-realization. This belief is what our Dadaji propounds. I do not claim that I fully know Dadaji, but this writing is a token of reverence that I bear for him.



Dadaji

The Perennial Stream of Nectar

by

Bimal Kumar Mokherjee

Head of Department of English, Ram Mohan College, Calcutta

After the Pujas on the 16th October 1970, I paid a casual visit to the residence of Dr Saroj Kumar Bose, a friend and colleague living at Bangur Avenue in a northern suburb of Calcutta. I found a hanging portrait, on the wall, which I came to know was that of Sri Ram Thakur, a great spiritual saint. In this connection, I heard a great deal about the mysterious spiritual power of Dadaji. Dr Bose offered me a book in Bengali called *Dada Prasangey*. I hesitated to take it as I did not know the contents of the book. When I found that it was a collection of articles regarding the great spiritual power of Dadaji written by very distinguished people including scientists, doctors, professors, etc., I readily accepted it and made up my mind to see this great man.

It was the 18th October 1970 and as directed by Dr Bose, I went to Esplanade and patiently waited for the bus of Route 37. I was disappointed to learn that buses on that route were not plying as there was a sudden busmen strike. I was thinking what to do when a Garia bound bus appeared. I, my wife and daughter boarded it and thought about some alternative programme if we would fail to reach Dadaji's place. We got down near Anwar Shah Road and found one solitary taxi in the stand. I was afraid that the taxi might not agree to have passengers for a short distance. To get a taxi in time, and particularly for a short distance, is a rare event in Calcutta. Strangely enough, the cabman was agreeable to cover the distance and we reached Dadaji's residence at 188/10A Prince Anwar Shah Road. I was surprised by the sudden turn of events and wondered: What does it signify?

We found that several devotees had already assembled. The extremely charming appearance of Dadaji lying half-reclined on his bed compelled the attention of everyone. He had a piece of saffron colored cloth around his waist. The room was almost filled up with people and we somehow managed to squat near the side of the door. All were silent and listening to the words of Dadaji. After awhile Mrs Bose appeared and introduced me to Dadaji, who asked me to move forward and sit just in front of him.

A long discussion was going on regarding Guru (spiritual preceptor). According to Dadaji, a person cannot be a Guru. Our Guru should not be sought in the world outside. He is always with us and he lies in the innermost part of our being. WE have to get our initiation from that Guru within and not from any outsider. I could not fully comprehend this discussion as I come from a very old and traditional Brahmin family and we have our own spiritual preceptor. I did not go to Dadaji to be initiated. In the course of his discussion Dadaji said, "**He cannot be reached with the help of mind or intellect. He is our nearest and dearest one and is always with us.**" Abstruse ideas are expressed by Dadaji with remarkable simplicity and clarity.

The hesitant mind of a so-called intellectual like me could not be free from doubts on the very first day. I started arguing with Dadaji. I was fully aware of my rational mind but rationality has some limit. Our methods of induction and deduction may not be our safe guides everywhere. Suddenly Dadaji had a copy of the Bengali book *Dinalipi Shradhanjali* (a collection of appreciative articles written by several devotees regarding the spiritual powers of Dadaji) brought before him and then he offered it to me. He just moved a finger over the blank page of the book and strangely enough my name was written on it by some invisible and. I was stunned and my flippancy was silenced at once.

Dadaji asked me to have Mahanam but I was not ready for it. I was vacillating as I was tied down by conventions. Dadaji asked me, "**If the Supreme Being who is within you gets initiated, I think you will agree.**" I was speechless, as words seemed superfluous now. I went into

the prayer room of Dadaji along with my wife. There I asked him some questions to which he readily replied.



Both of us sat before the portrait of Sri Ram Thakur (Sri Satyanarayan) and bowed down to it. I heard the holy divine words (Mahanam) in my ears from some unknown source and I found also the same holy words on a piece of blank paper I was holding written in red ink by some invisible hand. After I had read those holy words, they strangely disappeared from the surface of the paper. Then I felt a strange and mysterious feeling. I was quite oblivious of my surrounding. Though I was conscious, yet it was not the consciousness of the humdrum daily life. I was elevated to a higher level of consciousness and was breathing in a quiet, serene and peaceful atmosphere, “far from the maddening crowd’s ignoble strife.” I do not remember how long I remained in that way.

When we came out from the prayer room it was reported by the people outside that it was about half an hour. Then Dadaji blessed us touching the through with his fingers, which had a strange and sweet fragrance. The entire place was full of that sweet fragrance and our bodies also retained that fragrance for a long time. All the assembled people departed one by one. We were asked by Dadaji to wait for sometime.

After a few minutes we came outside of the house a taxi was found running. We were three in number and four other people were with us. Strangely enough the taxi driver did not grumble at all to take the seven passengers in his car. The unusual coincidences were rather puzzling to me. On the very first day of coming in contact with Dadaji my mind was full of joy and surprise.

Since then I have been coming into contact with Dadaji and have always been deeply moved by his spiritual power, which baffles all attempts of analysis or explanation. The world we live in is full of sorrows and sufferings, failure and frustrations; in almost every field of life there is nothing but maddening despair and anarchy. In such a context of bitter experience, to get the company of this God-intoxicated saintly person is a great blessing and a comforting solace. Dadaji says, “He (pointing to himself) has neither any ability, nor authority.” Dadaji never uses the word “I”. He is the living symbol of self-denial and self-effacement.

Dadaji is equally pleased with all and everybody gets joy and peace in his company. Though he is a family man he has forsaken everything by virtue of his complete non-attachment. Yet he is our own Dadaji, deeply intimate with all from a teenager to a septuagenarian. He is strongly armed with his spiritual powers, yet he says in reference to himself, “He is helpless and powerless; he has not yet realized Him, perhaps never shall he have that fulfillment.”

Dadaji is quite free from all petty conventions and prejudices. He says, “Don’t be a slave to mere customs and conventions. Don’t try to argue and analyze matters; there is nothing supernatural. All is to be found in the innate character of Swabhava, the original natural state. Living life in a natural state fully attuned with God,” Dadaji says, “this is the only way. Truth can only be lived. Nothing can be attained unless the petty distinctions between ‘you’ and ‘I’ are overcome. Everything is void until you come back to the innate character of the original state.” How the profoundest realization has been made fully articulate in the simplest language. Most of us are lost in our sectional thinking in our sick, hurried and divided aims, while we are far away from the composite vision of life.

When Dadaji had gone to Cuttack, Achyutananda Saraswati came to him everyday and read out passages from Patanjala Yogashastra. Dadaji remained unmoved and unaffected. On the last day, Dadaji called him near and asked Achyutananda to put his ear on the breast of Dadaji where he heard the divine words: Hare Krishna, Hare Krishna, Hare Krishna. Tarak Brahmanam

in one side of Dadaji's breast and heard in the other side the musical accompaniment of Khol, kartala, etc. Thus he got his spiritual guidance and blessing from Dadaji.

Dadaji can be physically present in different places at the same time. Dadaji's power of multiple manifestations has been known to many of us. On Sunday, the 26th October 1970 at 9:26 am, Dadaji announced, "They are all coming from Orissa." I could not follow the context, but noted the time. Then at about 10 am, Basanti Mishra and many others came from Orissa. Many of them received Mahanam. One of them got it in Oriya language, one in English, and an illiterate lady heard it in her ears.

In 1960 we had gone to Delhi and we visited Mathura and Brindaban from there. My wife says very often that she might have seen Dadaji somewhere, possibly in Brindaban. Once on hearing this, Dadaji said that it might have been so and the next moment he talked on the phone with Mrs Banerjee, a barrister's wife. He asked her, "How long ago did I go to your place and have a cup of tea?" Dadaji then put the receiver to my wife who heard the reply from the other end, "You came here just 3 or 4 minutes ago." But Dadaji was all the time from 5 pm to 8:10 pm (when he had the talk over the telephone) at Dr Bose's place on Bangur Avenue.

On another occasion Dadaji was sitting silently at Animesh Babu's place at Lansdowne Road. After a few moments Dadaji asked Dr Saroj Bose to have a talk with his own son over the phone. Dr Bose did so and came to know that Dadaji had talked with his son over the phone just a few minutes previous, although somehow Dadaji had the phone conversation without any mechanical help (telephone) as he did not touch the receiver at all as we observed sitting next to Dadaji. In the words of Dadaji, "It is also possible but it is nothing as it is something non-essential in the world."

I have heard from Balaram Mishra (Engineer, Orissa Government) a miraculous story. Gopal, a son of Balaram, had been a non-believer and skeptic. He was not eager to have Mahanam, rather he was unwilling regarding initiation. Afterward when Mahanam at Calcutta, perhaps on the 25th October 1970, he visualized Dadaji in his half-reclined position as Narayan laying in His Anantashayan position with hooded snakes overhead. Then he went away to Orissa. On the 27th October 1973, Gopal smelled the sweet fragrance of Dadaji's body; then on 1st November, that sweet fragrance came out of all the skin pores of Gopal's body.

Major Mishra, a brother of Balaram, was also a non-believer in God. His whole body also emitted the same sweet fragrance. This sweet fragrance (Angagandha) of Dadaji indicates his unbodied presence. Such incidents have been repeatedly noticed by many people. Such miracles are present not for any demonstration, as Dadaji is not a magician, nor a miracle peddler. These are only to shake off the doubts of the faithless and skeptical people. Very often Dadaji tells his devotees, "I am always with you." Once he said at Animesh Babu's place, "Though physically present near you, I may be also present somewhere else also, your Dadaji, Amiya Roy Chowdhury says that do not try to test the Supreme Being; do not try to understand Him with the help of your mind or intellect. Ever follow the Truth, then and then only you are in communion with Him."

The birthday of Dr Bose's daughter falls on the Jagddhatri Puja day. On that auspicious day Dadaji offered some bhoga (fruits, sweets and some cooked food to Sri Ram Thakur (Sri Satyanarayan). The electric pump of Dr Bose's house was out of order. He had already sent for the mechanic, but the pump started automatically as soon as Dadaji reached the house.

On the Kali Puja day Dadaji performed the Puja in a very unusual way at Jatin Bhattacharya's place in Behala. The Puja was performed without the usual materials; there were no Karana (wine required in Tantric Puja), no sacrifice, and no arati in this Puja. The Puja of Sri Satya Narayan became the Kali Puja. Dadaji remained alone in the room with closed doors for one hour and fifteen minutes while all the time the assembled devotees joined in non-stop singing of holy songs.



Edward Rice

After the Puja was done, the whole room was full of sweet smell of incense and the floor was flooded by fragrant holy water. An American magazine publisher, writer and photojournalist named Edward Rice (1918 -) was present. He was deeply moved by this Puja and partook of the Prasada.

On the 15th November 1970 I went to Dadaji's place at Anwar Shah Road. I took the mounted portrait of Sri Ram Thakur with me and put it in the prayer room of Dadaji, as asked by him. The portrait (see image below) was wrapped in a piece of paper and tied with a thread. At the time of my departure, Dadaji moved his fingers over the wrapping paper. Then I removed the covering paper and smelled the deep fragrance of sandal wood over the glass of the portrait. In the course of conversation, I referred to the miraculous experience of Anjali, a cousin of my wife.

Anjali, who lives in Orissa, had never seen Dadaji. She knows something about him from the letters of her elder sister living in Calcutta. One night she dreamt a strange dream. Dadaji came to her and asked her to receive Mahanam. She was in doubt as Dadaji was dressed like an ordinary Bengali gentleman and not like a Sannyasi (sage). Some weeks later she came to Calcutta and had her first meeting with Dadaji on the Mahastami day. Anjali was stunned and stupefied as the dream figure of Dadaji and Dadaji in person were identical. When he heard her story Dadaji exclaimed, "You are blessed people, so also am I."

The various miraculous stories regarding Dadaji's supernatural powers are too many to be fully narrated. On 19th November 1970 at Animesh's place we were listening to the words of Dadaji. Suddenly he became absolutely silent; after a few minutes he had a talk with a gentleman on the telephone. Dadaji asked him to go to his sister's place immediately as she was on her death bed. Later at 7:57 pm when Dadaji said, "She has passed away." The brother of the dying sister was asked by Dadaji to meet privately with him later on. Then Dadaji asked for the tape recorder and a recording of Tarakbrahmanam (Hare Krishna, Hari Krishna, etc) and other holy songs were played while those gathering sung along. What was irrelevant at the beginning became fully clear at the end.

The dying lady on her death bed told her brother she was pining for Dadaji in her last moments of life. Dadaji responded to her and appeared before her in his invisible form giving peace and consolation to the departing soul with divine songs and blessings. Thus she received liberation after her long suffering. Later Dadaji consoled the mourning relatives over the telephone that she had been suffering for a long time and now she was quite relieved of her painful existence and her soul was also liberated.

Once Dadaji told us the story of Bhakta Raghunath and Mahaprabhu Chaitanya* to illustrate that God is always there for His devotees. Raghunath drew a portrait of Mahaprabhu in

Mahaprabhu - Maha means great, Prabhu means God. Lord Sri Krishna Chaitanya also referred to as Gauranga or Nema Pandit, who appeared 500 years ago (born 1487) is so called. He was a forerunner of Dadaji as was Sri Ram Thakur. In fact, Mahaprabhu unequivocally asserted he would be coming twice again in quick succession, in progressive ascendancy of manifestation.



Sri Satyanarayan Portrait at Dadaji's home (also referred to as Sri Ram Thakur)

a secluded place. After some time Mahaprabhu Chaitanya* noticed that Raghunath was no longer a regular visitor. He came to know that Raghunath was getting his company before the portrait. Raghunath was expelled from Mahaprabhu's circle and he ordered Haridas to tear off the portrait and to throw it into the sea. Raghunath could not disobey Mahaprabhu and so lived under a tamarind tree at a distance of a few miles away. Haridas used to go to him every Saturday. Raghunath was very eager to hear of Mahaprabhu. Once Haridas told him that he would see the Master after as many years as the leaves on the tamarind tree. On hearing this Raghunath was thrilled with the ecstasy of joy and started weeping and laughing at the same time, which made Haridas very bewildered. Then Raghunath said, "Well no matter, after 10,000 or 20,000 years it is quite certain that I will meet my Master." On receiving the report Mahaprabhu sent for Raghunath the very next day. God is always for His devotees.

Once, after the death of her husband, an elderly widow came to Dadaji's place because she was very embarrassed to have the property left by him. She is a pious lady and has no temptation for worldly matters. Dadaji consoled her and asked her to go on her own way with non-attachment.

After some days, Dadaji made an extensive tour of Northern India. Unfortunately I could not accompany him. His famous meeting with Dr Gopinath Kaviraj will be published elsewhere. In the last week of December 1970, Dadaji's visit to Burdwan is a notable event. I was fortunate to accompany him this time. The professors of Burdwan University and many distinguished persons of the town met Dadaji. Sri Banerjee (University Registrar) had an elaborate discussion with Dadaji regarding many spiritual matters. Sri Satyanarayan Puja was performed one evening and many devotees received Mahanam in the presence of Dadaji.

It was Sunday morning the 27th December 1970 when we were all sitting before Dadaji including many local professors. While sipping tea from his cup, Dadaji said, "I would like to have a drink. Can't this tea be made into wine?" Saying this he covered the cup with the saucer and after a few moments his hot tea was converted into cold Scotch whisky. All of us were astounded and we tasted a few drops which left a burning sensation in the throat. When the cup was exhausted, Dr Salil Mandal, our host, washed the cup with water and tasted the water, which had the same sweet fragrance of Dadaji's Charanjali (holy water). On the same occasion tea Dadaji changed into coffee before our eyes. Shortly thereafter out of nowhere Dadaji brought a rarely found packet of foreign brand cigarettes (State Express 555) and handed it to Sri Banerjee. Such things Dadaji makes possible; this is nothing as it is of the worldly level. All these miraculous events are only to shake off the doubts of the skeptical.

When people come to Dadaji their hearts become replete with peace and joy. That is his great magnetic attraction. Usually he does not introduce any complicated theoretical discussion. His talks are generally very simple and quite intelligible to ordinary people though they deal with the deepest Truth. That is Dadaji's great charm. He says, "Fundamentally, there exists only one Being and that is within you. No penance is required to realize Him. To come in communion with Him, you need not go against nature by self-repression; you need not do any undue torture to the body."

However, once Sri Jagadish Pal asked Dadaji about the difference between prakasha and bikasha. Dadaji's profound explanation with copious quotations from the scriptures was not quite clear to many of us, including an elderly Principal of a well-known college. Then Dadaji elucidated the point in a very lucid way, "When the introspective mind deeply contemplates God (Krishna) and comprehends the divine mystery, then it is bikasha (budding forth). In the next stage, when the mind loses its own identity and becomes fully submerged in Divinity and is in full communion with Him, then it is prakasha (blossoming)."

Frequently long distance calls come to Dadaji from all over India from people wanting contact with him by phone. Famous Indian film stars call asking Dadaji to come to Bombay. He quietly declines those offers. Though he was born in a very rich aristocratic family, Dadaji has no worldly attachment. He never accepts anything from anybody. He has been always speaking against Gurubad, which is nothing but a method of exploitation, a kind of zamindari, a shameless expression of the acquisitive instinct and a veritable money-making industry. Many people have tried to tempt him with laks (100,000s) of rupees but he always remains unperturbed.

Those worldly temptations cannot save us from death and at the end of the story all of us will be carried to the burning ghat for cremation. None of us can escape the trial of destiny and all of us have to undergo the repeated ordeals of birth and death.

A conversation was going on between Dadaji and a very famous film star of West Bengal. Dadaji asked her, “Will you marry me?” She replied, “I am always agreed. I have dedicated my life and the life the next world to you.” This proposal of marriage seemingly absurd and incredible has some deep significance. Our ordinary marriage is generally a crude arrangement for physical union. True marriage can be possible only with One, i.e. God. The person who is fortunate to have that communion will never suffer from the pangs of separation, nor will he or she have any anguish within, being one with the Supreme Being, the ultimate source of being, intellect and joy. That stage is Brindabanlila.

Many people have varied experiences regarding Dadaji’s Angagandha (sweet fragrance coming out of his body). Once we smelled the deep fragrance of sandalwood on Dadaji’s check, while simultaneously the fragrance of jasmine flowers was coming out of his feet. Sometimes we have smelled that fragrance while at home or walking along the street. This fragrance is the indication of Dadaji’s invisible presence in a subtle way. Once a vastly learned scholar went to see Dadaji and had a talk with him. He tried to explain the significance of this fragrance, but could not offer any satisfactory answer. Strangely enough, while returning to his suburban home that evening, he smelled the same fragrance in the train while it was in motion.

I have neither the power nor the audacity to explain the great spiritual powers of Dadaji. Yet I have witnessed that countless people have received peace and joy after coming in contact with him and many theists and agnostics have been completely changed under his influence. Repeatedly Dadaji asserts, “You cannot reach Him with the help of your intellect.”

Dadaji is not with the intellectual but with the humble and devout. Long ago Mahaprabhu Chaitanya brought about a miraculous change by flooding the country with his message of love and affection. In our shallow and superficial age our minds are always disturbed or distracted and we rootless people are so many floating non-entities. The great change of the countless devotees of Dadaji is simply unique. He is Dadaji to all, from the little children to the venerable aged. All eyes, full of love and reverence are upon him and he is equally pleased to all. His appearance among us is highly significant, as he has given guidance to the faithless and the faltering. He has come among us as that Divine Will, though as Dadaji says pointing to himself, “He has neither ability nor any authority in it.”

Who is He?

by

Manjusree Das Gupta, Calcutta

Usually 1st April is a day which has a peculiar significance. It reminds us that there is every chance of becoming a fool. But we had a most fortunate day on 1st April 1970. My son Bappa brought such auspicious news that changed our entire family and our lives were transformed into a heavenly world. Bappa told us, "Let us go to such a man whom you have never seen in your life." We thought, who what that man? We went to Dr Anil Maitra's house at about 8 pm. There was nothing to question, but only the urge to answer the question "Who is he?"

