



DADAJI

THE SUPREME SCIENTIST

By
DR. DHIRUBHAI N. NAIK

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A GLIMPSE into the phenomenal personality of DADAJI, his philosophy and teachings, and the miraculous events that happen in his presence — which present a challenge to modern science.

DADAJI

THE SUPREME SCIENTIST

By

Dr. Dhirubhai N. Naik

from the publisher

THE author of this booklet was educated at the University of Bombay, India and the University of California, U.S.A. He holds a doctorate in Chemistry and is a qualified Chemical Engineer and Teacher.

BEING neither a gullible "devotee" nor a blind follower of any faith or a Guru, he has been able to present an objective viewpoint on the subject.

IF the reader finds lack of clarity or inconsistency anywhere in this booklet, it is because the author has not been able to encompass the entire area of Dadaji's philosophy and teachings. This booklet has been written with a view to introducing Dadaji to the readers with a fond hope that it will evoke an interest or curiosity in them to know more about him.

G. T. Kamdar

THE AUTHOR'S NOTE

THE phenomenal achievements of science have so dazzled the intellectuals all over the world that it has become almost a fashion and a fad to talk about everything in scientific jargon and to take a so-called scientific approach to every problem or topic under the sun. These science-mongering intellectuals would not accept as true even facts and phenomena which they perceive but cannot explain away in terms of the available scientific terminology. However, a slow but steady awakening is taking place among the non-prejudiced, open-minded thinkers that science does not, and possibly cannot, possess the key to the ultimate Knowledge, the ultimate Reality : The Truth. Dadaji has in his own inimitable, homely and at times astounding way, confirmed this belief.

THIS booklet is meant for all those non-prejudiced, open-minded people, in all walks of life, who possess in their heart, an almost compelling and involuntary urge to fathom the real nature of things : the nature of Existence, of God, of the Universe, of Man. I do not claim to comprehend fully these profundities. But by my association with Dadaji, I have come to the conclusion that the human mind with all its faculties and all its stretches of consciousness is just not able to comprehend or reach the Ultimate Reality. Only those who can cross the frontiers of human consciousness are able to comprehend the nature of the Reality, the Truth.

THERE is a dimension beyond the consciousness of human mind wherein lie the secrets of Existence. Dadaji has evidently reached that dimension where time and space do not exist. In that dimension probably he experiences the source of Energy—serene, vibrationless, waveless Existence

which is beyond description, beyond words, beyond human concepts. It is, I believe, the dimension of Sat-Chit-Ananda : pure Existence-Knowledge-Bliss.

THE fore-going narration may provide a clue to the secrets of Dadaji's miracles — phenomena and happenings which transgress the known laws of Time and Space. "Can you explain these phenomena on the basis of your Science?" Dadaji often asks. This he does, not to denigrate the achievements of science but to bring home to one and all the limitations of the modern scientific endeavours. "Science does not have the key to all human problems", he reiterates with emphasis.

I have merely touched upon a few aspects of Dadaji's multifaceted personality and dwelt upon only a few themes of his multifarious mission. These themes appear deceptively simple, but in fact they could prove stumbling blocks even to the most erudite and highly intelligent aspirant of truth, unless he approaches him with an open, responsive and unprejudiced mind with patience and humility. I hope this humble attempt will inspire the reader to dive deep into this vast subject to search for pearls of wisdom which alone can lead to moral and spiritual excellence.

THE following lines from Sri Aurobindo aptly express the main theme of Dadaji's life and message :

"Awakened to the meaning of my heart
That to feel Love and Oneness is to live."

FOR Dadaji to feel love for all humanity and to experience oneness with Truth is his "swabhava" or nature. And he exhorts us to feel, experience and establish this oneness or essential unity that pervades everywhere : in life, literature, language, religion and race. Establishment of Universal Brotherhood on the basis of the omnipresent unity is his life's mission.

