

' How long can I long for you — Come into my heart my dear !
It always longs for you ' -- Sri Prabhujī



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Dadaji - Why and whither ?



The Consciously Superconscious Supreme Soul in consciousness
showering Divine Bliss through Mahanam.

Special Guru Purnima Number



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'YOGASADHAN'

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Yogasadhan is the official organ of the Rajayogasadhanashram [Rajayoga] and is devoted to research on scientific Yoga and spiritual culture. Its main function is to interpret the Renascent Bharatha Dharma in its manifold aspects. All movements that make for Research on Scientific Yoga in India as well as elsewhere receive particular attention in these columns.

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DADAJI - WHY AND WHITHER ?

By

Dr. Nanilal Sen, M. A., Ph. D., D. Litt.

*"The sedge hath withered from the lake,
And no birds sing."*

Alas the birds! They had long gone by. And for many a millenium, no chirp, no twitter, no warble had touched the inmost chord of the human heart. The stage was unmistakably set for hawks and herons, jackdaws and vultures who stalked about with thumping, metallic steps spelling out inescapable perdition for the derelict human soul. Their beaks and crests, tails and plumes cast an encompassing gloom all about, benighting the vision of home-sick spirituality. The stars above and the green foliage below were mute spectators to the Philomela of religious urge being raped and tongue severed, awaiting with bated breath her ressurection as a nightingale. And there arose a legion of nightingales when Lord Gauranga deluged the the whole country with his religion of love and emotional abandon. But, the procrustean beds were firmly rooted to the soil; the Fakir of Khorasan was, in one way or the other, abroad; And the witches, cauldrons of ill-begotten Tantras and Yoga were fouling fair and fairing foul. Religion was reduced to sacerdotalism, formalistic punctilio, austerities perverse dogmas taboos and shibboleths, fell practices, flourish of saffron robes and waltz of malted locks. The spirit of love

and resignation surging in the human heart was smothered under the chariot-wheels of Bonapartism of egoistic self-escalation. Within a space of nearly half a millenium the Lord was smugly crucified; and the whole world was in tip-toed travail to ressurect Him.

And lo! the resurrection! Sree Sree Ram Thakur and Dadaji, Srimat Amiya Roy Choudhury appeared in the global amphitheater to deal death-blow to the pseudo-practices and to re establish the true religion of the soul that is nestled in the heart. Their mission is both negative and positive in operation. Still they come not to destroy, but to fulfill. In fact, the negative aspect stems from the positive one as a matter of course. As Dadaji Himself tells us so often, 'know thyself' is an ill-conceived adage which has been the source and sustenance of the vanity Fair and Saturnalia that hold in ransom the Sanatana dharma. Reli-

gion, in fact is neither a Pygmalion fancy nor a Herculean labour, nor a crucifixion of flesh. It is beyond all mental categorisation and does not give in to diabolical acrobatics. As I have stated elsewhere, 'It is not an acquisition, not a Caesarean delivary. It is an unfoldment, a being; it is nature rehearsing back in to Nature.' Indeed, if revelation and grace are ruled out to make room for egoistic expansionism and personal effort, religion turns in to either magic or gymnastics. That is why Dadaji says, 'Know the supreme self and through Him you can know yourself easily and properly.' This knowing however, is not a mental activity, not a becoming. It is a being, pure and simple; 'a being in Him and not a being that is Himself' as Dadaji puts it with abundant felicity. So, when the bubble of the egoistic postulate is pricked, the current religious dogmas and pursuits evapereate instantly.