When we were going upstairs I heard the sound of conch and also bells and other sound which are generally used at the time of Puja. Then when we were passing the first floor we smelled a unique kind of fragrance we never smelled anywhere. And, when we entered the flat of Dr Maitra, we experience the aroma even more intensely.

At the same time I became rather impatient to see "the man". The room in which he was sitting was crowded. We saw that there was no sign of any conch or other instrument. With great astonishment at last we saw our very beloved one about whom my son had told us. Immediately I felt that he had been calling me from time immemorial, as if known to me centuries after centuries. As soon as I greeted him he spoke to everyone saying, "Look, this lady friend infused some scent on my feet." I smelled a unique scent of sandal, not ordinary sandal but laced with roses. Then he rubbed the sweat of his forehead with my saree. That fragrant wetness on my saree lasted more than a week, moreover with the heavenly scent as well.

At the first sight of him I did not feel for a moment that I was an unknown person to him. He asked my husband Mr. Animesh Das Gupta to sit by his side. It appeared that we are all known to him for a long time. We also did not feel his attitude embarrassing. He asked us to return and witness Satyanarayan Puja the next day. Of course then we understood that he is our beloved Dada. Our feeling at that time was that we all belong to one family.

I spoke to my mother-in-law and other members of my family about our meeting with Dadaji. Accordingly we went to witness Satyanarayan Puja next day. This Satyanarayan Puja was not an ordinary and traditional Puja. We felt, seeing Dadaji, as if Satyanarayan Himself is adoring Him. That Puja was wonderful! A few indications of this Puja are given in the second volume of the book titled *Dada Prasagna*. My son received Mahanam from Dadaji and the flame of that eternal Mahanam has been charged by our son to each and every member of our family. On different dates we had the fortune to have this Mahanam. Thereafter we used to visit Dadaji every evening at the house of Dr. Anil Maitra.



A week after, taking the permission of Dadaji, we went to visit U.P. for a short journey. Dadaji told us affectionately, "I would always be with you, you will feel." Saying this, Dadaji placed his hand on the matchbox and immediately a small photo of Sri Sri Thakur (left) appeared in his hand. He gave it to my husband and advised him to keep it always with him. Though we became acquainted with him only seven days previous, yet we became very much moved seeing how he is such a well-wisher. The words of Dadaji are true like the Vedas. We felt much heat in the train when we were proceeding to U.P. Immediately we smelled Dadaji's fragrance and we did not feel fatigued even after so much tension from the heat.

We only became tired later during the time of traveling from Panipath to Chandigarh by car. In that scorching heat we remembered Dada for he told us, "I will be with you." Weith great astonishment we noticed a patch of cloud was floating along with our car like an umbrella as if it

was carrying out the orders of Dadaji. When we reached Chandigarh we heard a terribly hot wind was blowing even a few hours before our arrival. At our arrival the temperature diminished through the grace of Dadaji. Thus we felt that it is true that Dada really escorts us. When we came back to Calcutta we heard that Dadaji had told others that so long as we were in U.P. the temperature would not be extremely hot as is typical.

Dada came to our house for the first time on at our request on 27th May 1970. Dadaji was received with the sound of conch, garland and white lotus. We have kept the photo of Sri Sri Satyanarayan which Dada gave us in our room. Dadaji heard the music of *Ramiava Sharanam* song while sitting by us. When we talked about the Puja, Dadaji told us, “Listen, sitting here is this not possible?” At that very moment it was settled that Satyanarayan Puja would be held in our house on 30th May 1970. It is simply impossible to give the description of the Puja. Dadaji also supports this view. Unless one experiences this it is not possible to understand.

On 3rd June 1970 Dada asked my sister-in-law Gita, “Would you lend me Rs. 500 just now?” As soon as Gita agreed, he clapped in joy and said, “That’s alright!” Who knew what these words signified? There was another feeling again, he reminded how dearly he loves us. He has wrapped himself entirely within our family. At the end of the evening my husband found Dadaji standing near his head and chanting, “Narayana, Narayana.” My husband was echoing Dadaji. Just at that moment my husband’s eldest brother rushed in and said, “There has been an accident, mother has fallen down in the bathroom.” Mother-in-law was laid on the bed. She had a femur fracture on the left leg. Fortunately she was saved from a serious accident. Mother herself told us, “Someone unseen caught my head when I fell, otherwise my head would have been smashed.” Narayana Himself caught hold of my mother’s head, while also standing before my husband and chanting His own Name. On that day the preliminary medical expenses were Rs. 500. Then we understood the reason and meaning of Dada asking for Rs. 500 before.

Many may question when Dada knew the accident would occur why he did not prevent it. We never asked this question of Dadaji; we only have the feeling that he is the incarnation of love and mercy. It is by his grace and kindness that my mother was saved and her broken leg was cured. Before this incident Dada predicted to us that an accident would occur but he assured us not to get frightened as he would be with us. Still then we did not ask anything further of Dadaji because we felt that so long as he is there with us there is nothing to fear. He will think of his intention. Many such events often take place. It is not possible to narrate them all, but among them I am mentioning only two.

In our family there is a tradition of Lakshmi Puja for a long time on the day of Kojagari Purnima. It is very strange that the same Puja was performed in this year also, but without any priest. In the evening all the arrangements for the Puja were placed before the Sri Sri Satyanarayan portrait. Dada told us, “If we can propitiate Narayana (Truth within), then all the deities, in your language, would be automatically satisfied.” Dada sat in our drawing room in Calcutta. We were singing devotional songs of Rama Nama. The Puja room was kept closed at the instruction of Dada. Simultaneously, while sitting there with us, for five minutes Dadaji appeared in the house of Mrs. Dey in New Alipore. After an hour he told us, “Let me know by telephone what happened in the Puja room.” There in New Alipore Dada also sat inside their drawing room while the doors of their Puja room remained closed. After an hour, in both distant places the doors of the Puja rooms were opened. The rooms were enveloped with Dadaji’s familiar heavenly scent and divine smoke. My son Bappa rang Dadaji by phone and said, “There were divine marks of a child’s fingers in all the dishes of Prasad. He left signs of His Presence.” Hearing this Dadaji said, “It happens, but Dadaji knows nothing.”

16th October is the birthday of my son Bappa. We requested to Dada that he bless him. Every year we celebrate this day with pomp and grandeur. But after meeting Dadaji we have experienced that this celebration is nothing but a show, out and out. So we invited Dadaji alone this year to bless our son. On that day milked rice was offered to Narayana. Dada came in the afternoon. He asked my son Bappa to bring the pot of milked rice which we had kept covered.

When the lid was removed it was found that an unusually big Sandesh (sweet) was there inside the pot. Dadaji was smiling quietly. The sweet fragrance of the Sandesh and that of Dadaji's body seemed to us the same. We realized that these two are his blessings. Then Dada sliced a big cake. The same fragrance of Dada was in the cake; there was no smell of the cake itself.

Dadaji says, "This aroma is His divine music of the flute which reminds us of His Presence." Joydev (the famous Vaishnave poet) smelled this aroma and became mad in His Love. That music is always echoing in the breast of Dadaji along with Tarak Brahman Nam. This fact was corroborated when one day Dada asked my daughter Gopa to place her ear on his breast and to listen to the music. But unfortunately a person cannot hear it due to age long superstitions.

I have failed to narrate my feelings as I am rather unfit for the magnitude of the task. But this much I can say: Who is He? Truth Himself!



Dadaji arriving in Bombay 1971

Dada – The Friend, Philosopher and Guide

by
Professor Arabinda Bhattacharya

Lord Krishna. How fortunate. He should have advised Arjun and all others who endorsed to mould their lives according to the mores advocated by the Gita, to go to the self-styled, self-luminous Gurus to get properly packed and stamped for prompt delivery to the Supreme Being. Couldn't He realize that by advising devotees to give up everything going by the name of Dharma, He was ruining a very profitable and thriving business?

Business it is that the modern religious Gurus are after. Otherwise why should one Guru expect his or her disciples to send a portion of their income every month while a few other Gurus' almost insist on their disciples' bringing offerings in cash or kind to them? Like the notorious pardon sellers of the Middle Ages, these self-appointed agents can absolve any sin for a few bits of coin. Dada condemns this pernicious practice of exploiting the religious fanaticism of the common people. Indeed, what have the self-styled mundane Gurus to offer their disciples? In their glamorous attire they look conspicuous in gatherings of people, they have little knowledge of the religious scriptures and a long list of do's and don'ts concocted from the man-made Shastras.

When a brilliant story teller tells a child some cock-and-bull stories about Madagascar, the child will believe it for the simple reason that the child has never visited or heard anything about Madagascar and because the story is brilliantly told. The same is the case with these mortal individuals calling themselves Gurus or priests who make a show of their prowess to produce God gifts packed as and when desired. Their unassuming, God-fearing, superstition-ridden disciples or parishioners gaze in wonder, listen to their lectures and return home convinced that their Guru or priest holds all the tickets to salvation.

Dada always advises people to keep clear of such religious fakes. Who is a Guru, after all? Guru is the guide, the true friend who never leaves His disciple in his or her eternal pilgrimage to the abode of the Supreme Being, his or her इष्ट देवता (adorable one). The Soul undergoes the pangs of birth and death millions of times, but Guru is always with a person. Guru never deserts a disciple. स पूर्वेषामपि गुरुः कालेनान वच्छेदात् (पतंजली) (He, the Guru, not being cut off by temporality, is also the Guru of all who came before us.)

When at last the goal is reached the eternal path finder loses him or herself in the entity of the Eternal being. Who else but God Himself is capable of effecting this ultimate fusion? God is the Guru, God is the Coveted One, and all else who bawl out the address of God in cleverly chaperoned gatherings are but pretenders.

People who have come in contact with Dada are often disappointed when they find that he quotes no tenets from scriptures, binds no one to any hard and fast rules of conduct, and above all, never speaks of himself as a superior being. They are wonderstruck at some of the things that Dadaji does from time to time. He seems to be able to make himself present everywhere at the same time, to read the thoughts of everyone and to predict anyone's future with the accuracy of an electronic computer.

Whatever he touches emits a wonderful fragrance. Tea becomes wine, wine turns into milk. From airy nothing Dada produces sweets, medicine or pictures of Ram. These are neither Bibhuti nor Juggleries; in fact these are not even rare feats performed by Dada by virtue of his supernatural talents. Dada is blissfully unaware of any of these talents being present in him. The

only presence he is aware of is that of God. He is one **धीमां पश्यति सर्वत्र, सर्वच मध्ये पश्यति**. (He, the wise one, sees everywhere and sees everything within.) His hours are spent in the joyful company of God, and he has completely surrendered his will to the Will of God. If it pleases the Omnipotent to use Dada as a medium to communicate with people, Dada can do nothing about it, nor can he claim any credit for himself. To Dada the 'I' is not an optical illusion manifest through a mirror. It is the 'I' that is universal, the eye that sees everything, the one self that has broken itself up into fragments to build up every living organism. To Dada **वासुदेव** (Vaasudeva, i.e. Krishna) is everywhere.

Herein lays the hypocrisy of the so-called Gurus of today. The present writer is a very base, selfish, ego-centric creature posing to be a commentator in spite of his serious mental perversion; yet even he is often tempted to thrust a soldering rod into the ears of those religious careerists to make them bleed into the realization of the one and the only way to salvation, which is **आत्मानं विद्धि** (know Thyself or the Soul):

**श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्य भीः.
ज्ञानस्वरु गगवानात्मा त्वं प्रकृतेः परः ॥ (अष्टावक्र गोता)**

*My boy! Have faith, do have faith. Don't you be in delusion in this regard.
You are verily the soul, God of the essence of consciousness beyond materiality.*

Have faith, and don't get confused. You are above creation, you are the Lord, and you are the Self. Now my dear friend, whom would you approach to find out who you really are? Could a stranger tell you anything more than what you know or may find out about your own self?

How, then, one may ask, will it be possible for one to realize the Eternal Self that is in One? Dada advises, "Keep on repeating the Name of the Lord, the seed that has been sown in your heart: Mahanam. It is a wonderful key that makes every door open of its own accord." No other effort is needed, for, in the **व्रजधाम** (region of Vraja or Vrindavana, the domain of divine amour, divine love) which is verily the body, there is no doer.

Dadaji and His Image to Us

by

A.K. Chatterjee, W.B.C.S.

Director of Transport, Government of West Bengal

In spite of my ignorance and folly I do not feel any hesitation to give out my thoughts about the realization that I, along with my wife and three children, acquired by Dadaji's great magnetic touch. From my boyhood I was given to understand that God would surely come to this pain-stricken world when it would need Him. With this idea I visited many saintly people who told me that my salvation might come if I could get in touch with such persons. It will be a lie if I say that I do not get the blessings of them at all. But in spite of that I did not get that real thing which I was pursuing throughout my life.

About two months back a close relative of mind requested my eldest daughter Anjana Chakraborty (wife of a Senior member of Indian Audit & Accounts services now posted in Bombay) to accompany him the following week to meet and visit our beloved Shri Shri Dadaji. Three days after the invitation was extended she saw a vision in the dead of night of a very handsome person with curly hair and bright eyes, resembling Shri Shri Gouranga Mahaprabhu, with a smiling face. He touched her shoulder and with a sweet voice said that Goddess Kali and Lord Sri Krishna are one and the same. Instantly she saw vividly that the image of the Goddess Kali was being converted into the image of Lord Sri Krishna and visa versa. Then that handsome person gave her the Mahanam. On the next morning my daughter Anjana forgot the Mahanam but remembered the vision. After this vision she was feeling a great thirst to meet Dadaji. Accordingly she went to see him the next day. She was astonished to see the ever-smiling face of Dadaji, who was no other person than that one whom she saw on the previous night in her vision.

When Anjana touched Dadaji's feet she was getting a sweet fragrance filling her heart with a peculiar inspiration and joy which can not be described in words. Dadaji in the course of his talks again repeated that there is no difference between Goddess Kali and Lord Krishna as both are the same and one. This utterance of Dadaji thrilled my daughter to hear heart and her whole person became as if electrified.

The next morning she again went to visit Dadaji and experienced Mahanam in his presence. This name is the same Mahanam which she has been cherishing in her bosom. Even now when she sits quietly she feels the image of the Mahanam coming out from the innermost part of her bosom and it fills her whole existence with a thrill. My wife on hearing all these experiences became charmed and requested my daughter to take her to Dadaji. She also got the Mahanam by the kindness of Dadaji on the next morning when she first visited his place. She had the same feelings as her daughter about Dadaji. Dadaji asked her to attend Sri Satyanarayan Puja the next evening.

The Satyanarayan Puja and its unique character as I had been told by others very much attracted me and I did not lose any time to go to see Dadaji the very next morning. I was charmed at seeing him and as I touched his feet, that moment I forgot the world. It gave me a peculiar inspiration and joy which I cannot express in words. After this I got the Mahanam which is ringing within my ear, and I feel frequently, many time throughout the day that Mahanam is being resounded within me. I remember Dadaji's unique words, "There is no need to sit down especially for Mahanam because our body can never be impure at any time or on any occasion. The Mahanam can be done at anytime, at any place at any mood." This unique practice has been my source of energy and spiritual solace. I feel it the source of my ultimate bliss as well.

We were all asked by Dadaji to attend Sri Sri Satyanarayan Puja on 20th February 1971 at Howrah. On that day there were great disturbances everywhere and Howrah came under curfew.

With Dadaji's blessings, I along with my wife and daughter Anjana reached the place safely in a car without meeting any disturbances along the way despite of the fact that trains and buses and other public vehicles were all withdrawn from the road. At about 5:30 pm, Dadaji went into the room of the Puja and bolted the door from inside. We who were assembled there began to sing "Ramaiva Sharanam" song in a chorus of voices. When Dadaji came out of the room in silken attire, he looked like a Sri Gouranga Mahaprabhu. Anjana who was also singing the holy song saw a vision that in the bolted room Dadaji was on the cross like Holy Jesus Christ and the image transformed into Dadaji again.

When Dadaji was in the bolted room I heard the sound of conch shells and ringing of bells in spite of the fact that there were no conch shells or bells in the room. After Dadaji came out of the room, I went into the Puja room where there were sprinkles of scented water and heavenly fragrance all over. The room was also full of incense smoke, though there was no arrangement for offering incense. At once I bowed down and soaked my handkerchief with the fragrant water that was on the floor. It was amazed and yet I was immensely happy.

When I came back to the hall where Dadaji was sitting I was given a few drops of water



which was so sweetly scented and had a taste of coconut water. I cannot describe how delicious it was and how much I liked it. I knew that the water offered for Puja had been plain tap water and it was converted during Puja into the sweetly scented water; and the coconut water which had been offered in the Puja room was converted into thick milk with unique taste and fragrance.



On our return home from Howrah to Lansdowne Road the road was empty, but our vehicle which was following Dadaji's car was never stopped by anyone. It was all due to Dadaji's blessings and kindness; we returned home safely at 9 pm.

On one occasion my wife and youngest daughter were feeling that they would not get Dadaji's blessings as they could not visit him often. The next day, 18th February 1971, Dadaji with all his kindness came to our house to inquire how we were all doing. That very day we all inhaled that unique fragrance that comes out from the body of Dadaji.

Another occasion my younger daughter was called by Dadaji over the phone somehow (before the days of mobile phones) when he was walking on a green field and he asked her to visit him to get Mahanam. She was so astonished to get such a sweet call, to hear the same voice and inhale the same aroma through the telephone receiver. Dadaji thus fulfilled the cherished dream of my younger daughter Avradita Banerjee, who happens to be the wife of an officer belonging to the West Bengal Civil Service.

One cannot draw conclusions about Dadaji and his ever-enchanted image; instead one simply enjoys opening one's heart to him. We are bound by time and space and hence I will conclude this account with a narration by my son Amitava Chatterjee who is an ardent student of science and mathematics, now completing his Masters Degree:

On the night of 25th February 1971, I accompanied my elder sister Anjana and her husband to Howrah station to see him off on the train to Bombay. On the previous day Dadaji had told my elder sister: “You will realize the next day to your hearts content as to who is your Real Husband.” As soon as the train Bombay Mail steamed away from the station, my elder sister and I heard the sweet voice of Dadaji uttering the words: “Jai Ram.” And the place where we two were standing became effervescent with the unique fragrance which emits from Dadaji’s body. My sister felt throughout her walk on the train platform that Dadaji was walking with her side by side all along. The experience was so magnetic that she remembered the words Dadaji said the previous day.

On return from the station when I went to my bed I could not sleep due to disturbances in mind for the examination I would sit for next morning. When I was in the midst of this thought, I had that charming aroma and felt the soft touch of Dadaji who said: “Jai Ram.” With this I felt much relieved and slept. My elder sister who slept in the upper floor of the flat experienced the same thing, heard the same voice and inhaled the same aroma.
--- Amitava Chatterjee

It is impossible for me to express my realization on Dadaji. One cannot judge him by senses, mind or intelligence. In a word Dadaji can only be called Lord Eternal. His performances are beyond comprehension. Let us bow down to Him; let us pray and enrich our soul and lead on to a better world to be sanctified by the advent of Dadaji.

A Sublime Profile

by
Professor Baby Bose

*From Heaven, Oh Dada,
You have brought us living nectar.
We bow to you, Oh Dada.
We offer you our garland of love
Accept it and bless us, Oh Dada.
The heart that throbs in Ram,
The love that flows is Ram;
You have unlocked the doors of our hearts.
We bow to you, Oh Dada.
We love you, Oh Dada.
Give us your blessing, Oh Dada,
We bow to you, Oh Dada.*

Dadaji, as Appears to Me

by
Dr. C.R. Gosh, Consultant Surgeon,
F.R.C.S. (England & Edinburgh)

It is hardly a month since I had the privilege to be in touch with beloved Dadaji. He is humble and unconventional in his dress and words. A few of his miracles which are, indeed, amazing, impressed me the most. His spiritual power and concept of universal brotherhood brought me nearer to him. Dadaji is a fountain of flavor and generates impulses from one soul to another. He heals mind and body, too, at times.

