



ON DADAJI

PART II

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

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

Price : Rs. 6/-

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

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

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

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

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

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

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

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

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

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

ON DADAJI II

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The age-old traditional path for realisation of TRUTH i.e. for reaching out to HIM has proved to be wrong. This path of japa-tapasaya, penance and/or renunciation of worldly life has lead the mankind somewhere which is surely not the desired goal. With the result, peace has become a far cry, materialism has got the upperhand and Satana Dharma has totally been forgotten. As emancipation is not attained, population is on ever-increase.

Dadajee, by his life and by his teachings, which are just the opposite to those prevelant, has shown how TRUTH can only be realised by 'MAHANAM' and by complete surrender to HIM. Nothing else is required of us. Everything else is exterior. Emancipation is also assured.

That there is no gap between Dadajee's preachings and practices will amply be proved by different writings and photographs embodied in this Book.

66D Southend Park
Calcutta-29

The 20th. December 1971.

Sachin Roy Chowdhury.



SRI SRI SATYANARAYAN

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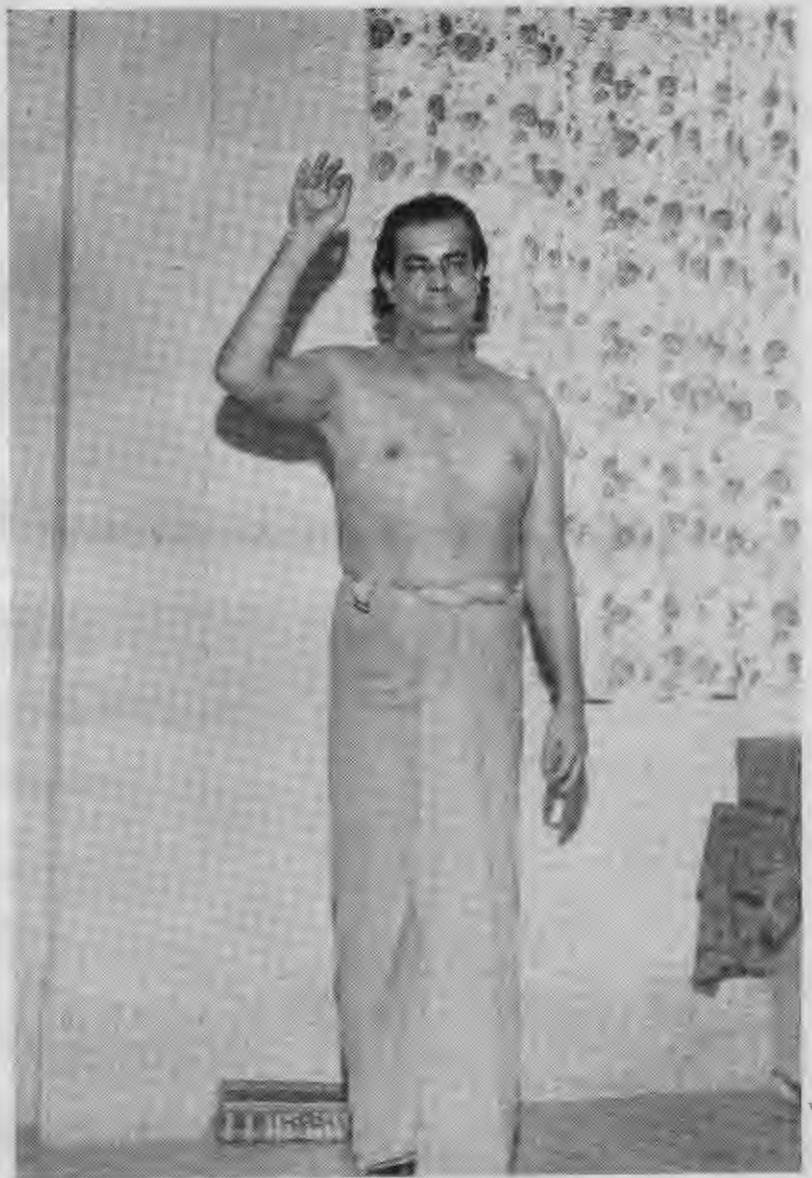
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IMMORTAL SAYINGS OF DADAJI

- * DIVINE NAME (RAMA) IS THE ONLY PATH
- * THE MORTAL BEING CAN NEVER BE A GURU BY ANY MEANS, GOD HIMSELF IS THE ONLY GURU
- * PATIENCE RESULTS STRENGTH
- * BLISS COMES THROUGH ENERGY
- * WISDOM LEADS TO VIRTUE-MORAL EXCELLENCE
- * COMPLETE SURRENDER TO SUPREME BEING LEADS TO EMANCIPATION (मुक्ति) REALISATION (प्राप्ति) SALVATION (उद्धार)
- * DIVINE GRACE WILL DESCEND SPONTANEOUSLY AS SOON AS YOU WILL BE BEREFT OF YOUR EGO
- * WHEN YOUR HEART WILL BE VOID OF ANYTHING, THEN AND THEN ONLY THE DIVINE WILL FILL YOUR HEART

(When we requested Dadaji for a his message, he asked for a piece of paper. Then he stood up, remained silent for a few minutes. We found his message written in red ink on that blank piece of paper by invisible hand.)



DADAJI BLESSES

Introduction

● Dr. Gourinath Sastri

This I write in response to a request from an esteemed friend of mine on a subject that is dear to the hearts of millions of people in our country and abroad. The identity of the subject is nothing but the Omnipresent Reality that is unity par excellence and shines in its own lustre baffling all limitations of time and space.

Dada, as the Beloved Brother calls himself, commands the esteem and love of a sojourner no sooner than the latter meets him. With a face beaming with smile and a pair of eyes playful to a degree which is understood, he draws an individual soul close to his bosom to enable him to realise that he has approached a veritable mine of kindness, grace and tranquillity.

Is Dadaji a saintly person? May be he is so. May be he is not. But there is no intelligible mark on his person to indicate that he is a saint. Neither does he wear saffron robes, nor has he grown a flowing beard; not even does he besmear his body with holy ashes. To the contrary, he is like so many among us looking simple and unostentatious—it is only the pair of his eyes which he never closes suggests the uncommon in him. And when he holds conversation he uses the language of the ordinary man with this much difference that he invariably refers to one 'Uni', the indescribable, as distinguishable from the whole host of individuals of the world. In fact, he is ever awakeful

of 'Him' the one Reality with whom he is completely identified. To be precise, Dadaji is the Supreme Consciousness in human form moving about among us to bring it home to our feeling consciousness that the Transcendent alone is Truth, the asylum where the individual soul should rest in utmost confidence, peace and harmony. The discrete individuals are all appearances superinduced on the foundational reality of Truth, the Transcendent. The individual has only to be bathed by the shining rays of Truth which dawns through the medium of Mahanama with which it is identified. Mahanama cannot, therefore, be given by any individual to any other. It manifests itself and there is no manner of religious exercise that can help the individual soul to achieve it. Initiation is, therefore, the very essence of the eternal Truth, which is ever present in us awaiting manifestation. Looked at from this point of view, which is after all the only point of view, worship, as it is understood in ordinary parlance, should have a meaning far deeper and more spiritual. After all, what is worship, who worships, who is worshipped and what are the articles with which we worship? If the subject and object of worship are identical in essence, what remains of worship as a piece of activity for which different articles are collected.

Should we make a passing reference to the uncommon events that Dadaji performs from time to time! Are these practised by Dadaji to demonstrate his power for any specific purpose? To quote Dadaji—'Dadaji does not perform any miracle. Sometimes these happen and that is all about these events. Dadaji is not interested in them—nor does he want to know why these happen and how.'

Let us conclude by recording what appears to be the message of Dadaji. Truth cannot be achieved. Truth is there in every one of us—Truth only manifests itself. Truth

has remained with us and in us since we came to this life. Truth will continue to be with us and in us for all times. It is, therefore, that Truth is our only friend. We should love Truth. Truth does not take notice of our lapses. Truth loves us all. We should, therefore, see that Truth is loved by us.

DADAJI'S MESSAGE

On the occasion of

Prabhu Jagatbandhu's Advent Centenary

"HARKEN, O, the children of Supreme Bliss in this Universe!"-so declared the great sons of India, the Rishis, who had realised the Truth, and addressed the entire mankind in their own light of wisdom (*वसुधा*). The great man on whose Advent Centenary we have assembled here was one of those realised souls. Five hundred years ago, a great personality appeared on the soil of India. He was, in his time, known as Nimai Pandit but later became Sree Krishna Chaitanya, and he did establish the truth that all men are but children of that Supreme Bliss. He removed from the minds of men the blind superstitions born out of temples, mosques and churches, delivered to them the message of Truth, and restored their lost Consciousness. In these days, Sree Sree Ram Thakur appeared to this world as Satyanarayan to declare the same message that Mankind is a single entity living in one family, that Truth is One, language is one. Sree Sree Prabhu Jagatbandhu had made Mahaprabhu Sree Chaitanya's message of love as the main base of his teachings, and addressed our downtrodden and neglected children as children of Supreme Bliss. He carried *Harinam* to them who learnt to practice it, and dedicated himself to the preaching of *Harinam* from door to door. The sublime significance of the message spread

by Mahaprabhu was accepted as his ideal by Prabhu Jagatbandhu. So, he declared, "Oh, the men of this world, you have to carry the burden of humiliation of those people whom you have so long neglected and humiliated. You have so long committed a great crime by denying these people the dignity of man, and created many divisions in the family of mankind in the light of your blighted knowledge. These people have now heard the message of Truth, they too have been awakened." When India's eternal message of Truth was being deflected by the neglect, oppression and persecution of the so-called high caste of society Prabhu, inspired by the ideals of Mahaprabhu, tirelessly worked to re-establish that eternal message of Truth.

There had been no dearth of hindrances put to this work of Prabhu. He had to face many oppositions and threats in establishing the truth that entire humanity belongs to one family. Most of the opposition came from the people with vested interest. These people misguided the society in the name of Sanatan Dharma. Prabhu Jagatbandhu protested against this trend, and preached the great significance of mental recital and also utterance of the name (Nam) of KRISHNA. He did also proclaim without reservation that all men have the inherent right to this treasure. Another profound truth of his life which may sound strange to many was that he had accepted no man as his Guru, nor did he himself take the position of a Guru. This truth he did exemplify in his life. He also said that there was no meaning in neglecting the world to travel the path of spiritualism. He preached the reality that in order to realise the Absolute one has to experience of enjoying the magnificence of His creation. That this experience does not put any obstacle to our path of spiritual goal had been demonstrated by the Vedic Rishis in their lives and

messages. I had an occasion to meet Prabhu Jagatbandhu when he was in sacred solitude at Faridpur for about seventeen years. He cannot be put in the general categories of Sadhus, Yogis or other great men. He was a distinct personality, a true son of God. This fair person came to this earth as a fair friend of Man. His life was at that time in full communion with the Absolute. But he did not confine himself to his own fulfilment alone. He applied his thought and mind to the welfare and happiness of mankind.

The realisation of the Unlimited, Eternal and Indescribable is beyond the limits of mind and intellect. But, is He therefore, out of our reach? If Truth and Reality are the same, and are established in one indivisible entity, why, then, would not this realisation be achieved by us? If great and small are but expressions of the same entity, then 'He' and 'I' are not separate. One, who is the spring of life within us, is the supreme life in the world outside and everywhere. The echo of the sound of Mahanam was felt as soon as we come in the womb of our mothers, although consciousness was still encased in the soul. As we do gradually grow up, this consciousness of the self or wisdom is unfolded in our discernment of the Infinite within the Finite. One who is aspired, is Govinda, and is residing in our hearts, continues resounding every moment in our inner and outer world in the form of Nam. He alone appears to us as our Guru, and then comes the realisation of the Self and of the Infinite Soul. He becomes Nam which in its magnificent reality and beauty covers in a flood of enjoyment our heart, body, mind and senses. In this form of body within which resides Govinda we come to this earth, and the body becomes our abode (asram). And when we meditate on the Infinite, we come to realise

that this wide universe is a gigantic abode, because He is holding this Creation.

Where is the place of pilgrimage? The shrine of all shrines resides within my heart. His reality is closest to me, and none else can be closer. Why, then, is this question of pilgrimage? And, for whom shall I go to a tirtha? To be acquainted with the Lord of our heart, why should we discard this world? And, why should we run to a tirtha? He Who is the Soul, He Who is making me drink the nectar of Nam with every breath of my life and is initiating me cannot be discarded for my initiation. And, which of the mortal beings has the right to initiate me? The sea and its waves are indistinguishable, undivided and are merged in one. Likewise, this soul and the Infinite ('Atma' and 'Paramatma') are inseparable. We commit a grave error whenever we forget this essential unity. We have got to change our angle of vision. Otherwise, we shall never be able to enter the arena of Truth, nor would we enjoy its bliss. We have deviated from Sanatan Dharma and Eternal Truth. We have not responded to this call of Sree Krishna, Sree Chaitanya Mahaprabhu, Sree Ram Thakur... 'अच्युतमसि, भक्षितमसि, प्राणसंशीतमसिति'

The Sanatan and Eternal Dharma is that Truth is One, language is one, and the entire humanity spring from and are but children of the Supreme Bliss. One does not have to do 'tapasya' to attain Him. Has son ever prayed to have his father? On the contrary, father prays to have his son. The Creator is continuously doing the tapasya for the welfare of those created by Him. To get to Him, 'jap-tap' are superfluous. Tapasya is another expression of vanity. It is this vanity or egoism which has divorced us from Truth. And this egoism has another name, Yama, who has been conceived by us as Death, a frightful being. That which is

obtained by exercise and from a distance ('sadhan'-'bhajan') is not the Supreme Being (Parabrahma). He comes to us only through "swabhab" and love, and by our remembrance and mental recital of Mahanam. He is not bound by any condition. How can we get Him, unless He Himself comes to us ?

The mortals with their forms and bodies come to this earth with their Prarabdah. That which holds the body will return to its own abode when it leaves the body. And the reality of the mortals is then merged in that Eternal and Continuous Life Force which never moves from or to any place. He is Ever-present, Eternal and All-embracing. Has He a different place to go ? The Reality is One. Our only duty is to bear Prarabdah with patience. Patience is the only sustenance. Patience results strength, bliss comes through energy, wisdom leads to virtue-moral excellence. The Nam, the form and the abode-all these are same and one. So, the abode where Nam sounds and is established is called the Temple of Nam. To be aware is meditation, and when this awareness appears one realises the Satyanarayan, with all hindrances and covers removed. That is, the mortal being is diverted to various directions and is enslaved by different confusions arising out of compulsions of our mind, sense and intellect, which create feelings of happiness and misery, profit and loss, near and distant relation, good and evil. To bear these compulsions with patience and fortitude is alone called 'Tapasya'. In following that exercise of patience and fortitude or tapasya, the name of God (Nam) is implanted in our mind, freed and purified. When this Nam is firmly set in, our desire or the cover is torn asunder, and Self, then, resides in Supreme Bliss. That is the Veda, that is the Sastra,

(Translated from Bengali)

Dadaji on Prabhu Jagatbandhu

Prabhu Jagatbandhu was one of the great seers of Bengal and his Advent Centenary was held in Calcutta from 7th. to 9th. November 1971. We may know something of this great man from the following interview with Dadaji who met him in his life time.

Q : Where was Prabhu born ? How did he carry his life ?

Dadaji : Prabhu Jagatbandhu was born in Faridpore. We need not go into details of his personal or family life. All that I can say is that he led a simple life without any ostentation. He did not belong to any sect nor did he pursue any dogma or ritual. He was always in communion with the Infinite—a steady but silent realisation of the Truth.

Q : By whom was he initiated ?

Dadaji : If you mean who was his Guru, the answer is, no human soul. The Almighty Himself was his Guru. He did never rely on any external material form to get the Truth staying within him. He was not in the categories of Yogis or Sadhus practicing penance and following rituals. He had a simple direct approach to the Infinite.

Q : How can a person realise the Truth without a guide ?

Dadaji : I have already told you God was his guide. He knew that Truth was within him, and he himself had to open the door to have constant communion

with Him. He also knew that the Almighty was to be within him. So, he did not bother to have an external guide.

Q : Was he the only person to follow this path ?

Dadaji : No, there were many others, before and after him. Of the known persons Sri Krishna Chaitanya was one of them, and later Sri Ram Thakur who took no initiation from any human being. Prabhu and these great seers came to earth with the Truth.

Q : They were great souls, but what about ordinary men ?

Dadaji : The Turuh is neither great nor small. He resides in the heart of each living being. One has only to search Him within himself.

Q : What was his particular teaching ?

Dadaji : Love was his ideal and love was his practice. Prabhu saw in humanity a single entity and made no distinction between man and man. He was a real seer and never tried to create division by following or inducting a particular sect.

Q : How did Prabhu practise his love ?

Dadaji : By serving the poor, particularly those people whom society rejected as untouchables. Prabhu himself used to go to these people, served them and brought back their self-confidence. A large number of these oppressed people were going to be converted but Prabhu with Harinam—devotion to God—went around and removed their sense of humiliation.

Q : Was there no opposition from society to this work ?

Dadaji : Of course, there was—particularly from the vested interest. As you know, these so-called untouchables were simple labourers and most of them had

to render free service to the wealthier sections and high caste people. Prabhu himself became a victim of these oppressors, but he never flinched from serving these poor people. 'Nam' was his only weapon to protect himself and his poor brothers.

Q : Did he have any disciple to carry on his work ?

Dadaji : It may sound strange to many that he had neither any Guru nor any disciple. He showed an example by his own life. He was doing God's work and left the rest to Him.

Q : Can we justify Prabhu's departure from tradition ?

Dadaji : Tradition is a social concept. We had a tradition of burning Suttees, offering the first child to the Ganges or the Ocean. These practices are no longer considered sacred. Tradition changes but not the Eternal Truth. Prabhu held the Eternal Truth, and did not bother about changeable tradition.

Q : What is the relevance of Prabhu's life and teachings to the present world ?

Dadaji : They have a great significance to our present-day world. In fact to people of all time. Most of our people have shrouded the Truth with traditions of penance, renunciation, yogavyas, rituals or recitals of Shastras. The Absolute is not bound by any of these prescriptions. Nor does he divide mankind into sects, castes, sanyasis, and non-sanyasis. He is the same in every individual. We have to live with the world which Prabhu did not reject. Our ancient sages also followed this simple path of knowing the Truth, although they led a

normal worldly life. Our people demanded political freedom. They should know that they have their freedom in their spiritual pursuit. They need not depend on a third person for their spiritual goal.

Q : But, did not Prabhu have a 'mantra' to break the barrier ?

Dadaji : If by 'Mantra' you mean uttering a few words to the ears by another person, the answer is definitely no. He used 'Nam' which he got from the Almighty. Any one can receive this 'Nam' or 'Mahanam' from Him direct.