LET THERE BE NO MISUNDERSTANDING

THIS booklet is designed mainly to introduce Dadaji to the readers. Brevity, which is considered a virtue in a literary piece, may prove to be a handicap in such an introduction, especially so when the subject is a controversial one, and may lead to many a misunderstanding. Let there be no misunderstanding on at least two counts : First, Dadaji harbours no animosity or ill will against any person or faith. Second, no one must assume that the author necessarily agrees with all the views expressed in this booklet. The author has tried faithfully to record the salient points of Dadaji's philosophy and teachings. As for the "miracles", most of the events described herein were witnessed by the author himself; others were gathered from reliable sources. These events, to the best of the author's knowledge and judgement, were real phenomena, physical facts which could be verified.

"AND why do you not judge for yourselves what is right?" Let the readers, therefore, judge for themselves. But "Do not judge by appearances, but judge with right judgement," as Jesus the Christ has advised.

October 5, 1974

Dr. Dhirubhai N. Naik

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DADAJI IN HIS USUAL LUNGI-CUM-BUNNYAN ATTIRE

WHO IS DADAJI?

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

DADAJI is a dynamic man with debonair looks and a captivating personality. From his appearance, one could place his age at about 50, whereas actually he is over 75. He wears a silken dhoti in the fashion of a lungi. While indoors, he wears a sleeveless bunyan and dons a half-sleeved kurta while going out. He smokes his own favourite brand of cigarettes and occasionally has a cup of tea.

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

BUT behind this deceptively simple and apparently mundane exterior is hidden a phenomenal personality with an innate spiritual strength of such profundity and immensity that only those who have been very near and close to him (not

in a mere physical sense) have had the opportunity to have glimpses of it occasionally. But even otherwise, the subtle magnetism of his personality; the affectionate and captivating gaze of his eyes; the heavenly fragrance that his body continually emits and fills the atmosphere; the honey-like oil that oozes from his fingertips, which is transferred to anybody whom he touches, leaving behind that unique aroma which lingers on for hours and at times for days together; the "supernatural" phenomena or miracles that have been witnessed and vouched for by eminent men from all walks of life; the several occasions when he exhibited his control over nature's elements : all these go to prove that he is no ordinary man but a spiritual prodigy (or prophet or Godman, if you like) come to this world with a specific mission.

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

SRI SRI SATYANARAYANA

TRUTH, the Absolute Unmanifested, the Ultimate Reality is, according to Dadaji, beyond the reach of human mind, is unknown and unknowable to human intellect. Yet Truth pervades the whole universe and is identical with it, since the universe is its manifestation. The manifestation of Truth within the universe as Divine Consciousness or Universal Consciousness has been personified so as to bring it within the reach of human conception and is then variously known as God Paramatman, Ishwar, Allah and so on. Dadaji prefers to call Him Sri Sri Satyanarayana, that is, Satya or Truth personified. Since the concept of the One without name, form and attributes is too abstruse and subtle for

the understanding of the common man, Dadaji has given him a form too—by the way of a portrait of Sri Sri Satyanarayana.

WHAT IS MAHANAM?

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

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

THE DIKSHA (MAHANAM-REVELATION)

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

THE individual who is desirous of initiation is ushered in the presence of Dadaji, carrying in his hand a piece of ordinary blank paper. Dadaji who is sitting on the floor

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

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

GURUISM (THE CULT OF GURUS)

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

DADAJI'S concern is for the present day householder who aspires for Truth but is bedeviled by hordes of superstitious beliefs and traditional dogmas which confuse and misguide him. "Our scriptures have been misinterpreted to suit the convenience of a few religious heads who have

vested interests in organised religion," asserts Dadaji. Dadaji is against all forms of rituals and exhibitionism of religiosity. "You need not don ochre robes, sport long beards and matted hair or renounce worldly duties and live in seclusion away from society for the sake of Truth", says Dadaji.

