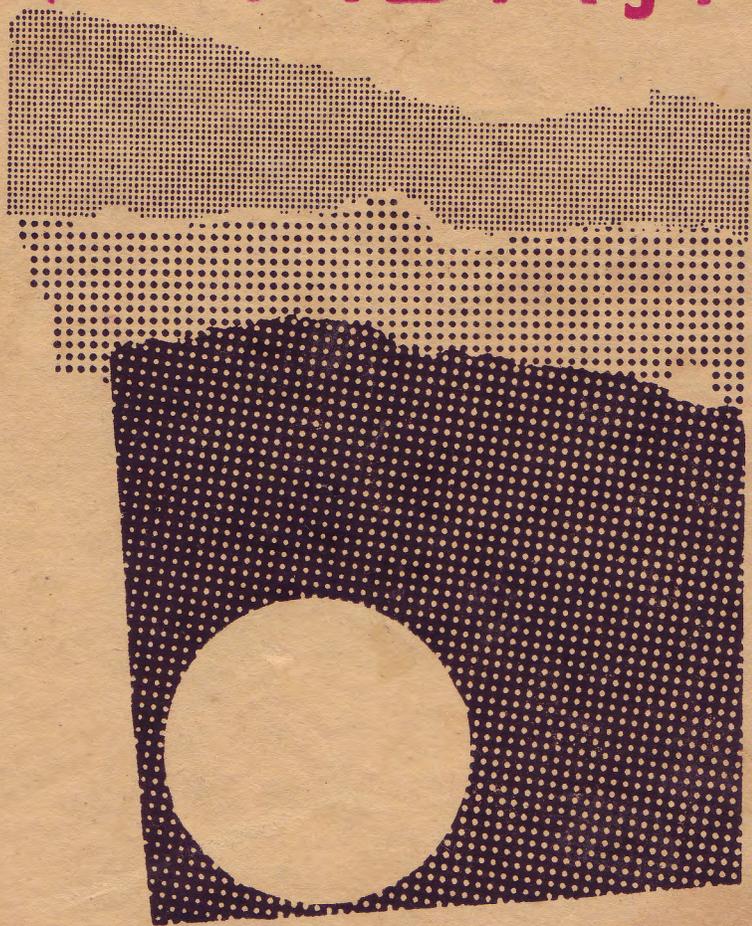


ON DADAJI



# ON DADAJI

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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 a higher life. Articles of this book confirm that life cannot be divorced from ethical back-ground 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.

16. 3. 71

A. N. Sain

Onbehalf of ANAMI

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*met an old swami  
said he was a bluffer  
didn't bet us*

AN 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 educationists 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-realisation 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

*working of forces is a divine miracle*

( ii' )

miracles create excitement and sensation detrimental to spiritual health and spiritual growth, The injunction of the scriptures and holy books is that the true spiritual aspirant must set his 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 inspite 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 finds a civilised man pressing a button and getting electric light and illumination. For him it is a miracle. For the

( iii )

civillised man 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 the man ordinarily does not know the laws which produce miracles. If he did the miracles will cease to be 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 awareness of the other. The recent developments in ESP and Para-psychological sciences indicate the possibilities of clairvoyance, clairaudience, materialisation and asportation which were so long, and even now, regarded as miracles. Development 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 sun-rise, the sun-set, 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 under-

( iv )

ground 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 was 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 breath-taking miracle; you are a mere lump of flesh, standing, talking and even trying to realise 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

( v )

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.

So long we have been speaking of true miracles. But one great danger in this line is the fraud so often practised by many who proclaim to produce miracles. Very often there is deception. More often it is a trickery or a sleight of hand. Many ordinary people, who are simple and innocent, fall victims of these frauds and charlatans.

The attitude towards miracles must be cautious. Miracles should not be overemphasised. They are never a substitute for spiritual discipline and Sadhana. The true Sadguru will never try to impress his disciples with miracles. Power to produce miracles and its frequent and intemperate use are one of the greatest obstacles to spiritual life and its fulfilment. Many saints, yogis and mystics have betrayed themselves and their noble missions by the lure of miracles. In Patanjali's Yoga Darshan there is elaborate description by which man can develop by Sadhana ( spiritual discipline ) his infinite powers. Godhood is within man's attainment. The Vedas and the Upanishads

in their famous words "Mahavakyas" like "Ayamatma Brahma", "Aham Brahmasmi and "Tat-tamasi" stamped and anointed man with Godhead. Necessarily man on his way to become "Isvara" (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 gravitation, 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 a part of that grand miracle which alone is worthy of real manhood. 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. Passions 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 middleman is necessary to introduce man to God. According to this view, priests and preceptors are said to confuse spiritual precep-

We can meditate on laws of physics  
VII  
learn logic  
teacher will think  
sharp cut

tion and create a class for themselves to exploit the credulity of man. The other view is that if a teacher is necessary in ordinary education in life, he is all the more necessary in the spiritual training of man. True spiritual life is based on the science of all sciences and one who has himself lived and practised such science of life is alone competent to lead the disciple to self-knowledge and God-realisation. As reading of books on music does not turn one into a musician, or reading of cookery books does not make a man a good cook, so reading of books on religion and spiritual life does not alone make a man a master of spiritual disciplines which mean actual transformation of life. One has to live the life of the spirit. To live that life has to learn from a person who has actually one practised it in his life. That is the function of a Sadguru. Not only his words and his company teach. His presence or thought teaches. That is his real role. No doubt he is 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 fee. He gives this education free of any cost 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, dated the 12th March, 1971

### Views And values of Srimat Anirvan on Bibhuti of Dadaji

After a long time we met most revered Srimat Anirvan and got the opportunity to clarify a few questions about the philosophy of Dadaji & 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 poet too. Unless one reads the Bengali writings of Anirvanji, he 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 vice versa. He is the epoch maker in the modern language of Bengali literature. His contribution towards the heritage and culture of Bengali literature amounts to a unique revival.

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 we can understand from the point of theory. That is why the traditional belief is that Bibhuti is a great tar

*In the seed  
Murti*

( x )

towards spiritualism." Dadaji says, "We do not understand the real meaning of Bibhuti. It has been all along misinterpreted". 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, 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 every 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-long traditional belief so that we can understand the Truth. Before Dadaji's advent 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 that it is impossible to understand Bibhuti by reading scripture alone. In the following we reproduce the views of Srimat

Answer on the discussion regarding Dadaji's Kaibalya and Bibhuti.

"In the Vedas there is एकं इदं विवभूव सर्वम् — this One Absolute has become manifested in many. The word Bibhuti has been derived from the mantra विवभूव 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 Tripad. In the Upanishad this is described as Asambhuti.

Now we get three kind 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 the Chinmayee Sakti becomes exhausted, that is, it 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 realisation 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 father, mother and son. The son is Bibhuti, mother Sambhuti and the father 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 Siddhai 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 case of Dadaji this is His nature (swavaba), which can not be appropriate in the case of any yogi in ordinary sense under any circumstances.

Srimat Anirvan

### SRADH AND SATYANARAYAN

The question of Sradh and rebirth in Hindu view of life, seems to me are based on certain extent on abstruse metaphysics. I had a great doubt for a long time in regards the traditional Sradh ceremony. I asked Dadaji on 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 in closed door alone.

Hearing my mother's death, Dadaji came to my house on May 2nd, 1970 and explained to me saying "when man borns, one day he must leave the body". The question may arise whether he can prolong in keeping his body for two hundred or four hundred years, but the fact remains that he 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 man visits America or some other Continent, you receive his information in regards his whereabouts and know that he is there. Similarly, the man who has power to see, can say when anybody leaves his body that the Soul is there. To-day 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( $H_2$ ) and Oxygen ( $O_2$ ) forms water( $H_2O$ ). 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 word transform or change is more 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 whoever, he may be, 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 realise how mistake we make when we perform the so-called traditional Sradh ceremony. There are various kinds of rules and regulations in the Shastra regarding Sradh. That is to say the Brahmin or Priest asserting the financial position of the party, that is how much he inclines 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 this even. 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 (not as commonly called) of your mother. Though it 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, sesamun 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 everytime 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 were kept before the photo of my mother. The photo was placed on a desk facing north and the photo of Sri Ram Thakur 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 proportionately). After the chanting of certain verses from the 'Gita', while devotional songs were going on outside the room, Dadaji wearing a Pattabastra 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. 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 on my seat affectionately before my mother's photo and I sat on 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 at that time. I was preparing myself

for a novel experience. As soon as I took my seat, I had an unprecedented feeling. It appeared to me then, that the 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 revolutionalise my entire view.

A Psychic force side by side was trying to overhaul for becoming visible. The value of senses were 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 colour of which can not be compared with any worldly colour. 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 to-day in this world of nature, seeing vividly the light without heat. Sometime 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 can not recollect the other verses exactly. 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 was my feeling at that time. Romance, shivering, a kind of emotion all these together were trying to pull me in utter oblivion. But 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." Everbody came and saw that mother had taken her meal just as she used to take. Nobody other than she could take it because there were such marks on the plates of taking meal, 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 realise 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 think it even in dream. Though I felt earnestly to have a glance how Dadaji performs Satyanarayan, indeed, this chance would happen in my life was beyond my expectation. Holding my hand, Dadaji entered the room calmly

and with firm steps. Again he closed the door. The entire room was changed significantly in a moment. Then and then I also merged in an unknown world. A tremendous vibration, immediately I felt—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 then 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 earth could not hold me. Disobediently I tried to open my eyes in order to see what happening. But I felt that to see in closed eyes was more vivid than generally eye opened. That was a rare strange experience.

The rays of multiple lights with different colours were waving like the sea, Simultaneously, the entire space was filled with an aroma of various kinds. Such heavenly aromas were not mixing with each other, 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 moon light. 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. But now I saw practically Dadaji was no more a bar.

First I felt, was this vision a mistake to me? So, the second time I tried to see but Dadaji's body was in the same condition and similarly transparent. Though Dadaji asked

me to keep my eyes closed yet I felt some kind of adventure to see what was happening. I did not follow Dadaji. I was so eager to see everything that I forgot absolutely the question of good or evil or 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. But strangely enough to say, that, it appeared to me that the inner vision was more transparent than ordinary vision. It was so vivid that it cannot be compared with any earthly thing. Only one may support and understand my feelings and experiences, who has been fortunate enough to have this experience. He alone can understand to which world it belongs, who has this experience. I felt that a peculiar divine juice like honey was pouring down as a shower from my head to foot. A great force was moving inside my body. I was full of a Divine happiness. There was no gap, everything was in the fullest atmosphere. Even though I had tried to express the experience of my divine peace having merged with the juice like honey and a state of motionless as well as peace, quiet and calmness yet, I had failed to narrate the one-hundredth part of that experience. I did not know how long I was in that state.

But a faint recollection also I may be permitted to express here of my another feeling during this time. I was as if travelling one after another of the Fourteen Bhubans (Planes). There was no similarity between any Bhuban, they were quite separate from each other but integrating the the Fourteen Bhubans with one link having an infinite gravitation. As if there were layers one after another like a staircase in ordinary sense. This was a vividly significant indication of the endless universe. It appeared to me a reflection of the Fourteen Bhubans. It has no origin, no end rather spaceless and boundless. We know what is

unmanifested is full of mystery. But even when it is manifested, still it remains covered with mystery. It never unenvelopes its mystic attitude. As it is folded in mystery, so it carries joy and sparks the sweet heavenly light. Thus it appears to be void sometimes, at the same time seems to be completely full. Again, it is just the reverse in a similar way, in other words, though seems to be completely full, sometimes it seems void. This is the play of the Infinite Divine. What can be said more. Neither true nor false—this is more majestically to be pronounced nothing but Satyanarayan.

All on a sudden I heard the voice of Dadaji. With great astonishment I saw that, those divine lights were fading away. I was as if coming down slowly from somewhere by the gravitation of earth. The only thing left was the state of meditation and that aroma. One thing I want to mention here, of course, with the permission of Dadaji, that when I tried to see Dadaji for the third time, during the time of Satyanarayan Puja, there was only Dadaji's pattabastra 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 sometimes usually he resumes his body. I was not fortunate enough to observe Dadaji's this stage because at that time I was completely in a different world. I had no feeling at that time whether I had any breathing or respiration. A 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 can not even guess from what plane of consciousness such things do happen and can be observed. Studying Shashtra, pronouncing mantra, meditation, practice of yoga—all these seem to be a mere galaxy way of travels. Their admission into that state of

affairs is simply impossible. That experience I gathered. That 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 centres 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 also 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 is so-called death. Dadaji as if wanted to make me understand this affair in the context of the Sradh and Satyanarayan. Simultaneously, his object was to say what was the meaning of death, because, if we can once understand what is birth, then we can easily realise the real meaning of so-called death. Generally there was an attempt to know what is death in the legends of Yama Nachiketa and Savitri Satyavan. But Dadaji's attempts to teach on 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 gives 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 for a moment, then we will feel that life is the play of the Divine and the birth is its music. Death is a cessation, rather more precisely to say, a condition or a phase. Now I realise the inner meaning of the acts 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 the birth is such 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, which usually appears at the time of Satyanarayan Puja, as if somebody had poured it down. The seat of neither Dadaji nor mine was touched by that water. No doubt this was a strange scene. During the time of Satyanarayan Puja I felt the presence of a few Divine personalities with the knowledge of their different aromas who came to witness Dadaji's performance and also felt how the coconut-water was transformed into the nectar of milk condensed (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 (in your language) Lord Visnu on the left and Lord Vrihaspati standing at your back from above were reciting the Sanskrit mantras so that you could understand it. But other one had been uttering the original words." I told, "Dadaji, I

heard the sound of the voice but I could not follow the language.”

Then Dadaji came out from 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 man of this world travels the moon, he makes all possible arrangements for every protection so that nothing of that planet can harm. But what happened in your case?”

Dadaji again came in the same evening. Many came and were discussing about the Sradh of my mother.

Dadaji said, “Who is the authorised 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 had kept us in darkness for centuries. Man is 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 horrified superstition to us. He who has sent us to this world” saying this Dadaji became absent-minded, after a while he continued again

with an emotion, "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 man is to remember that He dwells in our heart and is pronouncing Mahanam for the benefit of mankind at large. But we are so extremely tied up with superstition that forgetting Him, we perform the Sradh and other ritualism created by the mind and intelligence of men. We reject the Truth receive the superfluous thing. What a grave mistake and a false thing we try to hold fast. What is Sradh, to-day I showed you. You should know that Pinda is absolutely bogus. In order to prove that Sradh, Pinda are nothing but baseless, this ceremony has been done in the morning."

Then Dadaji said, "Look, the performance of Satyanarayan, you have seen, can not be visualised 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 not to open your eyes, and that was of course, your Dadaji's order, yet you had an enormous grace of the Almighty to have a look of that eye." Then he said smilingly, "I know what sort of a Saitan (Satan) you are and I also knew that you would open your eyes"—and with this he 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 no such event upto now." Saying this Dadaji explained what is physical body, what is ethereal body and what is spiritual body. He said, "For the sake of saying I said this, but I do not understand the language, so why I told 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 same. But as you are accustomed in telling physical body, ethereal body and spiritual body in consideration of their stages of functioning."

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

Dadaji :- Again you are quoting Shastra. What I say, I am visualizing vividly, 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, because it sounds like mystical speculation, what I see, I am telling you,

Question :- During the time of Satyanarayan Puja, I saw Dadaji, your body was becoming more and more white than paper and more and more bright. At that time I felt a halo was filling 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 through your body. Then and then I remember the significance of your saying- "there is no wall." So your body did not hinder me in seeing the photo. of Sri Sri Ram Thakur does after this stage the spiritual body appear ? and this spiritual body takes a number of forms

according to the Divine Will and at a time at different distant places Dadaji can be seen in a physical form too-such events happened many times. But we remark that Dadaji has vanished in subtle body.

Dadaji :- We understand nothing. Nobody has any realisation.

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 travelled 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 finger by the Will of the Almighty. He is benevolent. So why he sees what happens like a witness.

Question :-Dadaji, who is an witness, the same is a Creator too ?

Dadaji :-Becoming absent for a moment, said, "Yes something like that. But these things are matters of realisation. 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 :-Do this make form by 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 is Truth, that is, what its form is ?

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, etherical 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.

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 ? The 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 why 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, Mind, intelligence, ego etc.

Mathematically you have 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 are being manifested in the body. You see again, at the old age or owing to disease the functioning of certain senses are crippled inspite of the existing body. Now the question is, where these senses then go? Many times there is loss of intelligence, memory fails, disability of strength of speaking, loss of eye-sight, becomes heard of hearing though there are ears yet eardrum is not functioning, there are eyes but could not see.

Question :-Due to failure of eardrum one cannot hear, due to 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 exist? Mark seriously what I mean. Hope you have understood the questions. When the body alone does not exist, where do they stay? Even when the body exists, sometimes the senses stop functioning. Now try to realise 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 his death. By chanting mantras, making prayer or blessings for the dead person, how far we can help him or how much he may be benefited by doing all these things? It is very difficult

to get rid of such a long centuries' 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 too which I am speaking of frequently. It is an absurd thing-how man can call himself to be 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 introduced, then derivation of words and language had not fully developed. But the 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 the nature, the primitive men tried to worship them thinking as different deities. Gradually when men 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 one word, learnt 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 man has 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 thunders fall, he who hears the sound of thundering, never becomes a victim of thunder-bolt because thunder falls in a speed 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 just 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 pretty long time because the physical body cannot absorb that power. So why the Divine gets pleasure in creating man 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 becoming with Him? Between being and becoming there is considerable difference.

Dadaji :-Realisation 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 (words), that is nothing but outer manifestation, when one gets the real things, he becomes with Him. You know it is just like, when the heart is full, there is no wave that is the domain of wave of quietness, even feeling is absent there. So why many confuse between void and fullness.

Question :-Yes, Dadaji, Acharya Brojen Seal used to tell like this "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 realisation and not the object of understanding.

*Prof. Bibhuti Sarkar*

## HOW I CAME TO KNOW DADAJI

THE ARTICLES ARE WRITTEN BY AN EMINENT

Doctor S. Bose of Lucknow

(A) It was 1st December 1970, Tuesday. There was Idd holiday. I came to know that a great person of Calcutta known as Dadaji was staying near my house at Lucknow. I, with some friends, thought of paying respect to the 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 waited more. So I decided to leave that place for my medical profession. While I was about to leave the place, a young man with folded hands requested me to stay for a while, as he wanted to share the bliss of Dadaji. But unfortunately I could not wait due to hurry of attending some patients.