(By courtesy of Amrita Bazar Patrika)

Dadaji's Talk
with
Dr. Gourinath Sastri

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

Dr. Gourinath Sastri submitted his pride of scholarship at the feet of Dadaji and dedicated himself to fall in line with the philosophy of Dadaji as a sojourner and devotee. This was first noticed on the occasion of Prabhu Jagat-bandhu's Advent Centenary, on the 7th of November, 1971. Dadaji announced to the big assembly that his Message will be read out by Dr. Sastri. Though internationally famed as a scholar, Dr. Sastri told the audience as if he was a humble learner—"I can hardly decline the command of a great man like Dadaji". He then read out the message of Dadaji. Thereafter, Dr. Sastri delivered his own speech, and commented in his own style on the Call of Dadaji, "Harken, O, the children of Eternity in this Universe". He did also firmly affirm Dadaji's pronouncement that Truth is one, Language is one and the entire Humanity is one. He said, "The Message of Dadaji which was read out by me a few minutes earlier contain a few words which can easily be understood by those thoughtful persons who are present here". Following the threads of Dadaji's message, he further asserted "By 'dharma' (religion), one understands a personal dharma, a social dharma and an universal dharma. On an occasion like this it is necessary to delineate on that Universal or, true and Eternal Dharma which is beyond time and space. I may like a bath in the Ganges, I may like to listen

to the instructions of Sastra from my Guru, and there is nothing to object to these personal inclinations. But, when I have to live with some other people, I will have to transform my personal dharma to Universal dharma". Referring further to Dadaji's message, he said, "In His creation there are religion and irreligion, virtue and vice—all these are there. Had it not been so, where would they have gone? To browbeat a sinner and to embrace a faithful is not dharma. In Him is sheltered sin, but He is not affected by that. In Him resides virtue and He is not elated for that. One who reaches that plane, can alone follow this universal dharma. Instructions can be delivered only from this plane, because, one who has risen up to that plane has no sense of distinction. However much he may try to put a cover around him, he himself becomes manifested. What can be preached without distinction of personalities becomes universal dharma. Personal dharma is not, therefore, real. That only is Truth in which there is no discreteness. This comes from the transcendental plane. If you do always visit a temple, but cannot bring yourself to visiting a mosque or a church, you may, then, have earned the current of mobility, but you will have lost the path of your goal." In conclusion he said, "The word 'Nomo' does not signify 'namaskar' a salutation. Let me say a word about 'Nomo'. It is 'Na Momo' - it is not mine. I have nothing of my own. I have offered myself to you. Do please accept me in a manner that nothing of me is left behind. When the Vedic Rishis offered in a yagna (Sacrificial offering) they used to say Idam Agnaye Svaha, Idam Agnaye Na momo". O, Agnidev (God of fire), What I have offered is yours, O, Brundev (God of water) what I have offered is yours. Nothing is left of me, not even my own personality, everything is yours."

After this, Dr. Sastri contacted Dadaji a few times over

the telephone and informed him that he had always been getting the aroma of Dadaji, even the members of his family were being favoured with this aroma. "You have made me lose myself," said Dr. Sastri. He told Dadaji in our presence, "Before I came to your presence, I used to rely mainly on Sastras. Now, I find myself banished from that world of Sastras and find the Truth in Dadaji. Sastras are man-made and are, therefore, incomplete. That is why man is bound by inhibitions and restrictions."

On November 20, 1971 Dadaji performed Sri Sri Satyanarayan Puja at the house of Sri Tarun Kanti Ghosh, grandson of Mahatma Sisir Kumar Ghose, in Madhyamgram. When it had been known, Dr. Sastri also eagerly came to the house. Dr. Sastri discussed many matters with Dadaji.

Dadaji asked him "Gouri, who worships whom? Can an individual (jeeva) perform puja?" Dr. Sastri replied; "How can an individual do it? Puja is performed only where the subject and the object (the worshipper and the worshipped) become one. What we generally find in usual pujas is merely a child's play".

Incidentally, Shri Tarunkanti referred to a so-called Sadhu and raised the question of virtue and vice. Dr. Gourinath chided him (he was Dr. Sastri's student) and said, "Tarun, listen to Dadaji. As your teacher I will tell you that the Almighty is above virtue and vice. Both virtue and vice have taken shelter in Him. And it is the sinful persons who will approach Him most. Because, He favours them with kindness, quite aware of their frailties. And, even if I have to be reborn a countless more years, He will be with me. Look, you cannot change the colour of a black blanket to white, however hard you may wash it. Let your mind proceed by its own nature. Do not try to relieve your mind by force with this judgement of virtue and vice.

The need is His. He will do where He considers it necessary. You have not yet known the personality who has graced your house. Your residence is blessed by the presence of Narayan (God) Incarnate. It is Satyanarayan who has worshipped Himself today. Get hold of him". Turning to Dadaji Dr. Sastri said, "You say about something as 'talibali' (confusions, incongruities)—Please do not do that tali-bali to us. Do not confuse us. Do please let us know the manifestation in yourself and grant to us the deliverance. Favour us with your grace so that we can see in you the Narayan who resides in all of us." Dr. Sastri repeatedly asserted that Dadaji is ever staying within him and outside. He also said that the heart which Dadaji touches when blessing the individual is the real resort of Govinda (Narayan). Dadaji by his touch by hand stirs and exposes the Reality of the person. Dadaji has proved that in that plane, there is no distinction between man and woman. "Truth manifests itself from that plane," he said.

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Prior to this, Dadaji called Shri Tarunkanti and said, "Do you want to see where He resides?" He placed his hand on the chest of Shri Tarunkanti, over his shirt, and immediately brought out a silver locket, oval in size, and about 3 inches in diameter, from nowhere. The bright figure of Satyanarayan in bust was implanted on the locket. When the locket was returned to Shri Tarunkanti, after it had went round in the hands of many assembled there, he gave it to Dadaji who said, "Can it not be turned to gold?" No sooner his fingers touched the locket than it was turned to gold. The silver locket transformed to gold was also found smaller in size but having the usual full figure of Satyanarayan. Dadaji then asked, "Let your name be also inscribed." Immediately on the touch of Dadaji, the following words were clearly inscribed; "To Tarun Kumar Ghosh-Dadaji." Shri Ghosh said, "My name is Tarunkanti."

The words were immediately changed from 'Kumar' to 'Kanti'. Dr. Sastri closely watched these happenings and told, "He has transformed silver to gold, and yet can say this too is superfluous. But its import is not so easy to understand. He is that touch-stone with whose touch an individual person is turned to gold. That is, the touched becomes free from all blemishes. One who has committed many sins will become pure only if he gets his touch".

After this Dr. Sastri visited Dadaji at various places, and every time he said, "Do please let us know your real self and do not put a screen around you". Whenever Dadaji tried to bypass this question Dr. Sastri said, "Do not confuse us." On the 21st November he contacted Dadaji on the phone and came to Sri Sailen Sen's house at Fern Road. During the discussion Dadaji had a cup of milk brought for Dr. Sastri. Dr. Gourinath extended the cup to Dadaji as an offering made with respect to Narayan Incarnate, and requested him to take a sip. Dadaji tried to satisfy him with one sip. But Dr. Sastri was not ready to be satisfied with this little and requested him to take another sip, and then again another. After Dadaji had taken three sips, Dr. Sastri took the cup with both hands, placed it on his forehead in great reverence and then smilingly drank the cup as 'prosad'. Thereafter, Dadaji took him to Dr. Madhusudan De's house at New Alipore. A trunk call came from Bombay at this house, and Dr. Sastri being near the telephone picked up the receiver and gave it to Dadaji. The call was from Shri A. B. Nair, a noted journalist of Bombay. He had a severe pain and on Dadaji's order he placed a cup of water before the receiver at his Bombay end.

As soon as he placed the cup as directed, he said with joy that a strong aroma was coming out of the cup. Dadaji asked him to drink the cup of water. Dr. Sastri who had

been keenly watching told Dadaji, "You can send aroma 1400 miles away. Why not arouse mankind to have light and wisdom?" Dadaji just smiled and did not reply.

On his way back to his house, Dr. Sastri went on talking about Dadaji with his companion. He said, "Before I met Dadaji, I had a confidence that my study of Sastras and other religious works would take me to the Truth. But as soon as I came in touch with Dadaji I felt that I had been living in a world of illusion. That is now gone. That signifies his great force. When I told this to Dadaji, he smilingly told me, 'Gouri it was there with you. You came in time and Truth manifests itself.' Pointing at himself, Dadaji further said, 'This is no body. Only a handful of earth.' Then turning to his companion, Dr. Sastri said, 'There had never been a greater manifestation of the Divine than we find in him. And, yet, he says... 'Do not be taken in by this person. You are too fortunate to have the taste of a great entity. Dada did not have that luck'. Dr. Sastri further said that when he had supported the reduction of period of mourning to 12 days for all, pressure was put on him to withdraw his support by persons who take a pride in calling themselves Sanatanis. His further reply to them was that he had been following the great example of Pandit Iswar Chandra Vidyasagar who had a law passed for remarriage of Hindu widows. He was occupying that great chair and he refused to oblige them. Dr. Sastri also said, "When I returned from foreign lands I was asked to atone for my visit there and do some sacrificial offering. I did not agree with them. I have now received full support from Dadaji to these actions of mine. It is high time that we make people fully conscious of Dadaji's manifestation. The afflicted world of humanity does now have tranquillity and peace. Dadaji is the source of that peace and tranquillity." For an hour during his return journey Dr. Sastri discussed

only about Dadaji and said, "If everyone can follow Dadaji's teaching, then the big task is done. This is an easy, simple way. In Kali Yuga, Nama-Yagna (continuous remembrance of Nama mental recital of) is the only way. There is no other."

On the 22nd Nov. 1971, Dadaji went to Sebyan Nursing Home in North Calcutta where Dr. Sastri usually explains the teachings of Geeta on Monday evenings. He had been waiting for Dadaji from 6 p.m. at the entrance of the ground floor. Dadaji had been delayed for a few minutes, and Dr. Gourinath went up on the second floor to start his work at 6-30 p. m. He opened his talk with a prayer of Bhisma to Sree Krishna. A few minutes later Dadaji arrived and he was taken to a chair beside which was a glass case and within the case were a pair of Radha Krishna made out of earth and in front of this pair a small earthen figure of Bal Gopal placed on a small pedestal. Dr. Sastri had not announced the visit of Dadaji to the listeners. Referring to Dadaji's arrival he thus addressed the assembly, "Look here. Look, a living Divinity has come today to accept your puja."

"He who is sought after by men of this earth, He who is the master of the entire Universe has today graced this insignificant person by his presence. You have so long offered your homage to Balgopal encased in earthen figure. Balgopal in a fully conscious frame has come to you. How fortunate you are!" Then turning to Dadaji he said, "I know who you are. However much you may try to hide yourself, you have allowed me to know you. Do please listen to a talk about yourself through this instrument (meaning himself)". Thereafter, Dr. Gourinath went on explaining a certain sloka of Geeta and dealt with various inter-related questions. He then drew the attention of the persons assembled there and their minds too towards Dadaji. Everyone seated in two adjoining rooms enjoyed the strong aroma coming

from Dadaji. Dr. Sastri too in his inimitable voice went on reciting many slokas describing the significance and beauty of different parts of Dadaji's worldly frame of body. After he had concluded his speech, Dr. Sastri asked for a cup of tea and offered it with great reverence to Dadaji. Dadaji slowly sipped his tea and gave a spoonful to an unknown gentleman to drink. The gentleman in pleasant surprise said that it was a scented sweetened water. Dr. Sastri then requested Dadaji to bless the assembly with a few words.

Dadaji in his usual melodious voice said, "This communion has been done by His great Will. What Gouri has expressed today would not have come out of any Sadhu, Saint or Mahamuni. This is Veda. (Pointing at himself) To this many pundits have come. He also saw many scholars in the room of Dr. Gopinath Kaviraj. But he had not heard any pundit to talk like Gouri. (Pointing at Dr. Gourinath) He has shunned the feeling of personal pride, the vanity of a doer". At this moment came Prof. Somnath Bhattacharya, nephew of Dr. Sastri. Prof. Bhattacharya knelt and bowed to Dadaji and said that he inhaled an aroma of sandal from Dadaji's feet. Dadaji then asked him to inhale from his forehead, chest and navel. Shri Somnath experienced different types of aroma from different parts of Dadaji's physical frame. Then pointing at himself he said, "Dada could not, however, take to a distinct dress to differentiate himself from others. He went to Kumbha Mela in Allahabad in this dress and saw a number of sadhus and saints. He asked them, 'Who is a Guru ?' But no one could provide the proper answer. What does one gain if the Guru whispers a mantra to his ears ? A human being can never supply the mantra to know the Truth and to get acquainted with Him. What is the use of coming to such a fake Guru ? Know the Truth, hold on to Him and

be established with It. Ram (Sree Sree Ram Thakur) was then alive, and there was no activity of this person. This one has been putting this question, 'For whom shall a person count the beads'. One has to woo his nearest and own being. How does another person come in there? He is favouring us forever with His grace. The Mahanam is constantly ringing in our hearts. Only the unawakened do not hear it."

At this time Dr. Sastri called a lady and asked her why she had not offered 'bhog' (offering of food) to Balgopal. Addressing the gathering Dr. Sastri said, "This lady asked me if she could offer 'bhog' prepared by her as she has not been initiated by a Guru. I assured her that she can offer the bhog, but now I find she hesitated." Addressing the lady, he said, "Please go and bring it." When it was brought by the lady, Dr. Sastri took the stone bowl and placed it in Dadaji's hands with the request, "Do kindly feed Gopal." Dadaji was seated on his chair and just extended his hand with the bowl near the glass case and said in a tone of affection "Now Gopal, take it." He, then, immediately gave the bowl to Dr. Sastri. It was found that marks of three fingers were stretched on the milk pudding offered to Balgopal. Everyone was surprised with this extra-ordinary event and the bowl went round amongst the eager persons assembled there. When Dadaji opened his mouth to talk to Dr. Sastri, streaks of milk pudding were found on his lips and inside his mouth was a thick layer of the pudding on his tongue. Dr. Sastri, overwhelmed with joy, exclaimed, "Look! Look, Gopal Himself has come to you in person. It is Gopal who is feeding Himself." Dadaji, however, addressed the people and said, "All the words which have been uttered today by Gouri on the Geeta came from Govinda Himself. This is not reading of the Geeta, He

has known what Reality is and has expressed his own feelings.”

This was on Monday, and on Wednesday next (24th Nov. 1971) Dr. Sastri went to the house of Sri Subodh Mallik at 168 Bidhan Sarani (Cornwallis St.) to meet Dadaji. Dr. Sastri arrived at 6 in the evening. On that day Satyanarayan Puja was held in that house. On this occasion there was an unexpected large gathering, and it was clear that preaching of Truth by Dadaji drew countless persons in the country. Dadaji asked Dr. Sastri to say something to which he addressed the gathering and said “What have I to say ? I do not read the Geeta. (Pointing to Dadaji) He knows that the form in which Geeta is established is He (Dadaji) himself. The listeners are but His manifestations, and the reader too is one such manifestation. And, yet, I will obey his command. The Lord told Arjun thus in a passage in the Geeta-‘Arjuna be a persen of “नियोगक्षेम” (Nir yogakshema). Yoga means to try to gain what you have not gained. Kshem means to attempt to preserve what you have. Do not pursue to achieve either of these two goals. For, an individual is a helpless being. He himself can hardly perform and achieve anything. But, who on earth does not make the attempt ? The Lord has provided the answer in the second chapter of the Geeta., “तेषां नित्याभियुक्तमां योगक्षेमं वहाम्यहम्” “I (the Lord) myself carry their needs to those who are in constant communion with me.”

Explaining this passage Dr. Sastri referred to his own experience which every body in the hall had witnessed. Dr. Sastri said, “When I woke up this morning from my bed, I remembered that Dadaji has ordered me to write something. For sometime I have left the habit of writing. On opening my drawer I did not find a single pen of mine. I then thought, it is his work. He himself will write

and only use this instrument for the task. So, why do I worry? Let him think of my problem. And as soon as I entered the room, Dadaji told me that he would give him a pen. And, no sooner were his words finished, he waved his hand and a rare pen, Parker 51, which is not available in the market here or abroad, came to his hand and he gave it to me" Later, Dr. Sastri's name was inscribed on the pen by Dadaji's touch. Dr. Gourinath further said, "I have a programme a few days hence in a hilly country. When I opened my suitcase today I found no good woolen wrapper. Well, when I was sitting here at this corner, Dadaji suddenly asked for this wrapper of mine. He pulled open the folds and put it around his bare body. Immediately he brought from the wrapper, a fine costly Kashmiri Shawl and gave it to me. It was a clear evidence that God Almighty is aware of our needs and provides them when required. What a relief to know that Dadaji hears our prayers and responds to our thoughts. Dadaji says, 'This is not Yoga. The whole life is yoga. Yoga means to be united. Individuals have no power'. We cannot carry the burden unless He bears it. We commit the grave error in thinking that it is we who are doing things and not He. This vanity stands in the way of our being united with Him. When we surrender all our thoughts to Him alone, this unity is established, and then He responds to our prayers. Dadaji says that he is neither His agent nor the cause of this awareness. It was always there, and is manifested only in time. Dadaji has no authorship, nor any credit for all these happenings.

In the meantime, while Dr. Sastri was giving his talk he suddenly turned to Dadaji and said, "Oh! Why do you throw your light (Jyoti) on me? I feel disturbed. Please withdraw it." Dr. Sastri was being overwhelmed by powerful unseen rays emanating from Dadaji's body. He

simply smiled at Dr. Gourinath who went on with his talk. He said, "Bless me so that I can become fully aware of myself and conscious of Him. The rich is known by his riches, the learned by his learning. I need no such introduction. I know my only property is Satyanarayan, my only shelter is Satyanarayan, my only introduction is Satyanarayan. I am rich with your riches, qualified with your qualifications, active with your activities. This introduction is all I aspire for."

A photographer came with his camera when Dadaji and Dr. Sastri were seated on the divan. Dadaji asked, "Well, Gouri, will they get our picture?" Dr. Sastri replied, "No. Not, unless you want them to do it." The photographer snapped his shutter, but, lo and behold, the flash did not work, and the film was wasted. Dadaji was smiling and then assured the photographer this time. "Now, since Gouri wants it you can have it. But it will have a double flash", he said. The flash this time was too dazzling to blind the persons assembled there. Dr. Sastri said, "Yes, this time they will have the picture".

On that day Dr. Gourinath Sastri raised many issues and took the privilege of discussing them with Dadaji.

He also readily accepted Dadaji's expositions. Dadaji asked, "Can an individual being become a Guru?" Dr. Sastri said, "When one wants to award the mantra, he himself must be one with the Mantra. Both the teacher and disciple are identical. Every thing is in Him and He is in everybody. It is then that no distinction is found between man and woman. All become one. He is the teacher and He is the disciple. Who else can deliver the mantra? The senses which have come with me have their demands and I have to meet their legitimate demands. These senses will become my friends and they will help me to realise the Truth and have the taste of peaceful awareness."