SRI SRI SATYANARAYANA PUJA

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

A room or hall is emptied of all paraphernalia and all windows and all doors, except the entrance, are closed and sealed. A portrait of Sri Satyanarayana is installed in the room and in its front are placed a bowl full of coconut water and a vessel full of ordinary water. People are allowed to inspect the room before the start of the Puja. Then Dadaji leads an individual, wearing only a dhoti or a lungi, who is usually a person of eminence and repute, into the Puja room and makes him sit in front of the portrait, with eyes closed. Dadaji then comes out of the room and bolts the door of entrance from outside. A group of men and women start chanting devotional songs, while Dadaji leans against a pillow on his diwan. After half an hour or so, Dadaji opens the door of the Puja room, enters it and then comes out immediately accompanied by the person who had been sitting in the room. A heavenly aroma emanates from the Puja room and envelopes the gathering of people

sitting outside. The happenings that take place inside the room during the interval of the ceremony leaves one baffled. The floor of the room is found wet with fragrant water; the coconut water is found congealed into a thick "Kshir" which is distributed as "Prasad"; the plain water has acquired a sweet aroma and a taste; and a honey-like liquid with pleasant aroma and taste is seen dripping from the glass of the framed portrait of Sri Satyanarayana.

HERE is what the Honourable Mr. R. M. Kantawala, Chief Justice of the High Court of Bombay has to say about his personal experience on the occasion when he had the privilege of sitting inside the Puja room during Sri Sri Satyanarayana Puja : "I participated in the Puja by putting on merely a lungi and keeping my upper body bare. I followed Dadaji in the Puja room. I took my seat on the floor as directed by Dadaji and began to tune myself with the Mahanam. Dadaji left the room within a short time. I was feeling bathed in the shower of various kinds of aroma that percolated through my body with a new vibration. With my eyes closed the sense organs caught it immediately and spread it through my body. I heard some Mantras pronounced in a melodious voice but I could not grasp them. I made every effort to concentrate on the image of Sri Satyanarayana but I felt that a new vibration in me was guiding me on the way and there was a feeling of elation.

"I was breathing heavily the aroma all around. There was a feeling that the body grew lighter and lighter. A few minutes later I felt that necessity of breathing was considerably minimised. Time passed on quietly. I do not know how long I had been in that state till I felt a heavy load on my head. My whole body started emitting various types of fragrances. Drops of water fell on my head, neck and body and then all over the floor".

INSCRUTABLE are the ways of Providence : so goes the well-known adage. And so are the ways of Dadaji —

inscrutable and baffling to one who has been fortunate enough to witness happenings such as Sri Sri Satyanarayana Puja in the presence of Dadaji.

UNITY IN DIVERSITY

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

IN this context, it is interesting to record what Dr. Einstein once wrote : "A human being is a part of the whole, called by us "Universe", a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest — a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few people nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty".

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

DADAJI'S RADICAL TEACHINGS

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

DADAJI, therefore, hits hard at some of the age-old traditions, beliefs and institutions which according to him are false or useless. He is the first saint to declare categorically in so many words that Jap (ceremonial recitation), Tap (mortification), Sadhana (meditation), Sanyas (renunciation) and all forms of religious rites and rituals are of no avail in man's endeavour for the attainment of Realization, Emancipation, Salvation or Nirvana. These are all mental and physical disciplines which are irrelevant on the path to Realization. "No one can know Him through these mental and physical exercises", says Dadaji, "because the 'I' — the Ego-principle — is lurking behind all these acts. So long as the Ego exists, one cannot know Him. You can never know Him through mind".