Next morning, 2nd December 1970, I went to see one of my recent widow sister Purnima, who calls me Dada from her childhood. She enquired whether I had a fortune to meet Dadaji yesterday. I replied-'yes, I went there but I could not see Dadaji due to my urgent call.' Hearing this she insisted on my accompanying her to meet Dadaji. This day I was fortunate enough. It was an wonderful sight. I saw Dadaji, a young handsome man and very charming. He smilingly told me "Will you please examine my Blood Pressure?" But to my utter surprise I exclaimed, "Sir, how do you know that I am a doctor? No body introduced me before." Dadaji replied "That I don't know whether you are a doctor or not." This mystery moved me very much. Then and then I believed that nothing is unknown to Dadaji. There after I prayed to Dadaji for 'Mahanam'. Dadaji was so kind that he blessed me with 'Mahanam.' But to my

amazement I did not hear the sound through the ear 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 the side of Dadaji told me with broad eyes that she heard the 'Mahanam' by keeping her ears on the breast of Dadaji when I also heard the sound of 'Mahanam' inside the room,

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

(B) On the occasion of my daughter's marriage I came to Calcutta and had the fortune to witness "Satyanarayan" Puja on the 8th February 1971 at the residence of Mrs. U. N. Das, 25, Palit Street, Calcutta.

Today the 9th February 1971, I took Dadaji to see my son-in-law, Jitendra Majumdar. He had fever for last three days. Dadaji was so kind that he gave something out of nowhere in my presence which the young man swallowed. Dadaji asked my daughter Geeta to give him a glass of water and he blessed the water with two fingers and it was sanctified. The water began to give out wonderful fragrance. Then Dadaji said that Jitendra should drink a few drop of water now and then.

Suddenly my younger daughter came there weeping and informed us that my sister-in law, Mrs. U. N. Das, 25, Palit Street, Calcutta was almost expiring. Hearing this Dadaji rushed immediately with us. In the car a friend of Dhrubo (Mrs. Das's eldest son), who was driving the car, told us that Mrs. Das must have died by this time. When we reached Mrs. Das's house Dadaji entered in that room where Mrs. Das was lying. Dadaji ordered us to leave the room and he closed the door. After few minutes he came out and sat in

the room where we were waiting. Dadaji asked for a glass of water. He took the glass and looking unthinkingly blessed the water and told us to give a few drops of water now and then. Dadaji also assured us that she was better then. We went to Mrs. Das's room and found that her right leg, which was once lost its mobility—was then moving.

I being a doctor, was informed that injections 'Lasix' 'Serpacil' were already given ten minutes before. To my mind of course the improvement almost conceded with Dadaji's blessings.

I leave it to the readers, even who may be a medical man, to think whether a case of so quick improvement has noticed by them ever.

From there we all went to Prof. B. Sarkar's house. While talking, Dadaji found me anxious and suddenly he placed his hand on Badal's head (younger son of Mrs. Das) and remained silent for few minutes. Then Dadaji informed us that he enquired of Mrs. Das's condition with Dhruvo and said—"Mrs. Das is better now." With utter surprise we observed the movement of Dadaji how he talked with invisible telephone with another person (Dhruvo) in this way. This fact was corroborated immediately by Badal through usual telephonic talk at 10 : 50 A.M. The object of doing so was to console us.

All these happenings occurred during 9:30 A.M. to 11 A.M. I must confess that all these are beyond imagination to explain.

#### AN UNTOLD CHAPTER OF DADAJI'S LIFE

(C) My friend Shri Surendra Nath Tripathi, who is a retired Chief Engineer from Madhya Pradesh told me once four years back of a miraculous Durga Puja during the War

period sometimes in 1943. The secretary of the Puja Committee was Mr. R. L. Kulkarny. Arrangements were made for the Durga Puja except the Purohit. It was quite near the Puja so he asked the Engineer, the Purohit's address. I do not remember what name he gave but he gave the name in the address, care of Post Master, Calcutta. Next midday a young Bengalee with a silken shirt, burning cigarette in hand arrived. The Bengalee Engineer told Mr. Kulkarny how could this man appear so quickly. He enquired of his luggage but there was none. Kulkarny had a broad smile on the Bengalee Engineer and said, "what a man you have brought, he is so young, how could he perform the serious Durga Puja without any religious scripture." The Bengalee 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. On the Mahasthami day the goat was brought for sacrifice but there was no instrument. The young man did not like that the goat should be sacrificed as it was out of his nature, So he held the goat in his hand and kissed it as Prasad.

Still more astounding came next. That was his departure from Bangalore to Calcutta. Mr. Kulkarny asked the Bengalee Engineer for making arrangements for reservation of seat in the train due to war time emergency. The young Bangalee Priest smiled and said that he need not worry. A plane will come to carry him. Though it was too much for Kulkarny to digest, he drove the Priest to the airfield at Begampet and saw an aeroplane already landed and a British Wing Commander came running, saluted this young Bengalee and said that the plane had been waiting to take him to Calcutta. To his utter amazement the plane and the rider both went away to what destiny was not known with a smile and

a ta ta. I implored Dadaji to tell me whether the said priest was he himself. As my friend Mr. S. N. Tripathi after hearing the enecdotes of Dadaji, told me that he was sure that priest was nobody but Dadaji. Dadaji also told me the full name of Mr. Kulkarny.

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

Dr. S. Bose  
M. D.  
Lucknow

## SRI DADAJI

Sri Dadaji is Jiwan Mukht i.e. is one with Him the highest Truth (आत्मज्ञान) and is one with the cosmic soul or Ishar Brahman (ब्रह्मन). Though living physically in the world of empirical mundane values for the spiritual upliftment and enlightenment of the humanity (लोकसंग्रार्थ) and performing the duties of the worldly life as an ideal man, he 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 and fathom out the depth of his Being through words. The State of self-realisation which 'Dadaji' has reached is a 'felt-content' and not 'thought-content', that is, it is a matter of feeling experience and immediate, transcendental intuitive realisation and not of thinking and hence it cannot be revealed through words or any other mental agency since they have their own limitations. The 'SHRUTI' (श्रुति) explains this as under :—  
“ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ” (The State of self-realisation i. e. that state from where the words withdraw along with the mind without attaining it i. e. the state of self-realisation is beyond the grasp and reach of words and mind).

Sri Dadaji's philosophy represent the true Indian philosophical thoughts as contained in Vedas, the Upanishads, the Gita, the Yoga Vedant etc. He is a Monist (अद्वैतिन). According to him the reality is One and that is Brahman or cosmic consciousness, bliss and power and every individual soul on metaphysical plane or in reality is nothing else but the Brahman (ब्रह्मन). 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 or 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-realisation is attained. (अति) also says "(एकमेवाद्वितीयम्)." (The truth is one).

"(तत्त्वमसि)" (That thou Art), (अहं ब्रह्मास्मि ( I am Brahman ).  
etc.

Sri Dadaji's conception of initiation is most scientific, rational, convincing and true. According to him spiritual initiation can not be conducted by any human agency. It is God alone who can do it since He is All perfect. Human beings being imperfect can not be Guru. How can a man who himself is not fully perfect can guide an aspirant of truth to perfection. He vehemently condemns and criticises the Guruism which has become an abominable business of 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 (पूर्वज्ञानी) or only God can conduct the initiation and no human being with limited perfection and knowledge can give Mantra. And it is to my great inner satisfaction that I got confirmation of my views through Dadaji.

The process of Initiation through Sri Dadaji in which God or Sri Ram Thakur himself conducts the Initiation on the aspirant of enlightenment and gives him Mantra directly appears to be most mysterious and mystic to the beginner and can not be fully explained through words out. After practising Mantra for sometime and reaching a particular level of perfection it becomes self-revealed and self-evident. And 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 beginning but to proceed with the Mantra Japa and meditation with complete surrender to the Guru Sri Ram

Thakur who is God and also the every self of the aspirant (since there is no difference whatsoever between Sri Ram Thakur, the individual self and God) and in due course of time not only the Mystic process of initiation will become revealed but also the enlightenment will be attained and I think both may happen simultaneously. This view of Sri Dadaji has also been expressed in Sutra No. 23 of the Samadhi Pad chapter of Patanjali Yoga Darshan (ईश्वर प्रणिधानाद्वा) self-realisation can be attained by surrender to God. Shrutis also say "ऋषि प्रसंत कपिल यस्तमग्रे ज्ञनैर्विमर्ति" etc (Kapil Rishi got enlightenment through God).

While reaching the philosophy of surrender to God Sri Dadaji lays great emphasis on the theory of the detachment in action (अकर्तृत्व) i.e. the aspirant of truth should think that he is not the doer of anything but it is God to whom he has surrendered does everything and the aspirant is only the instrument of God. The Ego should be totally melted in the heat of Para Bhakti, only then surrender becomes perfect, and as a result, the self becomes unveiled and revealed to the aspirant and self-realisation takes place. This is the essence of Sri Dadaji's philosophy which is in consonance with the theory of the detachment in action (निष्काम कर्मयोग) 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 laws of Gravitation. As a result of this highest state of perfection he can create as many "निर्माण चित्त" (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 (लोक संग्रहार्थ) by his sheer will. This has become a matter of usual experience for those who know him and are also close to him.

Sri Dadaji is a great saint and Maha Yogi. He has com-

plete 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 (सूर्य विज्ञान), the science of the Moon (चन्द्र विज्ञान), the science of the wind (वायू विज्ञान), the science of Astronomy (नक्षत्र विज्ञान), the science of sound (शब्द विज्ञान), etc. and hence he can create anything viz. sweet, spectacles, Flower, scent, Photographs etc. at any time by dint of his sheer Will to do so. He knows fully 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 he wish to create anything that thing becomes created. We enjoy such things daily with him which surprised us but for him it is most ordinary thing.

Sri Dadaji is a perfect non-dualist (भद्रैतिन, अमेदवादी). He says that soul is the only reality and is the same in every individual whether he be a Hindu, a Muslim, a Christian or Brahmin, Khsatriya or Shudra. And therefore, he vehemently denounces the evils of casteism, communalism, provincialism and narrow nationalism. He has immense love for every human being irrespective of castes, colour, 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, co-operation and unity on international level.

Let us hope that the humanity, all over the World, will recognise him 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.

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### KNOW YOUR DADA

To express in words about somebody is to explain him about his philosophy, his mode of living etc. or in other words to contain him within a limitation however large or big that may be. This again is possible in case of beings—human or otherwise. But I do not know how it is possible about a personality who though contained in flesh and blood yet beyond that, who is leading a life like us but absolutely unconcerned about the 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 the humanity. As such this humbleself 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 wordly existence.

The main and foremost of sayings is a human being cannot be Guru of anybody else. Man himself is incomplete and is full of ego and for that he can not reach the ABSOLUTE. Guru, the Almighty, is complete by Himself. He rests in every creature-animate or inanimate. He pervades the whole atmosphere. He is ONE full. We are nothing but several parts of that ONE but at the same time we each are full. The death takes away body of flesh and blood only leaving the small AHAM merging with that BIRAT AHAM. So it is that BIRAT AHAM or the Almighty, whatever name we call by, can be Guru, can lead us to the path of merging with Him. Dada helps us to perceive that BIRAT AHAM through Maha Mantra,

for a moment, flashed on a piece of paper as was the case with Prahlad.

From a momentary perception we can proceed to 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.

Mahamantra gives us power and Dada says Power (acquired through Mantra) is Bliss. When this power comes, eternal happiness, non-exhaustive peace and unexpressable bliss pervades the mind. It is a step forward towards the goal of complete fusion with BIRAT AHAM or as we say self-realisation.

Dada again says Self-realisation is the highest good. To achieve this self-realisation we must surrender completely to the Guru, the Almighty.

We must make ourselves empty i.e. we must shake off all our 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 nor kartritwa at any level, at any time or at any work. This self-realisation is to realise the ABSOLUTE and when this comes Divine grace dawns getting of which is and should be the main object of all human beings.

Guru is one and one only. He is within one's ownself. Dada is not Guru but is possessor of the ABSOLUTE TRUTH since his very birth. He has not acquired it but has come with it. This ABSOLUTE TRUTH vests him with any and every power that the Almighty can have. At His will so many unheard of or unthinkable objects can be created and/or controlled by Dada. So we witness, to cite very notable few, Dada is offering a woolen shawl from the

atmosphere to Mahamohopadhyaya Dr. Gopinath Kavirajji in Benaras, his name is being embroidered in red silk at the corner of that shawl with the help of Dada's thumb. Again, by a touch on the forehead of Mr. Jain, Chief Engineer, U. P. a miniature photo of Sri Sri Satyanarain is being embossed there. The same remaining there for more than three days and was witnessed by several thousands of people. The weather also feels obliged to act according to dictates of Dada. Such was witnessed in Benaras when at the bidding of Dada the sun moved towards the window from the bed of Dr. Kavirajji. We also saw rain coming, going back, again reappearing and finally withdrawing- all in 5/10 minutes and at the specific bidding of Dada on the roof of the Cuttack residence of Sri Biren Mitra, ex-Chief Minister, Orissa. The severe cold at Lucknow and Cawnpore became moderate at the expressed will of Dada to help spreading the TRUTH without much inconvenience.

Again it is seen Dada was whispering 'Mahamantra' to Mr. Jain at Lucknow at 2 a. m. which he forgot after initiation, and at the same time Dada was 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. Lt. Colonel Patra, Commanding Officer, Ordinance Depot, Cawnpore, saw Dada, at the time of initiation at Cawnpore, standing with three heads on, representing as we know Brahma, Vishnu and Maheswara. In a minute or so he saw Sri Sri Satyanarayan, as we find in the photo, standing before him in place of Dada. Soon after that figure also was changed to Sri Narayan Himself with Sankha, Padma, Gada, Chakra. Probably to show to Mr. Patra that Guru is one and one only these figures were shown to him through Dada. Again we witnessed that Satyanarayan Puja was performed by Dada at seven several places at Calcutta on Lakshmi Puja day during last October,

Dada, remaining not at any one particular place where Pujas were performed. To his bewilderment Achhutananda Saraswati at Cuttack heard.....হরে কৃষ্ণ হরে রাম...being sung on the one side and.....খোল করতাল ও মৃদঙ্গ .....are being played on, 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 remain in tune with Infinity.

Dada's distaste for ill behaviour 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 arguments started ill treatment towards me. I felt small and was complaining about the facts to Dada in my mind. Immediately I saw Dada standing just behind the officer concerned and consoling me with the direction "Go ahead, I am with you, why should you feel like that". The effect was instant, the officer began to put his gear on the reverse and the main portion of my work was completed in a very short time and with all humility and to the fullest satisfaction of mine. Dada is omnipresent and whenever I longed for him, he did appear with that sweet scented fragrance. At the time Dada was present with me, he was also present with my wife at 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, I must confess my and my wife's predicament at the instance of Dada's unexplainable taking on himself the severest portion of pain in order to relieve me. One evening without any previous arrangement or any intimation to my wife even I stepped into Doctor's chamber for rooting out one of my aching teeth. It was 6-30 p.m. when the process began by the Doctor. The effect was severe pain and swollenness on my right cheek.

Dada was far away from my residence or Doctor's Chamber. He did not know anything about it. But right from 6-30 p.m. he began to tell the people sitting before him that he was feeling pain on his right cheek and for that he went home quite earlier that day. Throughout the night he suffered pain and spent sleepless night as I did in my residence. Next morning he came to my residence and sitting before me swallowed a pain killing tablet and enquired of me whether that would help minimising my pain as also his. To the utter amazement we found that in fifteen minutes my pain subsided and Dada also felt relieved. This explains that complete surrender is the best way of getting His blessings.

This caravan of strange happenings or multiple manifestations is endless and such things can happen to quote Dr. Kavirajji in millions and billions and trillions at a time if it is needed for the cause of humanity. We, who are fortunate to be by his side are watching these in abundance. But according to Dada, these are not self-realisation. These have no connection whatsoever with that noble goal of unification with ABSOLUTE. These are necessary only to prove that the almighty exists, without HIM nothing is possible, with HIM 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 forest, we need not impose this or that restriction on our mode of living or eating or clothing. Or in other words, we need not deprive our soul from anything that has been created by the Supreme to be used by man. We are to lead our life, social or otherwise, through our work, our duty, our choice devoid of all sorts of Sanskars. But 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 by offering a little as and when they want but for that we must not allow ourselves to be devoured by them. In this process, slowly but surely, these indriyas themselves will come to our aid to get merged with that ABSOLUTE. We need not practice hard penance nor need we do any yoga-sadhana to get to 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, we should be affectionate to HIM as 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 we should think that we ourselves are doing these but 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 forshaken brothers of his for any possible worldly default on our part but keeping fast the path of TRUTH.

Sachin Roy Chowdhury  
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CHARTERED ACCOUNTANT.

### DAYS OF MIRACLES ARE NOT OVER.

My elder brother Dr. Anil Kumar Maitra, M. B., is a great admirer and follower of our beloved "Dada". "Dada" met often at my elder brother's house with his other followers and held regular religious discussions. I, a born atheist, kept aloof from all such discussions and gatherings. On a particular day when the Satyanarayan puja was held at that house, I with my wife were invited. I attended the gathering as a matter of courtesy and left the meeting and the puja hall without an impression to my wife's astonishment who practically became a great admirer of "Dada" at the first sight.

Weeks passed by and I was one day (towards the end of December '69) intimated by elder brother to go and examine "Dada" as he had been suffering from acute stomach pain. To obey my dada's command, I immediately left for Dada's house accompanied by wife Madhuri. Madhuri has a peculiar "vision" as soon as our car stopped at Dada's place. But she did not disclose that to me at that time lest I myself get annoyed. She saw "Dada" as a "smiling Balgopal" standing in 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 as usual drew a prescription and advised the patient to buy the medicines, which were costly one immediately and from pharmacies of repute. The patient looked puzzled at the long list of rare and costly medicines; he however reluctantly held forth his right hand to have the prescription. I handed over the prescription to him but before I had turned towards the staircases I found to my utter amazement those costly medicines pouring in one

after the another as if from the blues to the out-strethied palms of Dada's right hand. I stood motionless, but somehow composed myself and came down to meet my wife who had been waiting for me at the car. Needless to say, I did not disclose the incident to her—my evaluation, analysis was at the formative stage. I consoled my conscious saying that it might have been a case of hallucination.