Dadaji shows how to pray and seek Truth. It is not prayer which is outmoded but our ways of praying. It can be deep therapy as well as prayer in the true sense. Dadaji says, "If we value the efficacy of prayer, then it should be counted as a vested interest." Pray means according to Dadaji, the entire surrender to one's inner Self. Moreover Dada is dead against so-called Gurubad and religious superstitions. I, being a student of science, must admit Dadaji's tremendous power which I also know is not acquired (by spiritual practices or rituals). If we say this is supernatural then it is not fully explained; it is more than that. No words are sufficient to explain it.

Dada – The Blissful Phenomenon

by

Dr Saroj Kumar Bose, M.Sc., D. Phil.
Principal, City College, Calcutta

I am afraid whether or not my poor pen will be able to write something about my feelings regarding the man born with immense supernatural power, Dadaji. The only consolation is that no language in the world can speak of Him who is limitless. His blessing only inspired me to this writing and whatever I beg to put forward before my brothers and sisters is His Blessings only.

Religion is the life blood of human beings. Superstition and fanaticism become bottlenecked in the way of Truth. Ignorance of Truth is the cause of eternal bondage and sorrow. Science can cater only to the persons who find pleasure in this materialistic world. In their case the spiritual world is under a black curtain where science is silent. The key of this spiritual world is in the had of Dada who is free from worldly bondage though living like a family man in this world and whose arguments regarding the spiritual world is antagonistic to the present day way of thinking.

Dada unfurls that plan and simple way through which a truth seeker, a love of spiritualism can step in easily. Eternal quests of individuals are: Who am I? From where have I come? Where will I go? Why am I here? Dadaji's answer to these questions are that the individual is part and parcel of that cosmic Soul and has come to this world not by his or her own will but by the Will of that supernatural cosmic Soul. Death has no meaning in the case of Soul. It is the body and the body alone that perishes. The Soul never dies. Leaving one body the Soul merges with the Origin, just like a pot of sea water mixes with the sea when the pot is broken. In this connection, Dadaji quoted a verse from the Vedanta.

The old sages of India affirmed that Soul is deathless. He, the cosmic Soul lies latent in every living being. One can not hurt the Soul by any weapon. The Soul which is deathless is the supreme Truth. It speaks further that the Soul which is the part and parcel of the cosmic Soul is the nearest and dearest one of the living being. Without Him a living creature has no existence. He is always ready to respond to your sincerest call. He always bestows His blessings on the one who calls Him through love. In this connection, I quote a few lines from an English poet:

Thou hast need of Thy meanest creatures
Thou has need of what once was Thine,
The thirst that consumes my spirit
Is the thirst of Thy heart for mine.

Dada clearly gives the solution of the problem. He emphatically says, "You need not observe any formalities to the Almighty for the fact that He is your nearest and dearest one. He is the soul of all Souls. As you do not observe any formalities toward your family members, similar practice should be done in case of Dada also. Think of Him amidst your multifarious work throughout the day; ask for His blessings in every step of your life. It is definite that you will not be deprived of His blessing and the darkest corner of your heart will be enlightened instantaneously by Him." Dada discards the old idea of spiritualism, the old process of initiation. He says, "Through sublime devotion one can get the glimpse of Him."

Dada is spiritually so powerful that only by His will he is capable of manifesting all sorts of materials from nature. One can experience strange sweet aroma which exudes from him. It is even seen that at a one time different types of scents emanate from different parts of Dada's body. With a face every-smiling he tells us not to be allured and overwhelmed with these things.

Complete surrender is the only way to come in communion with Him. Shun thy self. Come with a self-less suit whereby you will be able to hear His eternal music and jingling of a tinkling anklet.

As we are all descendants of the same cosmic Soul, we are all brothers and sisters. Dada is a stern critic of conventional Guruism. Dada says, “Guru can be none other than that cosmic Soul. A person with limited powers and being not fully perfect has no right to initiate another aspirant of Truth. The conventional practice of making disciples is nothing but a mere exploitation of simple people who long to know the Truth. Truth is One, the only One. He, the great cosmic Soul, is love incarnate. He, the great preceptor, will lead you to the path of salvation.”

The process of initiation in the presence of Dadaji is entirely different from usual conventional practice. A person who wants to be initiated is called by Dadaji and they enter into a room. The person is given a blank piece of small tablet paper. With a piece of paper held between two hands, he or she bows down before the photo of Sri Sri Satyanarayan. A mystic sound which culminates in Maha Mantra is heard, followed by transcription of that Maha Mantra appearing on the piece of blank paper. The person not only hears the Maha Mantra but sees it on the paper, and then the words disappear after coming in contact with the world of Maya. Mantra is the Vedas. It comes from a transcendental state, but as soon as it comes under the purview of Maya it disappears.

Self consciousness of a person is another important phenomenon which acts as a negative catalyst in the process of salvation. This should be dissolved first when only the selfless love will flow toward the source of eternal love. Dada says, “By love only one can know and unite with Him, but this love should be in resonance with Him. Selfless love is eternal, which makes one immortal. Through Yoga one will fail to achieve love. It is true that by performing various forms of Yoga one can lift one self to a certain higher level, but the ultimate goal still remains far off. The love which is free from any bondage emanates out of His Love. He, the Almighty, being Himself the true lover, dwells in love.

“The work with which you are entrusted is His work. The entire Universe is His machinery where you are to act your part. You need not bother for profit or loss from work. You should not put any attachment to your work while you are consecrated to the work. This feeling will definitely lead you to success. Realize that the author of your work is He, the architect of the Universe, so all responsibilities lie with Him. If you think it is yours you are at a loss. This is the art and science of the thing.

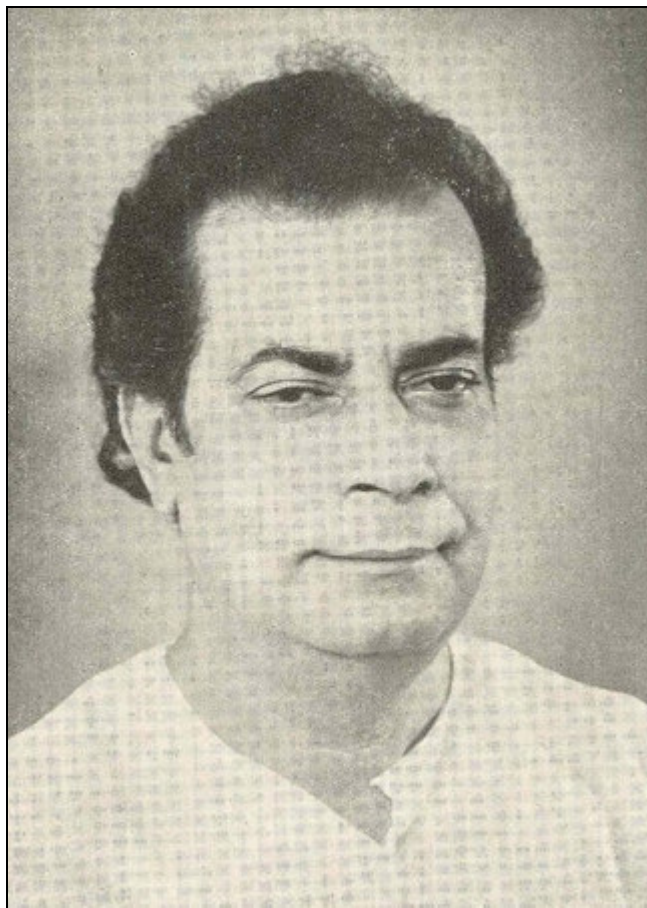
“Denouncing His work by retreating to mountainous caves or jungles to try to know Him through meditation is nothing but spiritual dalliance. So lead your family life taking a detached view and put all your attachments only with Him.”

Miracles betide (happen, come to pass) even in the present century. Atheists often scoff but paranormal events are beyond comprehension. Observable extraordinary facts are not magic, not trickery. Although numerous so-called miracles happen in the presence of Dadaji, or by his hand at miles distant, Dadaji is not a miracle merchant. All events happen in accordance with the Will of Him. Dr. Gopinath Kaviraj, in the course of his discussion with Dada said, “There are not manipulations but manifestations of supernatural power and with this power millions, billions, and trillions of this type of Universe may be created.” Intellect fails to explain such events. Skeptics tend toward theism (belief in the existence of God) when they see with their own eyes and experience so many events with Dadaji that are unexplainable by science.

It would be voluminous if anybody tries to elucidate even brief accounts of the multiple supernatural events experienced around Dadaji. In this article I have depicted only a few cases. Instantaneously bringing forth sweets, foreign cigarettes, flowers, whiskey, gold lockets, watches, etc, these things and many others have been experienced by those coming in contact with Dada. Besides those supernatural manifestations, I want to share here another miraculous thing, that being Dadaji’s telephonic talk with another person without using a telephone machine. While we were in Cuttack, everyday Dada talked over the phone with my children in Calcutta but there was

no telephone or connection in the Dak Bungalow in Cuttack where we all stayed. When we came back to Calcutta my children told us that every day Dada phoned them twice (once in the morning and once in the evening) and blessed them. My children kept a record of the time and contents of the conversations with Dada over the phone. One day we were in Sri Animesh Das Gupta's house on Lansdowne Road in Calcutta. Dada, while placing his hand over my head for one or two minutes, then said "With 32 persons I have talked over the phone in the meantime. You can ring them back and verify." Among the 32 persons my wife was one of them. I dialed her and talked to her through the normal telephone machine immediately. Similarly I phoned the other brothers and sisters who conversed with Dada over the phone at that exact hour. I only obeyed him and thus made the verification.

Capability of multiple manifestations at the same time is another commendable feature. One day Dada was present with more than 100 people in our house at Bangur Avenue from 5 pm to 9 pm where we had spiritual discussions. At about 7 pm Dada told us that he had taken a cup of tea in the house of an imminent jurist of Calcutta High court just 5 minutes before. Professor Bimal Mukerjee rang up the jurist and confirmed that Dada left his house 5 minutes before, after taking a cup of tea there. There were also other similar incidents of multiple manifestations of Dadaji himself in person appearing at the same time in widely distant locations. I am a student of science and intend to see things through the eyes of science, but I find that my intellectual feats are out of gear when I try to put these things within the framework of science.



Dadaji

Dadaji – In Unison with Eternity

by

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It was with some restlessness around me that I left for Benares in early November 1970 for my first visit to the holy city of India. There was a longing and a quest latent in my heart to seek the Truth in and around that great place of mythological grandeur. In the course of my stay at Benares, I had the great privilege of meeting Mahamahopadhyaya Dr Gopinath Kaviraj. Dr Kaviraj was known to me since my college days only through his writings, and I wished I could meet him in person one day. My discourses with Dr Kaviraj centered on peace and tranquility of mind and the Soul, and how to attain them. At the end of the second day's talks Dr Kaviraj gave me a hint that all these have been embodied in the person of a Mahayogi whom he described as Amiya Baba.

I was at once interested and felt attracted to meet Amiya Baba, but had to wait until December 20, 1970 to meet him, known as Dadaji, for the first time. Dr Kaviraj refers to Dadaji as Amiya Baba because before he became known as Dadaji he was known also as Amiya Roy Chowdhury. I will not allow myself to indulge in telling about my personal and subjective impressions during my first meeting with Dadaji because these are personal feelings and would naturally vary from person to person. But the objective realizations about Dadaji are to be shared by all those who have, even for once, felt that great pang of Life and the eternal query: Why this life?

At the outset I want to be boldly frank about two things. First, I am far from being a theosophist or a so-called religious being. And second, the time lag between my first meeting with Dadaji and writing out these lines is hardly seven weeks and I must confess that my understanding and realization may be immature and imperfect, and is likely to be very very common as distinguished from the usual writings on similar philosophy. As I continue I have one faith that "Thou would lead me through thy kindly light." And I have an assurance that "Nothing can be done without His Will." The Great Will pervades all actions and reactions of the Universe.

My seven weeks with Dadaji are not only eventful but they also have far reaching significance. The effects have been realized not only physically but in the truest sense of the mind and spirit. In fact, my contact with Dadaji has turned my life's steering completely and placed it in absolute peace and blissfulness. Leaving aside the philosophy and the spiritual message or utterances of Dadaji, I would only concentrate on what the Truth is embodied in this Mahayogi and what are its real manifestations.

It was Thomas Carlyle who wrote this philosophy stanza:

Out of Eternity
This new day is born
And into Eternity
At night will return.

This is the truth about all creation, the universe of animate and inanimate. The individual is born with the atom of that Almighty and it is destined to go back to that Almighty after its course. Dadaji's message starts with this fundamental truth which is the simplest theory every propounded through the Ages. The creation of the entire nature evolves around One and only One element and there is no existence of any other original substance. The same One element is transformed into multiple objects, multimillion things and matter scattered in nature. "A person forgets," Dadaji says, "this original spark within as soon as one is born in the midst of nature, the

embodiment of Maya.” This original message of Dadaji captivated the soul of that English poet William Wordsworth three hundred years ago when he, in his own style, described his realization in the following lines:

Our birth is but a sleep and a forgetting:
The Soul that rises with us
Our life’s star
Hath had elsewhere, Its setting,
And cometh from Afar
--- *Ode on Immortality*

All actions, doings, behavior and utterances of Dadaji veer around and emphasize this fundamental Truth of life and soul. The poet went to the extreme to utter the same truth as has been vocally and spiritually manifested by this Mahayogi in all his activities:

But trailing clouds of glory
Do we come from God
Who is our Home

And to this eternal Home we are to return at the end of our play on this stage where we are and have been sent. One forgets the spark with which one is born. The spark is to be awakened and to be remembered ever through. This remembrance will lead through the kindly Light, from mortality to the Abode of Eternal Immortality. The spark of remembrance comes through the realization of Mahanam which is the very existence of the Pran or the soul that lies within every being. In other words the Mahanam is to be synchronized with the heart beats of the living; one must remember Him with one’s every heart beat. The dual sound of the heart, the “Lub – Dub” as medical science refers to it, synchronizes with the Mahanam, elevating the Soul to gradual realization of Truth and Its eternal bliss. For this to happen, no preceptor or Guru in the form of a human being is needed or able to ignite the spark. The eternal Guru lies within our framework and is in ever constant companionship with us. One must realize the eternal Mahanam being done by the eternal Guru right within one’s body, which is His blissful abode, i.e. Brindaban.

Without being a medical man the realization has been with me, as well as with most devotees of Dadaji, that remembrance and oneness with Mahanam brings about a total metamorphosis of the body and the spirit. Along with this there takes place an automatic elevation of vision. To describe it at the popular level, I may illustrate this in the following way. Our vision is limited and is obstructed by any matter in front of us. One cannot thus in a room look beyond the wall by which one’s vision is blocked. But when one goes to the roof one’s vision is enlarged to some degree. A person standing on the Sahid Minar would be able to see the major portion of the city of Calcutta. Thus the elevation of our vision takes place with the attainment of height, in the physical world. However, to carry the analogy further, Dadaji has attained heights both within the physical world and beyond it which is we cannot with our limited vision comprehend. The panorama of Dadaji’s vision is unbounded throughout infinity. From that immeasurable place Dadaji looks at the frames of incidents taking place around the worlds, far away from us without barriers of space or time, and beyond any terms of human measurement and calculation.

The supremacy of the panoramic vision attained by Dadaji can dwarf human wisdom in the twinkling of an eye. There is, as many think, no barrier of time and space in the activities of this Mahayogi, which he describes as His Will. Dadaji firmly propounds that the body of the person is the “Small I” and the “Will” which guides the activities of the whole universe is the “Big I”. The “Big I”, no doubt, has His manifestation through the medium of the “Small I”, i.e. the person. All activity takes place in a way guided by the Supreme Will.

Any being awakened by the spirit of Mahanam is destined to realize the omnipotence of this Supreme Will and how it guides the action and reactions of a devotee. We have no other channel to express this truth except through language but one who has experienced Mahanam would feel the omnipotence of the Supreme Will manifested through Dadaji.

Manifestation of the Supreme Will or its impact on the person of Dadaji is the most cherished phenomenon a person may desire in his or her lifetime. In the words of my engineer friend, "The Great valve is open." Or, "The Supreme switch is on" and then anything may take place at His Will. Hundreds of scents and fragrances would flow, one matter would be transformed into another, time and space would vanish and then tears would roll down one's cheeks as a result of the touch and presence of the Omnipotent. Such things take place at anytime at the Supreme Will of the Creator. If we wish this phenomenon to be realized at a popular level, we may take recourse to the language and techniques of the technocrats.

Let us understand what Dadaji is and what others are in the following way. Radio transmitters all over the world are sending and creating sound waves which are broadcast into the air with varying strengths. If there is a small power transistor, or a two valve radio, only the local broadcast sound waves can be heard. But if one has a high powered, high quality transistor or an 8-valve radio one can hear the programs from any station around the globe from right here in Calcutta. This is scientifically and technologically proven phenomenon accepted by those seeing or using such radios. Now let us realize that the sparks of the Almighty or the Creator of the Universe scatter throughout cosmic space in the way destined by Supreme Will. Based on this analogy, we can say that Dadaji is the multimillion volt transistor radio or an infinity-valve radio catching the sparks of the Creator flowing in the cosmos. Can any philosopher or scientist of the world challenge this truth and divine phenomenon? No, they cannot.

Yes, this is the truth about Dadaji working from the view point of a technocrat (scientifically oriented technical manager or administrator) reduced to a common level of explanation. Be that as it may, the truth remains the same whether the language of the philosopher or in the words of a scientist or in the rhymes of a poet.

The same truth is revealed in that great performance that Dadaji calls Satyanarayan. People refer to it as Puja or worship, but when we dive deep into our heart after we have known Dadaji what shall we call it? Worship, prayer, Puja, or what? I am indebted to my foreign qualified architect friend Mr Gopal Mitra who with his whole existence felt this Satyanarayan to be a phenomenon where Dadaji in isolation from others, away from the eyes of mundane human observation, gets the Divine Valve open, or in other words, at Satyanarayan Dadaji's Supreme Wish manifests. No other adequate vocabulary being available at the moment, I use the words of popular appeal. If I have not succeeded in making the expression sublime, it is because of my own state, level or elevation which I have discussed before.

There would be no gain denying another truth about the impact of Dadaji on different beings. This impact depends on the elevation or level one has attained, in other words, depends upon what is cherished in the hidden soul of the being. Thus Dadaji appears as what is cherished by the devotee; the Supreme Will has not any shape, figure, color, sound or smell. The varieties are in accordance with the longings of the devotees (Saranagatas) and take place at the sweet Will of the Supreme Soul in its blissful mood.

One of my near relations, Mrs Anjana Chakrabarti (wife of a senior I.A. & A.S. Officer) heard about Dadaji from me a few days after I had met him. Within two days, she had a vision at night and insisted she wanted to meet Dadaji at once. To her profound joy she found Dadaji to be the same as she had seen him in the vision. Consequently she felt her heart ad libitum (at one's pleasure) whenever on successive occasions she met Dadaji, experienced his presence by the unique fragrance of Dadaji, or thought about him intimately. This unique experience of dreaming about him, or experiencing Dadaji's fragrance, has been gifted to others also who have not seen Dadaji previously.

I would not dwell upon the cluster of incidents that take place automatically by the Supreme Will. They are as if the play and actions of the involuntary muscles over which we have no control. One evening Dr Saroj Bose, Vice Principal, City College, was talking about the different types of presence made by Dadaji and incidentally he asked, "What is Karan Deha?" Dadaji to the profound wonder of those present asked Dr Bose to smell any part of Dadaji's body and as he did so Dr Bose found that different areas of his body were give out different fragrances. The whole room was full of the body fragrance, Karan Deha, of Dadaji after we were left alone there after Dadaji left the room.