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

ACCORDING to him, to bear one's Prarabdha or Destiny with patience is penance (Tapasya) enough; no other forms of mortification of the body and the mind are necessary. To

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

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

DADAJI'S CREDENTIALS

HOW do we know that Dadaji's way is the only way, the true way? What are his credentials? To know the answers one has to study Dadaji's personality intimately at close quarters. His knowledge of scriptures is profound and their interpretations, quite often, astounding. He quotes profusely not only from ancient Sanskrit texts, but occasionally from the Koran and the Bible as well. Besides, Dadaji's achievements in non-mundane spheres are extra-ordinary and unequalled. His so-called miracles have by now become common knowledge. Hundreds of miraculous happenings have been described by persons of eminence — Scientists, Doctors, Lawyers, Judges, Journalists, Politicians, Ministers and others who had first hand or personal experience of such phenomena. But the most pleasurable and awe-inspiring experience one could have in the presence of Dadaji is the heavenly fragrance that emanates from the

various parts of his body and which he can transfer at will to other things by a touch of his fingers.

DADAJI indulges in miracles with much reluctance. "They are extraneous. They happen at His Will. They are not important for those who seek after Truth", said Dadaji, on being asked about the miracles. "Your Dada does not know how they happen. Dada cannot do anything. It is He who manifests Himself through Dada. Dada is just nobody". Such is Dadaji — humble, unassuming, self-effacing, who does everything and yet feels that he does nothing, a true Karmayogin described in the Bhagawad Geeta.

WHY MIRACLES ?

JESUS therefore said "Unless you see signs and wonders you will not believe."

John 4:48 (The Bible)

NOW there are varieties of gifts, and there are varieties of working, but it is the same God who inspires them all in everyone. To one is given through the spirit the utterance of wisdom, to another gift of healing, to another the working of miracles.

1 Cor. 12:4-10 (The Bible)

AND God did extraordinary miracles by the hands of Paul, So the word of the Lord grew and prevailed mightily.

Acts 19:11-20 (The Bible)

THE MIRACLES

THE occasion was Sri Sri Satyanarayana Puja at the residence of Mr. A. B. Nair, a veteran Journalist and Editor, at Juhu, Bombay. At the conclusion of the Puja, Dadaji emerged from the Puja room and a heavenly fragrance emanated from the room and enveloped the crowd of devotees sitting outside. He was clad only in a white Dhoti worn in the style of a lungi. He sat down on a chair. Mrs. Nair, the hostess, offered her Pranama (obeisance) to Dadaji who blessed her by placing his hand on her. Dadaji withdrew his hand after the blessing and held his palm open before her, and lo and behold! there was a silver locket there which he presented to Mrs. Nair. It was an ovalshaped locket with the photo of Sri Sri Satyanarayana printed on one side; the other side was smooth and concave in shape. After several persons (including the author) had a close look at the locket, Dadaji asked Mrs. Nair to bring it back to him. At a touch of his finger the locket was transformed into a golden one. And again the locket went round for inspection by scores of wondering eyes. Dadaji again called back Mrs. Nair and asked her if she wanted her name on the locket — to which she readily agreed. Dadaji put his thumb on the concave side of the locket for a few seconds and gave it back to her. Everybody present found the legend "Mrs. A. B. Nair — Dadaji" engraved on the locket. A beaming Mrs. Nair went round showing it to eager eyes. "Wouldn't you like to wear it on your neck?" Dadaji asked of her after a while and out of nothingness he produced a golden chain for her.

THE author has witnessed several other miraculous happenings which occurred in the presence of Dadaji. These are phenomena which baffle our mind. Hundreds of such events have been described by persons of eminence from all walks of life, demonstrating Dadaji's powers of materialization of objects out of apparent nothingness, seeing and describing events taking place thousands of miles away, transmitting aroma at far-off places, causing the

event of Sri Sri Satyanarayana Puja simultaneously at distant places, control over the elements of nature, etc. etc. These have been compiled and published in a book entitled "ON DADAJI" which comes in three parts.

DADAJI surprised a Scientist from NASA, U.S.A., who visited him in Bombay by describing what was going on at his residence in the U.S.A., and left him speechless when he stopped a downpour of rain instantly. The author himself has witnessed several such events: on two occasions Dadaji made the rains stop at his behest and on another occasion when the sky was heavily overcast with dark clouds, Dadaji cleared a portion of the sky and the sun shone brightly for a few minutes, after the author remarked to Dadaji, "After the last night's downpour, we would like to have some sun-shine". "There is law and order in the universe. Everything in nature is in tune. This need not be disturbed". This probably explains why these events were of short duration and confined to limited area in space.