Later I saw the purpose of this incident. Dadajis ailment was fictitious. It was created for conversion of that soul—the man who boasted of science and medicine.

My only son "Govinda" was attacked with pox. His condition became critical and on the second of February, '69, his temperature shot to 106° degrees. The boy became restless—we apprehended a great calamity. I called to the patients bedside with a number of my physician friends—all respected practioners and before them the boy had been sinking. My elder brother as a strict guardian of the family, setting aside all my scruples and notions of scepticism, brought down "Dada" immediately to my house and left the dying boy to his care to the great annoyance of the assembled physicians. Dada requested all the inmates of the sick room to leave the hall. The assembled physicians rather in disgust left the hall and retired to my chamber. Dada then shut the doors for a few minutes and then came out and requested the physicians to-record the temparature of the boy. To our utter astonishment we all found that temparature had come down to 97.5°. The whole gathering, all versed in Western science based on pure reasons stood amazed and bewildered. But a more miraculous thing was in store for them when "Dada" at my wife's repeated complaints that the boy might recover, but the pus-oozin scars on his face would take a long time to disappear. Dada again shut the door of the room and after rubbing my son's face with simple water came out of the room and told my

wife to re-enter the room. Madhuri found to her great joy and greater astonishment that the scars had all vanished. The boy had been looking perfectly well with a beaming face. It was a great day for me. I was re-born with all my canons of atheism and scetpicism rooted out. I re-discovered "Dada". "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.

Man has stepped into the Moon. He has conquered the space. The technology of moving into outer space is within human knowledge. Now it appears that going from one planet to the other would become possible in future. It is only a question of time. All these technological achievements speak so highly of human intelligence.

As a man of science I really feel proud at the distinction earned by the astronauts. I began to feel that human intelligence has at long last triumphed and there is nothing which may require the assistance of super-human power. But what a fool I was.

One day our beloved Dadaji was talking to us. Suddenly he confessed that his mind was getting the signal of an evil omen. He was therefore not feeling very happy. "What is the matter that wounds your complacance?" I asked. Dadaji replied, "My Madhudi ( wife of this 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 repurcussion." My wife has been suffering from some ailments in 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 making complaint about pains in legs. Myself being a physician I made some treatment and went away

to some other place on a very urgent call. But just as I reached there a message came over the phone conveying that my wife has been attacked with paralysis and she was groaning painfully, complaining that she had no sensation in her legs. I wanted to contact a physician over the phone. I gave the telephone number of the Doctor. But the call went to Dadaji.

Now I was reminded of Dadaji's warning. He should have been informed. But my driver was out. I was at a loss, not knowing what to do. Strangely the Driver came to attend me, unusually early in the morning. I immediately drove to Dadaji, whom I found giving his first sip over a cup of tea. He hurriedly came down and asked to me to drive back home.

He went straight to the room of my wife, asked for a glass of water. He gave drops of water on her legs and spread the rest of the content of the glass on all sides of the room, closed the doors and windows. 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 the room. On opening the door we had a smell of sandal and rose all over there. Dadaji asked the patient how she was feeling then. She answered, "Dada, for about half an hour it was you who gave slow massage in my legs and now I am completely cured." The lady who could not move an inch a few minutes ago and whose legs showed no sign of sensation even on pricks of needles 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 last half an hour. My wife was astonished. She, simply could not utter anything 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.

Dr. Manas Kumar Maitra, M. S.

### A FEW HOURS WITH DADAJI

Mahajogi Dadaji, lovingly called as 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 and smiling figure reclining on a soft 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 him. To listen to his discourse on Truth and God is to lift oneself to 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 and sit at his feet to establish the Truth and not 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 he just placed a cake of Sandesh in my hand. It appeared to me a feat of miracle. Others who saw this, were taken by surprise. These supernatural powers, he 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 man must repeat the MAHANAM only to be reminded that God, which is Truth, dwells in oneself and a person need not

purposelessly run after self styled Gurus or spend a life of hermitage in an Ashram. He is against man-made casteism 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 man can get 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, he is surely guided on the correct path. Association with Dadaji helps this process of looking inwards to realise 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 indentified from the photo as Sri Sri Satyanarayan were standing by her bed side and were blessing her. A mystic aroma enveloped her. Next morning when she got up and took a glass of water she experienced the same aroma prevailing at the glass. The mystic strangeness is that she is not yet fortunate to have a darshan of Dada in flesh and blood.

It is difficult for ordinary man to size up the personality of Dadaji. While talking with friends, he suddenly withdraws himself and a look inward makes his mortal self radiate with a fragrance that pervade 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 outcomes a feeling of complete surrender.

The few hours I had the occasion to see him and talk to him 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 his presence. Blessed are those who have seen the light in him.

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

## CONVERSATIONS WITH MAHAMAHOPADHYAYA,

Dr. Gopinathji about Sri DadaJi

On December 10, 1970, I had great privilege of having spiritual conversations with M. M. Dr. Kaviraj Ji at the Ashram of Sri Anandmayee Ma in Varanasi at about 11 A.M. in the presence of Sri Dadaji and some other aspirants for truth from Orissa and Calcutta. I am deeply grateful to Dr. Kaviraj Ji 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 subject matter was of a highly mystic nature, more concerned with intuitive transcendental realization than description, I cannot reproduce the answers I received verbatim, but shall try to give the answers I received as I could follow.

**Question :—**Some time people experience the presence of Sri Dadaji at the same time at different places, How does it so happen ?

Dr. Kaviraj Ji—The real nature of the individual self or Jiva is divine but on account of innate ignorance the Jiva forgets his true nature and identifies himself with his 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 him to the level of the most pitiable creature. But 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, goes up through Susumna and pierces Brahmastrandhra, she is known as Urdhva-kundalini. Pran which flows through the Ida Nadi and Apan which flows through the Pingala Nadi are equilibrated 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 Centres) The Muladhar Chakra, the Svadhisthana 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 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 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 parts of the

Pranmaya-Kosha-the vital sheath in the Suksma-Sarira (the subtle body). In the physical body their impact is felt through the nerves etc.

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

Dr. Kaviraj Ji-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 Dada Ji 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 Ji—Dada Ji 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 towards Sri Dada Ji for further clarification ) Sri Dada Ji-Mantra-Jap with love, devotion and complete surrender to the Guru-the Almighty will lead to perfection and self-realization.

Question ( To Dr. Kaviraj Ji )-In the company of Sri Dada Ji we experience miraculous things and incidents. He creates desired things at his Will. A unique aroma is felt all around him etc. How to explain all these ?

Dr. Kaviraj Ji-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 sceptics and the atheists believe the existence of the Divine force—the Divine Consciousness which when 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 of the manifestation of the entire paraphernalia of the cosmos. The true seeker need not be concerned with these miraculous manifestation but should follow the Divine Path shown by Dadaji to attain the Goal of Life-Self Realization.

Question :—Sri Dadaji says that he is not Guru—he 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 categories-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. Madhyama Vak is of higher stage where there is a mixed experience of consciousness. At vaikhari level the trend of the, mind is towards the Muladhar or the external world but at the level of Madhayama it is inward towards the Sahasrar. Madhama is the Link between Vaikhari—the stage of of differentiated particulars and pasyanti—the vision of the undifferentiated universe. Pasyanti Vak is beyond Madhyama. It is Divya or Divine Vak. Consciousness is indential with consciousness and is Param Avyakt. ( non manifest ).

At the time of initiation Dada Ji by the grace of the Almighty raises the aspirant spiritually to the level of Pashyanti 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. Mantra received through Vaikhari Vak etc are 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 Dada Ji who knows the Absolute Truth, to reach the Divine Goal of life. Only intellectual inquisitiveness and discussions will never reveal the Truth. Proper practice of Mantra Jap with unfaltering faith, devotion and self-surrender enables the Sadhak to pierce through the Sad Chakras and reach the Chittakash and Chidakash and realize the SELF or the Pure I-consciousness. Therefore practise Mantra-Jap with complete surrender and devotion to proceed towards the ultimate Goal under the guidance of Dada Ji 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 the mankind to LIGHT.

M. N. Shukla, M.A (Sanskrit. Philosophy)  
Allahabad December 28th, 1970

### THE RED LETTER DAY OF MY LIFE

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 P. M. and would be performed by "some one" very special and in an absolutely new and unconventional style. I got 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 chamber as I did not get enough notice that I would be absent that day. However I reached the house of Mr. Das in Palit Street at 6.30 P.M. I found there that everybody was anxiously waiting for some one called "Dada" who would be coming and performing the Puja. Amongst the gossips I picked out certain important sentences on Dada which made me very interested to know about him. The time passed on and now it was quarter past seven but "Dada" did not appear as yet. I was quite impatient and anxious to come back to my chamber as the patients were waiting for me. For the next 15 minutes time the conflict went on in me between the eagerness to see Dada and the conscience not to neglect my patients. Dada now 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. He started dissecting me very carefully and step by step until he reached my heart and then I thought I won't give any more chance of defeating me and I felt that I had to leave now against my will as this was my chamber time. He 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) in my both hands and to sit down and

to pray to Him 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 flew in my eyes. When Dada asked me to read the content of the paper in hands, I realised, before I read Mahanam written on the paper by invisible hands, that the Nam had already entered in my heart. It was really the Red-Letter Day for me.

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

The last 22nd February 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 Musical Conference. Throughout my journey in the train and at the time of performance I was enthralled frequently by the fragrance of his person.

How to explain all these affection of Dada. 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.

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### DADAJI AS I KNOW HIM

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 theoretician, 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", and have become dissatisfied, both physically and mentally. This is the crux of the problem.

This disturbed man wants to know the easiest road towards happiness. A man who abounds in wealth believes peace as a commodity which may be sold or purchased and he makes all round effort to purchase it. There are persons who pose themselves as saviours of those people. They receive offering in cash and kind and promise "Mukti" for them, in lieu of that. These persons, known as "Gurus" have themselves become good businessmen as they have been successful in erecting heavy mansions and building up huge bank-balances.

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

Getting of 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 '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 man 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 you from that great slumber".

When a man fully knows who he is or when the attainment of 'Atma 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 he do all these things? Only to show to those who do not believe that there are things in Heaven and earth which 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 if he realises his self.

A cynic 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 he used to smoke while in London. Lucknow was severely hit by a tremendous cold wave this year. But to show to that journalist that God could make and unmake things he declared that Lucknow would experience only moderate temperature till Dadaji left for Kanpur.

Everybody there had the 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 action and admitted in writing that inexplicable are the ways of Dadaji. Inexplicable are the ways of God.

The whole of the world today is at the crossroad of values, materialistic value on the one hand and spiritual value on the other. The gate towards attainment of Spiritual value will be open by complete surrender to Him. This will lead to self-realisation.

This belief is what our Dadaji propounds. I do not claim that I have fully known Dadaji. But this writing is a token of reverence that I bear for him.

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Principal

Sri Ramkrishna Sarada Vidya Mahapitha  
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### THE PERENNIAL STREAM OF NECTAR

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, a northern suburb of Calcutta. I found a hanging portrait, on the wall, which I came to know was that of Sree 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 men like Scientists, Doctors, Professors etc., I readily accepted it and made up my mind to see this great man.

It was the 18th October 1970 ; I went to Esplanade and patiently waited for the bus of route No. 37, as directed by Dr. Bose. But I was disappointed to learn that buses on that route were not plying as there was a sudden strike of the busmen. I was just thinking what to do when a Garia-bound bus appeared. I with 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. I was surprised by the sudden turn of events. What did it signify ?

I found that several devotees had already assembled.

The extremely charming appearance of Dadaji compels attention of every body. He was found lying in a half-reclined position on his bed with a piece of saffron-coloured cloth round his waist. The room was almost filled up and we somehow managed to squat near the door side. All were silent and listening to the words of Dadaji. After sometime Mrs. Bose appeared and introduced me to Dadaji, who asked me to move forward & sit just in front of him.

A long discussion was going on regarding Guru (spiritual preceptor). According to Dadaji, man 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 of a very old and traditional Brahmin family and we have our own spiritual preceptor. I did not go to Dadaji to be initiated. In course of his discussion Dadaji said "He can not 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 hand. I was stunned and my flippancy was silenced at once.

He asked me to have Mahanam (spiritual initiation) 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 you 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 which were readily replied. Both of us sat before the portrait of Sree Ram Thakur 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 paper, written 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 madding crowd's ignoble strife." I do not remember, how long I remained in that way. When we came out-side, it was reported by the people outside the prayer room, that it was about half an hour. Then Dadaji blessed us touching the throat with his fingers, having a strange and sweet fragrance. The place was full of that sweet fragrance and our body 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, when we came out-side, a taxi was found running. We were three in number and four other persons were with us. Strangely enough, the taxi driver did not grumble at all to take the seven passengers in his car. When we reached the bus route, our bus was also just there. 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 in 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, failures 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 comforting solace. Dadaji says, "He ( i.e. Dadaji ) has neither any ability nor authority." The word "I" is never used by Dadaji. He is the living symbol of self-denial and self-effacement.

He is equally pleased with all and everybody gets joy and peace in his company. Though 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 teen-ager to a septugenarian. He is strongly armed with his spiritual powers, yet he says, "I am helpless and powerless, I have not yet realised Him, perhaps never I shall have that fulfilment."

Dadaji is quite free from all petty conventions and prejudices. He says, "Don't be slave to mere customs and conventions. Don't try to argue and analyse matters.....There is nothing supernatural. All is to be found in the innate character of the original state ( my poor translation of the word "Swabhaba" ). 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 realisation has been made fully articulate in the simplest language. Most of us are lost in our sectional thinking in our sick, hurry 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 him and Achyutananda was asked to put his ear on the breast of Dadaji. He heard the divine words, Hare Krishna, Here Krishna etc. (Tarak Brahmanam) in one side of the 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 manifestation has been known to many of us. On Sunday, the 26th October, 1970, at 9.26 A.M., he announced that they were all coming from Orissa. I could not follow the context. noted the time. Then at about 10 A.M. Sm. 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 1969, 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, he said that it might have been so and the next moment he had some talk with some 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 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 P.M. to 8.10 P.M. (when he had the talk over the telephone) at Dr. Bose's place at Bangur Avenue. On another occasion, Dadaji was sitting silently at Animesh Babu's place at Lansdowne Road. After a few moments he asked Dr. Saroj K. Bose to have a talk with his 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 ago. He had the

talk without any mechanical help as he did not touch the receiver at all. In the words of Dadaji, it is also possible but it is nothing as it is, something non-essential of the world outside.'

I have heard from Sri Balaram Mishra (Engineer, Orissa Government) a miraculous story. Gopal, a son of Balaram Babu, had been a non-believer and sceptic. He was not eager to have mahanam, rather he was unwilling regarding initiation. Afterwards, when he received mahanam at Calcutta, perhaps on the 25th October, 1970 he visualised Dadaji, in his half-reclined position as Narayan, lying in His Anantashayan position with hooded snakes overhead. Then he went away to Orissa. On the 27th October, 1973 he smelt the sweet fragrance of Dadaji's body; then on the 1st November, that sweet fragrance came out of all the pores of Gopal's body. Major Mishra, a brother of Balaram Babu, 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 presented not for any demonstration, as Dadaji is not a magician, nor a miracle-pedlar. These are only to shake off the doubts of the faithless and sceptical people. Very often he 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 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 birth-day of Dr. Bose's daughter falls on the Jagatddhatri Puja day. On that auspicious day Dadaji offered some 'bhoga' (fruits, sweets and some cooked food

to Sri Ram Thakur. The electric pump of Dr. Bose's house was out of order. Dr. Bose 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 at Sri Jatin Bhattacharya's place in Behala in a very unusual way. The puja was performed without the usual materials. There were no 'Karana', (a kind of wine required in the Trantic 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 and all the time the assembled devotees joined in non-stop singing of holy songs. 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 writer named Edward Rice, 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 in the prayer room of Dadaji, as asked by him. The portrait 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 smelt the deep fragrance of sandal wood over the glass of the portrait. In 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 Dadaji 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). After sometime she came to Calcutta and had the

first meeting with Dadaji on the Mahastami day. Anjali was stunned and stupefied as the dream figure of Dadaji and Dadaji in person were identically the same. When he heard this story, Dadaji exclaimed, "you are blessed people, so also am I".

The various miraculous stories regarding Dadaji's supernatureal powers are too many to be fully narrated. Once at Animesh Babu's place ( the 19th November, 1970 ) we were listening to the words of Dadaji. Suddenly he became absolutely silent ; after a few minutes, he had a talk with a gentleman over the telephone. He asked him to go to his sister's place immediately, as she was in her dying bed. It was 7-57 P. M. when Dadaji said, "She has passed away". The brother of the dying sister was asked by Dadaji to intimate him later on. Then Dadaji asked for the tape-recorder. Tarakbrahmanam ( Hare Krishna Hare Krishna etc. ) and others holy songs as recorded on the tape, were sung continuously. What was irrelevant at the beginning became fully clear at the end. The dying lady was pining for Dadaji in her last moments of life. He also responded to her call and appeared before her in his invisible form. He gave peace and consolation to the departing soul by the divine songs and his blessing. Thus she got liberation after her long suffering. Then Dadaji consoled the mourning relatives over the telephone that she had been suffering for a pretty long time and now she was quite relieved of her painful existence and her soul was also liberated.

Once Dadaji referred to the story of Bhakta Raghunath. Raghunath drew a portrait of Maha Prabhu in a secluded place. After sometime Mahaprabhu Chaitanyadeb 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 his 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. Harids 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 estacy of joy and started weeping and laughing at the same time, which made Haridas very much 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 an elderly widow came to Dadaji's place. After the death of her husband, she was very much embarrassed with the property left by him. She is a pious lady and has no temptation for worldly matters. Dadaji consoled her in his own way and asked her to go 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, (Registrar, Burdwan University) had an elaborate discussion with Dadaji regarding many spiritual matters. Sri Satyanarayan Puja was performed one evening and many devotees received Mahanam.