It has been the realization of many a devotee that the manifestation of the sublime activities (known as Leela) is a consequence of the bliss or Ananda of the Supreme Soul embodied in the person of Dadaji. The bliss or Ananda comes at His Will; there is no control of the "Small I". It is He whose Will is Supreme. Dadaji thus combines the two in one: surrender of the "Small I" to the "Big I" and the manifestation of Leela of the "Big I" through the medium of "Small I". Here is the significance of the submission; complete surrender known as "Saranagati". Without this, the Supreme Will does not reflect Its image on the individual soul.

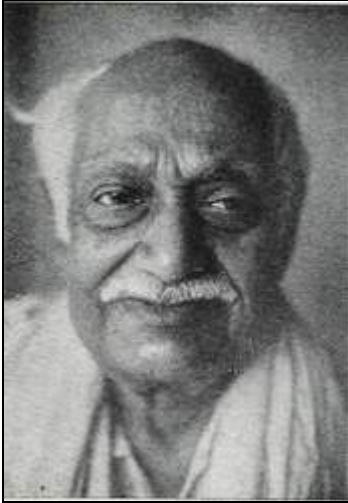
These are some of the pebbles that I have been able to collect from the shores of the uncharted ocean of Dadaji's message of Truth, Love, and redemption. We stand today at a crucial juncture of civilization when all values are at the lowest discount. When millions and millions of suffering souls would raise their last voices to ask, "What is the way and how can I reach the goal?" The one answer would come from the sonorous voice of Eternity: "JAI RAM."

A Talk with M.M. Dr. Gopinath Kaviraj

by

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I had the opportunity to visit Kashi in April 1969 at the end of the examination of the Benares Hindu University. I went to Benares and had the privilege to meet Dr Kaviraj. Though at the time the revered wife of Dr Kaviraj had just expired a few days previous, he received me cordially as usual. I found him balanced, no sign of sorrow or mourning on his face or in his behavior. Gourinath Shastri, Vice Chancellor, Benares Sanskrit University and Prof Jagadish Pal of Calcutta University were present at the time also. My main objective was to discuss Dadaji with Dr Kaviraj. Of course, thereafter, I also talked about Acharya Brojendra Nath Seal on whom Dr Kaviraj had written an article.



Dr Gopinath Kaviraj

Dadaji has been acquainted with Dr Kaviraj for a long time. I observed that Dr Kaviraj loves Dadaji most heartily and admires him too. I handed over the letter from Dadaji to him. He read the letter more than once with great care and attention. He asked me how many days I have been acquainted with Dadaji. I told him that it was about six months that I have known Dadaji and I had the privilege to be closely associated with him. I expressed my experiences and views regarding Dadaji through some unbelievable events I have seen and experienced with Dadaji.

After thinking for a few minutes, Dr Kaviraj remarked, “I know Dadaji very well. I have had some talks with him whereby I thought that his spiritual unfoldment would not take place so early. He should have unfolded himself, not before four years more at least, that was the contents of some of my talks with him.* Of course, there must be some mystery behind this. I doubt it will be difficult for most people to understand him.” One thing

he said about Dadaji, which I could not understand at that time was “that the force in center **मध्यबिन्दु** (Madhya bindu, the store house of energy in the middle plexus in the heart) the force in top; **ऊर्ध्वबिन्दु** (Zurdhva bindu, the centre of energy of dissociative intellection in the region of the topmost cerebrum), and the force in bottom **अधः बिन्दु** (Adhah bindu, the bottom plexus of life-force), these three forces have merged or rather united (The merger of the psycho-physical life principle and the empathic participation mystique of the heart principle and the principle of dissociative intellection, ie the spontaneity of absolute fullness) in one in the case of Amiya Baba (Dadaji). As a result, Dadaji is free from the gravitation of earth.” As a result of Dr Kaviraj’s comments, I understood he is closely associated with Dadaji.

As a humble artist it is impossible for me to express anything of value about our beloved Dadaji, but the Truth which he wants to unfold and establish is very simple and easy. Particularly when Dadaji utters comments against so-called ritualism and superstition and especially against Gurubad (Guru-business) as it appears today.

*Dadaji had to have manifested himself 22 years after the disappearance of Sri Ram Thakur in 1949, i.e., in 1971. In that case, Dadaji’s manifestation occurred 2 years earlier than expected, not 4 yrs.

The Contribution of Kalinga

by Gita Dasgupta
(translated by Hena Bose)



Dadaji

Arriving at Cuttack on 24 August 1970, Dadaji said, “It is that Kalinga. Nobody knows any history of Kalinga. Emperor Asoka conquered this Kalinga in 72 BC. At that time Kalinga as a country flourished culturally and educationally; history is not the sum total of acts only. The record of history remains incomplete if we do not understand the event maker behind the events. That is why the history of Kalinga has not yet been written wholly, because nobody knows about Kalinga still even now. Listen, the insatiable Emperor Asoka repented intensively after conquering Kalinga for his lust for expanding his kingdom. At that time the great Buddhist monk Upagupta delivered the sermons of Bhagavan Buddha, for his consolation; this is the fact written so far. What was the immense contribution of the people of Kalinga, that has not been written yet and we have not assessed it either? The thousand and thousands of sons of Kalinga sacrificed their lives at the alter of their motherland in order to save her during the time of the horrible war with Emperor Asoka. The motherland bled red by the blood of her sons. The dead bodies of the thousand sons of Kalinga were thrown over the dust of this land.

“But the unfortunate mothers of these dead sons did not curse Emperor Asoka; on the contrary, they hid their deep sighs within their own hearts silently and why? Now you try to understand how these unfortunate mothers set an immemorial ideal of forgiveness. The mothers of Kalinga blessed Emperor Asoka forgiving him. Devotion is never devoid of strength. Those who try to explain devotion minus strength they make a mistake at the root. It was because the sons of Kalinga had immense devotion for their motherland that they got such great strength. This made Emperor Asoka gain his lost conscience amidst the dead bodies of the thousands of sons of Kalinga. The mothers of Kalinga converted inhuman Asoka into virtuous Asoka, like Siva the all-renouncing lover, in exchange for her thousands of dead sons who were lying on the land of Kalinga. The consciousness of Siva is bliss. From that time Asoka became the lover of humanity as a whole He dedicated his life for the cause of humanity.

“Just at that moment Upagupta appeared. But, Upagupta was only an object; the main cause in converting Asoka lay in the forgiveness and blessings of the mothers of Kalinga who had lost their sons. Really Asoka had been converted long before Upagupta appeared on the scene. Thereafter many remarkable changes came to the land Of Kalinga, the influence of Buddhism, Tantra, philosophy of Sankara and last, but not the least, appeared Mahaprabhu. Lord Mahaprabhu amalgamating all these influences transformed Kalinga into holy Srikhetra, the land of Lord Krishna. The deity of the Jagannath Temple of Puri changed in accordance with the influences of the respective philosophies of the Age, but Kalinga never lost her own identity, keeping it intact while consuming all influences.

“The singularity of the variety of the architecture of the Jagannath Temple of Puri can be specially marked from that of all other temples of India. The deity of this Temple conveys mystic attitude. The only festival is Rathajatra Utsava (Holy Chariot festival). There is no discrimination

in this festival (Utsava). The feeling of one human race has become possible in the ideal of this festival (Utsava) in Srikhsetra alone. The great poet Rabindranath Tagore adored this idea in his poem *Rathajatra*. Sri Aurobinda too conveyed his dedication in his book *Jagannather Rath*. The meanings of the pictures on the outer walls of the temple bear some significance. The fresco of Ellora is also exquisitely beautiful; another notable type of art is in Konarak with its wonderfully excellent narration. It reflects artistic mind. The art and architecture of the temples of Orissa occupy a special position in the history of India. But the artistic sense which is reflected through the temple of Puri, its significance and inner meaning are unique manifestation of the taste for artistic creation. It is as if a great Renaissance of the artistic mind occurred. Acharaya Brojendra Nath Seal has explained eloquently about this artistic mind in an article. After this, Srikhetra became the land of Mahaprabhu's Divine play. He tied Anga, Banga and Kalinga in one link through a thread of Divine Love in the Mahamantra: *Divine Name is the only path.*"

According to Dadaji we "know very little about Mahaprabhu. We could not grasp what Mahaprabhu wanted to say or do. Is there any difference between creation and the Creator? Do we ever think why Mahaprabhu selected Kalinga as the land of His Divine play for the last few years of his life? The idea that the whole human race is one entity can be observed even today in Srikhetra only. The Hindu widows never observe fasting in Puri, even today. The fanatic Hindus could never realize Mahaprabhu, even now. Only the people of Kalinga were able to realize His Divinity. So why is Kalinga blessed today?" Arriving at Orissa (the site of ancient Kalinga), Dadaji smilingly said, "It is that Kalinga." The memory of five hundred years back appeared again in Dadaji's mind and he began to utter repeatedly, "It is that Kalinga."

It was 24th August 1970 when Dadaji and some devotees reached Cuttack early in the morning. Many eminent citizens were present at the station to offer Dadaji a warm reception. All differences between the known and the unknown were removed in a moment at the very presence of Dadaji and his Divine attraction. Everybody was charmed and moved by this invisible power of Dadaji. They all bowed down at the feet of Dadaji. The press photographers shot snaps of Dadaji in different casual, unprepared poses. Then Dadaji proceeded on his victorious journey to conquer Kalinga.

Kalinga, which was once conquered by Emperor Asoka at the cost of much bloodshed, and which resulted in Asoka himself converting to all-renouncing Asoka, that Kalinga was again conquered by the Divine love of Lord Krishna as expounded by Mahaprabhu. Now again, in 1970, a march for victory began at the advent of our beloved Dadaji who is an embodiment of love and unattachment. It was previously arranged that Dadaji would stop in the Circuit House at Chowliaganj. Of course, there were some secret reasons behind this arrangement, which were later revealed. It happened for our revered Boudi, wife of Dadaji. She informed Dadaji that she saw the hands of a spirit in the bathroom that night. As if ready for this to happen, Dadaji entered the bathroom where the spirit folded its hands in prayer for salvation which was granted, while instantaneously all residents of Circuit House simultaneously smelled the Divine aroma of Dadaji. This compares to the legend of Ahalya's emancipation from age-long stage of stone life. (Ahalya was cursed by her husband Gowtama, a sage of Ramayana period, into becoming a stone as a result of infidelity.)

Biran Mitra, Ex-Chief Minister of Orissa got news from Dinabandhu Sahu, Ex-Advocate General of Orissa about the arrival of Dadaji that morning. He sent his son to pay his homage to Dadaji and asked to meet Dadaji the next morning. That evening Dadaji performed Sri Sri Satyanarayan Puja at the residence of Pradyot Gupta, an eminent children's film director. Many notable citizens of Cuttack experienced Mahanam in the presence of Dadaji before the Puja ceremony. Everyone was grateful after receiving Mahanam. Dadaji told them one thing, "Mortal being can never be a Guru." They experienced the truth of this utterance when they experienced Mahanam. Many people were disappointed to not experience Mahanam due to limited time. They were asked by Dadaji to come again the next morning to Circuit House for Mahanam. After Sri

Sri Satyanarayan Puja, when Dadaji came out from the closed Puja room, many people commented that they felt as if Mahaprabhu appeared before them once again.

At Cuttack hundreds of people gathered at the dak bungalow of Chowliaganj in the morning in the hope of receiving Mahanam. Dadaji incessantly and untiringly showed the way to thousands of seekers after Truth how Mahanam flashes and is even heard. Dadaji told them, "You convince yourself whether or Dada is right. Human being can never be Guru." From distant places like Mayurbhanj, Balasore, Bhubaneswar and Puri thousands of people came streaming in and stood in queue to receive Mahanam in a private room in the presence of Dadaji.

On the morning of 25th August 1970 the ex-Chief Minister Biren Mitra came to see Dadaji. Dadaji performed Sri Sri Satyanarayan Puja that same evening at the Mitra's residence. When he bowed down before Dadaji, Dadaji placed his hands on Sri Mitra's back and as if from the air Dadaji manifested a packet of foreign cigarettes, Benson & Hedges, made in London. Everybody was much impressed at this event. Dadaji laughed and said, "Remember, this is not the credit of your Dadaji. It is not essential rather extrinsic." During the time of Puja, suddenly there came a heavy shower outside even though there was no previous sign of rainfall. Hundreds of people did not leave their seat in spite of the rain. Dadaji too was on his seat and was smiling. After awhile Dadaji remarked, "Oh rain, be kind and please be off from here." The rain stopped at once and it was thus proved how Nature abides by the order of the person who knows the secret.

Many felt fortunate after getting Mahanam in the presence of Dadaji. All of them admitted from the core of their heart how the Supreme Being appears and His voice can be heard too. It confirms what Dadaji says that mortal being or human being can never be Guru of any person and can never show this sort of event. Another most important event happened yesterday at the residence of Pradyot Gupta. Biren Mitra felt sorry that he could not attend Sri Sri Satyanarayan Puja. Most affectionately Dadaji talked with him over the telephone, but with great astonishment Sri Mitra heard later that at the time of his phone conversation Dadaji did not use a telephone, rather he talked to him by touching the head of Dinabandhu Sahu. This is a wonderful, unheard of, unthought of even, and beyond one's dream to conceive of it event in this history of the world. These things do happen in the presence of Dadaji in this age of science. Our scientists boast of their many astounding achievements, but the science which Dadaji knows and shows is beyond their range. Thus Dadaji proved the Truth which our eminent scientists do not know and cannot even conceive of the cause and the effect of Dadaji's Science.

Sri Mitra's wife saw a vivid vision that the beauty and love of Christ are reflected in Dadaji. Soon thereafter, Dadaji said to Mrs Mitra, "Sister, know that there is no difference. All are One." Dadaji performed Sri Sri Satyanarayan Puja in the homes of Ex-Advocate General Dinabandhu Sahu and an eminent business magnet Chandra Madhab Misra. Hundreds of people including many prominent persons received Mahanam there and witnessed the Puja. The idea and tradition of Gurubad left their minds entirely after coming in contact with Dadaji.

Some time before Dadaji's visit to Cuttack, on hearing Dadaji's name G.M. Misra came to meet Dadaji at Calcutta. Sri Misra said to Dadaji, "I have no faith in God, whatever you may call Him and have no inquisitiveness too. My self-confidence guides me in my everyday life, but of course, this is not my vanity."

Dadaji replied, "Excellent. Self-confidence is the main thing. Without it a person cannot achieve anything whether in earthly life or in spiritual life. I am very glad to see that you have got self-confidence. But you see the one who has got self-confidence, has also confidence in self (Atman)."

Sri Misra said, "I do not know what is self (Atman), but I feel quite sorry and repent for this because my old mother does not live with me because I am an atheist out and out. My mother is also very unhappy for this separation between us."

Dadaji said, "But theists and atheists both appear the same to me. You may say that you have no faith in God. Then to me you yourself are God. This is called confidence in self (Atman)."

If you take God as a word, then you are God, I am God, everybody is God. Again, if you take the special qualification (Gunas) and special power of God, then I must say, all these are in everybody, too.”

Sri Misra became convinced and surrendered to Dadaji and experienced Mahanam. He became transformed. When he entered Dadaji’s room he looked very conscious of his power, position and wealth. When he left the room after experiencing Mahanam privately in the presence of Dadaji, Sri Misra was much changed. He thought Dadaji immensely powerful. It was C.M. Misra who invited Dadaji to Orissa.

Thereafter one by one, Biren Mitra, Dinabandhu Sahu and others came to meet Dadaji. Dadaji performed Sri Sri Satyanarayan Puja at the residence of Balaram Misra, Additional Chief Engineer, Electricity, Orissa, On Friday the 28th of August. At that time Sri Misra was not present on account of his official work. At that particular night Dadaji stayed there. Mrs. Misra at the very sight of Dadaji saw him to be Mahaprabhu incarnate. Her sister-in-law, Annapurna, was suffering from bone tuberculosis. Though she did not mention this to Dadaji, yet to Dadaji nothing is unknown. At night Annapurna saw Dadaji as child Krishna (Balak Gopal) coming to her with the ringing sound of nupur and she felt the touch of his little fingers on her bones which suffered from TB. Bijay, who is brother-in-law of Sasanti Misra, has been suffering from heart trouble also felt the presence of Dadaji at the same time in his home. Both people Annapurna and Bijay were completely cured by the Divine grace of Dadaji. The whole family of Balaram Misra is dedicated to Dadaji and have been inspired by him. Balaram Misra, of course, got Mahanam later when he came to Calcutta.

All the high officials of the Government of Orissa arranged for Dadaji’s tour in August 1970. When Dadaji was crossing a bridge on his way to Puri, he asked the name of the river. The driver of the car informed him that the name of the river is Daya Nadi. Dadaji was looking curious. It was arranged that Dadaji would halt at Pantha Nivas (Tourist Lodge) in Puri. But Dadaji went straight to Swargadwar Hotel first. Seeing the famous sea of Puri, Dadaji became a little bit unmindful. He was gazing with deep emotion at the dancing waves of the sea. Dadaji moved toward the beach slowly and rhythmically in keeping pace with the dancing waves of the sea. At the moment the atmosphere became unimaginably powerful. Many observed this momentous scene; it seemed a mystery whether Dadaji was inviting the sea or the sea was welcoming him. This mystic atmosphere was solved immediately. Dadaji, after proceeding a few steps, paused for awhile. There was considerable distance between the waves and Dadaji. He was enjoying the sight of each and every splash of the waves. It seemed as if the broken waves were hankering after something. All of a sudden, a big wave larger than all the others came in and washed the feet of Dadaji with a quick pose of Pranam (salute). With utter astonishment, the edge of Dadaji’s dhoti (floor length wrap of cotton or silk cloth commonly worn by Indian men) was not wet and no single grain of sand was found on his feet. This is nothing but an unthinkable fact. Then Dadaji said smilingly, “Let us go to your temple of Jagannath.”

An entry fee at the gate of the temple is charged during certain times of the day. So why when Dadaji approached did the gatekeeper not ask for the fee? The Pandas (guides) thought that a rich person had come to visit the temple. They hoped to gain a lump sum reward from Dadaji. But Dadaji was in such a mood that nothing touched him, as if he was not within himself. He entered the temple with ease, unmindful of the gatekeeper and others around him, and with a vacant look, without offering any money to the Pandas, who did not object.

Undoubtedly the Pandas were much impressed with Dadaji’s uncommon attitude. One young Panda was following Dadaji along with others. Dadaji came in through the front door of Jagannath. Significant changes in the expressions of Dadaji were noticed now and then. The Pandas were chanting their usual verses regarding the history of the deity, how the body of Jagannath changes in certain periods, its divinity, and so on. Dadaji was very unmindful, as if he could hear nothing being said. He looked at the three deities displayed in the temple without

blinking his eyes. Everyone observed that a beam of light came out from between the eyebrows of Dadaji and reflected on the faces of the deities making them brighter and brighter while they were looking at one another. It seemed during this meeting as if one became two in different forms. Observing Dadaji's attitude the Pandas understood their mistakes and accompanied Dadaji throughout the temple not to miss this opportunity. At last they gave a hearty farewell to Dadaji when he got into his car to leave. The young Panda exclaimed with great emotion, "I have seen Mahaprabhu."

Then Dadaji proceeded to Sakhsigopal toward the house of C.M. Misra. On the way Dadaji showed us the place where revered Totapuri used to live and a walking path leading toward the river named Daya Nadi over which a bridge has been constructed and across which Dadaji went before. An Alsatian dog, seeing some unknown people began to bark at us when we arrived at the entrance of Sri Misra's residence. It seemed that the dog wanted to say something in its own language. Dadaji made it quiet and it never barked again whilst Dadaji stayed there. The aged mother of Sri Misra lives in this house. The compound of the house was very big and it was landscaped with various types of flowered trees. There were five big ponds and a vast area of land under cultivation. It is known that the amount of production of paddy was considerable.