Next time, Dr. Sastri went to Bangur Avenue on November 27, 1971 at the residence of Dr. Saroj Bose. After a few exchanges of views Dadaji asked Dr. Sastri to speak a few words. Dr. Sastri said, "I am only repeating your words. (Turning to other friends) All of you please take the Nama. The path shown by Dadaji is the only path. Will the constant ringing of Nam-Yagna in our hearts go waste ? Whether you wish it or not, whether you like it or not, do please remember this Nam at least once a day. Because, you get the nectar from the nectar. Remembering and the Remembered are inseparable. Direct your mind towards Him, who is your dearest, to Him who is present before you ; remember Him." While listening to Dr. Sastri, the friends noticed that Dadaji was getting absorbed in a different sphere. His face was beaming and he was slowly moving his body sideways in his usual fashion on such occasions. Dr. Sastri felt the spark coming from Dadaji's form and he immediately left his seat and knelt down before Dadaji. He went on reciting the prayers to Sree Krishna, as if to draw the Called by his call to this earthly sense. Dr. Sastri said, "Look at his form." He then went on describing the different parts by quoting appropriate slokas from Bhagwat. He finally referred to Dada and said, "He only knows how and to whom he will grant his grace. The net is in his hands. So long as the smallest of the small living creatures are not obrought into his net, he will not stop his "Leela". For, all creatures have come from Him."

For our benefit, a few excerpts of conversations held between Dadaji and Dr. Gourinath Sastri on November 20, 1971 and thereafter, at different places are given below :

November 20, 1971 at Sri Tarun Kanti Ghosh's place, Madhyamgram.

Referring to the arrival of a silver locket from nowhere, and then transformed to a golden one which was granted to Sri Tarun Kanti with his name inscribed on it by Dadaji's touch, Dadaji said "This too is superfluous. By His will rains pour down on a sunny cloudless day. (Pointing at himself) But this does not perform these things. He knows nothing. He has neither any hand, nor any credit. All that he has been asking you is to know Him. Have that path to know Him. This is not a Guru The Almighty Himself is your Guru. How can a human being be presumptuous to direct another person to His path, or to introduce him to the Absolute. The Absolute Himself will shew you the way."

Dr. Sastri : But, you do not require the path.

Dadaji : It is He alone who can take you to the right path. A human Guru whispers some words to the ears of his disciple, and orders him to practice it in his jap. How does he know the words ? They come from his mind. What arises from the mind is a distortion of Truth. Certainly, these words do not come from Him. The Guru in his own interest gives the mantra, then includes the name of his new disciple in his register to receive 'dakshina'. A regular income is thus assured. A business in the name of God. What a calamity ! Can there be a greater crime ? What is dakshina ? It is to realise, to remember the Nam.

Listen, Gouri ! Mahaprabhu never acted like this. He never gathered people around him to whisper mantras into their ears. Nor did he assume a feigned appearance. He neither used any distinctive or coloured clothes, nor did he mark his face and forehead with chandan or other paste. Whereas people coming later painted him as wearing coloured

robe with special marks on his face and forehead. The pity is, these people tried to divert his great teachings by these false outward signs.

What you call a 'mantra' or a Guru has come with you. It is He who is your Guru. He has been constantly ringing the mantra in your heart. If you want to hear it, do approach Him and pray for His favour. He is waiting for your prayer. Pray for the mantra, not under any condition nor for fulfilment of your worldly desire. But it should be in one mind and in earnestness. And you will get it. No Sastra, no fake Guru can shew you the way. What do you say, Gouri ?

Dr. Sastri : I have no Sastra, and in these matters Sastras do not come in.

Dadaji : You will know and love Him who is your own and nearest to you. How can another being come in between ? For whom will you do jap ? Does He stay outside ? And you go on searching Him by counting beads, and meditating with closed eyes. You can never have Him—not in countless million births—if you follow these practices. The coloured robe and the matted hair are but expressions of your vanity. Can a vain person ever go near Him ?

Dadaji again : If He is Truth, He will give you the mantra. And, if you say He is not, then everything is false. People doing penance, jap and tapasya may achieve a small but temporary power to hoodwink the common man. They can never get near Him with these practices.

Why make a distinction between man and woman ? To Him a man or a woman approaching Him for

His love are alike. He makes no distinction between the two.

Dr. Sastri : Well, do please explain this to them more fully.

They cannot shun their superstitions so easily.

Dadaji : People, who, to your eyes appear different, have no separate identities when they reach that place.

Dadaji to Sri Tarun Kanti—That He is manifest can be seen on every picture of His in your house. He is smiling in each picture. Of course, if He is true.

Gourinath : 'If' ? There can be no 'if'. Why confuse them ?

Dadaji : Gouri, people are wasting themselves with petty superstitions. I know you have discarded all false superstitions.

Gourinath : Why should I be afraid to speak out for Truth. You could not care the less for all their propaganda.

Dadaji : Listen, such people combined against Mahaprabhu.

November 21, 1971 Dr. Sastri went to Dadaji at Fern Road, residence of Sri Sailen Sen at about 4. p. m. After two hours Dr. Sastri accompanied Dadaji to New Alipore, residence of Dr. Madhusudan De. Portions of the conversations are given below.

Dadaji : After a lapse of time 'he' (pointing to himself) went to Varanasi and met Dr. Gopinath Kaviraj. It was made clear that no instruction from Sastra was sought for. Then 'he' said, "Who can give the mantra ? In a plane where neither He nor 'I' exists, where only the Absolute reigns, how can one reach there by a mantra awarded by a human being ?

Gourinath : That is the main thing.

Dadji : He is in every thing, everywhere. He is endless. He stays in every entity, pervading the entire universe. He is with Him, in Him. And these

people are monkeying with this Truth ! To whom are you offering jap and meditation ? Mantra is already there with you. What do you say, Gouri ?

Gourinath : Of course, it is there.

Dadaji : These pundits are completely blind. They want to follow their books. And, the Truth is something else. Well, people get curious about the uncommon incidents done by Him. But 'this' (meaning Dadaji) person is not interested. He also does not want to know how it happens, or what happens. He does not try to see what is happening. Who are you ? You are no body. Well, I cannot just explain this in words.

Gourinath : Yes, explanations are not needed. Language is one, as Truth is one.

Dadaji : Well, Gouri ! I will be with you for a few days.

Gourinath : Are you not always with me ? You can never leave me.

Dadaji : These words do not come from a pundit.

Gourinath : I am an untutored ignorant person.

Dadaji : This signifies His grace.

Listen. Dada has no anger against any body. He is only concerned that these persons are offering a wrong thing to our honest and innocent people. And, why make a deal while speaking about Him ? And 'samadhi' ? It is a mental condition at a low level. Just live with Him. When you find Him, you will realise that there is no distinct existence to be felt. Neither He nor you will be there. He neither comes nor goes. There is, then, no intelligence, no understanding business.

Gourinath : Well, Dada !. I hear that years back you used to shut yourself in a room in your house for hours. What did you do then ?

Dadaji : Not what you call concentration or meditation.

Gourinath : Dada ! You said you are always with me. Why don't I feel it every moment.

Dadaji : Well, it is so.

Gourinath : Please do not avoid my question. Take me where there is no mind. I have no other shelter, no other reliance. You have loved me. You cannot refuse me. Give me the realisation.

Dadaji : You will have it yourself.

Gourinath : Well, not for me alone. It is you who can arouse our people. I donot now claim my separate identity. This person is merely an instrument which will respond to the tune you bring up. Take me wherever you like. It is your manifestation not mine. It is His manifestation.

Dadaji : The Absolute is not bound by any condition.

Gourinath : Whenever I think of Him, "Krishna" is uttered by me. Well, Dada ! For ages our people are bound by superstitions. It is you who can remove these false notions.

Dadaji : This person (meaning himself) has only one word for these Gurus. Why do you punish yourselves for nothing by these penances and restrictions. Why not turn your face to know Him residing within you all ? See, how easy and natural the path is.

November 30, 1971 : Residence of Rana Subarna Shum Sher : 25, Camac Street, Calcutta.

Dadaji was reclining on a divan, and Dr. Gourinath Sastri was seated on a couch on his right. Some portions of their interesting conversations are given here.

Dadaji : The other day some scholars and professors came. They were asked to say something about 'Brahmagnan'(Knowledge about the Absolute) from Vedanta.

They started, but when certain questions were put to them for clarification, they were puzzled. Then, for about two hours, they heard something which they had not learnt. After all, these are not learnt from books. They then wanted to know how do the uncommon events happen. These do come at the bidding of the great Will of the Absolute. Dada does not know, and does not want to know. It is better not to try to understand Him by your intelligence. You will ever miss Him.

Gouri, (who can prevent His manifestation to appear? Some persons may resort to bluffing, but who can hide Him? Mahaprabhu preached—"Nam is the only path". And people after him distorted his personality and teachings. They got his picture robed in saffron colour with his face and forehead marked, although in reality he was simply dressed like other normal persons. So was Sree Krishna dressed. In his life time Mahaprabhu was not spared persecutions. Very few people realised who he was. Rup and Sanatan who are described as Mahaprabhu's great disciples accompanying him. In fact, they were Nawab's men, and it is these two persons who had Mahaprabhu arrested and put to prison. It was only after Mahaprabhu's demise that they came to know who he was, and in repentance they followed his teachings. So it happened to Ram (Sree Sree Ram Thakur) What a tragedy! Their greatness was not known in their time.

Nimai Pandit was described first as 'Prabhu' about 200 years later by Binayak Nyayaratna. And Prabhu became known as Mahaprabhu later. Some people in their own interest further distorted the image of Mahaprabhu. He was painted as a person

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full of superstitions and inhibitions. He has been depicted as a person preparing his own food. He took food from his mother and his two wives he married successively. It is said that he quietly left his home without informing his mother and wife. The fact is that he was being so consistently persecuted by the then religious leaders, particularly Tantriks, that his mother and wife advised him to take shelter somewhere else. These so-called religious leaders banished Mahaprabhu from Bengal for his great teachings of universal love without distinction of caste, colour or creed.

How could Mahaprabhu have superstition? He was Narayan Incarnate. All human beings were equal in his eyes. When Mahaprabhu went to Sylhet he became a guest of Ismail Kazi, at Daba Dakshin village, and had his breakfast there. Once ~~he~~ went to the house of Rasul Bhai. He had many admirers whom you call Musalmans. To Mahaprabhu they were God's creatures. He never made any distinction of religion.

7.
Once Radha Govinda Nath, a scholar on Vaishnavism, came. He had also pointed Mahaprabhu on the line of his preceding scholars. When asked if had checked the facts, he said, "No, I did not." Mahaprabhu never gave mantra through the ears. Mahaprabhu had no human Guru. They say Keshab Bharati was his Guru. What a pity, they never cared to know the significance of these two words. Keshab is Krishna. Krishna or Narayan who resides within was his Guru. When Ram Thakur was asked who was his Guru, he tried to parry the question. He was a personality of few words. When pressed, he replied "Anangadeva".

Anga means body. Ananga means "bodyless" (No anga). So, these people are always trying to put these personalities who came to earth with Truth, in some formulas or restrictions in order to justify their limited knowledge and church orders.

Well, Gouri, if some people write about you, say two hundred years hence, not on tested facts but on hearsays, will they not mutilate your personality.

Gourinath: Yes, but they will not write about me. Definitely, they will try to paint you in their own colours. It would rather be difficult for them if some records about you are faithfully maintained including your teachings.

Dadaji: This person did not talk about these matters for 24 years. He only asked Ram if he was going to reside in an 'asram'. Ram replied he had brought his asram with him when he was born. If some people build an 'asram' for their own satisfaction and vanity, they may do it. But, he (Ram) had nothing to do with it. Nor, will he ever live there.

Gourinath: Dada, may I ask you a question? What were you doing for 24 years roaming in jungles and mountains?

Dadaji: Listen, Dr. Gopinath Kaviraj also entertained the idea that this person was doing jap and tapasya in mountains. 'This' was not in a mood to enter into any controversy at that time, and their illusion was not broken for long. This person met a number of Yogis and Sadhus doing jap-tap in mountain caves. He asked them, "Where is the Guru? Why have you left your home? The world is created by the Almighty. Why do you

leave His world ? Is He found only here ? And, nowhere else ? The Almighty has infinite worlds, and He resides everywhere. Why, then, come to a jungle to get his acquaintance ?” Such were the talks then.

Gourinath : Why not more talks.

Dadaji : Ram was then living, and this person had no activity.

Gourinath : What were you doing with these people ?

Dadaji : (With a laugh) Why do you have this curiosity ? ‘This’ was just observing what a wrong path they had been following.

Gourinath : You came with the Truth. You had nothing to get from them. Why did you strike a hornet’s nest ?

Dadaji : ‘He’ felt that they should realise the mistake they were committing.

Gourinath : The kindness you are now bestowing might have been shown to them too.

Dadaji : It is not a question of kindness. Some of them realised their error. Others who were born with His grace and changed their course later attained their objective.

Gourinath : Well, that was bound to happen. You call this humble Gourinath your Siva. If so, he will uncover your mask, and let the people know the great Self or Mahan Atma.

Dadaji : Do you understand what Vrindavan is ?

Gourinath : Vrindavan is in our heart of hearts.

Dadaji : Isn’t that so ? There is no other Vrindavan.

Gourinath : The place where Krishna lives is also a Vrindavan.

Dadaji : Where else ?

Gourinath : Well, what about this place where we are sitting before Krishna ?

Dadaji smiled and made no comment. After sometime—

Dadaji : Listen, donot try to understand with your intelligence. There is no limit to space. This world is only a small speck. The moment you disturb yourself with your intelligence, mind becomes supreme and it will create confusion. They quarrel on questions of virtue and vice, good and bad. These ideas are reflections of mind. He is above all these things. Who cares to know the Truth ? Every body seems to be busy with false superstitions leaving aside the Reality.

Gourinath : You are giving the light, and many have gathered around you. Some will certainly see the light.

Dadaji : Who can hide the Truth ? Truth manifests Itself,

Satyam, Shibam, Sundaram.

● Biswanath Das.

This ancient land of Bharat, the cradle of civilisation of great antiquity has made an unique contribution to mankind in the spiritual concepts epitomised in the caption above. Seers and ancient Rishis of past, in their living and preachings have established this "Truth" which is the mother of all religions. Glimpses of this Truth can be had in our Scriptures, Vedas and more popularly in our Purans and Itihas. In modern times, the materialistic attainments and the wonders of science and industries may have dazed the human mind but the eternal search from the soul and "Truth" still continues.

In the "Gita" the Lord has reminded us that when mankind loses its soul and religion loses its true import, the Lord descends in the world to establish Truth and the true religion. In our present context of chaos and spiritual confusion when the society has lost its soul and conflict and chaos clouds our vision, one anxiously waits for the advent of the supreme spirit to redeem mankind of the certain destruction. My first vision of "Dadaji" when he visited Bhubaneswar sometimes back flashes in my mind the eternal truth of the concept of "Satyam, Shibam, Sundaram". Automatically as I bowed my head in reverence, a sweet, ethereal fragrance pervade me and the audience who were assembled in the room. This simple personality exuded an

aroma of sweet fragrance and bliss which stirs the soul which is unique in experience. As lovingly he placed his blessing palm on me, I was amazed to find a locket engraved "Sri Sri Satyanarayan" placed in hand. Smilingly as he touched it again it turned into bright gold and my name was engraved in it. This cherished gift I preserve as his spontaneous blessings.

As he expounded the true religion of the land "the Sanatan Dharma" one could feel the emergence of "Truth" in the confusion of the human mind. Words of Lord eternal and blissful, came out from his preachings and a peace pervaded the soul. He reminded us that the blissful "Lord", the adorable and the lovable, resides in every soul and mankind in his confusion of mind and intellect has been searching Him in the temples and shrines in vain and has never inverted his vision to find Him so near in his soul. The blissful Lord has been ever crying for the ultimate union with Him but mankind has not bothered to hear in this inner voice and like blind man has been searching Him everywhere else. To attain our dear Lord and feel the eternal bliss there is no need to do penance, japatapa and renunciate the world to find Him in the hills. Bearing with patience the compulsions of this physical body and remembering the "Mahamantra" which the soul has been chanting all the while since our birth, one attains Him and holds Him with the bondage of supreme love. Such simple exposition, in simple understandable words, fills the soul with a peace unknown.

"Dadaji" performed "Sri Sri Satyanarayan" puja in my residence on this occasion, which is a soul stirring event unlike any seen before. In a closed room, with simple offering, when the Puja was performed, the whole room was filled with the same sweet aroma in a cloud. Surprisingly from nowhere, a large sweet engraved with the words "Sri

Sri Satyanarayan" in Oriya had been created among the offerings. In the presence of "Dadaji" I had the unique blessing of getting the Mahamantra. These are not words whispered into the ears but words which came to my ears from nowhere and were printed in Oriya words in a piece of blank paper which I held in my hand which vanished sometimes after but not before stirring my soul as I had never felt before.

Dadaji explained my inner confusion by saying that the "Mahamantra" which is eternally going on in the soul can only come from momentary union with the soul and no human being has any right to become the "Guru" of another soul. The mantras chanted in the ears of one by another can at best be a creation of one's mind. Since the same Lord resides in each soul how can one man pretend to be the "Guru" of another? Vested interest have only created this institution to exploit the simple urge of human mind to seek the Lord.

One can only do his best and repose in the Supreme Will of the Lord. Feeble man can serve mankind with his blessings. When I was elected, as blessed by this divine being, I bowed my head to Him in utter submission to the Will of the Lord and reposed in Him, and vowed to serve the "Daridra Narayan", the Satyanarayan of my country.

Reaching out for Realisation

● Dr. Mahanambrata Brahmachari

M.A., Ph. D. D. Litt.

Religion is the backbone of human life. This truth was deeply realised by the ancient Vedic Rishis. To a Rishi, religion is not based on the opinion or view or even vision of any historical person however great he might be. Religion, as a Rishi sees it, is the expression of the eternal truth which are found on the universal and eternal cosmic principles.

As the Sun rises, air blows, fire burns so it is most natural that a man must be a man in the true sense of the term. A man must be human and humane. Being a biped and standing perpendicularly on the soil of the earth are not the insignia of a man. Simply eating, sleeping and multiplying put a man at par with animal world. So far as the biological needs are concerned, a man is certainly an animal. To live a life which is significantly and genuinely human, one must be tender and merciful. He must not do anything harmful to any living being. He must refrain from coveting any object that belongs to others. Thus Ahimsa and Asteya, non-killing and non-stealing are the two main virtues that are essential for a human being. Purity of body, purity of mind, restraint of senses and truthfulness are also essential human virtues. Manu says, Five virtues- Ahimsa, Asteya, Soucha, Samjama, and Satya constitute the dharma of man as such. This is the eternal religion- Sanatan Dharma of mankind according to the Vedic Seers.

Sanatan Dharma is based on the conception that the universe is fundamentally an order.