AT the time of materialization of objects, Dadaji sits erect, wearing only the lungi and a sleeveless bunyan (vest), stretches his hand outward with his palm open and empty and in the next instant one sees an object held in his hand. It could be anything — such as a golden medallion, a fountain pen, a wrist-watch, a fruit, a piece of sweets, a large porcelain dish with the portrait of Sri Sri Satyanarayana inlaid on it or, as it once happened in the case of a well-known Journalist, a large porcelain bottle full of whisky. He has distributed hundreds of such articles materialized by him, most of which could be inspected by anyone even to-day.

DADAJI has also demonstrated his power of "miracle healing", curing persons suffering from such diseases as paralysis, rheumatism, slipped disc, cyst inside the body,

high fever, chest pain, etc. He indulges in such healings only occasionally so as to discourage people from thronging him with requests for cures.

SPACE and time are no barriers for Dadaji, as they are for us the ordinary mortals. Sometimes people ring up Dadaji by telephone from far-off places and complain about some ailment. In every case, Dadaji asks the person to put a glass of water near the telephone receiver. On doing so, the person at the other end of the line finds that the water has turned into "Charanjai", i.e., it has acquired a fragrance and a taste. Dadaji then instructs the person as to how to utilise the "Charanjai". In all cases, relief is immediate. The author witnessed such an event recently when a long distance call came through to Dadaji from a gentleman in Ontario, Canada. In such cases, too, the water retains its aroma and taste till it lasts. "Does space exist?" Dadaji asks and then asserts, "Space and time exist only in your mind".

THE most pleasant experience, however, to relish in the presence of Dadaji is the sweet fragrance that emanates from all parts of his body. At times, different parts of the body emit different types of aroma. Some of these you could recognise as Sandal, rose, jasmine, etc.; others you just cannot classify. Dadaji blesses a person by smearing the latter's chest and forehead with this "Anga-gandh" (literally, body-aroma) by his fingers. The person carries this aroma around just not for the particular day, but in most cases, for several days together even after regular baths.

ANOTHER item favourite to the faithful and the sceptic alike is the "Charanjai" or "Sanctified Water". For this purpose, the person has to bring his or her own bottle full of clean, potable water from home. Dadaji usually "sanctifies" the water by merely touching the bottle whereupon the water inside the bottle acquires an aroma and a

taste. This writer took from his home a bottle, with an air-tight screwed-on cap, completely filled with potable water. Dadaji took the bottle in his hands and gazed at the contents. A line of white turbidity gradually spread in the water from one end of the bottle to the other. He rotated the bottle slightly in his hands twice or thrice and every time fresh turbidity appeared in water. Dadaji then returned the bottle to this writer and asked him to remove the cap and inspect the water. The water had acquired a sweet aroma and a distinct taste. "How does your science explain this?" asked Dadaji with a smile.

DADAJI wields the miracles for the benefit of the intellectuals, especially scientists who are baffled and confounded much to their own chagrin on witnessing such phenomena. "How do you explain this?" Dadaji invariably asks the Scientist. "Does your science have an explanation for this? Can human mind comprehend everything?" He thus leaves them pondering over the limitations of the faculties of human mind.

MIRACLES, according to Dadaji, are irrelevant and of little significance to the seeker in the spiritual or ontological field. Dadaji indulges in them to attract the attention of the scientists and other intellectuals, to instil faith in them and to establish his credibility in a field where reason alone is not sufficient for total understanding. He also intends to shatter the ego of those scientists, materialists and rationalists who believe that science and reason can or will explain everything. "Don't try to understand Him with your mind," Dadaji exhorts them.