After a short walk around Dadaji arrived at a pond in which Sri Misra was bathing. He came out of the pond and walked up to Dadaji, who while giving Sri Misra a little water in his hands, said, "See how it is." Smelling the water Dadaji somehow dripped into his hands, Sri Misra exclaimed emotionally, "This is the smell of holy Ganges, which we get during the time of Sri Sri Satyanarayan Puja. Thereafter, Dadaji came inside the house and sat on the ground floor room where all arrangements had been made for his visit.

The aged mother of Sri Misra then came near to Dadaji to pay her homage and respect. She sat near him and felt much relieved as she had regained her son lost to atheism by the grace of Dadaji. Dadaji had molded her son and converted him into one of his sincerest devotees, "a divine being personified," she uttered, pointing at Dadaji then folding her hands in Pranam. She continued, "This is my Lord Krishna! This is my Lord Krishna!"

After taking his lunch and resting for awhile, Dadaji returned to Cuttack that afternoon, reaching the house of Deva Prasad Kar, Attorney-at-Law. Dadaji performed Satyanarayan Puja in his house that evening where many distinguished persons from far and near gathered there to witness the Puja. For the time being this was the last Puja at Cuttack.

Some notable saints of Orissa, who have a great influence over thousands of people in and outside Cuttack, came to meet Dadaji. Their motive was to test Dadaji and expose him due to Dadaji's crusade against Gurubad, which threatened their religious businesses. These saints are preachers of religion and have firm faith in age-long superstitions. When they met Dadaji they found they had to accept and appreciate his logical approach against Gurubad. They could not deny the Truth before the presence of so many people and unhesitatingly accepted Dadaji's views.

The scene of bidding farewell to Dadaji at the Cuttack station was unprecedented. Nobody ever saw such an event before. All other trains were diverted to different routes and Dadaji's train was detained for 3 hours behind scheduled departure time. Thousands and thousands of people came to pay their homage and offer Pranam. With great patience everybody waited to see Dadaji, who had already told them, "The train will depart at your will." His will is the Divine will. Dadaji sat before the window so that everybody could see him. When the time came to depart, Dadaji said, "Please, all of you permit me to start."

On hearing Dadaji's words, people broke into tears. Some of them even cried out aloud, "Lord Krishna is leaving Brindaban again." A great pathos, a very painful scene touched everybody's heart as if everybody's nearest and dearest one were taking farewell from them. The train began to move amidst this blissful atmosphere sharing the Oneness of humanity; there was a chorus of the song in the name of Rama being sung by some. Dadaji gently said, "This is that Kalinga."

Dada – Who is He?

by

S.N. Ghose, Chief Editor
The Pioneer, Lucknow, India

Let me humbly express what I felt after I met Dadaji. Dadaji's very lovely appearance and his magnificent personality strike everybody's attention. This is what I want to emphasize first. Dadaji's role of play this time cannot be compared with that of any other Age. His mission is very straight and striking too against so-called priesthood and Gurubad, and age long traditions and superstitions.

When I first went to meet Dadaji at the house of R.K. Ghose at Nazarbagh, Lucknow, I had no feeling of respect and I was rather insolent, being an expert journalist and a veteran editor. I had met a lot of persons of high caliber in my life. In my mind nobody could impress me much or draw any attraction from me for respecting them. This was my view all along before meeting Dadaji. I have maintained this type of feeling, especially about religious persons or the preachers of religion. One of my friends gave me the news beforehand of the arrival of Dadaji and told me of his supernatural and rather uncommon powers of manifestation, which he exhibits often before everyone. Naturally I was rather inquisitive. I guessed that Dadaji had felt my pulse. He showed many things which we usually call miracles. But the term miracle is not at all befitting in the case of Dadaji. This is my firm conviction.

I was introduced to Dadaji as the editor of the Pioneer. Dadaji smilingly said, "Oh, I see, you are an expert editor of that big newspaper." He then continued, "Of course, there are many other reporters here, all of you may think that I am a great magician. Is it not so? You have come here to see a few miraculous events. But, my dear brother, let me say frankly that I am a very helpless man. I do not know anything and I do nothing. What happens is only at the Will of the Almighty, just believe it. This much I know only." We felt severe cold that day at Lucknow. The warm clothing we wore seemed to be insufficient. Dadaji, at the time of talking with us, said, "People of Lucknow this time suffer from severe cold. Well, what do you say, can't this severity of coldness be reduced?" I just glanced at Dadaji with contempt. Of course, later on I realized that Dadaji had surely understood my attitude. Anyhow, he made us believe and convinced us too, that even Nature sometimes becomes a tool in Dadaji's hands because we felt a prompt rise in temperature. As long as Dadaji was in Lucknow, Nature maintained this warm temperature according to the Will of the Almighty exactly as Dadaji suggested it would happen.

A skeptic like me and many others came to scoff at Dadaji, but Dadaji, himself, gave the opportunity to be tested by them. There was no sign of displeasure on Dadaji's face in spite of being fully aware of our intentions. His sweet voice and amiable nature charmed everybody. All of us repented very much for our false vanity. To me Dadaji is above any smallness. During his stay at Lucknow, Dadaji performed many uncommon and unbelievable things in order to convince us what is Truth and the meaning of Truth. "Truth," Dadaji said, "is One, Almighty is One, Humanity is One, and Language is One. Miracle is every breath. God or Guru is within. A person cannot be Guru."

I have seen how Dadaji converted a glass of tap water into raw wine in a moment. Many of us tasted it. If anybody says it is hypnotism, I must say he or she is wrong; because the taste and smell of the raw wine was still there in my mouth when I came back to my house. Hypnotism is confined within four walls, only for a short time, but Dadaji's events are concrete, extend far distances, and are not so light weight at all. This should first be realized, otherwise, it would not be possible to understand Dadaji.

Dadaji also brought an unusually large cake of sweet meat out of the air, out of nothingness, in the twinkling of an eye. The sweet cake was distributed amongst all of us and we all tasted it, too. I also brought a piece of it to my house and kept it for three days. Even after three days, it was as fresh as before. Similarly, appearing in his hand out of nowhere Dadaji presented me a packet of foreign brand cigarettes, not available in India.

Over and above this Dadaji told me, "I believe these sorts of events cannot satisfy you. You have an inner life and an urge for the quest of Eternal Truth. Am I wrong? You see, I have not read much, I do not know any scripture. You believe me, what I say." But to my utter amazement I saw Dadaji chanting very eloquently and fluently verses after verses, sometimes from the notable scriptures, sometimes from unknown text, and interpreting them in a completely new way.

This was not only very impressive, but also moved me very much. I remember the saying of Sri Ramakrishna that you must test very carefully your teacher and guide, who will lead you to the path of salvation, as you test the earthen vessel when you go to purchase it. But in the opinion of Dadaji, which inaugurated a new and epoch-making era in my life, he said, "The mortal being can never lead you to or show you the Truth. A human being can never be a Guru." Dadaji said, "What matters is a communion with the spirit, which is in every person. The quest does not necessitate a search for Guru." Dadaji is a stern critic of Gurubad and Guruism, which according to him weakens one's will to work one's way to salvation and often leads one to the clutches of charlatans. I became convinced firmly of the truth of this view when I received Mahanam in the presence of Dadaji while I was holding a blank piece of paper; Mahanam (Gopal Govinda) flashed for a moment in red ink written by invisible hand. In this way, Dadaji proved this Truth. Many others have had the same experience.

All the time I observed Dadaji, when he exhibited his supernatural manifestations by creating any object at his wish; that he is not a miracle merchant, as it is proved by his behavior and manner. Wherever Dadaji goes he exudes a strange heavenly aroma which soon pervades the whole atmosphere. Dadaji does not want his name or fame; all that he wants is to establish Truth. Many witnessed the multiple manifestations of Dadaji himself when he appeared simultaneously at several distant locations. It baffles description. Just now or any time, you try to fathom who is our "Dada"? Though Dadaji often says, "I am nobody. I am your brother only."

The Eternal Tie

by

Ratna Mitra, B.A. and Gopal Mitra, B.Arch. M.Arch., A.I.I.A.

Our life in 1971 has started with Dadaji. “Ring out the old and ring in the New” --- the first day of the New Year turned a new leaf in our lives. It was as if ordained, thus it began. But the beginning came in typical anticlimax. Right from the Calcutta Club, setting aside dinner for the night, we came to see Dadaji in a manner unheard and unthought-of of before. Yes, we saw Dadaji and Dadaji saw us. “Veni, Vidi, Vici” --- I came, I saw, I conquered. Yes, two hearts were conquered in a most heroic battle, of a war undreamt of by the great warrior Napoleon Bonaparte. Yes, Dadaji appeared at the first sight as the incarnation of the will of Napoleon with the calmness of Buddha and the sorrows of Jesus on the cross, but still with the unforgettable smile of Mona Lisa. The combination is too much for anybody who has eyes to see and senses to feel.

Dadaji thus came to us, straight within us, overpowering us step by step, bit by bit filling us with the touch of His love and bliss, showing us the way through his Light and pointing us to the polestar of Truth to attain at the end. During the two months the touch of Dadaji’s bliss has been prominent in so many incidents and day to day events of life. The explanation of this was not known to us until 21st February 1971 when Dadaji revealed the mystery of this eternal He. In the afternoon we all sat in the open in a local park in the midst of green all around us. Dadaji was in a high mood. We found him to be the embodiment of Ananda.

Dadaji was talking about his mother’s death and how his mother was released from bondage amidst the touch of the Omnipotent. It was a mystic atmosphere and at once Dadaji switched subjects to the age of Mahaprabhu, some 500 years ago. The scenes he described appeared to come one after another; when all of a sudden he touched Ratna and asked, “Do you know who you are and what your relationship with him is?” Dadaji pointed to himself. Then, Dadaji offered a reply to his own question saying, “You are my eternal mother and this is your son. Never forget this relationship, which of ages and ages unknown.” The serenity of the atmosphere was touching and we tried to feel the innermost significance of this experience revealed by Dadaji through the incidents of our lives.

On one occasion there was an incident wherein we felt the eternal tie Dadaji mentioned manifested. On 17th January last, I had to leave for emergency work to Jaipur via New Delhi and was trying hard to get the IAC booking. Dadaji knew about this. At 4 pm that day I received the airline reservation which was almost impossible to get. Just before I was ready to leave my house, Dadaji appeared in a car behind my car and assured me of “His company” till my return to Calcutta. I did not understand the purport of what Dadaji said at the time.

The plane was flying late and when I reached New Delhi, Jodhpur Mail had already left the New Delhi Station. I took a cab and frantically tried to catch the Mail at the next train station; my attempts were futile. It was past midnight when I was about 70 miles away from New Delhi on the Delhi-Jaipur Road, feeling forlorn, desolate and helpless. Throughout my journey since leaving Calcutta, I was constantly getting the unique fragrance of Dadaji, indicating “his company” was assured.

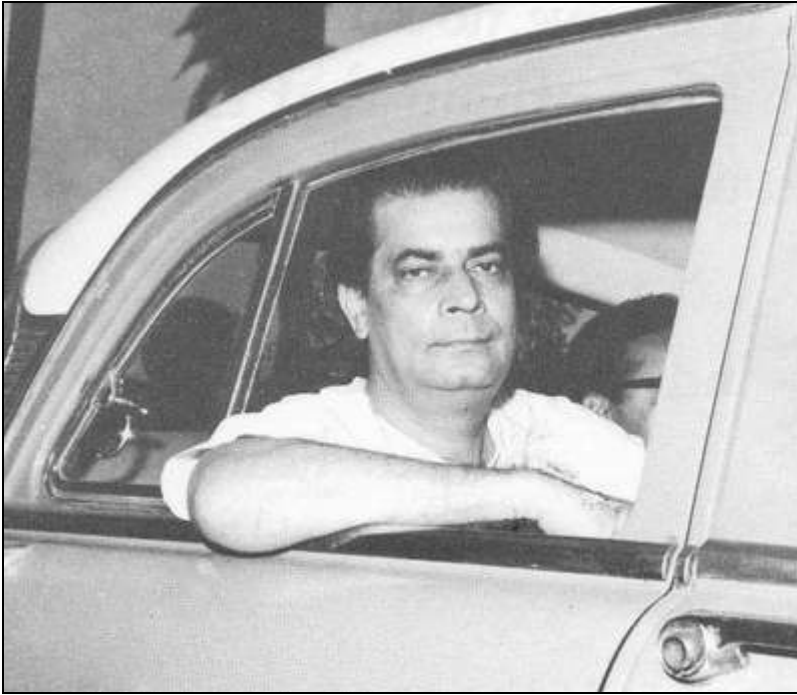
A truck pulled up all of a sudden at the wayside as if from the unknown. It was most mysterious and the truck driver of his own accord offered me a lift up to Jaipur and assured me that I would reach Jaipur by the next morning. I must confess that I have never heard of such an unusual truck driver in my life. In spite of my woolen jacket and trousers, I was shivering in the cold during that northern India midnight winter of January feeling forlorn on the side of the road. The unusual and mystic truck driver gave me both his woolen blankets and he was happy at the steering wheel wearing just a plain Ganji. He stopped at waysides along the road every 15-20

minutes and prepared hot tea for me and made me comfortable. I reached Jaipur early the next morning. The experience of that night on the road was unforgettable and the manners and behavior of the unusual truck driver was mystically enchanting. Let me not name who he was, but I realized it when I came back to Calcutta and talked to Dadaji.

Dadaji to us, as he is to many others also, is not a person and not a relation only. He is the symbol of love, affection and awe, all combined. He combines in his person everything which is beautiful and stands for what we know as "Beauty is Truth, and Truth Beauty." The realization that Dadaji is our most intimate relation in life fills our whole existence with valor, company and confidence. We know we are not all alone; we are having the company of One who is in eternal tie with us. The Holy Bible has given to humanity quite a number of sermons for guiding the way to heaven. We have learned only one sermon which is: "Blessed is that Soul (Saranagata), who has known Dadaji." Yes, we say, we are thrice blessed on earth; blessed with Love, blessed with Light, and blessed with Truth, of which Dadaji is our sole symbol.

Dadaji in Uttar Pradesh

by Dr. S.K. Bose, M.S., D. Phil., Principal, City College &
Sri C.M. Misra, Minister, Government of Orissa & President of Orissa Small Industries Association,
Orissa Manufacturers Association, Orissa productivity Council, All India Board of Industries



Dadaji

At the request of thousands and particularly at the very request of Mahamahopadhyaya Dr Gopinath Kaviraj, Dadaji decided to visit several cities of Uttar Pradesh (U.P.), like Benares, Allahabad, Kanpur, Lucknow, etc. Dadaji started for Benares accompanied by C.M. Misra, Chief Engineer, Electricity, Orissa, and his wife Basanti Misra, along with a few professors and many of his admirers.

Early on the morning of 25th November 1970, Dadaji began his journey along with four motor cars heading toward

U.P. This time he had decided not to travel by train. On the way he showed us many important landmarks of events, even though there were no signs or marks indicating such events had occurred there in the distant past. In this way Dadaji let us understand that our Shastras and histories are all wrong and their narrations are full of mistakes. In the afternoon he halted at Ranchi for a few hours at the residence of Somnath Misra, I.P.S, S.P. Ranchi. Though the programme was not scheduled thus, but for some reasons Dadaji halted there changing his route to Benares. Many devotees were waiting at Ranchi to see Dadaji, which we did not realize before. Dadaji reached Benares in the early hours of the 26th November, where he stayed for two days his main object meeting with Dr. Gopinath Kaviraj.



Anandamayi Ma & Dr Kaviraj

Dadaji went to the ashram of Anandamayi Ma where Dr Kaviraj was staying. Dadaji's scheduled arrival had been 25th November, but had been delayed due to the change in route. In the meantime, Dr Kaviraj sent his men to Jangambari where Dadaji would be staying. Dr Kaviraj was disappointed when they found that Dadaji had not yet arrived. At last his long-cherished desire became fulfilled when Dadaji arrived the next day. The meeting was very cordial, Dr Kaviraj with great joy clasped Dadaji's hands and said, "Amiya baba, I thought, I would not be able to meet

you before my death. I was very very disappointed when I heard that you did not reach here at the scheduled time.” Dr Kaviraj was seated on his bed and Dadaji took his seat on a chair by his side and introduced us to Dr Kaviraj.

News of Dadaji’s arrival had been published in the newspapers and his programme had been announced and circulated as well. Hundreds of people including many saints gathered in the ashram to see Dadaji. Although he was already known to many saints and Sadhus, and other eminent persons of Benares for many years, this time his visit had some great significance and far-reaching meaning. This time Dadaji’s revolutionary approach established the fact that so-called Gurubad, age long superstitions and manmade Shastras are absolutely wrong and baseless, without any bearing of Truth.

At the very outset Dadaji raised these points during the discussions with Dr Kaviraj. Dadaji point by point and step by step explained and analyzed the issue of Gurubad. He said, “The mortal human being can never be a Guru. Guru never dies. The Supreme Being that is the self (Atman), dwells in every human heart. He is alone our Param Guru, Immortal, Eternal, has no birth or death, no bondage even. The question of bondage is our ego only. Limited knowledge cannot lead to perfection and our so-called worldly guru misguides and misleads us. The person who has the knowledge of Brahma, has become Brahman Himself, and sees Brahma in everybody. Rather He, Himself, resides in each and every human being, even in every particle of the Universe. How can an individual dare to call himself a Guru?” Dadaji most emphatically says, “Gurubad is not only bluff and bogus, but also harmful.” While Dadaji was talking Dr Kaviraj was appreciating heartily at intervals in support of his view and was uttering with great reverence, “Haribole, Haribole, this is Truth. One day the whole world will accept this view of Amiya baba (Dada).”

In the meantime Dadaji leaned over and placed his hands on the pillow of Dr Kaviraj, whereupon immediately a Kashmiri shawl appeared in the hands of Dadaji out of nowhere as witnessed in the presence of us all. Dadaji said, “I have come this time not to know anything from you Baba (my father), but for the sake of the Great Will this meeting was arranged and this is the settled fact. Now Baba do you want to see or know Surya Bignan (Science of the source of the Sun)? Here it is.” With great astonishment everybody had seen that shawl come out of nowhere. Dadaji smilingly wrapped the body of Dr Kaviraj with that shawl and told him to use it always. Thereafter, he again took one corner of the shawl and said smilingly, “Let there be the name of Baba.” Immediately it was found that the name of Dr Kaviraj was embroidered on that shawl in conformity with the color of the edge of the shawl. All spectators were dumbfounded and became bewildered, having never observed such a thing in their lives. Dadaji said, “Don’t think it is my credit. I have nothing to do with it. It happens at the Will of Almighty which I do not know and also I do not claim that it is my achievement.” Dr Kaviraj was very much moved.

Then Dadaji quoted many Slokas (verses) from Shastra (scriptures) from memory which Dr Kaviraj (famous Indian religious scholar) frankly admitted he had never heard or read before in any scripture, saying: “This is unique, this is Truth.” Thus Dadaji proved before all the renowned scholars who were present at the meeting that so-called scriptures and Shastras are actually unhistorical and full of mistakes. The religious commentators throughout history up to and including the present are fully responsible for this misrepresentation of Truth. Practically speaking, Dadaji had never studied either Sanskrit literature or any scripture, but it is observed that when he is “in tune” he speaks fluently quoting Sanskrit Slokas and Brojjobhasha wonderfully. Dadaji’s object in visiting Benares this time was to establish the Truth and condemn and uproot the theory and practices of Gurubad (guru religious businesses). Dr Kaviraj himself admitted to the correctness of and supported this mission of Dadaji.

Another event occurred. The rays of the sun hitting his body were disturbing Dr Kaviraj, so he wanted to close the window. Seeing this Dadaji most amusingly remarked, “Wait, Baba, won’t the sun abide by the request if he (pointing to himself) says so?” In the twinkling of an eye

the rays of the sun moved away from Dr Kaviraj's body showing that even Nature obeys the person who knows the secret.