It was the 27th December, 1970, we were all sitting before Dadaji. The local Professors also came that Sunday

morning. While sipping tea from the 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. After a few moments, 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 Charanjal (holy water). On the same occasion tea was once changed into the juice of musumbi and another cup of tea was converted into coffee. After a while Dadaji brought for Sri Banerjee a rarely found packet of foreign brand cigaretts (State Express 555) from nowhere. This is also made possible and this is nothing as it is of the worldly level. All these miraculous events are only to shake off the doubts of the sceptical,

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 of truths. That is his greatest charm. Dadaji says, "Fundamentally, there exists only one Being and that is within you. No penance is required to realise 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".

Once Sri Jagadish Pal asked Dadaji about the difference between 'Prakasha' and 'bikasha'. Dadaji's profound explanation with copious quotations from the scriptures were not quite clear to many of us, including an elderly Principal of a well-known college. Then Dadaji elucidate 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, trunk calls are made from different parts of India, to have some contact with Dadaji over the phone. Film stars of all India fame pray to him to go to Bombay. He quietly declines those offers. Though born in a very rich aristocratic family, he 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 lacs 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?" The reply came from the other side, "I am always agreed. I have dedicated my life and the life of the next world to you." This proposal of marriage, seemingly absurd and incredible, has some deepest significance. Our ordinary marriage is generally a crude arrangement for physical union. True marriage can be possible only with one i. e. God Himself. The man who is fortunate to have that communion, will never suffer from the pangs of separation, nor he will have any anguish in his soul, as he is 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 smelt the deep fragrance sandalwood on his breast, while simultaneously the fragrance of jasmine flowers was coming out of his feet. Sometimes, we have smelt that fragrance while at home or in the streets. This fragrance is the indication of his invisible presence in a subtle way. Once a vastly learned scholar went to see Dadaji and had some 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 smelt the same fragrance in the running train.

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 a theists and agnostics have been completely changed under his influence. Repeatedly, he asserts, "You cannot reach Him with the help of your intellect."

He is not with the intellectual but with the humble and the devout. Once Mahaprabhu Chaitanyadev 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 old men. 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 is the Divine Will, though "he has no ability nor any authority in it".

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### WHO IS HE ?

Usually 1st April is a day which has a peculiar significance. It reminds us that there is every chance of becoming fool. But we had a most fortunate day on 1st April, 1970. My son Bappa brought such an auspicious news which has changed our entire family and our lives have been 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 was that man. We went to Dr. Anil Maitra's house at about 8 P.M. There was nothing to question but only the urge—"Who is He?" When we were going upstairs I heard the sound of conch also bell and other sounds which are generally used at the time of Puja occasion. Then when we were passing the first floor we felt unique sweet fragrance. This kind of fragrance we never smelt anywhere. And when we entered the flat of Dr. Maitra, we felt the smell more intensively. At the same time I became rather very 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 told. Immediately we felt, he has been calling me from time immemorial, as if known to me centuries after centuries. As soon as I saluted Him, he spoke to all, "Look, this lady-friend infused some scent on my feet." But I smelt a unique scent of sandal, not ordinary. Then he rubbed the sweat of his forehead with my saree. That fragrance wetness of the saree lasted more than a week, and moreover a heavenly scent was there.

At the first sight I did not feel for a moment that I was

an unknown one to him. He asked my husband Mr. Animesh Das Gupta to sit by his side. It appeared that we all are known to him for a long time. We also did not feel this attitude embarrassing. He asked us to witness Satyanarayan Puja the next day. Of course then we understand 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 one. 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 styled as 'Dada Prasanga'. My son has got 'Mahanam' from Dadaji and the flame of that eternal 'Mahanam' has been charged by our son with each and every member of our family. In 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 be always with you, you will feel." Saying this, Dadaji placed his hand on the matchbox and immediately a small photo of Sri Sri Thakur appeared in his hand, which he gave to my husband and advised him to keep it always with him. Though we became acquainted with him only seven days ago, 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 felt his fragrance and we did not feel fatigued even at so much tension of the heat.

We again felt tired at the time of passing from Panipath

to Chandigarh by car. In that scorching heat we remembered Dada for he told us, "I will be with you." With great astonishment we noticed, a patch of cloud was floating along with our car like an umbrella as if it was carrying the order 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 that so long we would be in U. P. the temperature would not rise high.

Dada came to our house for the first time on 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 in our room which Dadaji gave. Dadaji heard the music of "Ramaiba Saranam" 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 experience this, it is not possible to understand.

On 3rd June, 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 did these words signify? There was another feeling again, he reminded how dearly he loves us. He has wrapped himself entirely within our family. On that very end of night my husband found that Dadaji was standing near his head and chanting 'Narayana', Narayana' and my husband too was echoing with Dadaji. Just at that moment my husband's eldest brother rushed in and said—"there is an accident, mother has fallen down in the bathroom." Mother-in-law was laid on bed. There was femer fracture on the

left leg of mother. Fortunately she was saved from a serious accident. Mother herself told us "someone had caught my head when I fell, otherwise my head would have been smashed." Narayana Himself caught hold of my mother's head who was also standing before my husband and chanting His own name. On that day the preliminary expenses were Rs. 500/- for medical purpose. Now we understand the reason and meaning of asking for Rs. 500 by Dadaji.

Many might question when Dada knew the accident before, why did he not prevent it? We never asked this question before Dadaji, only we 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 the broken leg was cured. Before this incident Dada predicted to us that an accident would occur but Dadaji assured us not to get frightened as he would be with us. Still then we did not ask anything to Dadaji because we felt that so long he is with us there is nothing to fear. He will think of his intention. Many such events take place often. It is not possible to narrate them all. But among them I am mentioning two only.

In our family there is a tradition of Laksmi 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 kept before Sri Sri Satyanarayan. Dada told us, "If we can propitiate Narayana ( Truth ), then all the deities in your language would be automatically satisfied." Dada sat in our drawing room. We were singing devotional songs of Rama nama. The Puja room was kept closed at the instruction of Dada. Sitting there for five minutes Dadaji went to the house of Mrs. Dey in New Alipore and told us, after an hour "let me know by telephone what happened in the Puja room." There also Dada sat inside their drawing room and the doors of their Puja room too

were closed. After an hour, in both the places the doors of the Puja room were opened. The room was enveloped with that familiar heavenly scent and divine smoke. My son Bappa rang Dadaji and said, "there were divine marks of a child's finger on all dishes. He left some sign of His presence". Hearing this Dadaji said, "It happens, but Dadaji knows nothing".

16th October is the birthday of my son Bappa. We requested Dada to bless him. Every year we celebrate this day with pomp and grandeur. But we have experienced after meeting Dadaji that this grandeur is nothing but a show out and out. So we invited Dadaji alone this year to bless him. 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 was kept covered. When the lid was removed it was found an unusually big Sandesh (sweetmeat) was there inside the pot. Dadaji was smiling quietly. The fragrance of the sweet and that of Dadaji's body seemed to us, the same. We realised that these two are his blessings. Then Dada sliced a big cake. The same fragrance 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 His presence. Joydev (the famous Vaishnave poet) felt this aroma and became mad in His love. That music is always echoing in the breast of Dadaji along with Tarak Brahma 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 man cannot hear due to agelong superstition.

I have failed to narrate my feelings as I am rather unfit for upheaval task. But this much I can say—Who is He—Truth Himself.

Manjusree Das Gupta  
209B, Lansdowne Road,  
Calcutta-29.

## DADA—THE FRIEND PHILOSOPHER AND GUIDE

सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज

!—Advised

Lord Krishna. How unfortunate. 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 realise 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 disciples to send a portion of their income to him every month, while a few others 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 a little knowledge of the religious scriptures and a long list of do's and don't's concocted from the man-made shastras. You tell a child some cock-and-bull stories about Madagascar and he will believe you, for the simple reason that he has never visited or heard anything about Madagascar and you are a brilliant story teller. The same is the case with these mortal men who make a show of their prowess to produce God gift packed

as and when desired. Their unassuming, God fearing, superstition-ridden disciples gaze in wonder, listen to their lectures and return home convinced that their Gurus are holding 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 eternal pilgrimage to the abode of the Supreme Being, his इष्ट देवता. The Soul undergoes the pangs of birth and death millions of times, but Guru is always with him. He never deserts a disciple. स पूर्वेषामपि गुरुः कालेनान वच्छेदात् ( पतंजली )

When at last the goal is reached, the eternal path finder loses himself in the entity of the Eternal being. Who else but God Himself is capable of effecting this ultimate fusion ? He is the Guru, He 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, does never speak of himself as a superior being. They are wonder-struck at some of the things that he 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 odour. Tea becomes wine and wine turns into milk. From airy nothing Dada produces sweets, medicine or pictures of Ram.

These are neither 'Bibhutis nor Juggleries; in fact these are not even rare feat performed by Dada by virtue of his super-natural 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, सर्वत्र मध्ये

पश्यति. 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 the 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 him वासुदेव is everywhere.

Herein lies 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 realisation of the one and the only way to salvation, which is आत्मानं विद्धि know Thyself :

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्य भीः.

ज्ञानस्वरु गगवानात्मा त्वं प्रकृतेः परः ॥ ( अष्टावक्र गोता )

Have faith, and don't get confused. You are above creation, you are the Lord, 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 realise 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. It is a wonderful key that makes every door open of its own accord." No other effort is needed, for, in the ब्रजधाम which is verily the body, there is no doer,

Prof: Arabinda  
Bhattacharya.

### DADAJI AND HIS IMAGE TO US

Inspite of my ignorance and folly I do not feel any hesitation to give out my minds about the realisation that I along with my wife and 3 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 men 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 inspite of that I did not get that real thing which, I was pursuing throughout my life. About two months back, a close relative of mine requested my eldest daughter Sm. Anjana Chakraborty (who is the wife of a Senior member of Indian Audit & Accounts service, now posted at Bombay) to accompany him once to our beloved Shri Shri Dadaji. Three days after she saw at the dead of night a very handsome person with curling hairs and bright eyes, resembling Shri Shri Gouranga Mahaprabhu, with a smiling face 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 vice versa. At this time 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 see our Dadaji. Accordingly she went to see Dadaji. She was astonished to see the ever-smiling face of Dadaji, who was

no other person than whom she saw on the previous night. When she touched his feet, she was getting a sweet fragrance filling her heart with peculiar inspiration and joy which can not be described in words. Dadaji in course of his talks again repeated that there is no difference between Goddess Kali and Lord Shri Krishna as both are the same and one. This utterance of Dadaji thrilled her heart and her whole person became, as if electrified. Next morning she got mahanam. This name is the same 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 fills her whole existence with thrill. Her mother on hearing all these 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 Shri Satyanarayan Puja next evening.

The Satyanarayan Puja and its unique character when narrated by them, very much attracted me and I did not lose any time to see Dadaji the very next morning. I was charmed at his sight and as I touched his feet, the 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 ears and I feel frequently and many times within the day—that the Mahanam is being resounded within me throughout. I remember here Dadaji's unique words that there is no need to sit down specially for this 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 and at any mood. This unique practice has been my source of energy and spiritual solace. I feel, it would be the source of my ultimate bliss also.

We all were asked by Dadaji to attend Shri Shri Satyanarayan on 20th Feb'71 at Howrah. On that day there was great disturbance every where and Howrah also came under curfew. With Dadaji's blessings I along with my wife and Anjana reached the place safely in a car meeting no where any disturbances inspite of the fact that trains and buses and other public vehicles were all withdrawn from the road.

At about 5-30 p. m. Dadaji got into the room of the Puja and bolted the door from inside, when we, who assembled there, began to sing "Ramaibā Sārānām".....the holy song in a chorus voice. When He came out of the room in a silken attire, he looked like Sri Sri Gouranga Mahaprabhu. Sm. 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 within the bolted room, I heard the sound of conchshells and ringing of bell inspite of the fact that there was no conchshell or bell 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 smokes of incense, though there was no arrangement for offering incense. I at once felt myself in the room and bowed down and soaked my 'kerchief with the water that was on the floor. I 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 having a taste of coconut water. I cannot describe how I liked it so deliciously. I knew that the water offered for the Puja was plain tap water and the coconut water which was offered was converted into thick milk with unique sweet taste and fragrance.

On our way back from Howrah to Lansdown Road, the road was empty. But our vehicles were never stopped by anybody. It was all due to our Dadaji's blessings and kindness. We were following Dadaji's car and we returned home safely at about 9 p.m.

On one occasion, my wife and youngest daughter were feeling that they would not get blessings of Dadaji as they cannot attend him often. But on the next day, i. e., on 18. 2. 71. Dadaji with all his kindness came to our house to enquire how we all are doing and on the very day we all were inhaling that unique fragrance that comes out from the body of Dadaji. My younger daughter was called by Dadaji over phone when he was walking on a green field and asked her to go to him to get Mahanam. She was so astonished to get such a sweet call, to hear the same voice and inhale the same smell through the phone. Dadaji thus fulfilled the cherished dream of my younger daughter Sm. Avradita Banerjee who happens to be the wife of an officer belonging to the West Bengal Civil Service ( Executive ).

One cannot conclude, of one likes to open the heart about Dadaji and His ever-enchanted Image. But we are bound by Time and Space and hence I would conclude this write-up with a narration from my son Shri Amitava Chatterjee who is an ardent student of Science and Mathematics, now completing his Master's Degree :

"On the night of 25th February, 1971, I accompanied my elder sister Anjana and brother-in-law to Howrah station to see him off for Bombay. Dadaji on the previous day told my elder sister that he would realise the next day to her heart's content as to who is her 'Real Husband'. As soon as Bombay Mail steamed off the station, my elder sister and myself 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 platform that Dadaji was walking with her side by side all along. The experience was so magnetic that she remembered now the words of Dadaji told on 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 for which I would sit in the next morning. When I was in the midst of this thought, I felt the soft touch of "Dadaji" with that charming smell, saying me 'JAI RAM'. With this I felt much relieved and slept. My elder sister also who slept in the upper floor flat saw the same thing, heard the same voice and inhaled the same smell.

It is impossible for me to express my realisation on 'DADAJI'. One cannot judge 'Him' by senses, mind and intelligence. In a word he 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. K. Chatterjee  
W. B. C. S.  
Director of Transport,  
( Govt. of W. Bengal. )

## A SUBLIME PROFILE

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 is Ram,  
The love that flows is Ram ;  
You have unlocked the doors of our heart.  
We bow to you, Oh Dada.

We love you, Oh Dada.  
Give us your blessing, Oh Dada,  
We bow to you, Oh Dada,

Prof. Baby Bose

## DADAJI, AS APPEARS TO ME

It is hardly a month, I had the privilege to be in touch with beloved Dadaji.

Dadaji is humble and unconventional in his dress and words. A few of his miracles which are, indeed, amazing and impressed me most. His spiritual power and concept of universal brotherhood brought me nearer to him. He is a fountain of flavour and generates impulses from one soul to another He heals mind and body-too two at times.

He shows how to pray and to seek Truth. It is not prayer which is outmoded but our ways of praying. It can be deep therapy as well as prayer in true sense. Dadaji says, "If we value the efficacy of prayer, then it should be counted as a vested interest." But prayer means in Dada's opinion, the entire surrender to One's inner self. Moreover Dada is dead against so-called Gurubad and superstitions. I being the student of science must admit Dadaji's tremendous power which also I know, is not acquired. If we say, this is supernatural, then it is not fully explained, it is more than that. No word is sufficient to explain it.

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

### DADA—THE BLISSFUL PHENOMENON

I am afraid whether my poor pen will be able to write something about my feelings regarding the man born with immense supernatural power. The only consolation of the fact is this that no language in the world can speak of Him who is limitless. His blessings only inspired me to this writing and whatever I beg to put forward before my brothers is His Blessings only.

Religion is the life blood of human being. 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 the persons who find pleasure in this materialistic world. In their case the spiritual world is under black curtain where science is silent. The key of this spiritual world is in the hand 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 way of thinking. He unfurls that plain and simple way through which a truth seeker, a lover of spiritualism can step in easily. Eternal quests of a man are 'who is he', 'from where has he come' and 'where will he go and what for'. Dada's answer to these quests are that man is a part & parcel of that cosmic soul, he has come to this world not by his own will but by the will of that supernatural cosmic soul. Death has got 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 mixing with sea when the pot is broken. In this connection he quoted a verse from 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 & 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 him who calls Him through love. In this connection I may quote a few lines from an English poet :

Thou hast need of Thy meanest creatures  
 Thou hast 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 that 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 towards your family members, similar practice should be done in case of Him 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 blessings 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 speaks of sublime devotion through which one can get the glimpse of Him. Dada is spiritually so powerful that only by His will he is capable of collecting all sorts of materials from nature. One can experience strange aroma which exudes from him. Even it is seen that at a time different types of scents are emanating from different parts of his body. With a face, ever 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. Dada is a stern critic of conventional Guruism. Dada says that "Guru" can be none other than that cosmic soul.

A man having 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 man who longs 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 is entirely different from usual conventional practice. A person who wants to be initiated enters into the sacred room with a piece of paper and bows down before the photo of "Sri Sri Satyanarayan" with the prayer for initiation. A mystic sound which culminates in 'Maha Mantra' is heard followed by transcription of that 'Maha Mantra' in the piece of paper. The person not only hears the 'Maha Mantra' but sees it on the paper which disappears afterwards coming in contact with the Maya world. Mantra is the Vedas. It comes from transcendental state. But as soon as it comes under the perview of this 'Maya World' it disappears.

Self consciousness of a man 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 towards the source of eternal love. Dada says that 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 'Yogas' one can lift one self to a certain higher level but ultimate goal still remains far off. The love which is free from any bondage emanates out of love. He, the Almighty, being Himself a true lover dwells in love.

The work which you are entrusted with is His work. The entire Universe is His machinery where you are to act as a machine. You need not bother for profit or loss of work. You should not put any attachment to your work while you are consecrated to the work. This feeling will definitely lead you to a success. Realise 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 if any body rushes towards the caves of a mountain or in a jungle to know Him through meditation. I should say it is nothing but a spiritual dalliance. So lead family life taking a detached view, put all your attachments only with Him.

Miracles betide even in the present century. Atheists often scoff but events are beyond comprehension. Facts are not magic, which is nothing but a trick. Dada is not a miracle merchant. Events happen in accordance with the will of Him. Dr. Gopi Nath Kaviraj in course of his discussion with Dada said "These are not manipulations but manifestations of supernatural power and with this power millions, billions & trillions of this type of universe may be created". Intellect fails to explain these. Sceptics trend towards theism when they visualise the events unexplainable by Science.