A religious man must be righteous and righteousness is a cosmic principle, that is to say, it is embedded in the very constitution of the universe. If a person violates the cosmic law and becomes unrighteous, the nature will take inescapable revenge. All educational institutions should make man-making its aim, so that a person cannot but be honest and virtuous. Proselytizing should mean humanizing. To humanise a person and a society is called Loka-sangraha in the Gita. One of the main objectives of the life of a Rishi was Lokasangraha.

Man is an outcome of a gradual process of evolution. That process has not stopped, it is still going on. The next step to climb, which is awaiting for man, is the attainment of Divinity. There is an embryo of Divinity in each and every individual. A man should not only become human but reach out for Divinity and actualise all these potentialities. And the Vedic conception not only ends here or halts but marches beyond these. Our Dadaji emphasizes these Vedic views. He further says—"There is neither end nor beginning. We do not know the Truth. It is 'Anirvachaniya'—transcendental. Man should attain Divinity one day and transform his entire being and nature too."

In order to reach this highest stage of Divinity, a seeker is required to follow one of the main paths, as enjoined by the sages. Karma marga, Jnana marga and Bhakti marga are the three ways to reach out for the most high. They are three because of the three main faculties of human mind, namely willing, thinking and feeling. Those in whom will-force predominates prefer the path of action. Persons having thinking and meditating mood predominating take

recourse to the path of knowledge. And the seekers having feeling aspect dominant are likely to follow the path of devotion.

Bhaktiyoga or the path of devotion is the most adorable and suitable path in this Kali Yuga. So says the Sage Narada. When I first went to meet Dadaji at his residence at Calcutta, I was extremely moved at the very first sight. He is Love Incarnate. He is not only a true Vaishnava, but also a Creator too, Creator of a new philosophy and a synthetic interpreter of the Vedic Truth.

Bhaktiyoga or the path of devotion aims not at action or understanding but at the feeling and sentiment of the heart. All activities are wholesome when performed with piety and devoutness. All rigorousness of knowledge may be softened by love and faith.

Bhaktivada is based upon the eternal relationship between Iswara and jiva, between God and man. God has been compared, by Lord Mahaprabhu, with the Sun and jiva has been equated to a light particle. Or, God has been likened to a big fire and man to its tiny spark. The light particle or a spark and their sources are one and the same, but they are also different so far as their pervadingness is concerned. God is all-pervading whereas man is as small as thousandth part of a piece of hair. So their relationship may be called Identity-in-difference (vedaveda). God is all-blissful whereas man is always miserable.

The cause of the untold misery of man is due to his forgetfulness. Forgetting the Supreme Source and negligence of one's duty is the cause of all misery. Jiva is an eternal sevaka of God. According to Dadaji, jiva has taken its birth to enjoy the Lila of Iswara and taste His 'Rasa'. The Creator must have a purpose in creating man, in creating you and me. This realised, the highest beautitude is

attained. When man forgets serving the Lord, he finds himself in a miserable plight. This misery also helps him in reminding his duty as a trustee of God.

A devout Bhakta dedicates him to the will of the Lord. Complete self-surrender to the lotus-feet of God is the source of perpetual joy and blissfulness. Self-effacement and total commitment to the will of the Lord are the essence of Bhaktiyoga. The actual life of a Bhakta consists in loving the Lord and loving all fellowmen and all His creations as the children of God. Through love a Bhakta communes with the Lord and brings down the ambrossia and shares the same with everydody without any distinction of caste, creed or nationality. He knows only to embrace and forgets to segregate. The philosophy of love was preached by Lord Mahaprabhu some five centuries ago. It was lost sight of during the Western occupation in India when materialism gained ground again. In order to revive this philosophy of love, Prabhu Jagadbandhu appeared on earth. He embraced all the down-trodden people, so-called low caste people who were outside the pale of Hindu society for centuries. He taught them love of God and Mahanam kirtan. Lord Mahaprabhu and Prabhu Jagadbandhu both upheld that Mahanam has immense power to purify our body and soul and bring down the love of God and love of fellowmen in his heart. Mahanam kirtan is the best and foremost means for Godly realisation in this KaliYuga.

Dadaji says—"Lord Krishna Incarnate in this age was embodied in Nara Narayana SRI SRI RAM THAKUR, who told everybody how to live the life of a devotee, and that Mahanam is the only key to Mukti-Prapti-Uddhar in this KaliYuga." Dadaji also emphasizes the same view. But he even says that tapasaya and japa are not necessary because they are also extraneous. No mortal being can be

a Guru. One's Guru is the Lord Himself who is ever-dwelling in the very centre of one's heart. We have to have ears to hear it in every breath with each inhaling and exhaling.

Dadaji says—"The spiritual world is a reality and not a figment of imagination." The way Dadaji gives Mahanam is something which is a completely new approach to the spiritual world. It is unique but inexplicable—Anirvachaniya. The seeker for truth sees Mahanam appearing on a blank piece of paper and at the next moment disappearing leaving the paper blank again. Often Mahanam can be heard too. In conclusion, I must say this is neither magic nor miracle nor even so-called Bibhuti. This is Dadaji's own, what we may call 'His Contribution'—**मदान इच्छार प्रकाश**—the manifestation of the Will of the Almighty. It is a pure Science and not a metaphysics. This reaching out to Divinity, one may experience, if the seeker tries to meet Dadaji. This is my personal experience.

A few words about Dadaji

● Harindrasath Chattopadhyaya

We are lonely tramps haunted with a sense of homewardness, behind our activity, behind all the colourful excitement of so-called life, unconsciously we go treading an unknown road towards some as yet undefined goal. At times the solitude in us deepens to mysterious dimensions almost overpowering us to the point of self-loss and even self-cancellation. It is in the moment of nostalgia for home-returning. Rarely, indeed, throughout centuries, has man been able to define either himself or his goal : rarely, indeed, have beings been born who have been able to define the goal and lead the way to it. "Dadaji" is among them : a beaming personality who emanates fragrance from the pores of his body through which it circulates constantly a fragrance which does not remain constant but keeps changing from time to time flowing and flooding the atmosphere around as though it had become that of some invisible temple. And with a least small stroke of his wax like fingers on chest, chin and forehead, he leaves the gift of that fragrance which lingers for hours and hours which the devotee carries with him reminding him, as it were, that he has returned from a temple after offering worship. Dadaji is not a **Personality** but like the rare and authentic members of his ilk coming down from the Great Ancestors-he is also an **impersonality**. One has to learn to see, not **with** the eyes, but **through** the

eyes, in order to realise that he is both intimate and far away ; both personal and impersonal at one and the same time. He may be described as somebody who being Nobody, is Everybody. To become Nobody with a capital 'N' a being has to be self-cancelled into the All-the Everybody who, according to his teaching which is ancestral— is himself the Him who already is the Him whom everybody is seeking. Dadaji does not believe that anybody other than one's Self can be a Guru. When somebody sets out to give initiation to anybody who is seeking something which might lead him to self-realisation you may be sure that somebody who says he has the power and the illumination to become a Guru, is nothing short of an Ego, bloated to the extent of bursting and cleverly veiled behind the veils of pose and phrase which often impress not men of faith, but men of credulity. Credulity is gullible ; faith cannot be misled. Credulity is blind, faith is clear-sighted and wide-awake. Credulity unvalves ignorance that can be exploited, faith unvalves pre-knowledge which, by its own light, discovers the Truth where It exists and cannot be exploited. Credulity sooner or later wearies and drops on the way ; faith continues to walk with steady steps, never exhausted with the travel. People talk of 'blind faith' which is a contradiction in terms. The credulous are in need of miracles to nourish and support it ; faith needs none, since, in itself, it is the greatest miracle of all. Self-performed and perputally nourished and supported by contact with Self-realised beings. Faith moves the mountains ; credulity, which is never free from subconscious wavering and unexpressed doubt, makes the mountains. Yet, I suppose, to come by faith, authentic illumined faith, one has to receive Grace from a mountain of Grace which a self-realised being such as Dadaji has proved himself to be to thousands who have, in the course

of but an incredibly brief period of time, come into 'real' contact with, not what he appears to our outer eyes, but—with what he is to the few who behold him across and beyond the breath-taking miracles he performs. People ask : Why does he perform miracles ? Why does he need to perform them at all ? I recall Sri Ramana Maharshi's statement about miracles. He said : "A self realised being is like a casket of jewels. One has to only find the key to unlock it and take out any jewel he fancies." And the self realised being who apparently performs miracles is completely unaware that he has performed them. Dadaji constantly reminds us that he himself is nobody, nothing.....all that happens, by way of the miraculous, happens by the will of the Almighty through him and not by him. He is not just another self-realised being ; he is part and parcel of the shining band of self-realised beings who have accepted to wear form and come down through and across centuries to awaken the Self, the Light in men—who is, while in the ignorance, a brand of parrot prattling inside the captivity of a cage. The cage inside which a normal parrot green nursing of Nature, is imprisoned, is visible ; the cage inside which the man is held captive is invisible and the irony of it is that we have got so accustomed to our captivity to serve a sentence inflicted upon us by the Law of Karma—inexorable, unbreakable Law—so accustomed that we even begin to sense a fake freedom while being inside the cage. We who are imprisoned in ourselves are but mobile cages. But, all of a sudden, for some dawns a luminous instant of thirst which, while aching to be satisfied, is, in a true sense, satisfying. It is then that the bird asks the cage, "Why do you hold me ?" And the cage asks the bird, "Why do you hold me ?" I have mentioned already that Dadaji performs miracles, such as "baffle rationalism" as some remark- he is able to do

so since he is free with an all pervading freedom—the bird is no more held by the cage or the cage by the bird. The bars of the cage have become gold bars in the mint of the angels to strike more coins of stars to be circulated in the heaven—and the bird has become pure abstract flight—while it still continues to be visible to our sight which has a sorry knack and need of visibility to prove the existence of anything. Dadaji insists on reminding us: “I do not perform miracles, they are” being performed by the Almighty Why? Why? Why? What is the need for them—is a question asked by several who have all the same been wonder-struck and in their heart of hearts, accepted the fact that what they have seen is irrefutable and Dadaji certainly belongs to another world above and beyond our own. This you may take it, is the beginning of an answer to their question: Why? Dadaji realises that the Divine is performing miracles through him in order to help us to take the first step towards the establishment of faith, howsoever faint, in our hearts so full of doubts. It is the first step towards the doubting of our own doubt which is the beginning of faith which, through constant contact with Dadaji’s beautiful, simple, unostentatious presence, will help us to go beyond superficies and reach a little closer to the Self within which is the only Guru. “Miracles belong to the exterior plane”—Dadaji reiterates time and again. He materialises a watch before a crowd of visitors. Some among are doubting Thomases whose business seems to be to prove they are superior to the being whom rumour claims is divine it is a watch meant for his present host, Abhi Bhattacharjee, one of the most beloved of men and beloved of thousands for his appearances on celluloid. Abhi looks at it and like a child, complains: “But now-a-days a watch without a calender is effete”—The watch is returned to Dadaji who encloses it on his palm for a few seconds and

returns it to Abhi. The visitors are stunned. The calender, unlike the usual calender on modern watches, runs round the rim of the watch. And then what about the make of the watch. There is no name—none at all. Once again it is returned to Dadaji the warmth of whose palm makes the name of the make as well as the description of the jewels in it, leaps into visibility. After a few days the watch begins to fail...it slows down slowly but surely and begins to lose time. You might jocularly remark that that watch began to realise that time does not exist—therefore, it should cease to continue proving a lie...The watch once again goes back to Dadaji's palm—which is enclosed tightly by his fingers—and, in a little while ! when he opens it lo ! a watch of gold—“This will work well. Take it and be happy” Let me quote a second miracle. Rita, the wife of a Film Director happened, only a few days ago, to walk into her birthday—she went to Dadaji for his blessings. He blessed her and she was flooded with an inner excitement of joy. “What a gift on my birthday !” In the night, after performing a puja somewhere a few miles away, he returned to his host's residence and called both Rita and her husband into the room. He was seated on the bed neatly spread a few moments before, by Rita herself. It was a clean white bed—there was nothing on it when she came in with her husband. They stood before him, he asked the husband, “Well, what gift have you given to your wife on her birthday ?” He answered, “Nothing. I have nothing to give”—when before their eyes a beautiful Saree materialised in an eyewink and Dadaji presented it to her. Hypnotism ? Yes, there are magicians who, by virtue of hypnotism, make things appear which are really not there since they are merely appearance ending in disappearance. Let me quote my case. Dadaji, to whom I have come very close since I have approached him like a child, leaving at the threshold

intellect and all that goes with it like a dusty pair of shoes—called me into the room and carried on a long conversation with me. “Did you see how, when a cup of tea was offered to me at the movie actor Premnath’s house, I transformed it into brandy and returned it to the kind person who had offered it.” I said “Yes”, I saw it and smelt it—it was brandy at its headiest.” “You know, Harin, I give sometimes what would be more appreciated than the gift of illumination.” And then, tenderly he stroked my cheek, looked into my eyes with the eyes as of a mother’s—and asked, “The Divine wants to give you something. Will you accept it?” The question brought tears to my eyes. It was as good as humility takes its height entreating from the deepest depth of itself. His bare right palm crept under the collar of my coat—I felt something materialise—it was a pen!!! Then he took it on his palm, examined it and remarked, “It is an Indian pen...not so good—I think I will change it to a foreign pen.” Then he rubbed the pen with his forefinger and thumb, making the pen slide between them and, to not my amazement,—(I have ceased to be amazed at what Dadaji can do and, sometimes, is inspired or commanded to do.) the pen was transformed into a “Wing Sung” pen coated with gold. I am writing this article with it—and I have found it to flow with my thoughts as though the pen belonged to my thoughts and my thoughts to my pen...These are only few of the miracles I felt I should like to quote. The miracles of Dadaji’s Puja is something which make the suspicious mind sit erect in a fit of meditation. The room where the Puja is to be performed is bare—it is arranged by the host or hostess of the house which has invited Dadaji. The assembled guests examine it. Then Dadaji who enters it, wearing just a cloth round his waist—a cloth given for the occasion by the host—does not return for about twenty minutes to half an hour. The

room, when he enters, has only a little wick-flame lit in a clag-lamp and a vessel filled with water of tender coconut — plates of fruits and flowers are on right of a son-seat spread for Dadaji. When he emerges from the Puja room, the visitors are invited to witness the sight of water on the floor which was, before the puja, dry—Dadaji calls it Ganges water; and the whole room circulates the news, through fumes of perfumed air, that some divine beings had accepted to enter and grace it for a while with his exquisite presence. And last, but not least, the coconut water has been semi-congealed to khseer (rich sweet possessing the flavour of the spirit abiding in temples). Dadaji emerges—flushed with some presence which envelopes his own—he rushes towards his couch and reclines, almost breathless—his chest heaves like wave of Ocean—his eyes resemble that of a drunk—bulging and red—he struck me, on such occasions (I was witness to two of them) as emerging out of a bridal chamber wherein he had had the experience of a First night of union—possibly, the Beloved does meet and unite with him leaving behind there the perfume of a Divine Union of which the little unions of men and women are far away and almost imperceptible reflection. It is the state of white hood in which all that our small sight sees as colours dissolves in a self-union—the Beloved dwells inside it and comes out to meet Her Lover only in the White Heat—the perfumed fire which alone can be called authentic priesthood. For minutes after he resumes and reclines on his couch, there seems to encircle him a listening stillness that you might almost touch and discover in it the scintillating hardness of a diamond. The state wears off and Dadaji returns to normal—a true relative of all, rich and poor, famous and unknown alike—human beyond measure, kindly beyond description—his presence enveloping us with an intimacy of ourselves with ourselves. Dadaji's mission is to lead

us beyond the surface to the height which the Self—the only Guru whom each one of us can claim and who can claim each one of us. He is here to help broken bodies to grow whole again—there is a long record of all the remarkable recoveries and cures effected through him, including cases of cancer and arthritis. In my case, I should like to record that my nine year old hernia, which recently began to call for an operation, has, within the last week, as a result of sipping a little of 'Charan-jal' (water which has touched the feet of the Divine) each day, has already begun to show distinct signs of healing. "I could have healed your hernia now just at this moment—but prarabdha must have its course It must be cured gradually—it will take about six months." I hardly think six months will be needed at all since already the pain is no more there and the swelling is slowly but surely shrinking—the hardness of the swelling has yielded to softness—and now I even dare to go about without putting on a truss. 'Charan-Jal'. You have only to take a bottle of fresh water to him. He makes few passes with his palm over it and says, "Open the stopper and smell it—but close it again immediately." And lo, the water has turned fragrant with a fragrance bearing the certainty of helping the invalid back to health—to physical health ; but Dadaji will not rest, cannot rest, dare not rest until he leads men back to spiritual wholeness which is man's birthright and earth-right.

Post script :

There are always scoffers ready to spit on the Divine and Its Instrument. It has to be since the working out of the Light needs the Darkness as its raw-materials. But, automatically, the Instrument when spat upon and

abused, dolls out as gracious punishment unqualified and generous forgiveness. "Forgive them, Father, for they know not what they do" which, however is a blessing which, while involving a cleansing curse continues to remain a blessing. They know not what they do; to whom one they still do not recognise and hence they do not know what they do to each other in human history.

They are always ready to get on the
ground and the platform. It was to be said
the ending out of the light was the
beginning of the new-minted. But, alas,
indeed, the darkness when that appeared

Communion With The Divine

● A. B. Nair

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In the Bhagavad Gita the Lord has said : "Whenever DHARMA is on the decline and ADHARMA is on the ascendant and becomes the way of life on this earth I manifest myself to resurrect DHARMA and reinstate it for the good of all mankind." And our Scriptures and Puranas are full of enlightening accounts of how the Lord has taken myriad forms and how He has wrought to rescue humanity from the abyss into which it had been dragged by evil-doers.

We live in an age of enlightenment and of darkness. The horizons of knowledge are expanding and the development in Science and technology has enabled man to unfold the mysteries of Nature and galaxies beyond. Man has landed on the moon and dazzling exploration of the Space is in progress. Distances have been annihilated and the people of the world are, in a manner of speaking, becoming close neighbours, not the strangers they used to be.

This should bring exciting experiences of a world coming together in the great Family of Man and open out the minds of men all over to the thrill of a brotherhood and good neighbourliness. Instead, we are witness to a world of tensions, fear, want and the tyranny born out of the knowledge that has come to us. Virtues and values and the modes of individual and social conduct which together sum up DHARMA are perverted in the name of power and power balances by scheming men who control the sources

of all this knowledge. What humanity experiences in our times is darkness at noon.

Such a situation challenges the strains of DHARMA, the way of virtuous and righteous living. An explosion threatens all life. It is at such times the Divine Grace breaks through the darkness and lightning streaks of that Grace beckon to mankind to awake and call for a new resurgence of the human spirit—the divine spirit that lies hidden or dormant in every human heart. A demonstration of this comes through great men who, though of the world and worldly, are unaffected by its tentacles. They exude love and through precept and practice draw the attention of mankind to the eternal verities.