But, how to get at the absolute truth the supreme being? Dadaji avers. "Not through the arithmetic of counting of beads, nor through multiform penance or yogic practices can one reach Him even in crores of years'. What, then, is the way out and who will guide us to the goal? In reality in Dadaji's philosophy, the means and the end are one continuum; the way, the goal and the guide are but one identical integer. All else is a mental construct, a schematisation of the geometrizing ego which is another name for Maya or nescience. Dadaji gives the lie direct to all Guruvada which is at bottom a means of exploitation. He often poses the question; 'How can a human being become a Guru?' And the answer readily buds forth through his lips, The only guru is the supreme consciousness. He is within you along with the Mahanama since your birth" Should I beg my matrimony, my birth right

from a stranger? The moment I have been enchained by the endless shackles of my ego, the reflex chanting of Mahanama within me eludes my hearing. But, Prometheus bound has to rediscover the baptismal fire of Mahanama which is the supreme consciousness itself. Says Dadaji. "Submit to Satyanarayana; the supreme consciousness, disengage yourself from ego, let your I abdicate in favour of Him and you are blessed with the deduction and vision of that Mahanama through His infinite grace! This is what is called vision of Brahma and you grow into a Brahmana from the previous stage of Vipradasa, according to Dadaji's terminology. Nama is identical with Name, the supreme self, and the Nama you receive is the sound of clarionet of the nuptials between Name and you, a maiden in reality. Then ensues amorous dalliance between you and Nama, your fiancee, in the Puspasayya, flower-strewn couch

which is but 'Ananta-sayya' This is the stage of Bhavantara 'state of emotional relish' and you are transported to the region of Vraja, the land of unalloyed love. Namagives you Mukti emancipation from bondage. and Prema gives you Prapti in Vraja and, as an ancillary result, destroys your Prarabdha. And then you reach a point where Nama also melts away and Prema is frozen into a passively conscious existence and you shuffle off your final ideoplasmic body. That is called Uddara, final redemption, and you reach Bhuma, the abode of Satyanarayana, who is an absolute void, though He is the ultimate Plenum of all existence. The mind, after submission becomes a Navamanjari a sheaf of plant, and in course of time turns into a Manjar; The Buddhi becomes transparent and Chinmaya and Prana becomes Ananda, ecstatic joy. And when the final stage is reached, all these are diluted or deluged in the Absolute

Void. This Sunya and Prana or the Akasa and Prana according to the Upanisads are the divine couple; From that still Sunya emerges Ananda which manifests itself as Nama and Nama Govinda. The place of respiratory stillness, the heart is the place of Nama and Govinda and that is Vrindavana. So, through that Vrindavana we finally reach the abysmal Bhuma which is our permanent home.

But, this is not an acquisition. It is a fait accompli. No penance, no formalism, no endeavour is called into request 'to be in Him' which is our real state. We have only to submit, to keep steadfast, gaze on Him as the be-all and end-all of our being and to bear with fortitude our Prarabdha. The Lord is our Husband and it is the Pativrata-dharma of us all to play our part well in this world which is His Rasa-lila. That is all what we need. We need

not feel shy of any situation in our life. We should lead a normal life shutting out nothing that comes our way. For, in reality, there is only one truth, one substance, one language, one race, and one space and one time. That is why Dadaji often asserts 'Hold fast to your nature'. This nature however, is a perverted nature and is, as such, Abhava 'want'. And our journey is to start from Abhava and, through the verture wood-lands of Bhava, to end in Swabhava which is a 'trisunya' stage, according to Dadaji, and which is our final habitat.

So, that is in a nut-shell the why and witner of Dada-ji's advent. A narmal man, discarding nothing of the

world, he is supranormal in His display of what we call miracles. But, He Himself is a miracle of science, ethics and metaphysics in his strongest denial of his agency in respect of the miracles that shoot forth incessantly from Him. The Upanisadic saying 'jale matryah iva caranti' finds its complete fulfilment in Him. He is a repository of six cardinal powers - that of 'Prabha' of 'Prana,' of 'Manah', of 'Buddhi', of 'Jnana' and of 'Prema-Bhakti', and beyond all these he possibly has a state which may be termed 'Tri-Sunya-Sunya'. He is a puzzle. What else can we do but drain ourselves off before His lotus feet so that their divine fragrance may fill our heart and transport us to the land of Vraja?