That evening Dadaji again met Dr Kaviraj and there was a prolonged discussion about the many-sided views of Hindu philosophy. Dadaji spoke against the age-long Hindu superstitions and traditions. The next morning when Dadaji again came to visit at the request of Dr Kaviraj, Dr Lina Banerjee and other eminent scholars of the Benares Hindu University were present. During the discussion against Gurubad and religious superstitions, Dadaji addressing Dr Kaviraj most affectionately said, "Would you like to have a Parker pen to write with?" Saying this he touched Dr Kaviraj's shawl, which Dada had manifested out of nowhere the previous day, and a fountain pen, Parker '61 (left), appeared from nowhere in Dadaji's hand. Dadaji laughed and said, "Baba, use this pen, it is for you."

Another admirer of Dr Kaviraj then and there remarked, "I like Parker '51 more." Dadaji only smiled and said, "Oh, very good, can't it be converted into Parker '51 right now, dear friend?" Saying this Dadaji just rolled the pen in his fingers and it was then and there converted into a Parker '51' (right). With great amazement everybody witnessed this marvelous and unbelievable event. Dadaji then rubbed his fingers on the pen and the name "Dr Kaviraj" was automatically embossed on it.



Dr Kaviraj said, "Everything is possible for Amiyababa (Dadaji). He can create million, billion, and trillions of universes in a second at his will. He has such tremendous supernatural power which a person cannot dream of, not to speak of believe. In this century these things do happen. In this context Dadaji remarked, "Is it not possible to create another Benares right now?" Dr Kaviraj replied, "Oh! Yes, I admit it and I believe if you think so you have that great power and it is possible for you alone. Since yesterday I have observed and noticed that many deities always surround you. It is another wonderful event. I am very very fortunate. Amiyababa you have opened by eyes, and you have made me understand what Truth is, what is Real, and what is Eternal."

Then at the request of Dr Kaviraj, Dadaji went to the residence of Dr Lina Banerjee who prayed for Mahanam from Dadaji and had previously asked Dr Kaviraj to bring him to her home. Dr Banerjee was much impressed and moved in receiving Mahanam and saw Balak Gopan (Lord Gopal) in place of Dadaji. When she came out from the private room where Dadaji had taken her for Mahanam, tears glided from her cheeks and she looked as if she had received an invaluable gift.

On 29th November 1970, Dadaji reached Lucknow; the city had been struck by a severe cold wave. The arrival of Dadaji had been announced through local newspapers. Many eminent scholars, journalists, scientists and High Court judges assembled at the home of R.K. Ghose to meet Dadaji. All of them had heard about Dadaji's way of spiritual unfoldment and his crusade against so-called Gurubad. It actually amounted to a revolutionary approach in this age of spiritual traditions and religious superstitions. They had also heard about Dadaji's wonderful power, which some described as supernatural, yet actually is more than that. Dadaji makes Nature play at his will. All the elites of society were moved and impressed at the sight of Dadaji's charming appearance, amiable nature and affectionate way of addressing people which conquered everybody's heart.

The first words Dadaji uttered were, "My brothers, you all feel severely cold. Isn't it so?" It was in utter amazement that everybody felt that within a few moments they felt a quick rise in temperature and the severity of cold was reduced. Everyone admitted frankly that such things do

happen even in this age of science, which boasts knowledge but cannot explain such an instant shift in temperature resulting from Dadaji's comment and felt by everyone.

Justice Ramaswami of Supreme Court ventured to approach Dadaji and prayed for Mahanam in Kanadese Latin language. Dadaji, in reply while pointing to himself, said, "He does not know this language, but whatever be the language, you will get it from Him (Guru within). Your Dada is nobody here." Justice Ramaswami received Mahanam in his desired language and was dumbfounded. Prior to experiencing Mahanam, Dadaji had asked the Justice, "What do you like most?" The Justice mentioned a particular thing which, as he told us later he had been trying without success to find, even in London, although it has been off the market for forty years. When Dadaji touched the Justice's necktie, the item immediately appeared and Dadaji handed it to him.

In similar fashion, at the touch of his hand, Dadaji manifested an abnormally large sweet cake, converted plain tap water into whiskey. I mention only a few of these events although there were innumerable such events which took place and are too numerous to narrated here. Dadaji did all these things as were needed to convince and make people believe in the power and existence of the Almighty which, as Dadaji says, dwells in everyone's heart although we cannot understand it. Mr J.P. Jain and Justice Puri have narrated their own experiences which have also been included in this book. Dadaji performed Sri Sri Satyanarayan Puja at the house of R.K. Ghose, Lal Chand Arora and many others. Hundreds of Truth-seekers were fortunate to receive Mahanam in the presence of Dadaji. Dr. S. Bose of Lucknow has also narrated his experiences and feelings. During the time of discussions and discourses about spirituality, religion and philosophy, Dadaji responded to some questions giving the following replies:

Question: How can one get Mahanam without a Guru when Guru is the representative of the Supreme in the light of worldly senses?

Dadaji: Well said. Whom you call representative, every body is such. I do not find any difference anywhere. Is it not correct?

Question: How can it be? He who is Guru, is more powerful and well versed than us spiritual. In one word, he is god-realized superman. The body is not Guru; it is His abode only and nothing more.

Dadaji: Very well said correctly. If the abode is not Guru, then what really is Guru? Then what is the use of keeping overgrown hair or wearing saffron robes and so-called religious dresses?

The person who posed the questions became embarrassed.

Dadaji: Look, we do not understand anything. We are sunk into the atmosphere of blind superstition. How can one blind man (calling himself a guru) lead another blind one? He, himself, has no light, in your language. But Dadaji does not understand either light or darkness. I just used the word 'light' only to make you understand. In the opinion of him (Dadaji points to himself), both light and darkness come from one source. But He is above all. Just what have you said, something about Brahma, or god-realized? So?

Reply: Brahma-realized superman.

Dadaji: Explain to me what this matter is. I am a fool and ignorant.

Everyone kept silent.

Dadaji: Dada wants to be a disciple, but alas! The Guru could not be found, in your language.

Question: But are you giving Mahanam?

Dadaji: My God, what do you say? Dadaji is her neither the cause nor the subject.

Question: But you are ways to means?

Dadaji: Nothing of the sort. You will see your own thing (Mahanam).

Question: Often Mahanam can be heard, too.

Dadaji: Everything is He. So long ego is there, how is this possible at all? The word Guru itself is full of ego. You misunderstand your Dadaji. But Dadaji thinks himself helpless. Dadaji does not show anything. He who is authorized alone, Himself shows this (Mahanam).

Then, Dr Sukla, Professor of Philosophy, University of Allahabad, tried to explain the mission of Dadaji and his philosophy in simple words. He also raised a few questions to which Dadaji replied:

Dr. Sukla: What is the relation between God and the universe?

Dadaji: Manifestation of God Himself is the universe. In your language, that Supreme is the poet and this universe is His song, like poetry and tune. Tune alone does not express any feeling, similarly poetry alone cannot enrich fully without music. There is no difference between flower and bud.

Dr. Sukla: What is the meaning of Nature?

Dadaji: His science is the ruling factor of the matter. When it is manifested, it follows a law. You say Sattva (essence), Raja (energy), and Tama (mass) and so on. But your Dada says that the thing is One, the difference lies only in the stages of manifestation. Where there is Gunas, that is, real, not just characteristics or qualities, there will be matter and visa versa. As where there is form, there is symbol and visa versa. Actually the two are not separate.

Dr. Sukla: Why is there the impulse of Satan (wickedness) in Nature?

Dadaji: I have said already what the meaning of Nature is. From very ancient age, there are writings about God and demons in the Vedas. Whatever you say about bad, evil, demons, etc, unless they are there, how can the reverse feelings of good, piety, etc, be there? Actually good or bad depends on certain stages of condition. What you now call evil, who knows, will it not lead to better? Love alone can make both good and evil merge into values of One. Friend and foe are the same to Him. Everybody is equal before Him. If you are good, then all are good.

Dr. Sukla: From One, how do many trends of thought emerge?

Dadaji: Unless there is a feeling of more than one, how can there be a 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 the New Moon and the period of the Full Moon, these are conditions of Nature whose knowledge is being acquired in a certain domain, that is, in the existence of this earth. But if we reach the firmament, then nothing is visible. That is, when we go beyond the orbit of 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. Now tell me what do you understand by Prakriti or natural phenomena? Your Dada does not understand these things (miracles, manifestations, supernatural events, etc), but these things happen, so much I can say.

Sri Chandra Madhab Misra asked: Why does the Mahanam disappear even at its very sight and sound, too?

Dadaji: It does not disappear. There is no place to disappear, there is only one place. Nobody comes or goes. It is already there. What is called a momentum; it is the manifestation of the time eternal. You have no such knowledge. By knowledge, I mean consciousness. Consciousness does not depend on time. A spark of lightning removes all darkness in a fraction of a moment. Consciousness of light awakens in the midst of darkness.

After discussions ended, Dadaji came to Model House of Lalchand Arora. He and his daughter saw a vision of Dadaji on the marble image of Ramchandra, which Mr Arora worshipped in the temple inside his home. Dadaji performed Sri Sri Satyanarayan Puja there, too, which was attended by a large number of notable citizens of Lucknow.

Then Dadaji started his journey to Kanpur. There also many skeptics and atheists who came to scoff at Dadaji, became converted ultimately, seeing Dadaji's unbelievable events and hears his impressive discourses which were most scientific, full of logic and rational, too. Dadaji received many invitations from the top circles of government officials in Delhi, but he did not comply with them for unknown reasons, however he came to Allahabad again and stayed with Mr K.B. Dhar of South Malaka.

Dadaji's program had been published in the newspapers, so naturally there was a heavy rush of people who came to meet him. Many eminent scholars, including Vice Chancellor came and had the fortune to receive Mahanam before Sri Sri Satyanarayan Puja was performed by Dadaji. Many saints and Sadhus who came to witness Dadaji's performance became puzzled and bewildered. Dadaji did not follow any rites; on the contrary he discarded the traditional superstitions and formalities of Puja, while proving that they are nothing but fake and fiction. Religious superstitions, traditions, rites, and rituals have nothing to do with spiritualism. Dadaji made them believe that Guru dwells in everybody's heart. His presence can be felt or known by the true seeker. Nobody even ventured to protest against Dadaji's view, even when Dadaji announced, "If anybody wants to challenge me or can convince me that I am wrong, I am to be his disciple. I am true or let them be true; there is no compromise between these two." Nobody had the courage to face Dadaji's challenge.

Thereafter, on his return home to Calcutta, Dadaji came back to Benares at the request of Dr Kaviraj. Dr Kaviraj had been suffering from diabetes with acute blood sugar difficulties. All treatment possible was being given. Sweets, sugarcane and candy, most of which were unavailable in the markets in Benares, were all forbidden in his diet by the doctors. While Dadaji was riding in the car with Dr Kaviraj and others, he said, "It (candy) is not available in the market; well, that's alright, but at His Will it may be had." To our utter amazement, out of nowhere appearing in Dadaji's hand which he had just placed on top of the head of someone next to him, were candy sweets. Dadaji offered some to Dr Kaviraj and assured him that he could eat it because his blood sugar was nil. To prove it, Dadaji asked an eminent doctor present to re-examine Dr Kaviraj's blood sugar level. It was found to be normal, as Dadaji said, so he could eat the candy offered by Dadaji.

Thus the hurricane tour came to an end with a gallant victory for Dadaji in denouncing so-called Gurubad while he conquered the hearts of thousands.

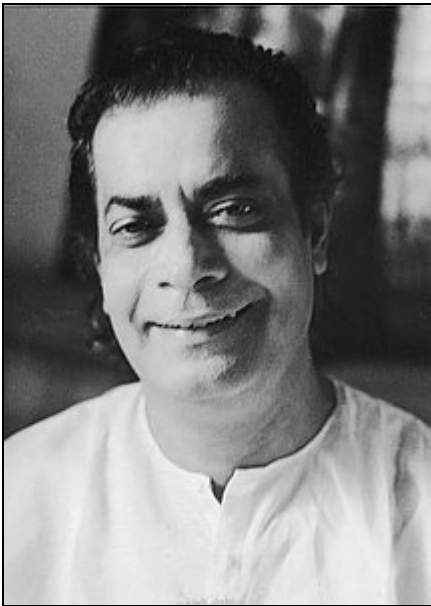
On Dadaji

by

Dr. Bibhuti Sarkar, M.A., Ph.D.

To me it is fit to say that Dadaji, who was born at Comilla and is known to us as Amiya Roy Chowdhury, is a universal man. More than this, he needs no introduction. He, himself, is his own introduction. Though some say he is a saint and some say he's a Yogi, the words saint and Yogi are misnomers in that seeing Dadaji living his life one sees him living like all human beings. Moreover, his dress and manners never resemble our so-called saints, as he appears and behaves conventionally, while being astonishingly unconventional at times. Some say he's a savant, a learned scholar, but his knowledge is not a learned or acquired knowledge. His Wisdom is inborn, rather. Similarly, his revelation of supernatural power is not earned but comes from the Source. But still one may ask and inquire: Who is Dadaji?

Dadaji's life, if we sincerely and earnestly study it, not with some vested interest, surely then we will get his divine fragrance. Will that make us understand who he is? His human affection sometimes misleads us and we misunderstand him. Dadaji has no worldly attachment to anything or anyone. The gravitation of the earth, we find when Dadaji walks, cannot catch him, rather he is beyond its range. So how can so-called worldly attachment touch him? To Dadaji human affection and divine love are nothing but one. His utterances and sayings are so brilliant, more to say scientific and rational; the activities of his life, his each and every action bear some meaning. We have no knowledge of the Supreme Being or Almighty, but a faint idea one may guess of Him when they observe the natural phenomena of the Universe.



Dadaji

The wisdom and power of Dadaji appear fully known, each and every branch of knowledge, and also includes that which is unknown, beyond our knowledge; all are his province. It is not hyperbole. One who is sincere in his or her heart, who has the fortune to observe Dadaji, must admit what I say is correct. His charming and dynamic personality and very handsome looking face and particularly his eyes, one cannot miss appreciating.

His introverted gaze often reminds us that though he moves and lives in this physical world, it is actually not so as he always dwells within himself. Even at advanced age, there appears not even a single curve on his back when he walks. Dadaji's beautifully formed feet and deep engaging eyes have great significance. Observing Dadaji when he moves or walks, it has a rhythm as if accompanied by inaudible music; it can actually be heard when one places one's ear on his chest and hears the sound of Mahanam.

Dadaji's mission in life is emancipation for us from the bondage of ego and superstition, and to remind us that love is the only way to know Him. This should and can be done in this life and in this world. Dadaji often says, "If you want salvation make a promise that you will not wait for other life, you should get it even before the next breath, because one must not wait for or believe one's next breath, as one does not know what will happen in next in life." Our traditional belief is that salvation or emancipation will be attained through intercessors called gurus or priests. Dadaji condemns this sort of thinking like anything! He most emphatically says that a mortal being

cannot be a guru by any means. It is nothing but a trade and all these so-called gurus, priests, Sadhus, etc have built their own network for the purpose of a great exploitation of human being by turning the search for God into a commodity.

Ritualism is also a great hindrance and bar and has nothing to do with spiritualism. Rituals, rites, etc. are creations of the priests and gurus for their own vested interests and ulterior motives. There is no Truth in such things at all. Dadaji says, "The real Guru dwells in everyone's heart and even being a path finder seeking a spiritual world is not required at all because the Supreme Guru Himself will reveal and lead you when you earnestly seek for Him."

Dadaji shows us when a seeker after Truth comes to him, how this Truth appears during the time of receiving Mahanam which is, according to Dadaji, the inner vision and inner voice which manifests within a person while Divine Name flashes for a moment on a blank piece of paper held in the seekers hands. Thousands and thousands of people have experienced Divine Name in this way. Thus Dadaji has proved rationally and scientifically that a mortal being can never be a Guru and it is not possible for a human being to show the inner vision (Diksha) of Divine Name or make another person hear the inner voice of Divine Name which dwells in the heart of each person. Dadaji demonstrates how we are misled and misguided by so-called gurus and priests selling mantras, prayers, and other religious practices.

Experiencing Mahanam in the presence of Dadaji is not a method, skill or technique. No scripture of the world has ever revealed how such a thing happens. Only Dadaji alone reveals this very secret and sacred thing that reveals itself spontaneously to a person from within, regardless of whether or not Dadaji himself is present.

"Life after death," Dadaji says, "we do not know the real meaning of it. Life is a play of Divine. The creation of life is made for us to take part in this Divine play. The creation according to Dadaji is not a Maya or illusion at all. The term Maya often misguides and misleads us. The Creator has a purpose of His creation. So how can we call it a Maya? This is an unfortunate speculation." Dadaji says, "Only a person has the privilege and opportunity of having senses to appreciate His Creation and the Creator." Dadaji further says, "Divine lives in everybody's heart and that Divine consciousness can be possible only in human race. No need for hunting anywhere for Him, either in a temple or as a hermit in a mountain cave or recluse in the jungle." Dadaji says, pointing to himself, "The body is the only pilgrimage, nay, a universal pilgrimage. Priesthood and Gurubad can never lead us to the domain of purification where Divine dwells. Gurubad itself and its method of becoming a Guru are impure and imperfect and full of many flaws. Unless we are perfect we cannot make others perfect. Flawless perfection can only be possible when Divine Himself appears before us and not through any media or interpreter."

Many observe Dadaji's multiple manifestations at several places at one time on many occasions. It has some purpose or motive. Dadaji does nothing for the sake of sake only. Unfortunately we fail to grasp it. It appears before the seeker after Truth, perplexing to some and inspiring to others as well. But Dadaji says, pointing to himself, "Though it happens, he does not know. It happens at His Will (Mahan Ichcha). It happens, that is alright, but do not bother on this. Spiritualism is above all these things, because spiritualism in India is realization or knowing the Truth, which is the Real Essence." It is quite different from any philosophy or worldly knowledge.

Dadaji creates anything at his will, not by any effort. If we call it magic or miracle surely we will misunderstand Dadaji. Everything is in the nature and it is at the Will of Almighty that these events take place. Many ask Dadaji why these kinds of miracles take place. How does it happen? Dadaji replied, referring to himself, "He has nothing to do with this. It is His Will that it always happens such, unless one's ego is completely annihilated, it is even beyond dream to conceive it."

Among the many eventful things that have occurred are countless phone calls wherein Dadaji has conversations with various people without the use of a telephone. People receive a phone call from Dadaji and later learn from others that at that very same time Dadaji was

conversing with people who came to visit him in person and did not have a telephone to make the call. If anyone asks how these things happen in this age of science, even eminent scientists who have experienced such things with Dadaji have no explanation though they cannot deny the events do occur. We believe when Dadaji talks to someone over their phone without using his own telephone, it has some significance; we must not get bewildered or feel amused at hearing Dadaji's invisible voice. This voice is the Eternal Voice or rather the Eternal Call of the Inner Self, which one hears at the time of taking Mahanam. When we forget Mahanam, Dadaji in this way reminds us to plunge in our hearts and try to hear the invisible voice which is echoed within each person all the time.

Dadaji says, "Ego is, in your language, Vama, rather a death personified." He also says, "Why do you hunt after death, try to know your birth, why you have come here and what is your purpose. The Almighty has never created us for suffering or bondage or agony, rather He suffers for us that when we are born we forget His purpose. This ego is the root cause of our suffering and bondage. Complete surrender to Him is the only way to get rid of ego and thereby to enjoy this play of the Divine. Then we understand what birth is. Death is not a negative term. We always find in scriptures the advice not to be born again, for example that rebirth means a chain of suffering and bondage." Dadaji says, "This mode of thinking is very very unholy. Attachment is one of the root causes of all trouble." Dadaji always hammers on this worldly attachment question. He also advises us, "Do all the worldly affairs honestly and sincerely, only your duty will be not to forget Him." Infinite owes to finite and so the meaning of His creation is to fulfill His duty.