In recent years we have been witness to the presence of effulgent souls springing up in all parts of our ancient land and attracting large numbers of fellowmen towards their teachings. They are extraordinary men who seek nothing for themselves or for their self-glorification. Theirs is to serve humanity and lead erring humanity to the right path and initiate them into the way of righteous living. They are SIDDHA PURUSHAS able to commune with the Infinite.

To this elect category of super-humans belongs Amiya Ray Chowdhury, better known to thousands of people in the country and abroad as Dadaji. Many are the wondrous deeds which have brought him fame and which have made him to be looked upon as the Spirit Divine. During the three days I was in Calcutta last week, it was my good fortune to have Dadaji's DHARSHAN several times and commune with him. I presented problems before him and sought his advice and guidance.

During one such meeting he seemed to have read what was passing through my mind. Where he sits he has an

illuminating picture of Sri Sri Satyanarayana in the room. Sensing what was in my mind he asked me to place a plain white sheet of paper before the picture, and to pray to Sri Sri Satyanarayana. Instantaneously Dadaji asked me to look into the paper. And lo, there was written in red ink a message divine. I must say that the paper I had placed was plain. How the writing on it came and who wrote it and how remains a mystery. I would like to share this experience and the message divine with the readers of this article. The message reads :

P R A R A B D A H.....

Sayings of Dadaji

IDEAS, views and values change according to the needs of a changing society. At one time the custom of 'Satidaha' was considered a sacred religious performance. Similarly, throwing one's son in the river Ganges was counted as an important religious custom. Hundreds of such customs and practices once prevailed in our society in the name of religion.

But the word 'religion' does not fully express the implications of 'Dharma'. It cannot be an exact synonym of the word itself. Thus the word 'spiritualism' does not convey the appropriate meaning of 'Adhyatmabad.'

The culture of Bharata (India), many remark, is the amalgamation of such civilisations as Greek, Saka, Huna, Muslim etc. Here I would like to emphasize the word 'Bharata' and what it actually signifies. The vedic civilization, whose time, we still do not know, had no geographical boundary. The date of the war of the Mahabharata is usually depicted in a wrong way by the scholars. We do not have enough historical data about these.

Many civilisations and their cultures had reached the apex of glory at one time or other. But due to the vicissitudes of time we no longer find any trace or sign of that glory today. Everything is buried in the limbo of oblivion. We cannot retrace them.

Hence, we conclude that civilization and its culture do not proceed on a straight line, but move in a zig-zag way.

Prarabdah

PATIENCE IS THE ONLY SUSTENANCE. DISCERNMENT THAT A MAN GETS THROUGH SADHANA IS NOTHING BUT A MODE OF NATURE. REALISATION IS NOT POSSIBLE BY ANY MEANS EXCEPTING PATIBRATA DHARM. AS SUCH IT IS THE DUTY OF THE HUMAN BEING TO BEAR PRARABDAH WITH PATIENCE. THE REST OF THE WORK IS BEING DONE AND WILL BE DONE BY THE GURU (THE ALMIGHTY). DO NOT BE THOUGHTFUL OVER THE MAHANAM YOU HAVE RECEIVED, AS THE MAHANAM YOU HAVE RECEIVED IS ITSELF THE ABSOLUTE TRUTH TO BEAR PRARABDAH WITH PATIENCE IS THE ONLY PENANCE. PERCEPTION THAT A MAN GETS THROUGH SADHANA IS NOTHING BUT THE DISTRIBUTION OF THE MODES OF NATURE. HAPPINESS THAT IS PERCEIVED BY MIND IS ONLY THE DIVERSION FROM THE TRUE PATH AND IT IS ONLY A TEMPORARY PHASE. EGO IS NOT BEING ELIMINATED WITH THE HELP OF MANTRAS AND PENANCE RATHER ENHANCES ITS BONDAGE. IF ANYBODY PERCEIVES ANYTHING WITH THE HELP OF SADHANA IT WILL BE CONFINED WITHIN THE BODY ITSELF, CAN NEVER GO BEYOND THE BONDAGE OF MAYA. AS TREES WHICH ARE JUST GROWN BY THE MAGICIAN IN HIS TRICKS, ARE FALSE, ARE PURELY TEMPORARY AND CANNOT GET A MAN NEARER TO KRISHNAVAKTI. SO J&P, TAPASAYA WHICH ARE BEING RESORTED TO BY MAN TO AVOID SUFFERINGS OF THIS WORLD CANNOT MAKE HIM FREE FROM PRARABDAH, RATHER IT TIES UP BY ENHANCING THE WORK.

—SRI SRI SATYANARAYAN.

Ideas however, never perish. All are stored in the Cosmic Consciousness. Values change according to ideas.

Bharatia Sanskriti (Indian culture) has maintained its own spirit which we call Sanatana. It never loses its remarkable characteristics, though it absorbs the influences of various other cultures. This power of absorption and adaptability is so strong that it never thinks any culture to be alien. That is why this perennial stream that has come down from the very remote past is known as Sanatana. History proves this fact.

Side by side many other ideas have cropped up. For instance, the idea and custom of Gurubad. It is a horrible superstition and leads to a suicidal path. Because a mortal being can never be a Guru. Guru never dies—He is immortal and eternal—He has no birth, death, decay nor even bondage. But remember, the Guru is not static, but is a dynamic force.

Let there be no confusion over this vital point. In reality, the man, who has the knowledge of Brahma, has become Brahmana himself and sees Brahma in everybody; rather He resides in each and every human being—even in every particle of the Universe. As such, how can a man dare to call himself a Guru? Limited knowledge cannot lead to perfection. This traditional Gurubad is not only bogus and a bluff but also harmful—in plain words a mere profession. The objective of the so-called Guru is the ultimate gain of wealth and power through Maths and Asramas which come up like mushrooms.

Many seekers of Truth confuse my action at the time of their seeking Mahanam from Sri Sri Satyanarayana. I am nobody there—my role is that of a witness. The seeker, in this case, himself sees the Mahanam—which is the name of Self—who dwells in the seeker's heart and constantly

chants the Mahanam. The resonant sound of Mahanam is sometimes heard by the seeker at the time of revelation. This Mahanam reminds the seeker that he was born with the Mahanam, but had forgotten it due to his ego.

We sometimes use the word Maya which is the cause of our forgetfulness. We do not know the exact meaning of Maya, yet we use the term often. The term Maya is often used in a very narrow sense. It is very unfortunate apart from being incorrect. It is the Will of the Creator to help the conscious mind to move towards a flawless perfection. But this cannot be achieved through process, which is an external affair and is called extrovert. Actually when consciousness turns inwards or becomes introvert it merges with the fathom of bliss of the heart. Then and then only man realises His Divine Play.

You need not hunt after death. Try and understand the origin. If you can reach and grasp the root, then you will understand the branches. Life is the Play of the Divine and the birth is Its Music. Death is a cessation, more precisely a condition or phase. He who has created us has done so for His necessity.

Human life is meant to feel His Divine Play and thereby understand the nobility of the Creator. The mystery of birth will be unfolded only when the sweetness and beauty of the Divine Play, which is the Eternal Truth, is realised by turning the consciousness inwards.

Often we hear the remark that birth is the result of the actions and reactions of our previous life and there is a continuity of birth and death until it is relieved of the bondage. Hence our sufferings also continue until the end of bondage. That the sufferings are the results of the bygone births is a wrong conception, because it is not only the individual who suffers but the society and even the state suffers as well.

Now the society or the state has no bygone births. Then why should they suffer? The fact is that when man first appears in the womb of the mother, matters form instantly. At that stage mind lies in a state of inertia. But remember, mind and matter are nothing but one. With their gradual manifestation the differences in them are identified. From that stage he is in the domain of nature (Maya) and a series of phenomena determine his every development. Sometimes it seems mechanical.

Of course, in some sense it is mechanical because a newborn baby cannot grow into a full-fledged man in a moment miraculously. He must grow through a process and this process is also called Prarabdha. Prarabdha means you have to undergo some pre-destined process both physically and mentally. Remember, even nature has no hand on it. The actions of nature, that of Sun, Moon, Stars etc., are also pre-destined. They have their respective Prarabdha. So do not be afraid of Prarabdha of its turns. Self is above and beyond all these.

Remember that Truth is one, language is one and there is one universal human race. Basically there is no class, caste, creed or sectarianism and what we see today is all man-made. We are the children of the same Father. So how can there be a difference or distinction? In fact the caste or class system introduced in the name of the Founder by a self-interested group of people is not only meaningless, but also baseless. It only serves the interest of a few in their game and political gamble at the cost of many.

As I have said Truth is one, the difference is only in appearance. For example—the poet composes different poems. The action of composition though apparently different, the composer is one and the same. Then come to the question of language. It is one, but the distinctions

are all due to phonetics The Greeks pronounce 'S' as 'H'.
Similarly many other words are pronounced in a different
way in different places of the world. But their root is one.
We must reorient our views and values of ideas and
thoughts and thereby change our angle of vision about the
Truth and Its manifestation.

Dadaji-An end in Himself

● Prof. Narayan Kumar Chatterjee
M. A.

God (The Almighty) has revealed the Cosmos according to his own will. He is eternal, ubiquitous, unchangeable, omniscient, omnipresent and omnipotent—these are the sayings of our scriptures. Indian Culture is not a bundle of superstitions. Here in all religious activity varieties arrive with a meaning at unity. Indian Culture is the symbol of our seniority among the nations of the world. The essence or cream of the culture and religion of a country is sometimes revealed fully in a divine human body who comes to show the Eternal Truth and to release from the mundane pain to his fellowmen by his advice and doings.

Our Dadaji (Sri Sri Amiya Raychaudhuri) is the epitome of ultimate knowledge and noblest virtues. He is the embodiment of universal brotherhood, humanism, greatness, goodness, divinity and dynamism. Dadaji preaches human race to be divine and to evaluate the ways of living. Dadaji unfolds the Truth—He visualizes the human being what is Absolute Truth—that is why He arranges His own Puja (worship)—Sri Sri Satya Narayana. Puja. He is consciousness in Himself and as such He cannot be known by the reading of the scriptures nor by keen intellect, nor by much learning. He is attainable by him only whom he chooses. This self chooses his body (Him) as his own.

(नायमात्रा प्रवचनेन लभ्य न मेधया न बहना श्रुतेन ।

यमेवैवैष वृणुते तेन लभ्यस्तस्यैवा आत्मा विवृणुते तन्न ह्यम् ॥)

Mahayogin Dadaji brings forth desirable objects off and on to his devotees or to the hedonists. People may think that these are super normal powers of Dadaji. But this is not correct. There in lies a great mystery behind it.

In the commentary of 'Patanjal Darshanam' the revered Vyasa Deva explicitly states that a non-entity can never come into existence and an entity can never be annihilated. (नास्त्यसतः संभवः न चास्ति सतो विनाश इति—Yoga Sutra, IV. 21). This view is supported by the Gita which says—"There is no creation of non-existent, there is no destruction of the existent." (नासतो विद्यते भावो नाभावो विद्यते सतः II. 16). Dadaji possesses immense profentiality and as such He can manifest different objects at any moment which were existed in an unmanifested condition in the cosmos. In fact, Dadaji has experienced the Soul of Universe in Himself, and does not thereafter run after the material gains of the world ; all glory follows Him at His heels wanting to serve as His dutiful servants.

From the doctrine of Sat Karya Vada (सकार्यवादः Theory of Causation) and specially from its corollary (नाभावो विद्यते सतः i. e. There is no destruction of the existent) it becomes evident that an existing principle is never annihilated. - From this it follows that the past Dharma which formerly existed in its present form is now absorbed into the Dharmin and exists there in union with it. It is not destroyed ; it simply disappears. According to this doctrine the thing that gets a shape by the will of Dadaji is not altogether a new entity. It is always existent, it is hidden in its cause even before its production. Or, as Aristotle would say—it is the transition from the potential being to the actual being, Or in Hegel's words, it is the

passage from the implicit to the explicit. Dadaji is Omniscient. The cosmic mysteries are at his finger-tips. He may be called "the receptacle and nurse of all generation." That is why he can manifest anything at any moment.

Exhibiting His enormous potentiality to his devotees Dadaji says 'this is also exterior'; remember that Almighty alone. He is the Supreme cause. All is possible by the grace of Almighty. Truly speaking, the Prakriti (Nature) and the Purusas (the souls) both get their disposition by the Will of Hari (the Almighty) after the delusion. (প্রকৃতিং পুরুষৈব প্রবিশ্নাত্নেচ্ছয়া হরিঃ। ক্ষোভয়ামাস...ব্যয়াব্যয়ো ॥ Yoga Varttik, I, 24).

In some places Dadaji Visualizes His devotees the past epithets of Lord Krishna. Now in the Yoga Bhasya it is stated that the past has got no sequence (নাতীত্যাস্তি ক্রমঃ III 15). Then how the Yogin is said to be vested with power of recalling the past form ? A reply proceeds from a stalwart philosopher of our country in this connection that "He (the Yogin) does not usually call back but revokes only a phantom an exact duplicate of the past." Here we would like to add that by dint of perennial love to the Absolute and by muttering of the Mahanam (The words-expressing the Almighty) with greatest care the corporeal consciousness of the Yogin is immersed with cosmic consciousness and then and then only the Yogin can revoke many subtle or gross bodies at ease.

Those who got the Mahanam through Dadaji have gathered a new experience. Dadaji denounces the so-called Guruism, because a human being who himself is imperfect can not make a man perfect. The Connivers of Guruvada soon become the victims of oppressions and exploitations. At the time of salutation by falling prostrate in front of the picture of Sri Sri Satya Narayan the

seeker hears the Mahanam from an unknown source and at the next moment he reads the previously heard Mahanam written on the plain paper in red ink which he kept in his hand when he entered into the room. The room becomes full of fragrance and as soon as the devotee leaves the room the writing on the paper also vanishes. What is the truth that lies behind it? In reply to this MM. Dr. Gopinath Kaviraj has given a verdict. He explains in this way—the power of speech is divided into four categories, such as, (1) Baikhari (বৈখরী) (2) Madhyama (মধ্যমা) (3) Pashyanti (পশ্যন্তি) and (4) Para (পর). Common people forget the Mahanam which they had got by the Almighty inside the womb soon after their birth. In the Baikhari stage the mind revolves in the extrovert world. In the Madhyama stage the mind becomes comparatively introvert. At the time of getting the Mahanam Dadaji uplifts the seeker into the Pashyanti stage (divine stage) for that very moment only and as such the devotee can hear the Mahanam and visualize it written on the paper. Leaving the room the aspirant enters into the empirical world and the Mahanam vanishes from the paper.

Those who have observed the Satya Narayan Puja which is performed by Dadaji are fortunate. Almighty is for the Almighty's sake; Sri Sri Satya Narayan performs His own puja. After the puja everyone notices that the dry floor is overflowed with fragrant water which falls from nowhere. The cocoon water which was kept in a pot is transformed into exudation. A glass of plain water is converted into fragrant cocoon water. The room is covered with light fragrant smoke. It is also found sometimes that a Sandesh (sweet-meat) of a big size comes from the divine source engraving the name 'Sri Sri Satya Narayanon' a blank vessel. The human intellect is embarrassed, the ego is threatened noticing this astonishing worship of the worshipper. The

thinking capacity of human being may reach 'towards sky, towards ocean, towards the vast silence,' but human intellect is unable to explain this divine performance.

One of the devotees asked Dadaji that at the 'Amarnath' the "Shivalinga" is visible only on the day of Jhulan Purnima (Shravani Purnima) and on the other days it is covered with snow-what is the cause of it? Dadaji told him that here (in Calcutta) the 'Shivalinga' of 'Amarnath' might be seen. That fortunate devotee with some others were blessed enough beholding the 'Amarnath-Sivalinga' inside the picture of Sri Sri Satya Narayan on the day of Jhulan Purnima by the grace of Dadaji.

Dadaji asks the devotees for the muttering of the Mahanam devoting undivided attention. One can gain the grace of God through sublime devotion. Our scriptures, rituals and the Upanisads are sure to be cherished as the most precious legacy of humanity. These have always been the means to an end, but our Dadaji Sri Sri Amiya Ray-Chaudhuri with his divine activities is an end in Himself. In one word Indian Spiritualism is embodied in Him.

The Spiritual Salvation that Dadaji promises for the teeming millions should surely serve as fresh wind in an otherwise polluted atmosphere of our country.

Dadaji and Religion

● Heramba Narayan Das Mahapatra

I. A. S.

To many, Religion means a packet of rituals, customs and a routine life of austerity and isolation. One is labelled as irreligious if he does not own and worship a Guru with offerings of flowers, incense, sweets etc. Tradition has thus given indulgence to man to place the form over value, material over spirit. It is in rare moments of absolute surrender to what he calls God, that realisation descends on him and the veil is lifted. Who lifts the veil and why? An hour with Dadaji would provide an answer to this.

Message of Dadaji is the eternal message of a search within. This he told to a select gathering during his last visit to Bhubaneswar in August 1971. He has the uncanny power of producing things of delight from elements and if it is not magic, it is due to his supernatural powers. Religion to Dadaji, is not a dogma nor there is any short-cut to Heaven. He reminds us that mind is so volatile that unless it is disciplined to search the Great Force dwelling within the mortal self, it is apt to miss the correct path. Glowing with radiance, Dadaji poured out the promptings came out from within to the few, who had the opportunity of meeting him. Do not accept self-styled Gurus; do not run away from the stream of life; forget that by a mere ritualistic worship inside the temple you will attain God and Heaven. These are some of his persuasive words, which would touch every one's chord. Life is a precious

gift and the custodian has to maintain it properly. He does not prescribe magic for self—purification nor does he indoctrinate you like a Guru by a simple mantra. His 'SATYANARAYAN' is not a ritual of traditional worship of God. It is that Truth is God. Man is forgetting this simple truth and is madly pursuing many other doubtful paths to get over his weaknesses. Man has to bear with 'Prarabdha'—suffer a life he is destined to. There is no escape from it and one has to bear this with patience. Does it mean a negative approach with resultant inaction? The answer is 'No'. In a sense there is no ready-made formula to lead you to light.

Religion and more appropriately 'Dharma' is an exercise in the search for 'Truth and the 'Mahanam' as he calls it, which is intermittently ringing in you. Eternal prayer and an unconditional surrender to that Great Force within constitute the true religious practice. There is no trapping of rituals or custom that must precede the prayer. It is here the traditional Gurubad comes in and Dadaji sternly says that a mortal cannot be a Guru. The real Guru is beyond the man. Dadaji claims himself to be no Abatar or a Saint. Regardless of criticism he decries all superstitions and barriers between man and man. You call him irreligious, he is not offended; rather it prompts him to tell you what is real 'Dharma'. True Dharma is the irresistible will to commune with the Divine Force within. Dadaji believes that it is given to man to attain this height even when he is destined to live a life pre-ordained. He quotes extensively from the Gita, which is stimulating and very relevant to life. To some, he may appear radical in the thought process, but surely the religion that is commonly understood and practised leaves much room for a rational interpretation. Dadaji has done this to dispel from our minds many superstitions and doubts so that the inner craving of man to know himself is fulfilled.