It will be voluminous if anybody tries to give a brief account of the events with elucidation. In this article few cases only have been depicted. Bringing sweets, foreign cigaretts, flowers, etc. instantaneously from air are practically of daily occurrence. Those, who are fortunate enough, have experienced these by coming in contact with Dada. Besides of these another miraculous thing which I intend to write here is Dada's telephonic talk with another person without using usual Telephone mechine. While we were in Cuttack Dada everyday talked over phone with my children in Calcutta but there was no telephone connection in the Dak Bungalow in Cuttack where we stayed. When we came back in Calcutta my children told us that every day Dada phoned them twice (once in the morning and another in the evening hours) and blessed them. My children kept a record of time and contents of conversation with Dada over the phone. One day we were in Sri Animesh Das Gupta's house, 209B, Lansdown Rd., Cal., Dada just placing his hand over my head remained silent for one or two minutes and then said "with

thirty-two persons I have talked over phone in the meantime. You can ring back and verify". Among the thirty-two 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 phone at that 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 hundred devotees in our house at Bangur Avenue from 5 p.m. to 9 p.m. and had spiritual dissertations. At about 7 p.m. Dada told us that he had taken a cup of tea in the house of an eminent jurist of Calcutta High Court 5 minutes before. Prof. Bimal Kr. Mukherjee rang him up and confirmed that Dada left his house 5 minutes before after taking a cup of tea there. There were also similar incidents of multiple manifestations at the same time.

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 frame work of science.

DR. SAROJ KUMAR BOSE, M.Sc., D.Phil.,  
Principal (Offg.),  
City College, Calcutta.

### DADAJI—IN UNISON WITH ETERNITY

It was with some restlessness around me that I left for Benaras in early November, 1970—my first visit to the holy city of India. There were a longing and a quest latent in the heart to seek the truth in and around that great place of mythological grandeur.

In course of my stay at Benaras, I had the great privilege of meeting Mahamahopadhyay Dr. Gopinath Kabiraj. Dr. Kabiraj was known to me since my College days only through his writings. And I wished I could once meet him.

My discourses with Dr. Kabiraj centred round peace and tranquility of mind and the soul and how to attain them. At the end of the second day's talk, Dr. Kabiraj 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. But I had to wait till December 20, 1970—the day I met Dadaji for the first time—whom Dr. Kabiraj actually meant.

I would not allow myself in indulging in telling about my personal and subjective impressions about the first meeting because these are personal feelings and would naturally vary from a person to person. But the objective realisation about Dadaji are to be shared, as I feel, by all those who have, even for once, felt that great pang of life—and the eternal query as to why this life?

At the very outset I want to be boldly frank about two things. Firstly I am far from being a theosophist or a so-called religious being. And secondly 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 realisa-

tion may be immature and imperfect and is likely to be very very common, as distinguished from the usual writings on similar philosophy.

Till then I have one faith and an assurance. The faith is that 'Thou would lead me through thy kindly light' and the assurance is that 'nothing can be done without His Will'—the Great Will that is pervading all actions and reactions of the Universe.

My seven weeks with Dadaji are not only eventful but they have far reaching significance. The effects have been realised not only physically but in the truest sense of the mind and spirit. In fact, the contact has turned the 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 is the Truth embodied in this Mahayogi and what are its real manifestations.

It was Thomas Carlyle who wrote this philosophic 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. Man is also 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 ever propounded in ages. The creation of the whole nature evolves round 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.

But man forgets, Dadaji says, this original spark in him as soon as he 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, who, in his own style, described his realisation 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, behaviour and utterances of Dadaji veer round 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.

Man forgets the spark with which he 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 realisation of ‘Mahanam’ which is the very existence of the ‘Pran’ or the soul that lies within the being. In other words the Mahanam is to be synchronised with the heart-beats of the living—man must remember Him with his every heart-beat. The dual sound of ‘Lub-Dub’ as the medical science calls it—would syn-

chronise with the Mahanam—elevating the soul to gradual realisation of Truth and Its eternal bliss. For this no preceptor or Guru in the form of a human being is able to ignite the spark. The eternal-Guru lies within the framework and is in ever companionship with us. Man must realise the eternal Mahanam being done by the eternal Guru right within the body which is his blissful abode i.e. 'Brindaban'.

Without being a medical man, the realisation has been with me as well as with most devotees of Dadaji that the remembrance and oneness with the Mahanam brings about a total metamorphosis of the body and the spirit. Along with this there takes place an automatic elevation of vision. To get it at the popular level, I may illustrate this in the following way :

A man's vision is limited and is obstructed by any matter in front of the vision. He cannot thus in a room look beyond the wall by which his vision is blocked. But when he goes to the roof his vision is enlarged by some degree. A man standing on the Saheed Minar would be able to see the city of Calcutta in its major portion. Thus the elevation of vision takes place with the attainment of height. Dadaji has attained a height which is beyond any comprehension and this explains the panorama of his vision which is bound only by infinity. From that immeasurable height Dadaji looks at the frames of incidents taking place around and far away from us and thus the barrier of space goes away in 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 whole activities is the "Big-I". The "Big-I" no doubt has His manifestation through the medium of "Small-I" i.e. the person but thus far and no farther. All this takes place in a way guided by the Supreme Will.

Any being awakened by the spirit of Mahanam is destined to realise 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 practised this, 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 man may desire in his life time. 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 fragrance would flow—one matter would be transformed into another—time and space would vanish and then tears would roll down the cheeks of the devotees as a result of the touch and presence of the Omnipotent.

These are what are taking place at anytime at the Supreme Will of the Creator. If we like this phenomenon to be realised at a very popular level, we may take recourse to the language and techniques of the technocrats.

Let us understand what is Dadaji and what others are in the following way. Radio transmitters all over the world are sending and creating sound waves and they are being thrown into the aerial region according to their strength. If there is a small power transistor, or a two-valve radio,—only the local items can be heard in such a radio/or transistor. But here if we get a highly powerful superior quality transistor or a 8-valve radio we can hear the programmes from any station of the globe right here in Calcutta. This is a scientific and technological phenomenon proved and accepted by those who have seen radio or transistor operation.

Now let us feel that the sparks of Almighty or the Creator of the Universe are scattered throughout this space of cosmos in the way as destined by the Supreme Will. If it is now said that Dadaji is the multimillion volt transistor-set or an infi-

nitely-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 ?

Yes, this is the truth about Dadaji working from the view point of a technocrat reduced to a very popular level. Be that as it may, the truth remains the same—whether in 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 what Dadaji calls 'Satyanarayan'. They call it the 'puja' or worship, but if we dive deep into our heart after we have known Dadaji—what shall we call it—worship—puja—prayer 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,—hidden from the-eyes of the mundane beings, gets the Divine Valve open or in other words, at Satyanarayan Dadaji's Supreme switch starts operation. No other adequate vocabulary being available at the moment—I have taken the help of the words which have a popular appeal. If I have not succeeded in making the expression sublime—it is because of my own stage—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 in the elevation or level one has attained or in other words depends on 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, colour, 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 (She is the wife of a senior I.A. & A.S. Officer) heard about Dadaji from me a few days after I had met him. She had a 'vision' at night

within two days thereafter and then she insisted that she should be going to meet Dadaji at once. To her profound joy she found Dadaji to be same as she had the vision before. Consequently she felt her heart adlibitum whenever on successive occasions she met Dadaji felt his presence by the unique fragrance of the body or thought of him closely. This unique experience has been gifted to others also who have not seen Dadaji before.

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 Kr. 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 his body and Dr. Bose found that different parts giving out different fragrance. The whole room was full of the body-fragrance as Dadaji was left alone for a few minutes there.

It has been the realisation 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 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 unchartered ocean of Dadaji's message of truth, love and redemption. We stand today at a crucial juncture of civilisation when all values are at a lowest discount. When millions and millions of suffering souls would raise their last voice—"What is the way and how to reach the goal?"—the one answer would come from the sonorous voice of Eternity : "JAI RAM".

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### A TALK WITH M.M. DR. GOPINATH KAVIRAJ

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

Dadaji is acquainted with Dr. Kaviraj for a long time. I observed that Dr. Kaviraj loves Dadaji most heartily, and admired him too. I handed over the letter of Dadaji to him. He read the letter more than once with great care and attention. He asked me for how many days I was acquainted with Dadaji. I told him that it was about six months that I was known to him and I had the privilege to be closely associated with him. I expressed my experiences and views regarding Dadaji through some unbelievable events of Dadaji which I had seen myself. On thinking for a few moments Dr. Kaviraj remarked, "I know him very well. I had some talks with him whereby I thought that his spiritual unfoldment would not take place so early. He should have unfolded himself, at least not before four years more, that was my talk with him. Of course, there must be some mystery behind this. I doubt, it will be difficult for common people to understand him." One thing he said more about Dadaji, which I could not understand at that time. Dr. Kaviraj went on saying "that the force in centre ( मध्यबिन्दु ), the force in top ( ऊर्ध्वबिन्दु ) and the force in bottom ( अधः-बिन्दु ), these three forces have merged or rather united in one in the case of Amiya Baba (Dadaji). As a result Dadaji is free

from the gravitation of earth." Besides this he was closely associated with Dadaji, I understood this clearly from his talk.

As a humble artist it is impossible for me to express anything or value our beloved Dadaji. But the truth which he wants to unfold and establish is very simple and easy particularly when he utters about so-called ritualism and superstition specially gurubad as it appears.

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### THE CONTRIBUTION OF KALINGA

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 B.C. At that time Kalinga as a country flourished culturally and educationally—history is not the sum total of facts 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 now. Listen, the insatiable Emperor Asoka repented intensively after conquering Kalinga for his lust for expanding kingdom. At that time the great Buddhist monk Upagupta delivered the sermons of Bhagaban 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 too. The thousands and thousands sons of Kalinga sacrificed their lives at the altar 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 deadbody 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 sigh within their own heart 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 mistake in the root. It was because the sons of Kalinga had immense devotion for their motherland, so why they got such great strength. This made Emperor Asoka gain his lost-conscience amidst the deadbody of the thousands sons of Kalinga. The mothers of Kalinga converted inhuman Asoka into virtu-

ous Asoka i.e. Siva, all-renouncing lover in exchange of her thousands of dead sons who were lying on the land of Kalinga. This consciousness of Siva is bliss. From that time Asoka became the lover of mankind 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 on the land of Kalinga—the influence of Buddhism, Tantra, philosophy of Sankara and at last but not the least came 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 changes in accordance with the influences of the respective philosophy of the age, but Kalinga had never lost her own identity. Kalinga kept her own identity intact consuming all the 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 (the 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 Srikhetra alone. The great poet Rabindra Nath adored this idea in his poem 'Rathajatra'. Sri Aurobinda too conveyed his dedication in his book 'Jagannather Rath'. The meaning of the pictures on the outer walls of the Temple bear some significance. The fresco of Ellora are also exquisitely beautiful—another notable type of art is in Konarak too—its narration is wonderfully excellent. 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 manifes-

tation of the taste for artistic creation. It is as if a great Renaissance of the artistic mind. Acharya 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, as Dadaji says, 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 realise Mahaprabhu still now. Only the people of Kalinga were able to realise His Divinity. So why Kalinga is blessed today. Arriving at Kalinga Dadaji smilingly said, "It is that Kalinga." The memory of five hundred years back appeared again in his mind and he began to utter repeatedly, "It is that Kalinga."

It was 24th August, 1970. Dadaji reached Cuttack early in the morning with some devotees. Many eminent citizens and devotees 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 poses. Then Dadaji proceeded for his victorious journey to conquer Kalinga.

Kalinga, which was once conquered by Emperor Asoka at the cost of much blood-shed and next Asoka himself became converted into all-renouncing Asoka, that Kalinga was again conquered by the Divine love of Lord Krishna as expounded

by Mahaprabhu. Now again that march for victory began at the advent of our beloved Dadaji, who is an embodiment of love and unattachment.

It was arranged already that Dadaji would stop in the Circuit House at Chowliaganj and not elsewhere. Of course, there were some secret reasons behind this arrangement, which was revealed later. And that had happened for our revered wife of Dadaji (Boudi). She informed Dadaji of the hands of a spirit which she saw in the bathroom at night. Dadaji was as if ready for this. He entered the bathroom where the spirit folded its hands for salvation. It got its salvation now. All inmates of the Circuit House at once smelt the divine aroma of Dadaji. This is like the legend of Ahalya's emancipation from age-long stage of stone-life.

Sri Biren Mitra, Ex-Chief Minister of Orissa got news from Sri Dinabandhu Sahu, Ex-Advocate-General of Orissa about the arrival of Dadaji in that morning. He sent his son to pay his homage to Dadaji and asked for Dadaji's permission to meet him in the next morning. In that evening Dadaji performed Sri Sri Satyanarayan Puja at the residence of Sri Pradyot Gupta, an eminent childrens' film director. Many notable citizens of Cuttack got Mahanam in the presence of Dadaji before the Puja. Everybody was seen grateful after receiving Mahanam. Dadaji told them only one thing, "Mortal being can never be a Guru." They experienced the truth of this utterance of Dadaji when they got Mahanam. Many people were disappointed for not receiving Mahanam due to short of time. They were asked by Dadaji to come again in the morning in the Circuit House for receiving Mahanam. After Sri Sri Satyanarayan Puja when Dadaji came out from the room, everybody felt as if Mahaprabhu appeared before them once again.

At Cuttack hundreds of people gathered at the dakbungalow 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. He told them, "You convince yourself whether your Dada is right. Human being can never be Guru." From distant places like Mayurbhanj, Balasore, Bhubaneswar and Puri thousands of people came in stream and stood in queue to receive Mahanam.

In the morning of 25th August, the Ex-Chief Minister Sri Biren Mitra came to see Dadaji. Dadaji performed Sri Sri Satyanarayan Puja in the same evening at the residence of Sri Mitra. When he bowed down before Dadaji, Dadaji placed his hands on the back of Sri Mitra and as if from the air, Dadaji gave him a packet of cigarette, Benson Hedge, 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 started a heavy shower, even though there was no previous sign of rainfall. Hundreds of devotees did not leave their seat inspite of the rain. Dadaji too was on his seat and was smiling. After a while Dadaji remarked, "Oh rain, be kind and please be off from here." And the rain stopped at once and it was 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. 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 Sri Pradyot Gupta (Childrens' Film Director). Sri Biren Mitra could not attend Sri Sri Satyanarayan Puja there. He felt sorry for this. But most affectionately Dadaji talked with him over the telephone. But with great astonishment Sri Mitra heard that Dadaji talked with him over the telephone but without using the telephone machine; rather he talked by touching the head of Sri Dinabandhu Sahu. This is an extremely wonderful event in the history of the world rather unheard or unthought of, even beyond one's dream to conceive it. But these things do happen in this

age of Science. Our scientists boast of their many astounding achievements but, the science which Dadaji knows is beyond their range. Thus Dadaji proved the Truth which our eminent scientists do not know and cannot even conceive of the cause and effect of Dadaji's Science.

Sri Mitra's wife also saw a vision that the beauty and love of Christ are reflected by Dadaji, which she saw vividly. Dadaji said to Srimati Mitra, "Sister, know, that there is no difference. All are one." Dadaji performed Sri Sri Satyanarayan Puja in the houses of Ex-Advocate-General, Sri Dinabandhu Sahu and an eminent business magnet Sri Chandra Madhab Misra. Hundreds of devotees including many important persons received Mahanam there and witnessed the Puja. They completely gave up the idea and tradition of Gurubad from their mind after coming in contact with Dadaji.

Before Dadaji's visit to Cuttack, on hearing Dadaji's name Sri C. 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—Excellent. Self-confidence is the main thing. Without this man 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 man, who has got self-confidence, has also confidence in self (Atman).

Sri Misra—I do not know what is self (Atman). But I feel much sorry and I repent for this that my old mother does not live with me as I am an atheist out and out. My mother is also very unhappy for this separation.

Dadaji—But theists and atheists both appear 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, every-

body 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 also got Mahanam. Sri Misra became transformed very much. When Sri Misra entered Dadaji's room he looked very much conscious of his power, position and wealth. But he was much changed after getting Mahanam. He himself too became surprised at his own change. He thought that Dadaji is immensely powerful. It was Sri C. M. Misra who invited Dadaji to Orissa. Then one by one Sri Biren Mitra, Sri Dinabandhu Sahu and others came in contact with Dadaji. Dadaji performed Sri Sri Satyanarayan Puja at the residence of Sri Balaram Misra, Additional Chief Engineer, Electricity, Orissa, on Friday, 28th August. At that time Sri Misra was not present on account of his official work. At that particular night Dadaji stayed there. Srimati Misra at the very sight of Dadaji, saw him to be Mahaprabhu incarnate. Her sister-in-law Srimati Annapurna was suffering from Bone T. B. Though she did not express anything to Dadaji, yet to Dadaji, nothing is unknown. At night Sm. 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 bone which suffered from T. B. Bijay who is brother-in-law of Sm. Basanti Misra and who has been suffering from heart trouble also felt the presence of Dadaji at the same time. Both were completely cured by the Divine grace of Dadaji. The whole family of Sri Balaram Misra is practically dedicated to Dadaji and has been inspired by the ideal of Dadaji. Sri Balaram Misra of course got Mahanam later when he came to Calcutta.

All the high officials of the Govt. of Orissa arranged for Dadaji's tour. When Dadaji was crossing a bridge on his way to Puri, he asked the name of the river. The driver of the car informed 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), 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 towards the beach slowly and rhythmically in keeping pace with the dancing waves of the sea. At that moment the atmosphere became unimaginably significant. 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 a while. There was a considerable distance between the waves and Dadaji. Dadaji was enjoying the sight of each and every splash of the waves. It seemed as if the broken waves were hankering after something. All on a sudden a big wave just came and washed the feet of Dadaji very quickly with a pose of Pranam (Salute). But with utter astonishment, the edge of Dadaji's dhoti (clothing) was not wetted and no a 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 at a certain period. So why 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 lumpsome 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 at ease, unmindfully and with vacant looks without giving anything to the Pandas. The Pandas also did not object. Undoubtedly the Pandas were impressed very much and this was an uncommon attitude on the part of the Pandas. One young Panda was following Dadaji among others. Dadaji came in front of the door of Jagannath. Significant changes in the expression of Dadaji were noticed every 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. But Dadaji was very unmindful as if he could hear nothing. He was looking at the Three Deities

without dropping his eye-lids. It was observed that a beam of light came out from the eyebrow of Dadaji and reflected on the faces of the Deities making it brighter and brighter, as if both were looking at each other. It seemed from this meeting as if one became two in different forms. The Panda's observing Dadaji's attitude understood their own mistakes and accompanied Dadaji all along, not to miss this opportunity. At last they gave a hearty farewell to Dadaji when he got on the car. The young Panda exclaimed with great emotion, "I have seen Mahaprabhu."