Dadaji always says, "Meditation, practice of Yoga, chanting mantra, repetitious jap, devotional songs all these are for mental satisfaction. One cannot reach that place by doing all these." Dadaji advises us only, "to surrender our entire being to Him, for His play."

In the truest sense, Dadaji's philosophy is out and out in conformity with Vaishnava Philosophy. The foundation of Vaishnava, in the opinion of Charya Brojendra Nath Seal, is: The doctrine of incarnation (Avatara) which has come to the shibboleth of the way of faith भक्तिमार्ग (Bhakti Maarga) had also an independent origin in India. As the belief is principally associated with Krishna and Vishnu, I will first show how their separate histories gradually led up to it. There are satisfactory proofs of the ante-Christian growth of a Krishna legend in the Mahabharata history. Dr Bhandarkar and the last Messrs. K.T. Telang and Bankim Chandra Chatterjee have shown that Panini in his sutras mentions the heroes of the Mahabharata itself; and Dr Weber himself points out the mention of Mahabharata in Asvalayana's and Sankhyayana's Grihya Sutras. Panini's sutra वासुदेवार्जुनाभ्यां वुन् (Kaasudevarjunabhyaam Vun, the suffix Vun has to be attached to Vaasudeva, Krishna, and to Arjuna, Krishna's friend and the great Mahaabhaarata hero.). And Patanjali's Mahabhasya (1/4/92, 1/1/14, 5/3/99) also conclusively establish the fact that Krishna was worshipped as a God or Avatar long before the movement of the Christian era. The most ancient Buddhist text सूत्र पिटक (Suutra pitaka) mentions Krishna as an Asura; and the most authentic life of Buddha, the Lalita Vistara, also names him.

Indeed some suktas of the Rig Veda are ascribed to a Risi Krishna and though this may not be the same person as Krishna, the pupil of धोरः आंगिरसः (Ghara Aangirasa, another vedic Ridhi) and the son of Devaki, there can be no doubt that the latter is referred to in the following खिलसूत्र (Khila-suukta, an appended hymn in the Rigveda) of the Rig Veda (10/1)

कृष्ण विश्वो हृषीकेश वासुदेव नमोऽस्तुते. (Krishna Vishva Hrishiksha Vaasudeve Namostute; obeisance to thee, Oh Krishna, Vishnu, Hrisuksha, Vaanideva; different names of Krishna). The Atharva Sanhita calls Krishna the slayer of the Asurea कृष्णकेशी. The Kanshitaki Brahmana mentions Krishna as an Angirasa Khsatriya and the Chhandyogeya Upanishad has the following passage:

पुरुषोवाच यज्ञः । अथ यत्रपोदानभार्ज्जवमहिंसा
सत्यवचनमिति ता अस्य दक्षिणाः ।
अथैतद्धोर आंगिरसः कृष्णाय देवकी पुत्राय उक्त्वा उवाच
अपिपास एव स बभूव । सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येत
अक्षितमसि, अच्युतमसि, प्राणासंशितमसीति ।

Translation: The primeval person is verily the sacrifice. Therein penance, charity, guilelessness, non-violence, and truthfulness are the honorarium of it (the sacrifice). Now, Ghara Aangirasa, having said this to Krishna, the son of Devakii, explained it. And he (Krishna) became devoid of thirst (desireless). And he, at the end, would realize as follows: You are shorn of nothing, are unwithered, and are the undying vital principle.

This आंगिरसः धोरः (Aanigirasa Ghara) is also named in the Kaushitaki Brahman but the Vishnu-Purana makes सान्दीपनि मुनि (Saandiipani muni; ascetic) the teacher of Krishna. I may finally mention that Krishna is also referred to in the तैत्तिरीय आरण्यक (Faittiriya Aaranyaka; a section of the vedic literature) of the Black Yagur Veda. Krishna, this in the Brahmins, figures as the teacher, it not the founder of पुरुष मन्त्र (Purusha naitra; the incantation to worship to primeval person) and a symbolical पुरुष यज्ञ (Parushayajna; the sacrifice with the primeval person; as offering).

In the Bhagavata Purana and its later Vaishnava writings this Purusha=Yaja and these Mantras reappear in many a legend as the foundation of the Vaishnava mysteries. Compare

नमो भगवते तुभ्य वासुदेवाय ध्योमहि
प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च
इति मूर्त्ताभिध्यानेन मन्त्रमुक्तिममूर्त्तिकं
यजते यज्ञपुरुषं स सभ्यगदर्शनः पुमान्
(भागवत 1-5-38)

Translation: I bow to thee, Oh God; let us meditate on Vaasudeva. And I bow down to Pradyumna (son of Krishna), Aniruddha (grandson of Krishna), and Samkarshana (brother of Krishna) (The three extended, partial manifestations of Krishna). One who worships this primeval being as sacrifice, while meditating on the forms (above) , though He is formless, only having the forms of incantations, is verily the person of right judgment (or realization) Bhaagvata 1-5-38) (main scripture on the path of devotion.)

(Vaishnavism and Christianity p. 8-9 delivered in the Congress of Orientalists in Rome 1899).

The purpose of this quotation is to show that the reader may not confuse with Lord Krishna and Krishna, the son of Devaki. Dadaji often says so. Moreover, he says we do not understand the Vaishnava philosophy, when he speaks about Rashlila particularly; it is supreme Divine love as described in the context of Rashlila. The conception of duality, the verge of communion with Omnipresent; that is, when the individual merges completely, then it will be the end of the play of the Divine, even though there is neither end nor beginning in Dadaji's opinion.

Lord Krishna's preaching of Divine Love has no parallel. It is unique manifestation which starts from the human affection. But, Dadaji warns us, "You should love everybody, do

your duty without any attachment.” No question of negation or denial. When Dadaji discussed this Rashlila we also see that he is at that time a completely different entity. Dadaji only warns us, “Do not to be carried over by emotion, only do all your works according to your nature (Swavaba) and if you apply force to change your nature, automatically avaba or artificiality will swallow you.”

According to Dadaji there is, “One universal race. No class, no caste, no creed or sectarianism, but such mental distinctions are all made by people.” These block and barricade the way to universalism and humanism in the broadest sense of the terms. We are all the children of the same parent. So how can there be a difference or distinction? Caste in the name of founder is absolutely baseless and bears no meaning. It is only a political game and gambling. The appraisal of greatness of Dadaji we are contemplating here does not consist in the reproduction of what the great man in question actually says, but in the divination or consideration of what he will lead us on to say over the passage of time that makes history. Dadaji challenges the compelling authority and domination of the so-called Shastras and ritualism.

The contribution of Dadaji in our neo-atomic age is human affection and divine love. The human race can be saved from the peril of destruction and uprooted humanity and we can get refuge, if we trust and have unfaltering faith on Dadaji’s message. It is not romanticism but a Gospel Truth if we follow Dadaji’s conversational remarks on human affection and divine love. Dadaji says, “You have no right to harm anybody. You have no right to exploit anybody in any sense politically, economically or spiritually.” Dadaji has shown in his own life, behavior, mannerisms what his mission in life is; it is the Vedas, the Eternal Truth. He also says, “You must value everything in 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, the Mahanam, which is always going on within you. The individual ego is the root cause of all trouble and the greatest bar and we must overcome this hurdle by complete surrender to Him.”

Our Dadaji

by

Srimat Sova Dutta, Principal, Desh Bandhu Balika Vidyalaya

With the earnest desire to be excused by my brothers and sisters for my possible failure to depict correctly our Dada, I venture to write something about him, whom we have known for the last 40 years. Though living in this world as a family man, he possesses endless supernatural power or rather I would say entire energy emanates out of Dada. We believe with this energy anything and everything can be created. During the last Puja recess when we met Dr Gopinath Kaviraj in Benares, Dr Kaviraj spoke very highly of Dada and he expressed his desire to hear something about Dada, by which he meant “to hear the sayings of Lord Krishna, which is Mahabharata, which is nectarous (delicious, sweet, nature of nectar).” In this article I will write about some events of Dada, which some call miracles, but which are super-natural events.

One day during the Satyanarayan Puja in the house of Dr Anil Moitra, I saw a bluish light coming out of the Puja room. That spark of light was so bright that I fell unconscious. After some time, when I regained consciousness, I found my fellow brothers and sisters sitting around me and I was told that doctors had examined me. Dada said, “There is nothing to worry about; she has seen the eternal Light.”

Another day my husband Robi went to Sheurafulli on some business. The day was cloudy and drizzling, accordingly the roads were muddy. My husband went to a sweetmeat (candy) shop in the bazaar to have some sweets and ordered to big size sweets. Suddenly Robi got the mystic aroma of Dada. Looking behind him, he found Dada had appeared and said he wanted to take some food, however in the sweet shop no other food was available. Dada dragged Robi quickly out of the sweet shop and entered into a shabby looking shop nearby and ordered some food. My husband was amazed at this series of events. Dada asked Robi to take the food he had ordered from the shopkeeper while Dada said he would bring his bag which contained some medicine from a car that was parked just across the street. My husband saw that Dada was wearing a pair of sandals, but noticed there was no mud thereon, though the road was muddy that day. He further noticed that the car in which Dada came to that place was so clean it was in showroom condition. In the meantime, Dada boarded the car and immediately steered it out of sight.

Later we learned that at the same time these events took place with Robi in the sweet shop, a great distance away in the house of Dr Anil Moitra, Dada, who had been holding spiritual discourses amidst many people gathered there, suddenly appeared to be in a trance state. We later learned that my husband Robi had been saved because his intent was to eat sweets from a shop that was infested with cholera germs. Dadaji’s bilocation, appearing to help Robi saved my husband from the real threat of contracting cholera.

One morning my husband went to the residence of Dada at Prince Anwar Shah Road in Calcutta. Spiritual dissertations were going on in the room with a number of devotees. At about 10 am, Robi felt impatient which did not escape the notice of Dada, who asked him, “**Robi what will happen if you do not go to Srirampur today?**” My husband was surprised to note that he had not mentioned his desire to go to Srirampur to Dada previously. Time passed. At about 11:30 am the feeling of uneasiness prevailed in Robi’s mind. Dada in a mystic tone told my husband to go directly from his residence to Howrah Station to take the train to Srirampur. Robi obeyed him. On the train Robi was thinking of his crowded programme at Srirampur when he suddenly experienced the mystic supernatural aroma of Dada. After arriving at Srirampur Robi was met with chaos prevailing in the town and somehow managed to get to the office. When he arrived the officers there were astonished to see Robi and said, “Well, Mr Dutt you phoned us at about 11:30 am informing us that you were not coming today and we accepted your proposal. Why have you

come amidst this chaotic situation? It is better you should return to Calcutta immediately.” With great curiosity Robi tried to comprehend what they had said as he had made no such phone call to them. When he returned to catch a train back to Calcutta at Rishra Station, Robi looked out of his reserved compartment and was astonished to find Dada standing on the train platform in front of his compartment. Dada asked him to come down out of the train immediately. Robi was hesitating, as he had an appointment in his Calcutta office at 4:30 pm. Dada, sensing Robi’s mental dilemma, again ordered Robi to detrain.

Dada took Robi to a black Ambassador car (Indian brand of automobile) and asked Robi to sit in the passenger seat beside him as Dadaji took the driver’s seat. After driving for just two or three minutes, Dadaji asked my husband to shut his eyes till further ordered. My husband felt a sudden jerk. After a couple minutes Dadaji asked Robi to open his eyes and he found that he was under the balcony of Howrah Station in Calcutta. Dada was smiling mystically and asked my husband to take the N. 32 tram which was then approaching the train station. Robi found it took only four to five minutes to reach Howrah station from Rishra station a distance of 13 miles. He proceeded two steps to take the tram and turned to look behind him to see Dada, but neither Dada nor the car were there. No motorist in the fastest car could possibly navigate the crowded narrow streets and make that journey in that brief amount of time. It is impossible. I fail to explain these things but such are the supernatural events which did occur according to His Will.

The eventful supernatural chariot is passing on. The full account of the events would be more voluminous than Encyclopedia Britannica. With my folded palms I bow to you, Dada.

An Experience

by

Dr Raghunath Mitra, D.Sc., Ph.D.

Allahabad University

I first learned of Dadaji from my daughter Bithi. Her letters were so exuberant in her descriptions of Dadaji and his doings that I could not but feel anxious for my girl. I am a student of science and as such I am habituated to examine truth or otherwise by a particular method of applying scientific reasoning. However, my first meeting with Dadaji was marked by the occurrence of so many events that defeat all human calculation.

On 30th December we were going in a taxi car with Dadaji. Suddenly Dada asked us about the time. It was then three minutes past ten. Dada asked us to note the time and asked me whether I liked the taste of the best cigarette from England. Immediately as he said that, Dada stretched his hand outside the window of the taxi and handed me a packet labeled "Best" brand cigarettes of England. I was dumbfounded. Then Dada pointed mentioned Bithi's indifferent health, and within seconds a vial of medicinal capsules appeared from nowhere in his hand and he gave it to Bithi. We were simply bewildered.

Then the mystery of our previously taking note of the time was made known. We had reached Nirmal Babu's residence. Renu Guha, Minu, Bela and Renu came and said that they had come there as a result of a telephone call to each of the four of them received from Dada at three minutes to ten that morning. As a veteran scientist, I could not simply explain this as hypnotism. We were in a taxi with Dada at that exact time. How could he exhibit such a feat without super-human power?

One day Dada said that I and my wife, who had died, would get the mercy of the Lord. He said that I would get it directly from God. Dada took me to the room of prayer where by the side of a picture of Sri Sri Ram Thakur (Satyanarayan) Dada gave me a sheet of blank paper. I held the paper and offered my Pranam before the picture and Mahanam appeared clearly written in red ink while at the same time I heard the Mahanam. My mind filled with absolute bliss.

I have seen Dadaji many times since then. He attracts people who have the luck of meeting him, if even only one time. I can not explain any one single act of our Dada by scientific reasoning. Whatever he does, he does in a mood of fun. That he is in complete command of super-human power is a matter beyond dispute.

Our Beloved Dada

by

Dr Niva Josh, M.B., D.R.C.O.G., M.R.C.O.G. (London)

“ধরায় মানুষ দেবতা চাই”
মানুষ সবাই, নহে গো মানব,
কেহবা দৈত্য, কেহ বা দানব,
উৎপীড়ন করে দুর্বল নরে,
তাদের তরে যে ভরসা নাই,
ধরায় মানুষ দেবতা চাই।

With my first encounter with Dada, the above poem flashed in my mind. Spontaneously with folded hands I bowed down my head. He called me near him and blessed me by touching my heart and forehead. Instantly I smelled a fragrance of Kasturi all around me. I was confused and only uttered, “I could not imagine that you would come to my place.” He just smiled.

The present work is ridden with unlimited suffering and exploitation of the common people who are bewildered and passing through a phase of despair and uncertainty. At this time we need someone who can purify our mind, uplift our moral, enlighten us with truth and guide us toward almighty God.

Dada embodies such a person who believes in universal brotherhood, one race, and one humanity. He is not a Guru by any means and does not care for material gain. By his affection and sweet fragrance he creates a heavenly environment around him and his devotees. He emanates vitality to our mind and body; I myself have experienced a few miracles performed by him. Although it is hardly a couple weeks since I met him, coming in touch with and becoming acquainted with Dada has enriched my mind and I feel happier.

With kindest regards, I would like to conclude that Dada is a vast ocean of spiritual knowledge where diving deep can surely lead us to divinity.

Letters from Devotees

Dinabandhu Sahu
 M.A.B.L. Advocate, Orissa High Court
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 Bangalisahi, Cuttack, India

I am asked to put my impressions during my association with Dadaji in black and white. I hesitate to give my impressions as by that I would be exposing my ignorance and folly. Leaving one's impressions amounts to one's judgment. Dada is so much beyond understanding by those who have to form judgments with the help of their Indriyas, Mana and Buddhi (sense, mind and intelligence) that they should refrain from giving any judgment on him. One can not judge Dada by sense, mind and ordinary intelligence.

Persons like me who have some vanity due to their earthly success, position in society and some undeserved praise from others, should never try to judge the lofty soul like that of Dada. I do not know whether I should call him a man or a superman or even higher than that. Seeing some performances of his over a period of two days, I am of the view that Dada is beyond comprehension. He cannot be valued with the help of science or scientific laws, or with the help of Shastras or knowledge received by the study of religious books.

I have no knowledge of Reality nor can I make an estimate as to what level Dada can soar. All that I know is that he can bring himself to our level at times and communicate with us in our language. One sometimes feels that he is one of us because of his form, habits, dress and manner of talking, but suddenly one is made to feel that Dada is no longer with us and has gone much above the world of our understanding. How far he has gone and how high he has flown, one does not know. One can only know the unknown with the help of what he knows. But he is so much different from what I know that Dada remains unknown and perhaps unknowable for me.

I bow down to Dada and his spiritual eminence. I admit my defeat to understand him. I refrain from passing any remark or judgment on him.

With prayers,
 Dinabandhu Sahu

C.M. Misra
Minister, Government of Orissa
2087 Mahatab Road
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In reference to our beloved Almighty Dadaji and his blessings I would fail in my duty toward my brothers and sisters if I do not let them know how happy I am these days. The extent of my happiness pervades all around me and my self within. These feelings have been mine ever since my recent meeting Dadaji and thereafter due to the successive developments that followed. Much of what I experienced has already been written about and described in a previous publication, a charming treasure, titled *DADA PRASANGA – Part I*. I sincerely believe and have firm faith that subsequent books in the series will continue to be released for the benefit of those who meet Dadaji and follow his philosophy, as well as for the benefit of humanity in general.

Changes take place in this world as it is His wish and it is only His wish that creates and diminishes. This phenomenon continues and will continue, in spite of erratic thinking of human beings. Truth and Dharma, which are eternal can never be forsaken by humanity in spite of all the modern thinking based on the theories of science and technology that seem to guide our thoughts and actions at this time in history. Truth and Dharma is nothing but “His Self” which people like us who are swimming in darkness cannot perceive as we are surrounded with the misery of riches, power, personality, fads, and vanity, whatever it may be. Nothing of these is real and lasting. These are not given by Him but are self-acquired by us for which most of the time we consider ourselves to be great enough. My beloved brothers and sisters none of these worldly attributes or achievements are lasting or true; none will make us either big, important, or take us anywhere nearer to Him.

I had once upon a time the same feeling that I am a big, rich, powerful, strong person capable of doing anything I wish. But since my meeting with my Dadaji whom I consider as the Lord Eternal, I have been rid of these false vanities of life and as a result you can guess and believe how happy I am now after having surrendered to him completely.

Therefore, my humble submission to you all in this letter is for you to have calm resignation and firm faith in our Dadaji, the Lord Eternal, thereby you will not only secure everlasting happiness, but also you will brighten your life during the darkest and gloomy developments that befall us all at times. Faith and Truths in Dadaji is to have faith and trust in God Eternal.

Yours Lovingly,
Chandramadhab

J.P. Jain
Chief Engineer
Uttar Pradesh, India

3-12-1970

Who is Dada to me? I do not know the language through which I can express my feeling regarding Dadaji. Despite my poor knowledge I feel an urge which compels me to write a few lines.

From the local newspaper *Pioneer*, I came to know that a savant, a yogi of fame came to Lucknow and he was staying in Nazarbagh with Mr Ghosh. Immediately my mind sprang up with the thought to see this yogi. I went to Mr Ghosh's house where I met Dadaji who was talking with some people of Lucknow, amongst them were Principals, college Professors, scientists, journalists, and High Court judges, many of whom I know. I expected to see the savant in yellow robes and with an overgrown bunch of matted hair, but I saw Dadaji in unconventional religious dress and manners. Dada's dissertations regarding Truth impressed me like anything. His arguments against the usual practices of Guruism and the traditional ways to know the Truth were pointed and sharp.

During the course of intellectual discussions with Dada I observed some unnatural things happen. One gentleman offered Dadaji two marigold flowers. Dadaji received the offer and returned the flowers back to him immediately although the marigolds were instantly turned into two roses.