Peace Of Religion In Our Age

• Devi Prosad Ghosh

M. A.

The twentieth century is remarkable for various reasons. It records an unprecedented development of Science which has perhaps the greatest impact on human life and existence. The scientific discoveries are being used to fulfil human wants with added happiness and comforts. But they have not brought unmixed blessings. They came lately to the service of our national leaders. This has posed a serious problem to the nations of the world, threatening even the human existence. The illusion of progress and welfare associated with Science has begun to fade away. A re-thinking about the exclusive use of scientific discoveries for peaceful and humanitarian purposes is gaining adherence. But how far this will come to fruition is yet to be seen. Human civilisation is thus been cursed by the Fruit of Knowledge the advancement of Science.

Perhaps a greater loss can be envisaged in the sphere of culture, especially of the age-long spiritual culture. Science in its inherent objective approach has almost negated the subjective world of our existence. It let loose forces of utter disbelief to things which cannot be perceived by our senses. Science has the arrogance to undo things that cannot be experimented in a laboratory as being unreal. But out and out materialistic in approach Science unleashed a tendency for ever-growing craze for material progress

and possession. It creates newer and newer wants in human minds and makes people all the more restless. Peace and concord are being gradually banished from our society leaving us in a state of perpetual turmoil and strife.

Nobody would have considered it a loss if peace, happiness and carefreeness could be ensured by Science and its magnificent discoveries. But the present world situation is a sure pointer to the fact that peace and concord are in adverse ratio to our material progress. The more is the material enjoyment, the lesser is the mental peace and satisfaction. So we see that the Science has failed to fulfil the prime objective of human need, to root out the evil of human miseries and to ensure peace in life. The life seems to be replete with sorrow and misery. There is also no limit to human wants. This causes continual dissatisfaction and makes human existence miserable. But our common experience goes to say that nobody desires a sorrowful existence on earth. The Vedas, the original scriptures of our religion, declares in unequivocal terms this unique truth that real peace and happiness rest with the Brahma, the Supreme Being who creates and administers this world. The two distinct lineage of our spritual culture—the Nigama and the Agama, the Vedas and the Tantras, the Gita and the Chandi have begun the discourses on this vital point, as how to overcome the sorrows of life and to attain perpetual peace. Arjuna in the Gita and King Suratha and Samadhi Baiswa in the Chandi seek solution of these eternal questions of life. As our lives too are not at all free from cares and anxieties and more fraught with dangers, evils and apprehensions in this scientific age, the necessity of spiritualism is more essential now-a-days than ever before. So we must turn to our unfailing spiritual masters and listen to them for guidance in the darker path of mundane existence.

The master realised the Supreme Being, the all-pervading God who is beyond all sense—perceptions. It is only His mercy that makes His realisation possible. He is the Supreme Truth, Goodness and Love. One can achieve complete happiness in Him. Without Him the life is bound to be a victim of sorrow and misery, The master shows the path to make communion with Him.

In this age, the Kali Yugo when the spiritual urge of our people would suffer a decline at the approach of growing wave of materialism, people with fragile body and frickle mind cannot follow the glorious path of the Upanisada, the Supreme Being descended to this earth and showed the easiest way of attaining salvation or the Love-Divine. He who worships Him with Nama-Kirtan is sure to get His lotus-feet. Lord Mahprabhu, Prabhu Jagatbandhu, Sri Sri Ram Thakur showed this bright path of worship of God. Prabhu Jagatbandhu uttered that Harinama-Kirtan can alone save us from the on-slaught of widespread devastation and ruin that would play havoc in our country.

Following the utterances of Prabhu Jagatbandhu and Sri Sri Ram Thakur, we believe that a resurgence of spiritualism is in the offing and the darkest chapter of human existence, the present state of narrowness, hatred, violence and untold sufferings will soon come to an end and a golden era of peace, progress and happiness will slowly be dawned on earth. The great Yogi Dadaji says—"Greed and love for power are to be conquered" Dadaji, a revivor, figures as the bridge over which Ancient India will greet Renascent India of the future. Encyclopaedic in knowledge, Catholic in faith, majestic in simplicity and out and out Vaishnavic in charity, he will for ever shine as the tower of light and is divinely commissioned to be, to the men of his own generation as also to generations yet unborn.

In this land of ours-this land of snow-capped mountains and mighty rivers, there is a Soul that broods through the centuries and kindles the precious torch of Truth in the minds of our saints and savants in every age. The Soul of India burns bright with its pure spiritual flame in Dadaji. I take this opportunity to express my deep regard to him.

Dadaji And Dr. Gopinath Kabiraj

- C. M. Misra, *M. L, A.*
- M. N. Sukhla, *M. A.*
- Dr. S. K. Bose, *D. Phil.*

Mahamahopadhyaya Dr. Gopinath Kabiraj expressed his desire to meet Dadaji and so Dadaji visited Benaras during November 1970. At the Ashram of Sri Anandamayee Ma Dadaji met Dr. Kabiraj and when his long cherished desire was fulfilled Dr. Kabiraj clasped Dadaji's hands with great joy.

At the first sight Dr. Kabiraj 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. Kabiraj was seated on his bed and Dadaji took his seat on a chair by his side. Dadaji introduced us to Dr. Kabiraj. 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. 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. Kabiraj. 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 almost harmful. While Dadaji was talking, Dr. Kabiraj 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 hand under the pillow of Dr. Kabiraj 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 Sun)? Here it is". With great astonishment everybody saw this, a shawl came out of nowhere. Dadaji smilingly wrapped the body of Dr. Kabiraj

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—Baba." Immediately it was found that the name of Dr. Kabiraj 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. Kabiraj was moved very much.

Then Dadaji quoted many slokas (verses) from shastras out of his memory which Dr. Kabiraj frankly admitted that he had never heard them in any scripture. 'This is unique, this is the 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. Kabiraj himself admitted and supported this mission of Dadaji.

Another event occurred. The rays of the sun was disturbing Dr. Kabiraj's eyes. 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. Kabiraj 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. Kabiraj, 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. Kabiraj, most affectionately said, "Would you like to have a Parker pen to write with?" And saying this he touched the shawl of Dr. Kabiraj, which he had received yesterday from Dadaji and a fountain pen (Parker '61) appeared from nowhere in Dadaji's hands like the shawl. Dadaji smiled and said, "Baba use this pen, it is for you." One admirer of Dr. Kabiraj then and then remarked that he liked 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 and 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. Kabiraj became embossed on it automatically.

Dr. Kabiraj 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. Kabiraj 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. Kabiraj 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 Dr. Kabiraj explained some of the queries which were uppermost in our mind as below :

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

Dr. Kabiraj 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 Brahmarandhra, 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 the Ajna 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 Svatantrya 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 identification of the self with the non-self—the root cause of all evils ?

Dr. Kabiraj 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 Dadaji says that complete surrender to the Guru—the Almighty and intense love for Him will lead to Him. There is no need of any other Sadhana to realize Him.

Dr. Kabirajji—Dadaji is known to me for a long time and I know 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 Dadaji for further clarification)

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

Question :- (To Dr. Kabirajji)-In the company of Sri Dadaj 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. Kabirajji-All these extraordinary events are the manifestations of the Divine Will of the VIRAT AHAM—the Infinite Pure I-Consciousness which is even beyond Ishwar Tattva and also beyond time and space. At that level telekinetic functions 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 has 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 manifestations 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. Kabirajji-Vak Sakti (power of speech) can be divided into four categories-Vaikhari, Madhyama, Pasyanti and Para. Vaikhari is the lowest form of Vak Sakti 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 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 Madhyama it is inward towards the Sahasrar. Madhyama is the link between Vaikhari-the stage of differentiated particulars and Pasyanti-the vision of the undifferentiated universe. Pasyanti Vak is beyond Madhyama. It is Divya or Divine Vak. Consciousness is experienced here in a manifest form. Para Vak is indential with consciousness and is Param Avyakt. (non manifest).

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

Question :—What is the nature of self-realization ?

Dr. Kabirajji-Realization cannot be defined. After attaining a particular level of perfection Yoga is possible in a moment. It is a matter of transcendental immediate intuitive realization and not of description. You should follow the path shown by Dadaji who knows the Absolute Truth, to reach the Divine Goal of life. 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 Dadaji who has undertaken the enormous task of spiritual regeneration and welfare of the morally morbid, sick and staggering humanity and is making strenuous efforts day and night moving here and there to lead the mankind to LIGHT.

The Romance of Bhakti

● Nityananda Mahapatra

M. A.

Religion to me is human relation, selfless and unattached-relation between man and man. Dadajee, a sage of this age, is the embodiment of that relationship. I feel, when I am by his side, and all others sitting there also feel that Dadajee is his own.

He is a mysterious man. A miracle man with wonderful supernatural powers. He has full control over his own nature. Hence the outer nature acts to his dictation. The other day in the house of Sri Radhanath Ratha, M.L.A. and Editor, the Samaj, this man of God performed a miracle in the presence of a few noted people of Cuttack. After he offered Puja to his beloved Satyanarayan, a packet of sweet Sandesh came from the blue and dropped on his hand to the utter astonishment of Sri Ratha. As desired by Sri Ratha, Dadajee gave a rub on it and Lo! the name of Sri Sri Satyanarayan was at once inscribed in Bengali letters like a print. These are all superficial according to him. These are for non-believers to realise that here are something to achieve in this life which is beyond the ken of science. The spiritual world begins where the world of science draws its last line at the border. But Dadajee is not for these miracles. Many a thing is wrought by prayer alone which none can dream of. He says, and shows.

He is a paradox. He possesses a human form. Yet he is endowed with supernatural powers. He seems to be rest-

less at times and his movements are very quick. But he looks like a statue inside the Puja room. He is so alert, attentive to the queries of his devotees and gives sympathetic answers casting very affectionate look at each of them. The next moment he is unmindful and is found as if in commune with some unseen spirit. He hates to be called or worshipped as a Guru but conducts every human soul who approaches him to find out the supreme Guru within himself. He is an adveitavadin who believes in non-dualism but preaches Bhakti by way of asking the searcher of Truth to surrender to His will. He claims to be a mortal being but fragrance that emits from his body is felt to be the same as that of Krishna and Chaitanya.

To me personally he is a synthesis of all 'isms' that our Hindu philosophy has contributed not only by way of revelations but also by a process of evolution. Dualism, non-dualism, dualo-nondualism, special or specific non-dualism, and unthinkable differentialisms have, since the advent of Acharya Sankar, divided our society into too many sects and sub-sects. They are essentially one.

ज्ञान यज्ञेन चाप्ये यजन्तो मामुयसाते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

The goal that Shankar indicated can be achieved by the path shown by Lord Chaitanya. Karma, Jnana and Bhakti are but one and the same. There is no difference between Nama and Nami. God and His name are one. Remembering Him at every stage of life in all one's activities is to be with Him. This is not achieved without complete surrender and love for Him. To love Him with proper knowledge as shown in Shastras through selfless work or work without any care for the result is the real romance of life which can be attributed as pure and simple BHAK'TI.

यो मां पश्यति सर्वत्र सर्वम् च मयि पश्यति ।

तस्याहम् न प्रणम्यामि स च मे न प्रणश्यति ॥

A few moments with Dadaji

● Siddheswar Sen
Attorney-at-Law

It was the morning of Wednesday, the 11th August, 1971, when I with my family ushered into the abode of Dadaji at Prince Anwar Shah Road. As I was in the process of putting myself inside the premises—there was feeling of thrill within myself as to the experience which would be in store for me. It was really an auspicious moment for me which I would remember for all time to come—a moment which was as varied on the one hand as it was enthralling on the other. With a throbbing heart I entered the room on the first floor where Dadaji was relaxing on a cot. I quietly sat on one corner of the room and was enjoying the darshan of Dadaji. The more I had a look into the penetrating eyes of Dadaji the more I felt thrilled and feeling of being in another world cropped up within myself. After sometime when the crowd in Dadaji's apartment thinned out, I was summoned and sat on the floor in front of Dadaji. From a close darshan it seemed to me that Dadaji was piercing through my mind and heart through his sublime look.

The first question I was put, "Who am I?" Naturally I was flabbergasted and taken aback. Then Dadaji went on explaining to me that all-pervading Almighty is within the innermost soul of everybody and one has got to undergo an ordeal to realise Him from within. There and there only

lies the path of success and salvation of a human being. In the process of this solemn practice one should rehearse and culture to eliminate all the elements from one's own self. For this ordeal, Dadaji explained that one should try to indulge in Nishkam Karma. In other words, every human being should strictly and devoutly perform his scheduled duties of life without any desire or expectation of fruits and results, as otherwise the performance of such duties loses its efficacy and is of no avail.

The more and more I had discourses with Dadaji, the more and more I started to have a feeling of gradually passing into oblivion with a deep sense of enigma as if I was before a great Incarnate. Thereafter I was shepherded by Dadaji along with my wife to his worship room. I followed him as if in a trance. In the worship room, Dadaji exhibited one of his miracles which tantamounted to a power acquired through communion with divinity. In a clean white paper came out the divine words in perfect legible red ink which Dadaji ordered me to practise and bear in mind all the time of my varied life. In about a minute the divine words disappeared before my eyes. This is undoubtedly a miracle based on eternal truth. It is an established axiom that since the creation of this universe miracles did happen in the past and will continue to happen in the future. There is no denying the fact that such miracles do happen and come out through divine hands and divine power. Sometimes people may confuse such miracles with magic and tricks. Such magic and tricks are creations of an earthly man, whereas these miracles come through power above. Magic and tricks which are shown have no truthful foundation, but are made to believe as true, whereas miracles are based on eternal truth emanating from heavenly touch.

Science or specialized knowledge may explain and

justify magic and tricks, whereas in the case of miracles science is absolutely dumb and pale into insignificance. In some cases, such divine miraculous powers are much more efficacious than the applications of science which we usually now experience in the present days' turmoil of the world. Such miracles have got creative powers and do possess the charm of turning evil into good. Particularly, in the troubled conditions in the present day universe the divine influence of Dadaji is essential and imperative in as much as the strength of guns and barrels will not be as fruitful as powerful divine gifts which do serve as panacea for the emancipation and welfare of the people at large.

When my exciting moments with Dadaji were closing by, he presented a few books on his teachings. In one of such books he expressed his desire to write my name. Another exciting moment was in store for me, when before my very eyes he simply put his balmy touch over the surface of the first leaf of the book and in a few seconds my name with Dadaji's signature and date legibly appeared thereon in red ink. Thereafter my interview with Dadaji came to an end and I took leave with my family with a solemn feeling that I was before a superhuman endowed with heavenly powers which can only be acquired and imbibed through divine strength. To my mind Dadaji appeared to me to be an Incarnate and an Image not framed with ordinary elements.

Self-Revelation

● G. D. HAZRA

M. Sc., A. I. I. S.c., A. R. I. C.

In pursuit of Truth I had the privilege of meeting many saints, sages and Monks, who are well established in the field of Spiritualism. I had also the privilege of receiving their blessings in different manifestations. To quote a few of them I would like to mention :

i) My youngest son, a born asthma patient, was miraculously cured by a saint without external help.

ii) A few years back my eyes were infected with an unknown virulent type of virus, I was nearly blind. After receiving modern treatment I got back my vision, but a severe pain of the eyes was persisting and was not responding to the exhaustive medical treatment. At that time a mere touch by the saint cured me completely.

iii) A girl was once runover by my car and was unconscious. By a mere presence of a sage the girl was recovered from the shock and I was also saved from the infuriated crowd who surrounded my car.

Although I was in receipt of immense blessing and protection at every step of my life, my mind was not peaceful. Neither I could understand the Truth for which I was craving for.

For the last several months many difficulties had cropped up in my business. My wife had been bed-ridden due to fracture of hipbone. My mind started functioning in an

imbalanced condition. One fine morning I received a book 'On Dadaji' which was presented to me by my friend Dr. A. C. Roy of Lucknow. This book created some interest in me towards this great personality.

During my recent visit to Bombay I happened to meet Dadaji on 6th June, 1971. After receiving a touch of his finger on my cheeks, I went back to Bangalore without having any definite impression about him.

The repercussion was really far reaching. I used to get that heavenly aroma which emits from the body of Dadaji, throughout day and night. It was felt as if I was intoxicated by that fragrance which pervaded the atmosphere. In addition to that a lively image of Dadaji's very familiar posture constantly reflected on an opaque glass. This experience continued for 6 to 7 days. Thereafter the dilution of experience took place. The fragrance used to come in 10-12 times a day and the image used to appear when I intended to do so.

I distinctly felt the beginning of a change in my mind. I was feeling an urge to meet him again, contacted Dr. Roy again and proceeded to Calcutta on 1st August.

I got an opportunity to meet Dadaji in one of his devotee's residence. With my first Darshan it appeared to me that Dadaji is known to me for a long long time hence. He seemed to me the dearest and nearest one. He gave a discourse. During his discourse the whole room was engulfed with a mixture of heavenly fragrance which emitted from the different parts of his body.

Being so engrossed with the discourses we forgot about the lateness of night. Dadaji also became worried and tried to contact my daughter Mrs. Samanta, (who was also initiated later) to inform her of my late returning home. I told Dadaji that the telephone of my daughter was out of

order for the last two days. 'Is it absolutely necessary to use telepone apparatus to talk with persons' Dadaji asked. He asked me to sit before him. He touched my head and said that he had a short conversation with my daughter and my son-in law. Dadaji also informed me that the defect of the telephene of my daughter had also been attended to. Now you scientist keep on thinking how it could be possible. Was it meant for us to realise that there is some unkown Great Power at the command of Dadaji? Dadaji said "This phenomenon is not extrenuous. It has happened through the will of God."

Then Dadaji asked me to dial my daughter's telephone number which I politely obliged. To my utter surprise I received my daughter's voice from the other end. She informed me about the conversation with Dadaji a few minutes before. I narrated the whole story how Dadaji communicated with her and how a dead telephone got back its voice.

Dadaji continued his discourses as if nothing had happened. He said 'Guru is immortal. He is within.' This is the first time in my life that my eyes were opened to realise the great Truth.

He explained clearly the purpose of the birth of human being. He said "Realisation of Truth is the object of life. This could be attained only through Mahanam from within."

Next day I had the fortune of getting the 'Mahamantra' revealed on a piece of paper in the residence of Dadaji. The Mahanam was flashed in red ink on a white piece of paper given to me when I prayed before the photograph of Sri Sri Satyanarayan for His blessing. The writing which I saw with my eyes were also heard by me.

I could understand what Self Revelation means i. e.
আত্মরূপ দর্শন।

I had three questions in my mind and requested Dadaji to throw light on the same. Dadaji started delivering a discourse on my queries. He explained what is peace and how to realise it. And then brought the topic of 'তপস্যা' which was also one of my queries. Suddenly Dadaji sprang up and took me with him to Puja room, which was found to be full of divine fragrance. Dadaji's body was radiant. He asked me to lay prostrate before Sri Sri Satyanarayan and pray for the answer of my queries. I was holding a new exercise book in my hand. Within a minute or so there appeared a divine message, in red ink, embodying my desired answers. It was fascinating. I was overwhelmed with joy. For the purpose of sharing the blissful enjoyment I attached below the message received.