Then Dadaji proceeded for Sakhsigopal towards the house of Sri C. M. Misra. On the way Dadaji showed us the place where revered Totapuri used to live and a walking path leading towards the river named Daya Nadi on which a bridge has been constructed and across which Dadaji went before.

An Alscian dog, seeing some unknown persons began to bark at the entrance of the house of Sri Misra. Sri Misra came out to receive Dadaji but Dadaji went forward to the dog stretching his hand. It seemed that the dog wanted to say something in its own language. Dadaji made it quiet. It did never bark again as long as Dadaji stayed there.

The aged mother of Sri Misra lives in this house. The compound of the house was very big and it was decorated with various types of flower-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.

Dadaji after a short round arrived at the pond in which Sri Misra was bathing. Sri Misra came to Dadaji and Dadaji giving him a little water in his hands said, "See, how it is." Smelling the water Sri Misra exclaimed emotionally, "This is the smell of the holy Ganges, which we get during the time of Satyanarayan Puja. Thereafter Dadaji came inside the room and sat on the ground floor where all arrangements were made.

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 lost son by the grace of Dadaji. Dadaji had moulded her son and converted him to one of his sincerest devotees "A divine being personified," she again uttered folding her hands and pointing to Dadaji, "This is my Lord Krishna ! This is my Lord Krishna !" Taking lunch there and having rest for sometime, Dadaji started for Cuttack in the afternoon and reached the house of Sri Deva Prasad Kar, Bar-At-Law. Dadaji performed Satyanarayan Puja in his house in that evening. Many distinguished persons from far and near gathered there and witnessed the Puja. For the time being this was the last Satyanarayan 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 for his crusade against Gurubad. These saints are the preachers of religion and have firm faith in the age-long superstition. But they all had to accept and appreciate Dadaji's logical approach against Gurubad. They could not deny the Truth before the presence of so many persons. They unhesitatingly accepted Dadaji's view.

The scene of bidding farewell to Dadaji at the Cuttack station was unprecedented. Nobody ever saw such an event. All other trains were diverted to different routes and Dadaji's train was detained for three hours behind the schedule time. Thousands and thousands of devotees came to pay their homage and pranam. With great patience everybody waited to see Dadaji. Dadaji 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. Now really the time came for departure. Dadaji said, "Please, all of you permit me to start."

On hearing this, everybody broke in tears, Some of them even cried out loudly, "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 is taking farewell from them. The train began to move amidst this atmosphere—there was a chorus song in the name of Rama. Dadaji gently said, "It is that Kalinga."

SRIMATI GITA DASGUPTA

(Translated By SRIMATI HENA BOSE)

### DADA—WHO IS HE ?

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 first what I want to emphasize. 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 tradition and superstition.

When I first went to meet him at the house of Sri R. K. Ghose at Nazarbagh, Lucknow, I had no feeling of respect and rather insolent I was, being an expert journalist and a veteran editor. I had met a lot of persons of high calibre 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 been maintaining this type of feeling specially about a religious person or the preacher 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 power of manifestation, which he exhibits often before all. Naturally I was rather inquisitive. I guessed that Dadaji had felt my pulse. He showed many things which we usually call miracle. 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." Dadaji 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 on that day at Lucknow. The warm clothing even 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 him with contempt. Of course, later on, I realised that Dadaji had surely understood my attitude. Anyhow, he made us believe and convinced too, that Nature even sometimes became tool in his hands when we felt a prompt rise in temperature. As long as Dadaji was at Lucknow, Nature maintained this temperature according to the Will of Dadaji.

1970  
 A sceptic like me and many others came to scoff Dadaji but Dadaji himself gave the opportunity himself to be tested by them. There was no sign of displeasure on Dadaji's face in spite of being aware of our intention fully. 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. 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 is wrong; because the smell of the raw wine was still there in my mouth when I came back to my house. Hypnotism is confined to four walls only for the time being. But Dadaji's events are not so light at all. This should first be realised, otherwise, it would not be possible to understand Dadaji. Hypnotism is a very low term to be used in the case of Dadaji. Dadaji also brought unusually large cake of sweet-meat from nothing, in the twinkling of an eye. This was distributed among all of us and we had tasted this too. I also brought a piece of it to my house and kept it for three days. It was as fresh as before. Similarly, Dadaji presented me a packet of foreign brand cigarette, not available in India, which appeared in Dadaji's hands from nowhere.

Over and above this, Dadaji told me, "I believe this sort 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 the unknown and interpreting them in a completely new way. This was not only very impressive but it also moved me very much. I remember the saying of Sri Ramkrishna 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, the mortal being can never lead you to or show you the Truth. A human being can never be a Guru. According to him, what matters is communion with the spirit which is in every man. The quest does not necessitate a search for Guru. He is a stern critic of Gurubad and Guruism which according to him weakens man's will to work his way to salvation and often leads him to the clutches of Charlatans. I became convinced firmly of the truth of this view, when I received Mahanam on a blank piece of paper, flashed for a moment in red ink written by invisible hands. In this way Dadaji proved this and many others have the same experience.

All the time I observed Dadaji, when he exhibited his supernatural manifestations by creating any thing at his will—that he is not a miracle-merchant as it is proved by his behaviour and manner. But wherever he goes, he exudes a strange heavenly aroma which soon pervades the whole atmosphere. Dadaji does not want his name or fame and all that he wants is to establish the Truth. Many witnessed the multiple manifestation of Dadaji at several places simultaneously. It baffles description. Just now you imagine who is our "Dada", though Dadaji often says, "I am nobody, I am your brother only."

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### THE ETERNAL TIE

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 life. It was, as if, ordained and 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 before. Yes, we saw Dadaji and Dadaji saw us. And 'Veni, Vidi, Vici'—I came, I saw and I conquered. Yes the two hearts were conquered in a most heroic battle—of a war undreamt of by the Great warrior Napoleon Bonaparte. And 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 have eyes to see and the 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 till 21st February when Dadaji revealed the mystery of this eternal tie.

In the afternoon we all sat in the open in the midst of green all around. Dadaji was in 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 the bondage amidst the touch of the Omnipotent. It was a mystic atmosphere and at once Dadaji switched on to the age of Mahaprabhu—some 500 years back. The scenes came one after another—when all on a sudden he touched Ratna and asked, "Do you know who you are and what is your relationship with

him (pointing out to his own person)?" The reply also came from Dadaji :

"You are my eternal mother and this is your son. Never forget this relationship—which is of ages and ages unknown."

The serenity of the atmosphere was touching and we tried to feel the innermost significance of this shown through the incidents of our life.

And here is the instance of one incident wherein we felt the eternal tie manifested. On 17th January last I had to leave for an emergency work to Jaipur via New Delhi and tried hard for the IAC booking. Dadaji knew about this. At 4 P.M. that day, I got the 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 get at the purport of this at that time.

The plane was flying late and when I reached New Delhi, Jodhpur Mail had already left New Delhi Stn. I took a cab and frantically tried to catch the mail at the next station. But those were futile attempts. It was past midnight when I was about 70 miles away from New Delhi—on Delhi—Jaipur Road—forlorn, desolate and helpless. But all the time, since I left Calcutta, I was constantly getting the unique fragrance of the person of Dadaji, indicating his company throughout the journey. A truck arrived all on a sudden at the wayside as if from the unknown—most mysteriously and the truck driver out of his own offered me a lift upto Jaipur and assured me that I would reach Jaipur by next morning. I must confess that I have never heard of such an unusual truckdriver in my life. In spite of my woolen Jacket and trousers, I was shivering in cold at the Northern India midnight winter of January on the road. That unusual and mystic truck driver gave me both of his woolen blankets and he was happy at the steering with a plain 'Ganji' on his person. He was stopping at the wayside

every 15/20 minutes and was preparing hot tea for me and made me comfortable. I reached Jaipur early next morning.

The experience of the last few hours on the road was unforgettable and the manners of this unusual truck-driver was mystically enchanting. Let me not name who he was, but I realised it when I came back to Calcutta and talked to Dadaji.

Dadaji to us, as 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 realisation that Dadaji is our most intimate relation in life fills our whole existence with Valour, 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 mankind quite a number of Sermons for guiding the way to Heaven. We have learnt 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 the Love, blessed with the Light and blessed with the Truth—of which Dadaji is our Sole Symbol.

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AND

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## DADAJI IN UTTAR PRADESH

At the request of thousands and particularly at the very request of Mahamahopadhyaya Dr. Gopinath Kaviraj, Dadaji again desired to visit several cities of U.P. like Benaras, Allahabad, Kanpur, Lucknow etc. Dadaji first started for Benaras accompanied by Sri C. M. Misra, a reputed business magnet of Orissa, Sri Balaram Misra, Additional Chief Engineer, Electricity, Orissa, his wife, Sm. Basanti Misra, a few professors and many of his admirers.

In the early morning of 25th November, 1970, Dadaji began his journey by four motor cars towards U.P. This time he did not like to travel by train. On the way he showed us many important landmarks of events, even though there was actually no sign or mark of such events. In this way Dadaji made us understand that our shastras and histories are all wrong and their narrations too are full of mistakes. In the afternoon he halted at Ranchi for a few hours at the residence of Sri Somnath Misra, I.P.S. S.P. Ranchi. Though the programme was not scheduled so but for some reasons Dadaji halted there changing his route to Benaras. Many devotees were waiting at Ranchi to see Dadaji, which we did not know before. Dadaji reached Benaras in the early hours of 26th November. He stayed there for two days. Practically his main object was to meet Dr. Gopinath Kaviraj.

Dadaji went to the Ashram of Anandamayee Ma where Dr. Kaviraj has now been staying. Dadaji's schedule of arrival was due in the evening of 25th November, but was delayed for changing the 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 appeared before Dr. Kaviraj. The meeting was very cordial. Dr. Kaviraj with great joy clasped Dadaji's hands

and said, "Amiya baba, (Dada) 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 in schedule time." Dr. Kaviraj was seated on his bed and Dadaji took his seat on a chair by his side. Dadaji introduced us to Dr. Kaviraj. The arrival news of Dadaji was published in the newspapers beforehand and his programme of tour was also circulated. Hundreds of people including many saints gathered in the Ashram to see Dadaji. Although Dadaji was already known to many saints and sadhus and other eminent persons of Benaras for many years, but this time his visit had some great significance and a far-reaching meaning. This time Dadaji's revolutionary approach tried to establish the fact that, so-called Gurubad, age-long superstition and man-made shastras are absolutely wrong and baseless, without bearing any 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 analysed the issue of gurubad. Dadaji says, "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 man 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 a man dare to call himself a Guru? Dadaji most emphatically says that this gurubad is not only bluff and bogus but also harmful. While Dadaji was talking, Dr. Kaviraj had been 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 Amiyababa (Dada)."

In the meantime Dadaji bent himself and placed his hands on the pillow of Dr. Kaviraj and immediately a Kashmiri shawl was found in the hands of Dadaji before the presence of 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 Sun)? Here it is." With great astonishment everybody saw this, a shawl came 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 became embroidered on that shawl in conformity with the colour of the edge of the shawl. All the spectators were dumb-founded and became bewildered. Perhaps they had never observed such thing in their life. 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 moved very much.

Then Dadaji quoted many slokas (verses) from shastras out of his memory which Dr. Kaviraj frankly admitted that he had never heard them in any scripture. "This is unique, this is Truth," he exclaimed. Thus Dadaji proved before all the renowned scholars who were present at the meeting, that so-called scriptures and shastras are unhistorical and full of mistakes too. The commentators are fully responsible for this. Practically Dadaji had never learned either the Sanskrit literature or any scripture. But it is found that, when he is in tune, he goes fluently in quoting Sanskrit Slokas (verses) and Brojobhasha wonderfully. Dadaji's object of visit to Benaras this time, was to establish the Truth and condemn and uproot the theory of gurubad. Dr. Kaviraj himself admitted and supported this mission of Dadaji.

Another event occurred. The rays of the sun was disturbing Dr. Kaviraj's body. 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 (showing himself) says so." In the twinkling of an eye, the rays of the sun were removed. Thus

Dadaji showed that even the nature obeys the person, who knows the secret.

In the evening Dadaji again met Dr. Kaviraj and there was a prolonged discussion about the many-sided views of Hindu philosophy, and spoke against age-long superstition and tradition. Next morning when Dadaji again came at the request of Dr. Kaviraj, Dr. Lina Banerjee and other eminent scholars of the Benaras Hindu University were present there. During the time of discussions against gurubad and superstition Dadaji addressing Dr. Kaviraj most affectionately said, "Would you like to have a Parker pen to write with?" And saying this he touched the shawl of Dr. Kaviraj, which he had received yesterday from Dadaji and a fountain pen (Parker '61) appeared from nowhere in Dadaji's hands like the shawl. Dadaji laughed and said, "Baba use this pen, it is for you." One admirer of Dr. Kaviraj then and then remarked that he likes 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 he just rolled the pen by his fingers and it was then & then converted into Parker '51. With great amazement everybody witnessed this marvellous and unbelievable event. Dadaji then rubbed his fingers on the pen and the name of Dr. Kaviraj became embossed on it automatically.

Dr. Kaviraj said, "Everything is possible for Amiyababa (Dadaji). He can create million, billion and trillions of universe in a second at his will. He has such tremendous supernatural power which man cannot dream of, not to speak of belief. In this century these things do happen. In this context Dadaji remarked, "Is it not possible to create another Benaras 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." "From yesterday," Dr. Kaviraj continued. "I am observing and noticing that many deities always surround you. It is another wonderful event. I am very very fortunate. Amiyababa (Dadaji) you have opened my eyes, and you have made me understand what is Truth, Real and Eternal." Then

at the request of Dr. Kaviraj Dadaji went to the residence of Dr. Lina Banerjee who prayed for Mahanam from Dadaji and for which she had requested Dr. Kaviraj previously. Dr. Banerjee was much impressed and moved in receiving Mahanam and saw Balak Gopal (Lord Gopal) in place of Dadaji. When she came out from the room tears glided from her cheeks and she looked as if she had got an invaluable gift in her life. On 29th November, 1970, Dadaji reached Lucknow, the city was already struck by a severe cold wave. The arrival of Dadaji had already been announced through the local newspapers. Many eminent scholars, journalists, scientists and High Court judges assembled at the house of Sri R. K. Ghose to meet Dadaji. All of them had heard about Dadaji's way of spiritual unfoldment and crusade against so-called gurubad. It actually amounted to a revolutionary approach in this age of tradition and superstition. They had also heard about Dadaji's wonderful power which though some described as supernatural, yet actually it is more than that. He makes the Nature play at his will. All the elites of society were moved and impressed at the sight of Dadaji's charming look, amiable nature and affectionate address which conquered everybody's heart. The first word Dadaji uttered, "My brothers, you all feel severely cold. Isn't it so?" It was in utter amazement that everybody observed that within a few moments they felt a quick rise in temperature and the severity of cold was reduced. All of them admitted frankly that such things do happen even in this Age of Science which boasts of knowledge. Justice Ramaswami (Retd.) of Supreme Court ventured to approach Dadaji and prayed for Mahanam in Kanadese Latin language. Dadaji in reply said (showing himself), "He does not know this language. But whatever be the language, you will get it from Him (Guru). Your Dada is nobody here." Justice Ramaswami received Mahanam in his desired language and became dumb-founded. Before that Dadaji while talking with him, asked him, "What do you like most?" Mr. Ramaswami immediately got his desired thing which Dadaji brought by just touching his tie. This particular thing as Mr. Ramaswami told us later, is now out of market and he had tried for it for forty years even

in London but could not get it. In this way Dadaji gave some abnormally large cake of sweets, converted tap-water into whisky and so on. These are only few as mentioned here for there were similar innumerable events which could not be narrated. Dadaji did all these things as were needed for convincing them and making them believe the power and existence of Almighty which dwells, as Dadaji says, in everyone's heart but we cannot understand him. Mr. J. P. Jain and Justice Puri have narrated their own experiences which have been published in this book. Dadaji performed "Sri Sri Satyanarayan Puja" at the house of Sri R. K. Ghosh, Sri Lal Chand Arora and many others. Hundreds of Truth-seekers had been 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 spiritual discourses, Dadaji gave reply to the questions of many, which have been given in the following:

Question—How man can get Mahanam without Guru when Guru is the representative of the Supreme in the light of worldly senses?

Dadaji—Well said. Whom you call representative, everybody 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 spiritually. In one word he is God-realised 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 Guru is? Then what is the use of keeping overgrown hairs or wearing saffron robes and so-called religious dresses?

The person who put the question became embarrassed. Dadaji smilingly said, "Look, we do not understand anything. We are sunk into the atmosphere of blind superstition. How

one blind man can 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 showing himself), both light and darkness come from one source. But He is above all. Just what you have said something about Brahma or realised so?

—Brahma-realised superman.

Dadaji—Explain me what is the matter. I am fool and ignorant.

Everybody kept silent.

Dadaji—Dada wants to be a disciple. But alas! the Guru could not be found (in your language).

Question—But you are giving Mahanam?

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

Question—But you are ways to means?

Dadaji—Nothing of the sort. You will see your own thing.

Question—Often It (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 authorised alone, Himself shows this.

Dr. Sukla, Professor of Philosophy, University of Allahabad, tried to explain the mission of Dadaji and his philosophy in

simple words. Dr. Sukla also raised a few questions to which Dadaji gave reply.

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 poem like words and tune. Tune alone does not express any feeling similarly poetry alone cannot enrich without music. There is no difference between flower and bud.

Dr. Sukla—What is the meaning of the Nature?