DADAJI does not indulge in oration, argumentation or sermons. But sometimes with a view to bringing home his point to a genuine seeker he gives a hand-written "message". This message which may consist of a few lines or a few pages, materialises automatically and instantly, in red ink, on paper held by the seeker in his own hands. Hence

these messages are referred to as the "Divine Messages", Dadaji has delivered many such messages which are invariably signed "Sri Sri Satyanarayana" at the end. Besides, these "Divine Messages" materialise in the language or languages chosen by the recipient, who is asked by Dadaji to choose any language under the sun. One such "Divine Message" received by the author in the English language written in long hand in red ink is printed on the next page.

"THE DIVINE MESSAGE"

MEDITATING on the Cipher Being is as good as the thinking on the "Brahma". To separate propitious from the pernicious out of their admixture, the capacity for the service or worship of the Divine Being has to be acquired in order to negate both. The word "Bhagwan" or the Divine Being is a reality or an universal bliss; it is the abstract idea of Zero, One and Brahma. The veil of desire is the compact body. The continuous study of the Veda makes one a "Bipra". After being purified by the performance of the rites, he become a 'Dwijja', and thereafter, when he takes rest in 'Brahma', he turns into a 'Brahman'. Then gradually crossing the ambit of mind through various yogic practices, he attains serene peace through the manifestations of 'Maha-Sakti'. So when you will succeed in your constancy to the Lord, who is the Cipher Being, then attainment of Truth will be possible. This is the normal way to Bliss. Through the practice of constant devotion the Lord makes one a Sati — then he attains Sita Bhava — a state of pure heart and after mastering the senses he attains the lotus-feet of 'Savitri'. He then proceeds further beyond the kingdom of Time and obtains Divine Love which is as good as the Truth Absolute and continuous Bliss.

Sri Sri Satyanarayana

GLOSSARY

Acharya: a spiritual guide or teacher

Anga-gandh: gandh (smell, fragrance) emanating from anga (body)

Ashram: establishment of a guru

Atman: soul; self; individual life principle

Baba: a term of reverence used to address an ascetic, a sanyasi, or an elderly, venerable person

Bengali: one of the major regional languages of India

Bhagwan: God; a god

Bunyan or Banian: a knitted vest

Charanjai: charan (feet)-jal (water); lit., water sanctified by touch of feet

Dadaji: in Bengal, an elder brother is addressed as Dada; "ji" is a suffix used to show respect: e.g. Gandhiji; Indiraji

Dhoti: dhoti and lungi are typically Indian dress - styles (lower garments) just as trousers are in the western countries.

Guru: 1. Sanskrit term for teacher
2. spiritual teacher and guide
3. a religious head

Ishwar: God

Kshir: a sweet preparation consisting mainly of milk thickened by evaporation

Kurta: an Indian-style loose, long shirt

Lungi: see Dhoti

Mahanam: maha (great; supreme)-nam (name)

Mahant: the head of a religious institution or sect

Maharaj: lit., Great King; a reverential term used to address a Brahmin, an ascetic or a sanyasi

Maharshi: great Rishi, seer

Mandir: a Hindu temple

Math: a religious establishment

Mantra: a word or verse having power, charm or spell; a word revealed by a guru

Nirvana: final emancipation or freedom

Paramatman: Param (supreme)-atman; the Supreme Being

Pranama: an Indian style of greeting with folded hands

Prasad: any eatable that is distributed after it has been offered to the deity; usually distributed at the conclusion of Puja

Puja: worship of a deity; a ritual

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

Sanskar: impressions on mind or character

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

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

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

Sri or Shri: 1. equivalent of Mr. in English 2. used before a name to show reverence or veneration. e.g. Srikrishna or Sri Krishna

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

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

Vac: Sanskrit word for speech

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

Yogiraj: lit., king among yogis

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A GLIMPSE into the phenomenal personality of DADAJI, his philosophy and teachings, and the miraculous events that happen in his presence — which present a challenge to modern science.