M E S S A G E.....

शैवशक्ता गमादीनि अन्यद्वहुमतानिव ।
अपभ्रं शांनि शास्त्रानि जीवानां भ्रान्तचेतमाम् ॥

Shaiva-Sakta gamadini anyadbahumataniba..
Apabhrangshani Shastrani jivanam bhrantachetamam.

When the wholesome communion with the All-pervading Divine Soul and the Supreme Spirit occurs, even-tide sets in. No sooner does such even-tide approach, there is the advent of serene devoutness. Faith also comes into being. Flow of respiration turns out to be easy. Sounds of divine appellation connote manifestation of light and it is that manifestation which is known as meditation.

नाम चिन्तामणिः कृष्णशचेतन्य रसविग्रहः ।
नित्य शुद्ध नित्य मुक्त हविन्नात्मा नाम नामि नोः ।

Namachintamani Krishnaschaitanya Rasavigraha.
Nitya shuddha Nitya mukta Habinnatma Namanamina.

Divine appellation is analogous to Divine Semblance that is the real sanctified abode. Consequently, the place, which is established through the invocation of divine appellation, is called the divine temple of heavenly appellation or Mahanam. It is the meditation which is called religious contemplation or asceticism. Whenever the light appears through the ordeal of such religious contemplation, all sorts of earthly impediments or ignorance veiling the true nature of things are removed and thereby the mercy and blessing of SRI SRI SATYANARAYAN are invoked. All kinds of mental impulses, in other words,

the impulses of the organ of sense or action and impulses of understanding-or alternatively, which is inwardly felt-pleasures and pains, gains and losses, selfish inclinations, honesty and dishonesty all of them emanating from those very mental impulses tend to create varied impediments and hindrances through cohesive attraction and thereby have the effect of putting bondage and shackles around human beings. To check and forbear the forces of these impediments is known as TAPASYA or devout austerities. By dint of continued practice these devout austerities through pure mental coolness, there emits the sparkling vibration of divine appellation, earthly desire or in other words, ignorance veiling the true nature of things is removed and comes to an end. Thereafter, it is possible to stay and remain with absolute peace and happiness. This stage alone, one should know, is the abode of Almighty God.

Much more surprise was in store for me. Dadaji placed his hand on my hip and asked me to show the particular bone where my wife had suffered a fracture. He gently rubbed that portion and enquired of me whether my wife would also get the touch at this moment and at the same region. His way of putting this question is suggestive. It was almost confirming that my wife had also received.

Then again Dadaji showered his blessings on me. From nowhere a trinket was brought by Dadaji and presented it to me. It was Sri Sri Satyanarayan embossed on it in multicolour.

Who then is our DADAJI ?

**Establish the Truth—Sri Dadaji's
divine clarion call to Mankind.**

● M. N. Shukla, M.A.

A thoughtful glance at the vast galaxy of our past cultural evolution would vividly reveal the fact that higher human and spiritual values have always been revived, upheld and established, from time to time, by the Providence through the chosen Enlightened Great Souls to lead the mankind from the abyss of ignorance, anguish, fear and discord to the unscalable heights of Divine Truth, Wisdom, Light and Bliss. Today we are blessed to witness in Sri Dadaji the same divine play or the Lila of the Great Will of the Lord to liberate us from the vagaries and chaos of this complex age, enable us to live an ideal human life on earth and lead us to the attainment of the Highest Truth—Self-Realization.

Truth is the pivotal point round which revolves the entire life, philosophy and teachings of Sri Dadaji. According to him there is only one Truth—Self or God without a second—'Ekamevadvitiyam.' On metaphysical plane individual self and the cosmic self or God are one and the same. Due to innate ignorance we do not realize this great truth and are unaware of our true Divine nature and consequently suffer from the perilous cycle of birth and

death. It is on account of this ignorance that we develop the consciousness of self-limitation and individual separate entity very much cut off from the main divine universal stream of consciousness, power and bliss. We become out of tune with the very source of our existence—our own Self. The final goal of our life is to realize our own true Divine Nature. This is what is meant by liberation. Abhinavagupta, the great philosopher makes the similar statement in his *Tantrólóka*—“*Mokso hiñám Naiványah Swaróop prathanam hi tat*” i.e. (liberation is nothing else than the awareness of one’s true nature.) But how to have this spiritual awareness of self-realization? According to Sri Dadaji, Self-Realization is possible only by the Grace of God which dawns after the aspirant for Truth is initiated into the spiritual life by God or the Self directly. No human being is Guru. God alone is Guru.

According to Sri Dadaji, no human being with his finite knowledge and perfection can be Guru. How can finite lead to Infinite, darkness to light or ignorance to Wisdom? It is the expression of Ego that makes a man boast to be Guru. Real Guru is immortal and eternal Truth—our own self or God. Guru is all the time with us. He never leaves us. How can He leave us? He is our own self—the very eternal source of our life—existence. In fact the aspirant who realizes Truth or Brahman, becomes Brahman and realizes Brahman in every thing—in the whole of the cosmos and vice versa—“*Yo Mám Pashyati Sarvatra, Sarvam cha Mayi Pashyati*” etc. (Gita). At that metaphysical level of perfection self is realized in all existing things in the self—“*Atmánam Sarvabhúteshu Sarvabhútani Chátmani*” (Gita). The aspirant is aware of all things as Brahman—“*Sarvam Khalvidam Brahman*”. Here Atman is realized not only as containing and supporting all created things but also informing and filling them. The aspirant becomes

aware of the whole of the cosmos as the manifestation, play or Lila of an Infinite divine truth—the Self or Brahma. Then how can a man having realized the truth assume the role of the Guru? Obviously he cannot. Initiation conducted by human beings is an extrovert behaviour of the level of the senses and can never lead the aspirant to self-realization which is beyond the grasp of the senses. Thus Guruism is one of the age-old superstitious practices in the realm of our spiritual life propagated by the self-seekers for the achievement of mundane values like wealth, power etc. Thus all the Ashramas and Maths are the sources of exploitation of the innocent public in the name of religion. Our heart is the true Ashrama in which dwells the Lord; the whole of the cosmos is the Ashrama—the temple as He is immanent in it and also transcends it. In the following sloka of the Kathopanishad we find the similar view :

“Nāyamātma Pravachanen labhyo,
Na medhayā na bahunā shruten
Yamevaish vrinute tena labhya—
Stasyaiva ātmā vivrinute tanuswan”.

(This self cannot be known through much study, nor through the intellect nor through much hearing. It can be known through the self alone that the aspirant prays to; this self of the seeker reveals its true nature to the aspirant).

Thus Guru is God Himself and for the rest only time is needed. It is a tremendous work and we ought not to grudge the time. Sri Dadaji says that patience is sustenance. We should keep patience and leave God to do the rest. Gradually it will be realized by the aspirants as to how the entire paraphernalia of events and circumstances, great and small, within and without, have been subtly planned and brought about by the Infinite Wisdom to work out the

imperfection and work in the perfection and to carry out the natural process of bringing out harmony with the eternal source of our life—the Self.

Sri Dadaji has, therefore, launched a crusade against the evil practice of Guruism and has given a clarion call to Mankind to establish the Truth and to do away with the falsehood associated with it—to winnow away the chaff from the corn. According to Sri Dadaji, man is born with Guru—the Self and the Mahanam within him. Since every individual is born with his Mahanam, the question of acquiring it from somebody or imparting it to somebody else does not at all arise and Guruism is most irrational, mischievous and stupid practice at the very face of it and reduces Indian religion to the hypocrisy of the meanest order. Those who get the Mahanam in the presence of Sri Dadaji, get it directly from their own Self or Sri Satyanarayan or the Almighty. During initiation the veil of ignorance is removed for a while and the wisdom dawns by the grace of the Lord and the Mahanam which is already going on within at a particular level of our inner being, becomes revealed to the aspirant. Sri Dadaji is just a witness. He does not conduct initiation. During initiation the aspirant finds Mahanam projected on a piece of plain paper and after he has read it, the Mahanam vanishes away from the paper. Actually spiritual initiation in his presence is self-realization for a while in terms of Shabd Brahma—a direct introduction with the Self to make the inward, rather homeward, journey begin. On account of this direct introduction with the Self, love for the Self arises which finally ripens into communion and complete merger with Him through self-surrender or Pativrata Dharm.

Absolute self-surrender to God—key note of Sri Dadaji's Philosophy—

After initiation into the spiritual life the aspirant

should put himself with all his heart and might into God's hands. The aspirant should not make conditions, he should ask for nothing except that in him and through him His Will may be directly executed. The aspirant should realize the truth that he is not the doer but simply the instrument in the hands of the Lord—the real doer, the fountainhead and also the culminating point of all activities. He should live in the spirit of the following sloka of the Gita—“Tvayā Hrīkesa hrīdi sthiten yatha niyuktosmi tatha karomi” (O Hrishikesh ! seated in my heart as you direct me so I do).

While speaking about detachment in action and God as the real doer of all the actions, Sri Dadaji often quotes the following sloka from the Gita—

“Isvaroh sarvabhutanam hrīdeshe'rjuna tisthati,
Bhrāmayan sarvabhutani yantrarūdhani mayaya.

(O Arjuna ! God, sitting in the heart of the individuals originates all the activities and makes them whirl round as on a wheel by His Maya).

After the aspirant realizes the great truth that he is not the doer of anything and puts himself in God's hands, he is neither haunted by the idea of sin nor takes any pride in virtuous deeds. Lord Himself has said in the Gita—“Na me bhaktah pranashyati”—(My devotee cannot perish). And the true devotee is that who has absolutely surrendered himself to the Almighty along with his deeds-good or evil.

The surrender must be perfect and complete. The heart must be purified of all desires, since till there is a single desire, the entry into Braj or the Land of the Lord is impossible. “Let His Will operate in and through us” should be the spirit behind our activities. The whole cosmos seen and unseen must be realized as one supreme manifestation or Divine Lila of His Will and the entire-

being should be placed at His disposal for His work and fulfilment of His Divine Lila. Ego must be blotted out in order that we may have perfection in self-surrender which leads to the perfect bliss, wisdom and union with the Lord and enables us to overcome all the difficulties by the grace of God. The Gita also says the same thing—"Maccittah sarvadurgáni mat prasádát tarishyasi"—("By giving thyself up in heart and mind to Me, thou shalt cross over all difficulties and perils by My grace").

According to Sri Dadaji, self-realization is not possible in its fullest and truest sense through any other means except Patibrata Dharm or perfect and absolute self-surrender. Spiritual discernment attained through penance is nothing but a mode of nature. Yogic practices involve the operation of ego in the sense that the aspirant thinks that he is doing something by way of sitting in a particular Asan etc. and hence cannot lead to self-realization which is very much beyond the reach of ego. Practice of penance or mantra does not help one get rid of ego rather it fattens the ego and makes it all the more deep-rooted. Sadhana can never help us go beyond the bondage of body-mind-mechanism of Maya. Happiness thus received by the mind is only a temporary phase. To take resort to Jap Tapasya to avoid the pangs of the Prarabdha does not get a man nearer to Krishnabhakti, rather it creates further bondage by enhancing the work and piling up impressions of actions done with attachment. Sri Dadaji says that to bear Prarabdha with patience is the only penance. The rest of the work is being done and will continue to be done by the Guru-the Almighty. Perfect and absolute self-surrender to God and a constant desireless or choiceless awareness of Him, charged with single-minded devotion and reliance, is the only perfect or real Yoga since then God Himself within us takes over the entire responsibility of our lives, works in His own

divine and infallible way and captains the ship of our life to its final destiny—the freedom of the infinite might, wisdom and bliss or self-realization or realization of our own true nature.

Self-realization is a matter of direct transcendental immediate intuitive experience and not of metaphysical speculations and intellectual quibbling and hence Sri Dadaji does not believe much in unnecessary doubt and questioning. Mahanam Jap with unfaltering and singleminded devotion, self-surrender, faith and patience will evolve all the higher possibilities and potentialities of the aspirant and unfold to him all the mysteries of life and finally land him in the blissful realm of Transcendental Wisdom, Harmony and Rythm where all the contradictions stand resolved and reconciled.

Miracles

Sri Dadaji is not a miracle—monger but so many supernatural events take place in his presence. Nature follows his will, climatic conditions change according to his convenience or that of his devotees, material objects like trinkets of various metals, flowers, watches, sweets etc. appear out of nothingness or strictly speaking out of unknown and invisible sources in his presence. Incurable diseases are cured miraculously by his mere touch or by the use of the water sanctified by him. His multiple manifestations at the sametime at different places for doing human welfare, his etherial presence felt by his devotees through unique aroma at far off places etc. are all the more astonishing to a layman or for that matter even to a highly educated man. But Sri Dadaji says that he does not do all these things. He also does not attach much significance to such incidents taking them to be of extrinsic value. Such incidents are not the results of Kriya Yoga ect. but the

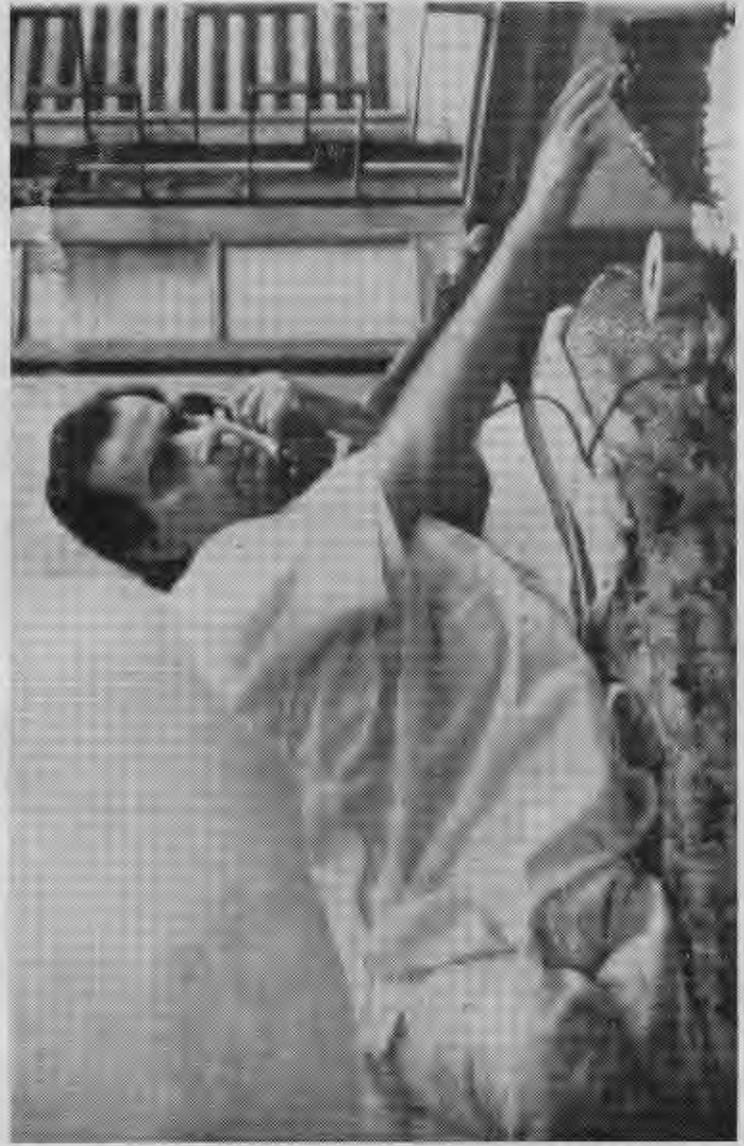
manifestations of the Will of the Lord to make the sceptics and the atheists believe the existence of some supernatural reality and thus to lead them to the higher values of life.

Truth is One, Mankind is One and Language is One

According to Sri Dadaji the Truth is one i.e. Self and the whole of the creation is the manifestation or Lila of His Divine Will. We find a similar idea in the Chhandogya Upanished (6, 2, 1-3)—“Sadewa soumya idmaggaasidekamevadvitiyam.....tadaikshat, bahu syam, prajayeye iti”—(At first there was only ‘Sat’ or Truth—all alone without a second. He thought to Himself, “May I be many, may I procreate”), Therefore Sri Dadaji does not believe rather vehemently condemns the idea of difference between man and man on the basis of caste, colour, creed clime or nationality. To him mankind is one great family. We are all the children of one father—God. Similarly he says that basically the language is also one and the distinction we observe in different languages is due to the phonetic evolution etc, causing one language to evolve into many.

Today when the Mankind is divided into various watertight compartments due to the subdued conditions of higher human values and the emergence of various inhuman narrow considerations including political and religious etc. and its very existence on earth is in danger, we find in Sri Dadaji a great exponent of Truth, a great Lover of Mankind, a harbinger of a new era of peace, love and wisdom, a symbol of human unity, who has set for himself the tremendous task of leading the bewildered and frightened modern Man to a fairer, brighter, nobler and ideal life on earth charged with the spirit of universal brotherhood, love and cooperation and finally landing him

on the vast and boundless province of his life, the Province of the Soul or the Self-the ultimate goal of his life. It is our most sacred duty to come forward and respond with all our heart and might to his clarion call, who has dedicated his entire life and energy to the service of Mankind.



DADAJI DIALS

Leader of Stars

● Harindranath Chattopadhyaya

It was from my father, when I was barely eight years old, that I first heard that famous, very famous, quotation from Shakespeare : "There are more things in heaven and earth, Horatio ! than are dreamt of in your philosophy,"

I did not realise then that it was a quotation. The way father repeated the lines, putting in so much personal intimacy with the truth embodied in it, I thought they were lines written by father himself. That sense of intimacy with the lines was based on proofs he had frequently received in his life time, on several occasions of "more things in heaven and earth" than those with which blinkered man is unacquainted.

Science is, day by day, uncovering for man unbelievable revelations of arcane laws operating both outside and inside him. And yet (I have said in my Reflections) "there will always remain the Dark Unknown after the last discovery"...

Mystery is inexhaustible—it is on mystery that the world is based, mystery is the nourishment of life. Time and space are but a process of mystery. We ourselves are part of the mysterious—but our great ancestors who are always with us have done so much to unravel the layers and layers of mystery, intricacies of the secrets of birth and death and,

indeed, the most apparently complicated, yet the simplest of all, the secret of the self.

Only a few days ago I had the unique privilege of coming close to Dadaji whom I found, at first, to be merely interesting because of his compelling presence...I found a "faraway nearness" and a "near farawayness" in his eyes which certainly were ripe with inward sight—a sight which, truly speaking, should have been normal for man—but man has forgotten to dive inwards and look through the eyes instead of with them. I should like to enumeerate a few experiences I have had during the past few days.

While seated in the midst of a crowd of intellectuals and artistes who had come to pay him homage I saw something "strange". (There is nothing strange really. The most striking miracle is that we have forgotten to perform miracles). While Dadaji sat bare-bodied, reclining on a couch (he was and still, while I write this, is Abhi Bhattacharya's guest), he gazed for a while into distance, placed his bare hand on his breast and while shouting out for Abhi, drew a locket which was an honest locket.