Dadaji—His science is the ruling factor of the matter. When it is manifested it follows a law. You tell Sattva (Essence), Raja (Energy), 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 (Reals, not quality) there will be matter and vice versa. As where there is form, there is symbol and vice versa. Actually the two are not separate.

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

Dadaji—I have said already what is the meaning of Nature. From very ancient age, there are writings about God and demon in the Vedas. Whatever you say, about bad, evil, demon etc. unless they are there, the reverse feeling of good, piety etc. how there can be? Actually good or bad depends on certain stages of condition. What you now call evil, who knows, it will not lead us to better? Love alone can make both good and evil merge into values of one. Friend and foe are 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 thoughts 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 nature of the mind, that it appears so. The period of New Moon and the period of Full Moon—these are conditions of Nature whose knowledge is being acquired in a certain domain, that is, the existence of this earth. But if we reach the firmament, then nothing is visible. That is, when we go beyond the orbit of the earth and the moon, then there is neither New Moon nor Full Moon. But the mystery is this, that 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. 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 voice 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. Knowledge, I mean consciousness. Consciousness does not depend on time. A spark of lightning removed all darkness in the fraction of a moment. The consciousness of light awakens in the midst of darkness.

Then dadaji came to Model House of Sri Lalchand Arora. Sri Arora and his daughter saw a vision of Dadaji on the marble image of Ramchandra, which he worshipped in the temple of his house. 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 for Kanpur. There also many sceptics and atheists who came to scoff Dadaji, became converted ultimately, seeing Dadaji's unbelievable events and hearing 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 due to some reasons. Then he

came to Allahabad again. There he stayed with Mr. K. B. Dhar of South Malaka.

His programme had been announced in the newspapers. Naturally there were heavy rush. Many eminent scholars including the Vice-Chancellor came there and had the fortune to receive Mahanam before Sri Sri Satyanarayan Puja 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 other hand, he discarded these traditional superstition and formalities and also proved that they are nothing but fake and fiction. It has 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, whenever he 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 and there is no compromise between these two." Nobody had such courage to face Dadaji's challenge.

Thereafter Dadaji came back to Benaras at the request of Dr. Kaviraj, on his way back to Calcutta. Dr. Kaviraj had been suffering from diabetes due to acute blood-sugar. All possible treatments were going on. Candy of sugarcane etc. were forbidden for his diet by the doctors. This candy was also not available in Benaras market. Dadaji while going by the car said, "This is not available in market, well that's alright. But at His Will this may be had." In utter amazement it appeared immediately in Dadaji's hands which he had placed on the head of one of his devotees. Dadaji gave it to Dr. Kaviraj and assured him that he can eat it, his blood sugar was nil. Dadaji asked those eminent doctors who were present there, to re-examine Dr. Kaviraj's blood-sugar. They however found it normal and so there was no harm in taking candy. Dr. Sukla's conversation with Dr. Kaviraj in the presence of Dadaji has been recorded and published in this book. Thus the hurricane tour came to an end with a gallant victory

for Dadaji in denouncing so-called Gurubad and Dadaji came back conquering the hearts of millions. ○

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## ON-DADAJI

To me it will be fitness to say Dadaji, who was born at Comilla and is familiar to us as Sri 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 a Yogi, but the words saint and Yogi are misnomer one in actual life seeing Dadaji because Dadaji lives like all human beings. Moreover, his dress and manners never resemble our so-called saints but are unconventional. Some of course say savant but his knowledge is not an acquired knowledge. His wisdom is inborn rather. Similarly, his revelation of supernatural power, if we are of course permitted to say so, is not earned but comes from the Source. But still one may ask and enquire—who is he then ?

His life, if we sincerely and earnestly study, not superficially or with some vested interest, surely we will get his divine fragrance and it will make us understand who is he ? His human affection sometimes misleads us, and we misunderstand him. Dadaji has no worldly attachment to anything, the gravitation of the earth, we find when Dadaji walks, cannot catch him, rather he is beyond its range. So how the so-called worldly attachment or gravitation can touch him ? But 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. The wisdom and power of Dadaji appear to one, that each and every branch of knowledge known and the knowledge yet unknown, or even beyond our knowledge, if there is any, is his province. It is not a hyperbole. One who has the fortune to observe Dadaji and if he is sincere in his heart, he must admit what I mean to say. His charming and dynamic personality and very handsome looking, particularly his eyes one cannot miss. His

introvert looks very often reminds us that, though moves and lives in this physical world yet actually not so, he always dwells within himself. There appears not even a single curve on the back portion of his body when he walks. Dadaji's feet like his eyes have a great significance. When he moves or walks, when one has the fortune to observe or notice, it has a rhythm accompanying with an inaudible music, which of course can be heard when one places his ears on the breast of Dadaji i.e., Mahanam.

His mission in life is emancipation from the bondage of ego and superstition and love is the only way to know Him. This should be done in this life and in this world. Dadaji often says, "if you want salvation make promise that we must not wait for other life, we should get it even before the next breathing because one must not wait for or believe his next breathing as he does not know what will happen in his life next. Our traditional belief is, this salvation or emancipation will be through our so-called religious gurus. Dadaji condemns this sort of thinking like anything. He most emphatically says that mortal being cannot be a Guru by any means. It is nothing but a trade and all these so-called gurus have built their own network and it is a great exploitation of the human commodity. Ritualism is also a great hindrance and bar. It has nothing to do with spiritualism, these are all man-made by the priest and gurus for their vested interest and ulterior motives. There is no truth at all. Dadaji says that the real Guru dwells in everyone's heart and even pathfinder of the spiritual World is not required at all because Dadaji says the supreme Guru Himself will reveal and lead us when one earnestly seeks for Him. Dadaji shows us when seeker after Truth comes to him, how this Truth appears. During the time of receiving Mahanam according to Dadaji, inner vision or so to say the Divine Name flashes for a moment and the inner voice of the same Divine Name can be heard too. Thousands and thousands have been experiencing in this way and Dadaji has proved scientifically that mortal being can never be a Guru and it is not possible for him to show the inner vision (Dikhsma) and

to make hear the inner voice of Divine Name—the Central Being or Divine Being, whatever be the name, which dwells in the heart—manifested or revealed for the time being before the seeker after Truth. Thus Dadaji shows how we are misled and misguided by so-called gurus. This is not a method of skill or even technique. No scripture of the world has ever seen how this happens. Only Dadaji alone shows this secret and sacred thing. This is more scientific and rational to be precise.

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, 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 for His creation. So how can we call it a Maya? This is an unfortunate speculation. Dadaji says only man has the privilege and opportunity of having a sense 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 of any hunting anywhere either in a temple or in mountain-cave or in jungle, He says, (showing his body), "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 Guru is 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 manifestation 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 (showing 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, because spiritualism in India is realisation 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 take place. Many remark why these kinds of miracles Dadaji does? How it happens? When many asked, Dadaji says (showing 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 of Dadaji, many have the fortune to hear the telephone conversation of Dadaji in their phone although Dadaji does not talk over the phone, sometime not even the telephone machine is there. If one asks how these things happen in this age of science many eminent scientists, who have been experiencing this, fail to explain but they cannot deny that such things do happen. We believe when Dadaji talks over the phone without using the machine, surely it has some significance. We must not get bewildered or feel amused of seeing or 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 the heart and try to hear the invisible voice which is echoed all the time. "In the opinion of Dadaji, ego is, in our language, yama, rather a death personified. He also says, "Why do you hunt after death, try to know your birth, why you have come for and what is your purpose? The Almighty has never created us for suffering or bondage of agony, rather He suffers for us that when we are born we forget His purpose. This ego is the root cause of our sufferings and bondage, complete surrender to Him is the only way to get rid of ego and then to enjoy this play of Divine. "Then we understand what is birth. Death is a negative term. We always find in our scripture the advice not to be born again i.e., 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. He also advises us "Do all the worldly affairs honestly and sincerely, only your duty will be not to forget Him, nay, always remember Him, that is in communion with Him." Infinite owes to finite and so the meaning of His creation is to fulfil His duty. Dadaji always says, "Meditation, practice of Yoga, chanting mantra 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 true sense, Dadaji's philosophy is out and out in conformity with Vaishnava Philosophy. In this connection, the foundation of Vaishnava philosophy in the opinion of Acharya Brojendra Nath Seal is given—The doctrine of Incarnation (Avatara) which has come to the shibboleth of the way of Faith ( भक्तिमार्ग ) 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 late 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 वासुदेवाज्जनाभ्या ( बुद्ध ) 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 (the सूत्र पिटक ) 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 धीरः आंगिरसः (another vedic Rishi) and the son of Devaki, there can be no doubt that the latter is referred to in the following खिलसूक्त of the Rig Veda, (10/1)

कृष्णा विष्णो हृषीकेश वासुदेव नमोऽस्तुते. 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 :—

पुरुषोवाव यज्ञः । अथ यत्नपोदानभाज्जवमहिंसा

सत्यवचनमिति ता अस्य दक्षिणाः ।

अथैतद्धोर आंगिरसः कृष्णाय देवकी पुत्राय उक्त्वा उवाच

अपिपास एव स बभूव । सोऽन्तेवेलायामेतत्त्रयं प्रतिपद्येत

अक्षितमसि, अच्युतमसि, प्राणासंशितमसीति ।

This आंगिरसः धोरः is also named in the Kaushitaki Brahman but the Vishnu-Purana makes सान्दीपान मुनि the teacher of Krishna.

I may finally mention that Krishna is also referred to in the तैत्तिरीय आरण्यक of the Black Yagur- Veda.

Krishna, this in the Brahmins, figures as the teacher, it not the founder of पुरुष मन्त्र and a symbolical पुरुष यज्ञ

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 धोमहि

प्रब्रह्मायानिरुद्धाय नमः संकर्षणाय च

इति मूर्त्ताभेभ्यानेन मन्त्रमुक्तिममूर्त्तिकं

यजते यज्ञपुरुषं स सभ्यगदर्शनः पुमान्

( भागवत 1-5-38 )

(Vaishnavism and Christianity p. 8-9 delivered in the Congress of Orientlists 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 the Vaishnava philosophy, we do not understand 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 the individual merges completely and then it will be the end of the play of Divine, even though there is neither end nor beginning in the opinion of Dadaji. Lord Krishna's preachings 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, 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 of man. No class, no caste, no creed or Sectarianism but we find these all man-made. These block and barricade the way to Universalism and Humanism in the broadest sense of the term. We are all the children of same parent. So how there can 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 in 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 surmons. 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, behaviour, mannerism what his mission in life is ; it is the Vedas, the Eternal Truth. He also says, "you must value everything in the 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 yourself. 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".

DR. BIBHUTI SARKAR, M.A., Ph.D.

## OUR DADA

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 know since last 40 years. He, though living in this world as a true family man, possesses endless supernatural power or rather I would say entire energy emanates out of him. We believe, with this energy anything and everything can be created. During the last Puja recess when we meet Dr. Gopinath Kaviraj in Banaras Dr. Kaviraj spoke very high of 'Dada' and he expressed his desire to hear something about 'Dada' which means "to hear the sayings of Lord Krishna that is Mahabharat which is nectar-real". In this article I venture to write some events of 'Dada' which one may call miracles but they are super-natural events.

One day during the Satya Narayan Puja in the house of Dr. Anil Moitra I saw a bluish light coming out from the Puja room. That spark of light was so bright that I felt unconscious. After some time when I regained consciousness I found my fellow brothers and sisters were sitting around me and I came to know that Doctors examined me while 'Dada' told that nothing to be worried about. "She had seen the Eternal Light". After sometime I recovered but I was spell bound for some days due to impact of the supernatural light.

On another day my husband went to Sheurafulli on some business. The day was cloudy and it was drizzling. Accordingly the roads were muddy. My husband went to a sweetmeat shop in the bazar to take some sweet and he ordered for two big size sweets. Suddenly he got the mystic aroma of 'Dada'. Looking behind he found that 'Dada' wanted to take some food except sweet but in the shop no other food were available. Dada then dragged my husband out of the shop and entered into a shabby looking shop and ordered for some food. My husband was amazed at the volley of those incidents. 'Dada', asking my husband to take the ordered food from the shop

keeper, proposed to bring his bag containing some medicine from the car standing just on the opposite side of that shop. My husband found that 'Dada' was with a pair of sandal but without any sign of mud thereon though the road was muddy that day. He further noticed that the car in which 'Dada' came to that place was practically in show-room condition. In the mean time 'Dada' boarded the car and immediately steered it out of sight. At the same time in the house of Dr. Anil Moitra 'Dada' during spiritual discourses amidst his devotees said in a trance state that Robi (my husband) had been saved as he was going to take sweet meat from a shop infested with cholera germs. In that way he saved my husband from utter discomfiture.

One day my husband went to the residence of Dada at Prince Anwar Shah Road during morning hours. Spiritual dissertations were going on in the room with a number of devotees. At about 10 A.M. my husband felt impatient which did not escape the notice of Dada. Dada asked "Robi what will happen if you do not go to Srirampore to-day." My husband was surprised to note that he did not speak of his desire for going to Srirampur. Time passed on. At about 11-30 feeling of uneasiness was prevailing in my husband's mind, Dada in a mystic tone told my husband to go directly from his residence to Howrah Station for Srirampur, My husband just obeyed him. In the train my husband was thinking of his crowded programme at Srirampur. Suddenly he felt the supernatural smell of Dada. After detraining at Srirampur he experienced chaos prevailing in the town. Somehow he went to the office. The officers present there were astonished to see my husband there and said, "Well Mr. Dutt you phoned us at about 11-30 a.m. informing us that you are not coming to-day to Srirampur, we also accepted your proposal, but why you have come again amidst this chaotic situation. It's better you should return to Calcutta immediately." My husband gazed to know the contents of their sayings. During his return journey to Calcutta he found Dada on the platform of Rishra Station standing in front of his compartment and asking him to

come down from the train immediately. My husband was hesitating as he had an appointment in Calcutta office at 4-30 p.m. Dada feeling the state of mind of my husband ordered him to detrain. The emphasis to detrain was so promised that my husband immediately left the train. Dada then took him to a black Ambassador car and asking him to sit by his side himself took the steering. After a run of two to three minutes he asked my husband to shut his eyes till further order. My husband felt a sudden jerk. After few minutes he was asked by Dada to open his eyes and found that he was under the balcony of Howrah Station. Dada was smiling mystically and asked my husband to take the tram of route No. 32 which was approaching Howrah Station. My husband found that it took only 4/5 minutes to reach Howrah Station from Rishra. My husband proceeded two steps to take the tram and looked behind to see Dada again but failed to see Dada and the car. I do not know whether a good motorist can cover 13 miles within a span of 4/5 minutes. I fail to explain these things but these are supernatural events which took place according to the Will of Him.

The eventful supernatural chariot is passing on. The full account of the events will be more voluminous than Encyclopedia of Britanica.

With my folded palms I bow to you, Dada.

SM. SOVA DUTTA,  
*Principal,*  
Desh Bandhu Balika Vidyalaya,  
28, S. R. Das Road,  
Calcutta.

## AN EXPERIENCE

I had my first knowledge of Dadaji from my daughter, Bithi. Her letters which were so exuberant with her description about Dadaji and his doings that I could not but feel anxious for my girl.

I am a student of Science and as such habituated with examining truth or otherwise of a particular thing by applying Scientific reasons. But my first meeting with Dadaji is marked by the occurrence of so many events which defeat all human calculations.

On 30th December we were going in a car with Dadaji. Suddenly Dada asked us about the time. It was then three minutes past ten. Dada asked us to note the time. Dada asked me whether I liked to have a taste of the best cigarette of England and immediately he stretched his hand outside the window of the taxi and handed over a packet of 'Best' cigarette of England. I was dumb-founded. Then he pointed out about Bithi's indifferent health and within seconds brought a phial of capsules and gave it to Bithi. We were simply bewildered.

Then the mystery of keeping note of time was made known. But by that time we have reached Nirmal Babu's residence. Shreemati Renu Guha, Minu, Bela and Renu came and said that their

arrival was due to a telephone call each of them had received at 10-3 A. M. As a Veteran Scientist I could not simply explain it as hypnotism. We were in a taxi at 10-3 A. M. How he could exhibit such a feat without super-human power behind him ?

One day Dada said that my dead wife and I 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 Shree Shree Ram Thakur he gave me a sheet of blank paper. I offered my 'pronam' before the picture and got my "mantra" clearly written in red ink. The writings which I saw with my eyes were also heard by me. My mind was then filled up with absolute bliss.

I have seen him many a time since then. He attracted every human being who had the luck of meeting him once. I could not explain any single action of our Dadaji 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.

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

## OUR BELOVED DADA

“ধরায় মানুষ দেবতা চাই”  
মানুষ সবাই, নহে গো মানব,  
কেহবা দৈত্য, কেহ বা দানব,  
উৎপীড়ন করে ছুর্বল 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 heart and forehead. Instantly I smelt 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 world 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 morale, enlighten us with truth and guide us towards almighty God.

“Dada” embodies such a person who believes in universal brotherhood. He is not 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.

Hardly it is a couple of weeks I have come in touch with him but within this short period I have been enriched in mind by his acquaintance and feel happier.

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

Dr. Mrs. Niva Josh

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

## LETTERS FROM DEVOTEES

### DADA

Dinabandhu Sahu  
M.A.B.L. Advocate  
Orissa High Court

Phone : 253 CK  
Bangalisahi,  
Cuttack-1.

&

Supreme Court of India

I am asked to put my impressions during my association with 'Dada' in black and white.

I hesitate to give out my impressions as by that I would be exposing my ignorance and folly. Leaving one's impressions amounts to one's judgement. Dada is so much above understanding by those who have to form their judgement with the help of their Indriya, Mana and Buddhi ( Senses, mind and intelligence ) that they should refrain from giving any judgement on Him. One can not judge Him by senses, mind and ordinary intelligence.

Persons like me, who have some vanity due to their earthly success, position in the 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 htgher than that. Seeing some performances of His

for two days, I am of the view that he is beyond comprehension. He can not be valued with the help of science or scientific laws and with the help of Sastras or knowledge received by the study of Religion books.

I have no knowledge of Reality, to make an estimate as to what level he can soar. All that I know, 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 he is no longer with us and has gone much above the World of our understanding and 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 he remains unknown and perhaps unknowable for me.

I bow down to Him and his spiritual eminence. I admit my defeat to understand Him, I refrain from passing any remark or judgement on him. With prayers.