At the time of bowing down to Dadaji I experienced a sweet aroma emanating from his feet. The next day (30-11-1970) during the evening hours at the time of Sri Sri Satyanarayan Puja in the house of Justice Puri, I with my wife, experienced Mahanam in the presence of Dadaji. The process was entirely different from the usual initiation process. Dadaji asked us to hold pieces of small blank tablet paper in our hands and we saw the Maha Mantra appear in our own language (Hindi) and we each heard that Maha Mantra coming from inside our hearts.

I was extremely overwhelmed when I saw and felt and heard the Maha Mantra. I was in a mess of feeling. The divine presence of Dadaji attracted me so profoundly that I forgot the Mahanam. I asked some others there what I should do and was advised to recollect the Maha Mantra from my wife. Accordingly I asked my wife to help me recall Mahanam. She refused to do so as she believed it was a sacred and secret thing that should not be divulged to anyone. Repentance for my negligence tortured me.

At about 2:00 am in my house I was awake and deeply thinking about Dadaji and the Maha Mantra when I immediately saw that Dada had come to my house and entered into the Puja room. I was astonished to see Dada at my house at that unearthly hour. I heard a whisper through which I got that Maha Mantra again. The next day at about 8:00 am I phoned Justice Puri of Lucknow High Court and told him about Dadaji's late night visit to me. Justice Puri told me that at about 2:00 am he also found Dadaji in his house. Dadaji was radiant and was glaring while putting his hand over the head of his wife and blessing her. Justice Puri was fortunate enough to receive similar blessings from Dadaji. My intelligence fails to explain and express these things. I fail to understand how a multiple manifestation of Dadaji can appear at the same time in different places. Later on it struck me that everything is possible according to His Will.

On 2nd December 1970 at about 9:15 am I went to see Dadaji while he was staying in Model House with Mr Lalaji. Dadaji as usual accorded me a very warm reception and simply patted my forehead. The people sitting in the room observed and told me that a miniature image of Sri Sri Satyanarayan appeared on my forehead. I ran to a mirror to see that in fact there was a picture of Sri Sri Thakur on my forehead. What should I say? Joy with shivering enveloped me and tears glided down my cheeks. My voice was choked due to the rush of my feelings. My intellectual hat is off before Dadaji.

With highest regards I bow down to him, the man who is supernatural with limitless power and potentialities.

J.P. Jain

S.L. Pandey
Professor of Philosophy
Allahabad University
8-12-1970

This is Dada as I see him.

The newspaper header that read “Dadaji in Allahabad” attracted my attention. The Uttar Pradesh newspaper wrote very highly of this great personality and Yogiraj Dadaji. I longed to see Dadaji and cherished the idea of talking to him regarding the spiritual world. On December 7, 1970, I went to South Malaka to meet Dadaji at the home of Mr K.B. Dhar. I saw Dadaji who was then talking to some gentlemen of Allahabad regarding spiritualism. I participated in that discourse and had some experiences of spiritual life. I felt attracted to return to see Dadaji again and hoped to be initiated into spiritual life.

Accordingly the next morning I went to see Dadaji at about 8:00 am. He welcomed me heartily and blessed me. I bowed down at his feet and then expressed my desire for initiation. Dada took me to adjoining room where I found a portrait of Sri Sri Satyanarayan. Dadaji explained to me about Sri Sri Ram Thakur who was Love and Truth. I found in Dadaji an eternal flame which is a guide to suffering humanity. His advice to know the Truth is perfectly in conformity with the past great spiritualists of the world.

As a seeker of Truth, I found Dadaji is Truth Incarnate. He is Vedanta. He asked me to awaken the spiritual power which was already in me as also in him and in everybody else. He put emphasis to awaken this latent spiritual force. Dada spoke further of that everlasting yea. I assured him that I would follow his advice. I have every reason to believe that if I follow Dada’s advice I will not be deprived of spiritual achievement.

I was initiated in spiritual life in the presence of Dadaji by Guru, who is Satyanarayan, Almighty God, within everybody and controlling the destiny of the whole Universe. Through His Will and grace of Sri Dadaji, spiritualism is installed into suffering beings and the true seeker of Truth. The Truth is One and the only One which I realized at the time of initiation when I found that Maha Mantra sprang up from within as if in transcendental state. It is Almighty alone who can initiate the individual, this is my realization.

S.L. Pandey

Lt. Col. B.K. Das
Principal
U.P. Sainik School
Lucknow, India

1st December 1970 was a great and memorable day in my life when I had the fortune of getting the Maha Mantra revealed on a blank piece of paper in the presence of Dadaji in Lucknow. I had read in the newspapers about his providential powers; what I saw and felt after having had his Darshan and blessings is beyond anybody's comprehension. The Maha Mantra flashed in red ink on a white piece of paper that had been given to me and my wife. It appeared on the paper after Dadaji had asked us to prostrate before the photograph of Sri Sri Satyanarayan and to request Thakur for his kind blessings. The Maha Mantra disappeared after we both read it written on the paper. The phenomenon cannot be described fully, much less explained.

Dada's criticism of Gurubad is very rational and it has the most appeal for me. How can one imperfect person be a Guru to another imperfect person? Guru is within every being and it is up to us to get the blessings of the Guru by our own efforts, actions and way of living. Though Dadaji does not claim himself God, according to my conception Dada is the Almighty incarnate. Dadaji is a great soul. He has not initiated us, but we have received the Mahanam from Guru who is within very being while in the presence of Dadaji.

Dada is so manifest everywhere that I smelled the sweet fragrance all around me at the time I was at home reading the book *Dada Prasanga* and was deeply thinking about him. He appears more loving, humane and is the embodiment of everything precious and invaluable in life. Dadaji's spontaneous love, affection and kindness pervade the whole atmosphere whenever he talks to anyone or blesses anyone. In his company we feel perfect contentment, disillusionment, and happiness in the truest sense of the terms.

Lt. Col. B.K. Das

Pratap Singh
Lecturer, Commerce & Business Administration
University of Allahabad

I know that language will fail me if I try to express my reaction or rather feelings about Dadaji. But this much is enough if I say that I was bestowed with the unforgettable opportunity of meeting Dadaji on 7th December 1970. The subtle and ineffable spiritual experience I experienced in those few precious moments with him inculcated in my mind that which defies rationalization or systematization, but also beggars imagination or description.

Dadaji's philosophy impressed me like anything. His endeavor to make us understand Truth cannot be translated into words. His arguments in favor of his philosophy and later the process whereby one experiences Maha Mantra from within is unique and cannot be found in any religious books of any age or country. Unless Dada is Almighty Himself, he cannot help us getting Truth on our own. The sweet fragrance that emanates from Dadaji's feet is the same that I got at the time of Sri Sri Satyanarayan Puja. I am sure Dada's aroma cannot be obtained or manufactured by human beings; it is simply the Divine alone. All these events go to establish what Dadaji says, "Guru is One and that is God; no human being can be Guru." Surrounding me as I write this letter, I experience some dormant, drowsy and latent repository of innate strength appears to have been graciously placed at my disposal in my attempt to narrate, however sterile my words, those heavenly experiences on this earth.

Pratap Singh

Dadaji in the Eyes of Journalists

The Pioneer

Monday, November 30, 1970, page 3

YOGI'S QUEST FOR TRUTH

By Staff Reporter

LUCKNOW – November 29th. Miracles do happen even for the 20th Century! Scoffers and skeptics are referred to a yogi answering to the description of Mahayogi Dadaji, once known as Amiya Roy Chowdhury. Hailing from Comilla, Dadaji is now in town and is holding discourses at different places in an atmosphere as mysterious as it is strange to be initiated.

Dadaji stoutly denies that he is a miracle merchant, but wherever he goes he exudes strange aroma which soon pervades the whole atmosphere. Even whatever he drinks gets scented and sweetened at will.

This correspondent, a hardened cynic and skeptic like most newspaper men, sampled a plain cup of tea brewed in his presence and later 'sanctified' by Dadaji who took the first sip. The taste was amazing. It baffles description. Those who have come in close contact with Dadaji claim that he is capable of multiple manifestations; he appears simultaneously at different places. Dadaji, himself, however plays down all these strange phenomena or miracles. According to him what matters is a communion with the spirit within every person. The quest does not necessitate a search for a Guru. Dadaji is a stern critic of Guruism or Gurubad which, according to him, only weakens one's will to work one's way to salvation and often leads one into the clutches of charlatans.

Dadaji's thesis is: Know the Truth, for the Truth alone can liberate you. This Supreme Truth is innate in every human being and the grand quest should be the unfolding of one's own spirit. Bliss eternal, Dadaji claims, is each person's heritage. All that is needed is inner revelation for which no extraneous aid or stimulant is necessary.

Many sick and ailing persons go to Dadaji for relief and though Dadaji does not claim miraculous powers, his touch or the touch of water sanctified by him is reported to have quite a few cures which can't be explained by medical science.

Dadaji arrived from Benares on 27th November. He will be in town till Monday and on December 1st he will leave for Kanpur where he will stay with Mr S.K. Dutta-Roy at Karaglin Khanna. On December 4th Dadaji will be in Allahabad where he will stay with Mr K.B. Dhar.

The Pioneer

Wednesday, November 25, 1970

By Staff Reporter

LUCKNOW – November 24th. Preparations are afoot to accord a fitting reception to Yogiraj Dadaji who will be visiting the city on November 27th and stay for three days at the residence of Mr J. K. Gosh in Nozarbagh.

Before he became a yogi, Dadaji was known as Amiya Roy Chowdhury. A brilliant scholar, he took to yoga for administering relief to both physically and spiritually sick people. Dadaji counts among his disciples celebrities including ministers from all over the country.

The Pioneer
Tuesday, December 1, 1970

DADAJI'S REVISED PROGRAMME

LUCKNOW – November 30th. Yogiraj Dadaji whose discourses have been drawing large crowds here and whose miraculous powers are being exercised in the interest of the sick and the distressed have lead him to prolong his visit in the city by one day more. According to his present programme Dadaji will leave for Kanpur on December 2nd and not December 1st as previously announced. He has made it clear to his devotees that he will be nobody's Guru as he does not believe the so-called Gurubad, but is interested only in spreading what he describes as "Mahanam" intended to help all seekers in the quest of the ultimate Truth which can bring their liberation.

The Pioneer
Saturday, December 5, 1970

DADAJI TO VISIT ALLAHABAD

KANPUR – December 4th. Yogiraj Dadaji who has been distributing Mahanam, the Name of God, to hundreds of devotees and seekers and performing what it seems to many as miracles will leave for Allahabad on December 6th. There he will stay with Mr K.B. Dhar, 136 B South Malaka, to spread the Name of God and to help the sick and distressed.

The Pioneer
Thursday, December 3, 1970

MIRACLE YOGI FOR KANPUR By Staff Reporter

LUCKNOW – December 2nd. Many who came to scoff at the yogi known as Dadaji during his sojourn in Lucknow stayed to pray! Unconventional in his dress and even his manners, Dadaji, as he is called, strikes the uninitiated as a chain-smoking tea-guzzling, and mus too voluble and self-opinionated person with nothing more to commend him than a bag of tricks passed off as miracles. Those who have delved deeper find to their satisfaction that Dadaji's sole quest is for Truth and that his love for humanity is such that he wants everyone to find liberation through his inspiring Mahanam, given in the language of the seeker.

That Dadaji is no charlatan is the verdict of many scholars, hardened business people and even High Court justices who met him in Lucknow last night to test for themselves his spiritual powers apart from his capacity to effect miracles. Dadaji again made it clear to the skeptics as well as to devotees that it would be sheer waste of time to run after the will-o-the-wisp of miracles. In his case they just happen by the grace of the Divinity. But that was not self-realization, maybe such manifestation was needed to make the skeptics believe that the answer relating to the Great Beyond could not be found in any book of science or by any scientist rooted firmly in the materialistic world.

Dadaji left for Kanpur this afternoon. He will be staying there for two days with Mr S.K. Dutta-Roy at Karachi-Kanna.

Northern India Patrika
Wednesday, December 9, 1970

DADAJI LEAVING FOR CALCUTTA TODAY VIA JAUNPUR

ALLAHABAD – Dadaji a well known saint who arrived here from Kanpur on Monday last will leave for Jaunpur on his way back to Calcutta this Wednesday morning. During his stay a large number of persons attended a religious function performed by Dadaji at 136B South Malaka. Besides many persons including University professors and other prominent citizens were impressed by his saintly bearing teachings.

Dadaji's Spiritual Unfoldment in My Life

by

Srimat Manju Chakravarti

It was August 17, 1968, a memorable day in my life when I first met Dadaji. My cherished desires have been fulfilled. It is a hard task for a woman like me to write anything about Dadaji. Is it possible to narrate any description of Dadaji in language/ Many events crowd my mind when I had the great fortune to meet Dada through one of my friends.

Of course I feel a bit sentimental when I remember the first day of our meeting. I was informed that Dadaji would not meet me for some reason. On hearing this I prayed to God that I was so unfortunate and unfit to have His Darshan. I do not recall feeling much pain because my firm conviction was that I would get His Darshan and grace surely some day. This feeling was realized when I first met Dadaji.

I was passing through days of great bereavement as I had lost my son. During that period I chanted the Mahanam all the time which was then my only consolation and waited patiently for a great person who could unfold my inner being. Unless He calls me, how can I be nearer to Him? With that quest I was wandering after many saints but nobody could satisfy or convince me. I did not get any peace from them. At last by the grace of Dadaji I received Mahanam and by his momentous touch I could realize that infinite peace.

The heavenly aroma of Dadaji reminds me of the role of Lord Krishna. Divine aroma is not only a striking phenomenon of Dadaji, but seems to me something far more than that. His manifestation this time has much more significance. He unfolds the spiritual consciousness of a person by very simple and plain ways, but at the same time it is unheard of and unknown in any Age.

Unlike in any other period in history, this time he is Dadaji to everybody, to the entire human race. He is none but Dadaji (elder brother) and this is a wonderful relationship. When I received Mahanam, Dadaji told me, "You have already received Mahanam; it is not new to you, as it is always with you. Remember, mortal being can never be Guru. Guru always lives within you. Try to receive Him and know His perpetual touch; He is always in tune with you. This life is without any meaning unless we can realize His Divine Play."

Many unthinkable events happen at His Will, so often that it is beyond my power to describe them. Anyhow, remembering Sri Sri Thakur (Satyanarayan) I am trying to briefly write some events. If there be any mistake, I hope I will be excused for my ignorance; it is not a fiction rather it is my inner feeling.

On a particular day in 1969, for the first time I experienced his grace in an accident in my house. I touched a switch inside my refrigerator which sparked electric AC current, strong enough to cause death. But I did not get any shock, just a push that removed my hand from the switch. To my utter astonishment, just then my son got a telephone call from Dadaji who was in New Market (Calcutta). Dadaji told my son, "I myself have absorbed the shock and am burning; your mother was saved." I realized how God saves His devotees. Yet, I am not a devotee, nor do I claim to be, in the traditional sense. In spite of my defects He took my fatal suffering upon Himself. There was a controversy when the technicians came to inspect and repair the refrigerator because they could not imagine that I had touched the switch and not been electrocuted. They insisted had I touched the AC as it was, I would have been shocked and killed. The technicians

found the switch was defective yet current continued to pass through it. Such things happen with Dadaji who appears to us in flesh and blood, yet in whom the Omnipotent, the Almighty, manifests. I feel unbalanced in emotion for him and cannot explain my feelings.

On another occasion, owing to my ill health I was admitted to the P.G. Hospital in February 1969. There were preparations going on all around for the Puja of Goddess Saraswati. My son and daughter were anxious to know the date of my release from the hospital, but the doctors were hesitant to say. Our compassionate Dadaji often used to visit me in the hospital. He told me the valuable divine sayings of Sri Sri Thakur, which I have kept in my heart. I hoped that Dadaji would perform Saraswati Puja in my house. By his grace I was released from the hospital on the day before the Puja.

My son was reluctant to have Dadaji there because Dadaji would not observe any ritualism of the traditional Puja and would not utter any Mantras for offerings, which everyone thought were very important and essential. I told my son, "Let it happen according to His Will." My son was disappointed to find that he could not get any priest to perform the Puja. That evening I contacted Dadaji by phone and it was settled that Dadaji himself would come in the morning and perform Puja. I silently conveyed my Pranam to Dadaji.

Dadaji reached my house just in time. I said, "Dadaji, my son want you to utter the Mantras of offering and Pranam. Hearing this, Dadaji asked my son to bring a piece of paper and a pen and set them before the image of Goddess Saraswati. We all saw more than sixteen lines of Mantras appeared written by an invisible hand in red ink on that paper. Dadaji then asked us to salute Goddess Saraswati and told me to chant the Mantras written on the paper in red ink so that others could follow me. Dadaji thus proved how mistaken we are when we observe the age-old manmade traditions and rituals in the name of God. These rituals are nothing but a trade of the priests and there is no Truth in them. Dada changed our entire outlook by showing what is real Puja and Truth. I feel how blessed I am by the grace of Dadaji. One who has received his blessing can never forget him.

Another event I want to mention here happened to our friend Mrs. Malhotra who had fallen ill and was admitted to the Medical College Hospital. Her condition became very serious; the doctors gave up hope for her life. At our request Dadaji went to visit her. Entering the room, Dadaji asked all of us to leave the patient. He gave Mrs. Malhotra something and told her to keep it always under the pillow. Unfortunately while the bed sheets were being changed, that thing from Dadaji was found to be missing. Before this event Mrs Malhotra was improving rapidly; after it came up missing her condition deteriorated and became serious again. We hurriedly went to see Dadaji at the home of Dr Anil Maitra. Dadaji asked us to bring a life of a tree. As soon as he touched that leaf, it was charged with that familiar heavenly fragrance of Dada. The next morning Mr Malhotra gave it to his wife in the hospital. The dying patient gradually regained her health. Is there anything more surprising that this? Can science give any explanation?

Having tried, I think I have failed to express my views regarding these sorts of events which we observe often since meeting Dadaji. For so long I was happy with my own family, as are most women. But after meeting Dadaji, I am constantly reminded, "Don't waste any more time in forgetting your own Self, which is your only companion." Let me frankly confess here, that I have no knowledge about religion, history, nor philosophy which cannot in any case touch my heart.

I do not find any difference between Dadaji and Sri Sri Ram Thakur. I often cannot go see Dadaji and think, "Oh Narayan, why don't you come to me?" This was my prayer which was granted one day. One morning at about 9 am I heard the door bell and opened the door. I saw an aged man would be my guest. He said, "Mother, I am very

hungry, I have walked a long distance. Would you kindly give me some food to eat?" I offered him a banana and two slices of bread, but still I felt uneasy as I could not offer him any cooked rice. My son, who was also there, insisted we offer him rice and a meal. I prepared what I could and offered it to the elderly man. It was my firm conviction that Thakur himself had appeared before us in this form because his utterances and movements suggested that was so. I could not stop my tears while I was sitting before him. He blessed me with these words, "May Ram Chandra bless you."

On another evening, Sri Sri Thakur pushed me and said, "Know that your Dadaji and Goddess Kali both are the same." I witnessed images of both of them and saw them merge into one. On other occasions I had the fortune to see Dadaji appear as different images of Lord Krishna and Mahaprabhu. It is a great misfortune that hearing about and seeing such things we do not hesitate to misunderstand Dadaji. We hurt him and give him trouble by our conduct and behavior. Dadaji said, "You do and enjoy everything as you like but your only duty is to remember Him. You will see nothing will affect you. Try to act your role in the drama of this stage of world perfectly." Pointing to himself, Dadaji continued, "Do not get attached with this physical body; what you have received (Mahanam) stick to it; He always envelopes us. Once He has held us, it is impossible to leave Him. He is our dearest of all. Is there any need of keeping overgrown matted hair or wearing saffron robes in order to get Him? One can enter the domain of His Play by complete surrender to Him and keeping unfaltering faith in Him."

Stay tuned...