Sd/ Dinabandhu Sahu  
Ex-Minister Govt. of Orissa.  
and  
Advocate General, Orissa.

C. M. Misra,  
Minister, Govt. of Orissa

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Member, All India Board of  
Industries, Government of India.

Resi. 2087  
MAHATAB ROAD  
CUTTACK-3.

**OUR BELOVED ALMIGHTY DADAJI AND HIS BLESSINGS.**

I would fail in my duty towards my Dadaji's brothers and sisters if I do not let them know how happy I am these days and the charm, the extent of that happiness pervading all around me and my self within.

Ever since my meeting with DADAJI during the recent past and the successive developments that followed thereafter are known to you all beginning right from my meeting with Him and His visit to Kalinga which has since been imprinted in black and white. One who didn't have the opportunity of witnessing all that in person, will have now the benefit of this knowledge if they are blessed enough to possess and copy of that charming treasure "DADA PRASANGA-Part I". I sincerely believe and have firm faith that subsequent series of 'Dada Prasanga' will continue to be released for the benefit of His devotees and the mankind 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, inspite of erratic thinking of human beings. TRUTH AND DHARMA which is eternal can never be forsaken by the humanity inspite of all the modern thinking based on the theory of science and technology that seem to guide the thought and action of ours at times. Truth and Dharma is nothing but 'HIS SELF', which people like us swimming in darkness can not perceive, surrounded with the misery of riches, power, personality fad or vanity or whatever it may be. Nothing of these are 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. But my beloved 'brothers and sisters' that is not true and will not make us either big or take us anywhere nearer to HIM.

I had once upon a time the same feeling that I am big, rich, powerful, strong and capable of doing anything that 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 then can you guess and believe, how happy I am now having surrendered to him completely.

Therefore my humble submission to you all is this that calm resignation and firm faith on our 'DADAJI'-the Lord Eternal, will not only secure everlasting happiness for you but also will brighten your life during the darkest and gloomy developments that befall on us at times.

Faith and Trust in 'DADAJI' is to have faith and trust on GOD Eternal.

Your Lovingly,  
Chandramadhab.

#### 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 these few lines.

From the local Newspaper 'Pioneer' I came to know that a Savant, a Yogi of fame came in Lucknow and he was staying in Nazarbagh with Mr. Ghosh. Immediately my mind sprang up to see the Yogi. I went to Mr. Ghosh's house at Nazarbagh where I met Dadaji who was talking with some persons of Lucknow, amongst them there were Principals and Professors of some of the Colleges of Lucknow, some scientists and Journalists and High Court Judges, whom I know. I expected to see the savant in yellow robe and with overgrown bunch of hair but I saw Dadaji in unconventional dress and even in manners too. Dissertations regarding the truth impressed me like anything. His arguments against the usual practice of "GURUISM" and the way to know the truth were really pointed and sharp. During the course of intellectual dissertations with him I observed some unnatural things happened. One gentleman offered Dadaji two marigold flowers. 'Dadaji' received the offer and returned it back immediately to him which was instantaneously converted into two roses. At the time of bowing down to him, I also

experienced a sweet aroma emanating from his feet. Next day ( 30.11.70 ) during evening hours at the time of Shri Shri Satyanarayan Puja in the house of Justice Puri, I with my wife was initiated. The process of initiation was entirely different from the usual process. At the time of initiation I saw the "Maha Mantra" in a blank piece of paper appeared in my own language (Hindi) and I heard that "Maha Mantra" coming out from inside of my heart. I was extremely overwhelmed when I got the "Maha Mantra". I was then in a mess of feeling. The divine presence of Dadaji attracted me so profoundly that I forgot the "Mahanam". I asked some of our co-brothers as what should be done in that case. I was advised by some of them to recollect the Maha-Mantra from my wife. Accordingly I requested my wife to help me in that matter. She refused to do so as "Maha Mantra" being a secret and sacred thing should not be divulged to anybody. Repentance for my negligence tortured me. At about 2 A. M. in my house I was deeply thinking of 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 Dadaji in my house at that unearthly hour. I heard a whisper through which I got that 'Maha Mantra' again. Next day at about 8 A. M. I phoned Justice Puri of Lucknow High Court and told him about my last night's experience. Justice Puri told me that at about 2 A. M. he also found Dadaji in

his house. Dadaji was radiant and was glaring, putting his ever-blessing hand over the head of his wife pouring blessings to her and Justice Puri was fortunate enough to receive similar blessings from Dadaji along with his wife. My intelligence fails to express these things. I fail to understand how a Multiple Manifestation at the same time can take place. Later on, it struck my mind that everything is possible according to His Will. On the 2nd. December 1970 at about 9-15 A. M. I went to see Dadaji while he was staying in Model House with Mr. Lalaji. Dadaji as usual accorded a very warm reception to me and just patted my forehead. The persons sitting in that room found that a miniature photograph of Shri Shri Satyanarayan sprang up on my forehead. I ran before a mirror just to see it myself and found that the miniature photograph of Shri Shri Thakur on my forehead.

What should I say, joy with shivering enveloped and tears glided through my cheeks and my voice was choked due to the rush of my feeling. My intellectual hats off before Dadaji. With highest regards I bow down to him, the man who is supernatural with limitless power and potentialities.

J. P. Jain,  
Chief Engineer, Uttar Pradesh.  
3-12-1970.

## DADA AS I SEE

The News 'Dadaji' In Allahabad' attracted me. The Newspaper of U. P. spoke very high of this great personality, Yogiraj Dadaji. I was longing to see Dadaji and cherished the idea to talk to him regarding spiritual world. On December 7, 1970 I went to South Malaka in the house of Mr. K. B. Dhar to see Dadaji. I saw Dadaji, who was then talking to some gentlemen of Allahabad regarding spiritualism. I also participated in that discourse and had some experience of spiritual life. I felt an attraction to see him again and intended to be initiated in my spiritual life. Accordingly, in the next morning I went to Dadaji at about 8 A. M. He offered a hearty welcome to me and blessed me. I bowed down to his feet. I then expressed my desire for initiation. He took me to the adjoining room where I found a Portrait of Shri Shri Satyanarayan. Dadaji explained to me about Shri Shri Ram Thakur who was love and truth. I found in Dadaji, an eternal feame 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 as truth incarnate. He is Vadanta. 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. He spoke further of that ever-lasting yea. I assured him to follow his advice. I have every reason to believe that, if I follow the way according to his advice, it is sure I shall not be deprived of spiritual achievement.

I was initiated in spiritual life in presence of Dadaji by "GURU" who is Satyanarayan who is the Almighty God, controlling the destiny of the whole Universe. Through His Will and grace Shri Dadaji installed spiritualism into suffering beings and to the true seeker of truth. The Truth is one and the only one which I realised at the time of initiation, when I found that "Maha Mantra" sprang up from transcendental state. It is Almighty who alone can initiate the Man, this is my realisation.

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

## DADA THE ALMIGHTY

1st December 1970 a great and memorable day in my life when I had had the fortune of getting the 'Mahamantra' revealed on a piece of paper in the presence of Dadaji, at Lucknow. I had read in the papers about his Providential powers-what I saw and felt after having had his darshan and blessings is beyond anybody's comprehension. The 'Mahamantra' was flashed in red ink on a white piece of paper given to me and my wife and the same came after we were asked by Dadaji to prostrate before the photograph of Sri Sri Satyanarayan and to request Thakur for his kind blessings. It disappeared after we both saw the writings. The phenomenon can not be described nor explained.

Dada's criticism of Gurubad is very rational and it has appealed to me the most. How can one imperfect person be a Guru of another? Guru is in every being and it is upto us to get the blessings of the Guru by our efforts, action and way of living. Though Dadaji does not claim himself God but according to my conception He 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 every being. Dadaji is so manifest that I got that sweet fragrance all around me at the time of reading 'Dadaprasanga' and was

deeply thinking about him, as I got at the time of initiation. Dadaji appears more loving, humane, and an 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 bless anyone. In his company we feel perfect contentment disillusionment and happiness in the true sense of the term.

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

### HE-HIMSELF

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 unforgettable opportunity of coming into contact with Dadaji on December 7, 1970. The subtle and ineffable spiritual experience that those few precious moments with him inculeated in my mind not only defies an endeavour for rationalisation or systematisation but also beggars imagination or even description.

Dadaji's philosophy impressed me like anything. His endeavour to make us understand the TRUTH is something that cannot be translated in words. His arguments in favour of his philosophy and later the process of getting 'Mantra' from within is unique and cannot be found in the Books of religion of any time or of any country. Unless Dada is ALMIGHTY HIMSELF HE CAN not help us getting our own. The sweet fragrance that emanated from Dada's feet was the same that I got at the time of Sri Sri Satyanarayan Puja and I am sure it cannot be obtained or manufactured by earthly creatures. It is simply Divine alone. All these go to establish that Guru is one and that is God—no human being can be Guru. The whole surrounding was such that I felt that some dormant, drowsy and latent repository of innate strength appears to have been graciously placed at my disposal and an attempt to narrate those heavenly experiences on this earth is just sterile.

Sri Pratap Singh  
Lecturer, Commerce and  
Business Administration  
University of Allahabad.

## DADAJI IN THE EYE OF JOURNALISTS

### THE PIONEER

Monday, November 30, 1970 ( Page Three )

#### YOGI'S QUEST FOR TRUTH

By Our Staff Reporter

LUCKNOW. Nov. 29—Miracles do happen even in the 20th century !

Scoffers and sceptics 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 the uninitiated.

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 sceptic 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 manifestation—he appears simultaneously at different places.

Dadaji himself, however, plays down all these strange phenomena or miracles. According to him, what matters is communion with the spirit which is in every man. The quest does not necessitate a search for a Guru. He is a stern critic of 'Guruism' or 'Gurubad' which, according to him only weakens man's will to work his way to salvation and often leads him 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, he claims, is man'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 he 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 Banaras on, November 27. He will be in town till Monday and on December 1 he will leave for Kanpur where he will stay with Mr. S K Dutta-Roy at Karaglin Khanna. On December 4 he will be in Allahabad where he will stay with Mr. K.B. Dhar.

### THE PIONEER

Lucknow The Wednesday November 25, 1970

By Our Staff Correspondent

Lucknow, Nov. 24—Preparations are afoot to accord a fitting reception to Yogiraj Dadaji who will be visiting the city on November 27 and stay for three days at the residence of Mr. J. K. Ghosh 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**

**The Tuesday December, 1970 ( Page three )  
Dadaji's Revised Programme**

Lucknow Nov. 30—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 has lead to prolong his visit in the city by one day more. According to his present programme Dadaji will be leaving for Kanpur on December 2 and not December '1 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 'Mahanam' intended to help all seekers in the quest of the ultimate truth which can bring their liberation.

**THE PIONEER**

**The Lucknow Saturday, December 5, 1970**

**DADAJI TO VISIT ALLAHABAD**

Kanpur, December 4—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 would be leaving for Allahabad on December 6.

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 the distressed.

THE PIONEER

'MIRACLE YOGI' FOR KANPUR

The Thursday, December 3, 1970 ( Page Seven )

By Our Staff Reporter

LUCKNOW. Dec. 2—Many who came to scoff the yogi known as Dadaji during his sojourn in Lucknow, stayed to pray !

Unconventional in his dress and even manners. Dadaji, as he is called, strikes the uninitiated as a chain-smoking tea-guzzling and much too voluble and self-opinionated person with nothing more to commend 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 want everyone to find liberation through his inspiring 'Mahanam', given in the language of the seeker.

That he is no charlatan is the verdict of many scholars, hardened business men and even High Court Judges 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 sceptics 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 happened by the grace of the Divinity. But that was not self-realisation. May be such manifestation was needed to make the sceptics 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 Khanna.

NORTHERN INDIA PATRIKA

ALLAHABAD, The Sunday December 6, 1970

DADAJI

Dadaji, a well known saint of Calcutta, will break journey here for a day on his way back from Kanpur to Varanashi on Dec. 6.

NORTHERN INDIA PATRIKA

Allahabad. The Monday December 7, 1970

DADAJI

Dadaji, a well known saint of Calcutta, was due to arrive here from Kanpur was unavoidably detained. He will come to-day and stay for a day at 136 B South Malaka.

NORTHERN INDIA PATRIKA

Allahabad. The Wednesday December 9, 1970

• DADAJI LEAVING FOR CALCUTTA TODAY VIA JAUNPUR

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 him at 136B South Malaka. Besides, many persons including University teachers and other prominent citizens met him and were impressed by his saintly bearing teachings.

#### DADAJI'S SPIRITUAL UNFOLDMENT IN MY LIFE

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 Him. Is it possible to narrate any description of Him in language? Many events crowd my mind when I had the great fortune to meet Dadaji 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 reasons. On hearing this I prayed to God that was I so unfortunate and unfit to have His darshan. But do not remember to have felt much pain because my firm conviction was that, I will get His darshan and grace surely some day. This feeling was realised when I first met Him.

I was passing through the 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 can unfold my inner being. Unless He calls me, how can I be nearer to Him? With that quest I was wondering after many saints but nobody could satisfy or convince me. I did not get any peace from them. And at last by the grace of Dadaji I received Mahanam and by his momentous touch I could realise that Infinite peace. The heavenly aroma of Dadaji reminds me the role of play of lord Krishna. It is not only a striking phenomenon of Dadaji, but seems to me something more than that. His manifestation this time has much more significance. He unfolds the spiritual consciousness of man by very simple and plain ways. But at the same time it is unheard of and unknown in any ages.

Unlike in any other period, this time he is Dadaji to everybody to the entire human race. He is none but Dadaji and this is a wonderful relation. 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 realise His divine play. Many unthinkable events are happening at His will all the time, which is beyond my power to describe. Anyhow, remembering Sri Sri thakur I am trying to write some events in short. If there be any mistake, I hope I will be excused for my ignorance. It is not a fiction, rather to be described as my inner feeling.

In a particular day of the year 1969, I for the first time experienced his grace, in an accident in my house. I touched a switch inside my refrigerator which sparked current and it was A. C. area. This current is known to everybody as a death signal. But I did not get any shock but just a push and became off from the switch. But to my utter astonishment my son got a telephome from Dadaji from New Market just at that moment. Dadaji told my son, "I myself have absorbed the shock and am burning; your mother was saved." That day I again realised now God saves His devotees. I am not a devotee in any sense and cannot claim to be so. But inspite of my defects He took my fatal sufferings Himself. There was a controversy when the mechanics came to inspect and repair the frigidaire because they could not imagine how I could be saved, if I at all got any shock in a c. A person who gets shock in a.c. can never escape death. But actually it was found that there was current passing through the switch and the machine was defective at that time. But these unbelievable

things happen even today Dadaji appears to us in flesh and blood in whom the Omnipotent—the Almighty manifests. I feel unbalanced in emotion for him, but I cannot express my feeling.

On another occasion, owing to my ill-health, I was admitted in the P. G. Hospital in fabuary 1969. There were preparations going on all around for the Puja of Goddess Saraswati. My son and daughter were anxious for my date of release. But the doctors rather hesitated. Our compassionate Dadaji often used to visit me in the hospital. He used to tell me the valuable divine sayings of Sri Sri thakur which I have kept in my heart. I wanted that Dadaji would perform Saraswati Puja in my house. By his grace I was released from the hospital on the day before the Puja. But my son was little reluctant, as Dadaji would not observe any ritualism of the Puja and would not utter any Mantras for offerings, which they thought very important and essential. I only told my son, "Let it happen, according to His will." My son was disappointed very much because he could not get any priest to perform the Puja at that last moment. In the evening I contacted Dadaji over the phone and it was settled that Dadaji would himself come in the morning and perform the Puja. I silently conveyed my pranan to Dadaji.

Dadaji reached my house just in time. I said, "Dadaji, my son wants that you utter the Mantras of offering and pranam. Hearing this, Dadaji asked my son to bring a piece of paper and pen and keep it before the image of Goddess Saraswati. We all saw that the Mantras became written in invisible hands in red ink on that paper over more than sixteen lines. Dadaji then asked us to salute Goddess Saraswati and told me to chant the Mantras so that others could follow me. Dadaji thus proved, how mistake we make when we observe the age-long tradition of ritualism

in the name of God. This ritualism is nothing but a trade of the priests and there is no truth in it. He had changed our entire outlook by showing what is Real Puja and the truth.

I now 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. Our friend Mrs. Malhotra had fallen ill and was admitted in the Medical College Hospital. Her condition became very serious. The doctors gave up all hope for life. At our request Dadaji went to visit her. Entering the cabin, 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 during the time of changing the bedsheet, that thing was found missing. Before this event Mrs. Malhotra was improving rapidly. But after it was missing, her condition became serious again. We hurriedly went to Dadaji at the house of Dr. Anil Maitra. Dadaji asked us to bring a leaf of a tree. As soon as he touched that leaf, it was charged with that familiar heavenly fragrance. 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 than this? Can science give any explanation to it?

I think I have failed to express my views regarding this sort of events which we observe often. So long I was happy with my own family which obviously every woman like me is. But after meeting Dadaji, someone constantly reminds me, "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 and neither history nor philosophy can touch my heart.

I do not find any difference between Dadaji and Sri Sri Ram thakur. I often cannot go to Dadaji and think, "Oh

Narayan, why don't you come to me?" This was my prayer which was granted one day. In one morning at about 9 A. M. hearing the calling-bell, I opened the door. I saw my guest an aged man. 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 I was feeling very uneasy, as I could not offer him cooked rice. But my son insisted on my offering him rice and meal, I offered him, what little I could manage to prepare. It was my firm conviction that thakur himself had appeared before me in this form because His utterances and movements indicated so. I could not check my tears while I was sitting before Him. He blessed me with these words, "May Ram chandra bless you."

At another night Sri Sri Thakur pushed me and told. Know that your Dadaji and Goddess Kali both are same. I witnessed both of them and also saw them merge in one. I had the fortune to see Dadaji on similar occasions in different images of Lord Krishna and Mahaprabhu.

It is a great misfortune, that seeing all these we do not hesitate to misunderstand Him, We hurt Him and give him trouble by our conduct and behaviour. Dadaji says, "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 himself)—Do not get attached with this physical body what you have received 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 hairs or wearing saffrons robes in order to get Him? One can enter the Domain of His play by complete surrender to Him and keeping unfaltering faiths in Him.