We all saw it. He gave it to Abhi—and Abhi, who was struck with awe looked at it and said: "But Dadaji, my name is not on it." "Give it back to me", he said and gently rubbed the back of the locket with his fingers for ten seconds (I counted them) and returned it to Abhi with his name clearly and beautifully inscribed on it. Then, of course, a chain was needed. Dadaji stroked Abhi's head gently and produced a chain of pure gold.

Several of the friends who come to have Dadaji's "Darshan" have gone back stunned. Those who wish to have "a mantra" from him, receive a small square piece of paper-which they take into the room where Dadaji performs a special kind of miracle. What language would you like to

have your mantra in . . .”—Gujrati, one says ; “In Roman”, says another ; a third says, “In Tamil”, a fourth, “In Hindi” and so on . . . The mantra appears on the paper in the language of the person who wanted it. By the time the person comes out of the room, it disappears : I have seen this with my own eyes and I cannot deny the phenomenon.

Dadaji says : “The Divine performs all these not I . . . no human being can become anybody’s Guru. What you see performed by me is performed through me by the Power above. But I warn you all do not take miracles to be anything but external happenings. I perform them in order to impress on you that there is a Power above-beyond the mind. Once you have faith in Him you must forget about miracles—and go beyond them in order to reach the only Guru, the self within you.”

I told Dadaji that I have hernia—and that I have been advised operation. I also told him that my father had told me, when I was a boy, to avoid subjecting my flesh to the surgeon’s knife. Dadaji, who touched a bottle of water he had asked me to bring him, and impregnated it with strong perfume, has asked me to use it in a particular manner—which I have started doing. He said : “It will dry up—don’t worry” And-if it does (I would be reminded by ardent believers that it is a word involving doubt—“say when it does”) I shall have a trump card in my hand to announce and hail a true Ancestor who has come amidst us to help us to climb rung by rung the Internal Ladder to the stars.

My Experience with Dadaji.

● Parimal Kumar Ghosh, M. A., L.L. B.

The last four days of the month of January 1971, the most painful days ever experienced in my life, days of utter disappointment due to failure of long medical treatment and the resultant apathy towards life, caused by acute aggravation of fissure and external piles. I was not even able to stand with such severe pain.

I heard that Dadaji is coming to Balasore on the 31st of the month. Although I did not see him before and not knowing much about his philosophy excepting that "God alone can give initiation and is competent to be Guru and that man himself being imperfect can not be Guru". This philosophy sounded most convincing to me. I immediately totally surrendered myself at his feet, at that very moment when I was lying on my bed at home. In the evening with great difficulty I sat in my rickshaw and went to Dadaji. Myself and my wife got Mahanam, automatically written on a paper held by me by unseen hand and sounded simultaneously in my ears and that of my wife. This overwhelmed us. I returned home with Charanjali and to my utter surprise I found that my pain had subsided and I was able to walk.

Next morning, I was praying to Sri Sri Satyanarayan with tears rolling down. I was praying for a touch by Dadaji to the affected part. At that very moment, I got the fragrance of Dadaji.

I went in the evening and saw a crowd of persons clustering round Dadaji. I felt helpless and was standing on a corner behind other persons. My aforesaid prayer, lurking inside the temple of my heart, reached the pale of the cosmic soul. When Dadaji was just proceeding to the room assigned for Satyanarayan Puja, he abruptly stood in front of the place where I was standing behind others, called me and asked "How are you" ? I replied "Dada, I am greatly relieved". He saked me to point out the affected part. He calmly stretched his affectionate hand and touched. After some time I came out and found, I was able to walk quite normally and felt as if there was no fissure at all.

His blessing has not only brought my material benefit has helped in my spiritual upliftment. I began to get vibrations and felt the throbbing of the heart in utterance of Mahanam and saw Dadaji with Sankha, Chakra, Gada and Padma in Sri Sri Satyanarayan Photo. This was my inner conviction that Dadaji is one with the cosmic soul.

I along with other Judicial officers went to Calcutta to attend "Ustab" of Shree Shree Satyanarayan. On the first day Sri Sri Satyanarayan Puja was held. Dadaji, went to the room and "Namagan" was going on outside, I was sitting with closed eyes and tears rolling down copiously from my eyes. I got darshan of Dadaji standing with "Mukut" on his head and chandan on his forehead. Shree Shree Narayan himself standing with ecstacy of beauty and luminous splendour and glamour, all pervading in the whole room. I did not tell this to any body else. I divulged for the first time next day to Anudi who was present there.

She narrated her perception of similar experience during the same period.

I have seen along with others as to how Dadaji, simply touching the head of the Asst. Secretary, Labour, West Bengal, rang to four different places simultaneously with conversation quite distinct from one with the other. This fact was verified in our presence. Can science or Yoga explain this. We have also seen how Dadaji, over phone, gave charanjali to the small pox patient and cured him completely within 12 hours. It is not known to me so far if medical science can cure a small pox patient within 12 hours. It appeared to me, whatever is willed by Ram Thakur, Who is no other than Dadaji himself, is happened.

We have seen with our own eyes, the Lila of Premamaya and Snehamaya Dada and I felt when I left Calcutta as if I am leaving my "Best Apanjan" and copious tears rolled out unceasingly which never happened in my whole life.

The most wonderful aspect of the whole thing which overwhelmed us is that all the time till we arrived at Balasore we used to get the fragrance of Dadaji and after we reached safely Karunamaya and Snehamaya Dada left.

Karnamaya Dada fulfilled my innermost desire afterwards. I saw Dadaji with Sanka, Chakra, in my vision and at that moment got the fragrance and even got the fragrance after that throughout the night.

Another experience which I cannot help expressing is that my daughter suffered from high fever in the night on 27th March. In the midnight I found clear signs of mizzles all over the body and face. I consoled my wife not to worry saying "What is the Will of Ram will happen". In the morning we found they have disappeared. The men in the medical profession may not believe it, but it is a stark reality.

What Dadaji really is, is known to those who have come in close contact with him. I have not read much of Shastra and really have known a very little of it. But I am really lucky enough to get his kripa and I pray that let this Prem Bhakti remain in tact and let me get shelter at his feet.

Dada—The Greatest Missionary

● Prof. Arabinda Bhattacharya

Many a thousand times devoted Christians have read—
“I am Alpha and Omega, the beginning and the ending.”
(Revelation) St. Paul, the great apostle, advised (Ephesians)—
“There is one body, and one spirit, even as ye are called in
one hope of your calling ; one Lord, one faith, one baptism,
one God and father of all, who is above all, and through all,
and in you all”.

Who is this supreme Being? He is God to the
Christians, Jehovah to the Jews, Allah to the Muslims and
Ram to the Hindus. Call him by any other name, yet he is
the one and the only self. “Je jatha mang prapadyante
twang tathaiba bhajamyaham.” I bless my devotee in the
form in which he loves to worship Me. Therefore, “He
who is in man is the same Being who is in that yonder sun”
(Taithiriya Upanishad). “I am that Basudeb in whom lie all
creation and who is in all creation.” (Brahmabindu
Upanishad).

Yet people rush, as ignorant as a muskdeer, to priests
and mollahs and preceptors to have a glimpse of God,
peeping out of their pockets. What can they give them
more than that which is already theirs!

In the Geeta, the Lord said to Arjun—“Be only the
medium”. Dada, too, is the medium through whom the

Lord is on the warpath against the parasites who go by the name of 'Guru' in society. In the Geeta the Lord said that among the Pandavas He was Arjun. The inference is obvious. Yet Dada would accept no responsibility for all his deeds and sayings. The minutest living cell in his body has lost itself in Ram.

Dada expects everyone to follow the straight and easy way to the abode of God. It is the path he has been following since the days of evolution. It is the path advocated by the Vedas and the Upanishads, by the Bible and the Koran, the Zend-Avest and the Tripitak. It is the path of love. "Give up everything and seek shelter in me" advised the Lord in the Geeta. "Give up everything else and follow the path of faith and devotion" - advocated the Upanishad.

Dada holds no brief for hard and fast 'isms' and itching superstitions. It does not matter how a man lives his life and what he does as long as he has the Supreme 'I' to direct him as the director of a puppet show ; for "Eesasya hi bashe loko joshā darumayee jatha" (Srimad-Bhagavat) what else but puppets are men, who have no power even to move their fingers without His will ? As for food and marital duties-well does not the Tantrasara okay everything, saying that unless natural cravings are satisfied there can be no real sacrifice ? Make the supreme 'I' a party to all your activities, Dada says, "Let Him be the doer".

Rather enigmatic, is it ? No running after earthly preceptors, no restrictions, and yet one may expect to fulfill one's desire of meeting God ; how may one do so ? "Repeat the name of Ram, keep thinking about Him, and the rest will be taken care of by Him," advises Dada. Thakur said, "Name and Krishna are one and the same. Always utter His name and He will pull you to His side paying off all your debts."

Dada is the greatest missionary in the world. His mission is to remind the confused souls about the abode of God that is within them, and to show them the shortest and straightest way to reach it. And, of course, Dada will be there to receive the soul that finally reaches the destination it has been moving towards for millions of years.

Bombay fell in love with Dadaji

● Dr. A. C. Roy *B.Sc. (Hons.) Ph. D. A.I.I.Sc.*

● Balaram Misra, *B.Sc.*

Dadaji Love Incarnate—this expression is not sufficient, it is only a glimpse. The first time Dadaji desired to visit Bombay at the request of many admirers and devotees of Sri Sri Satyanaryan.

On 29th May, 1971, Dadaji reached Bombay. His ever-smiling, rose-like face charmed those, who came to receive him in the Victoria Terminus railway station. Love at first sight. Like a magnetic touch Dadaji conquered the hearts. As a human being Dadaji's affection knows no bounds. He feels even for the most insignificant living object. Sometimes he identifies himself with their sufferings. Really, the people of Bombay had been suffering from the terrible heat of the Sun at that time. Dadaji gave a hint while he was crossing the Igatpuri station. Smilingly he said to one of his friend-devotee, "Now Bombay is under unbearable heat. Is it not possible to request the angry nature to cool her temperature along with our journey?" It was about 9 A.M. Curiously enough instantaneously a big piece of cloud accompanied us, covering our train all along and thus cooling the temperature right up to our destination. And this was the beginning of the manifestation of his human affection and Divine love. Those

who came to receive Dadaji inspite of the scorching sun, forgetting the terrible heat for the time being, were soothed at the very sight of Dadaji's arrival. Dadaji was fresh like anything. There was no sign of the exhaustion of a train-journey. The most eminent and distinguished persons of Bombay for that moment became absolutely indifferent of their dignity and status. Like sincere lovers they approached Dadaji, their Beloved, with warm and open heart though they had not seen Dadaji before. Only they had heard his sweet name, of the aroma that emanates from his body and a Divine halo that surrounds him. Everybody became so much impressed and moved that they forgot for the time being what to do. Then the Pressmen came to their senses and took many snaps of Dadaji. Dr. V. K. Sahu, an eminent scientist and industrialist of Bombay, first garlanded Dadaji on behalf of the citizens of Bombay. One by one they conveyed their pranams to Dadaji. Then Dadaji started for Tardeo Road by the car of Dr. Sahu and procession of cars followed him. The arrival news of Dadaji was already announced in the Times of India, Maratha and Mumbai Sakal newspapers.

A crowd of people began to assemble in the house of Sri G. C. Basak, Art Director. Many seekers of Truth as well as scoffers and sceptics were among them. The meeting for discourses was arranged on the terrace of the building in the afternoon. Dadaji appeared in the gathering with just a saree round his waist and took his seat on the couch. Addressing smilingly to Film artists Sri Abhi Bhattacharya, Premnath and others Dadaji said,—“You all feel terrible heat and want to be relieved, isn't it ? Can't nature respond to your pulse ?” With great astonishment everybody observed that in a moment dark clouds began to spread in the sky and rains started. At first there was a drizzle. Then the

drizzle turned into heavy shower. Many people ran for shelter. But Dadaji sat still and quiet. He again smiled and asked Abhida,—“Would you like the rain to be stopped?” Premnath, drenched to the skin, exclaimed, “It is nobody but Dadaji’s way of cooling Bombay.” Everybody noticed carefully Dadaji’s movements. Dadaji spread his bare palm which seemed to be rose-red. An oval-shaped brass locket (near about 2” in diameter) with the portrait of Sri Sri Satyanarayan engraved on it, appeared on his right palm. Those who were fortunate enough to sit there inspite of the rain, saw the incident. But ill-lucked were those who could not see it. But this was not an end here. Dadaji called for Dr. Sahu and gave that locket to him. Those who were present examined the locket and its metal substance. One may ask, why Dadaji preferred to give the locket to Dr. Sahu. The answer is— it is not because he was a scientist or industrialist. At that moment the feelings of Dr. Sahu was in quest for the Eternal Truth. Feeling the pulse of Dr. Sahu, Dadaji gave it to him. But more things still to be said. Dadaji called back the locket again from Dr. Sahu. Taking the locket in his palm, Dadaji rubbed it by his fingers for a second and the brass was transformed into pure gold. Dadaji asked for Dr. Sahu’s name. Instantly the name became inscribed on the back of the locket. Dr. Sahu, as a student of science, confessed later that he tested the locket and told that the colour of the locket is unusual which is not possible for any human being to make it.

Now, is it magic? Even to say, a miracle? Both these assessments are not only incorrect but also wrong. It can be emphatically said that those who say so underestimate Dadaji. They must reorient their views and try to understand the true phenomenon. Then Dadaji presented a book on him to the Chief Reporter, the Times of India, Mr. K.

Kittu. Dadaji asked for his name, made a pass on the book by his finger and the name was written there invisibly in red ink. This is the second incident. Then all went downstairs for it was the time for Sri Sri Satyanarayan Puja. Hundreds of people witnessed and experienced the unconventional manner of the Puja, which had nothing to do with so-called ritualism. Dadaji, in the midst of the gathering suddenly gave a small photo of Sri Sri Satyanarayan from the space to Mr. Premnath by touching his breast.

Before the Puja there was a long queue of seekers for Truth, who were eagerly waiting to receive the Mahanam. Dadaji hammered at the idea of so-called Gurubad so long cherished fondly. He said—"You are your Guru and you are your disciple. Other than this nobody can be the Guru. You are your own path-finder." It has been observed that any language of the world, known or unknown, never becomes a hurdle in the way of receiving Mahanam. Even few often could hear the sound of the Mahanam too in their respective languages.

No action of Dadaji is concerned with what we usually call intuition. Some say it is a kind of mystic attitude. This is also not correct. Every action has a cause and effect. The scientist tries to analyse this cause and effect. But our knowledge is very limited specially with regard to the spiritual phenomena. But what Dadaji does or acts are based on a purely scientific method as he knows the cause and effect of each action beforehand.

Next day Dadaji performed Sri Sri Satyanarayan Puja in the house of Mr. B. Samani, an industrialist. On each occasion of such a Puja, people belonging to numerous religious faiths received Mahanam. Here Dadaji gave two unusually big size sweetmeat from the space to Dr. Sahu

and Abhida. Many witnessed this. Dadaji said—"This is also extrinsic. It has nothing to do with spiritualism. Don't be swayed over seeing these things. It so happens to convince the scoffers and sceptics, not blindly but scientifically, that there is a Power above. If one knows the root of the knowledge, to him, time and space are immaterial in materializing any thing."

It was arranged that Dadaji would stay at the apartment of Sri Abhi Bhattacharya from now on. Mr. and Mrs. Basak were very much moved for Dadaji's departure and they burst into tears. At that moment Dadaji touched the head of Mrs. Basak with his palm and instantly everybody observed that a beautiful Tangail Saree appeared in Dadaji's hand from the space. He presented it to Mrs. Basak.

In the evening many distinguished persons came to listen to Dadaji's discourses on Truth. Dadaji explained to them the evil custom of Gurubad and its inevitable consequences. He said that a mortal Guru can never lead a human being to Truth. They are none but blind Dhritarasthras. One who himself is under bondage, how can he redeem another from bondage? Mr. Abba Shaheb Deshmukh, Minister for Information, Government of Maharashtra and many other eminent Scientists, Professors; Industrialists and Film artistes were present in the gathering. Dadaji presented to Mr. Deshmukh a golden locket of Sri Sri Satyanarayan, which he later showed us and narrated how it appeared in the hand of Dadaji from an unknown space and just by touching his collar. He also told us how his name became written on the book, simply by the touch of Dadaji's finger. He received Mahanam in his own language and was very much moved. Sri Sri Satyanarayan Puja was performed by Dadaji in the same evening at the residence of Sri Natubhai Shah. A large

number of people assembled to see it and many of them also received Mahanam. In this way Dadaji became the talk of the city and the manner of his unconventional Puja spread all through.

The next day Sri Sri Satyanarayan Puja was performed in Mr. Deshmukh's house. At the end of the Puja Dadaji called Mrs. Deshmukh and gave her a big cake of Sandesh (near about 4 k. g. in weight). The Sandesh having a slot in its middle portion where the name 'Sri Sri Satyanarayan' was engraved in the Maharashtrian language. Mr. Nangarni, Collector of Customs, at the time of initiation before the Puja, saw Dadaji as Pirsahib of his own Faith. A few fortunate, while accompanying Dadaji by car on the way to Malabar Hill, where Mr. Deshmukh had been staying, had the thrilling experience of an incident, which took place in the field of the Kurukshetra long long ago. The history of the death of Jayadratha in the Mahabharata was one of the wonders of the world. Dadaji reminded this incident saying—"Is it not possible to repeat the incident of Jayadratha Badh?" He asked the cars to halt. He said smilingly, "Look, on the right side there is the Arabian Sea". The atmosphere of the sky suddenly became darker and darker in keeping with the deep blue water of the sea. It was II A. M. The moon and the stars were visible. Curiously enough, at the same time on the left side of the Sea the sun played its usual function. One side of the sky was dark and the other side bright with sunlight at the same time. It lasted for a few minutes. What everybody felt seeing this, it is needless to say. Dadaji said, "So the events of the Mahabharata can be repeated even in this age at His will alone."

The next evening Mr. Premnath, the Film artist came to meet Dadaji again. Dadaji smilingly asked him—"How

many packets of cigarette do you smoke daily ?” Mr. Premnath answered ‘two packets’ and at that moment he was smoking the last one. Instantaneously a packet of ‘555’ brand cigarette appeared in Dadaji’s hand from the space. Dadaji again warned everybody not to be misled seeing all these events. Later in the evening, in the midst of that huge gathering of distinguished persons, Dadaji asked for a glass of water. He took the first sip and handed it over to Mr. Asoke Chatterjee, an eminent industrialist and asked him to drink it. As soon as Mr. Chatterjee drank it he got the taste of raw-whisky. Dadaji asked him to smell his mouth. Mr. Chaterjee, however, got the smell of a holy fragrance from Dadaji’s mouth, even though he had taken the first sip.

On 4th June, ’71, Dadaji performed Sri Sri Satyanarayan Puja at the house of Dr V. K. Sahu. It was an unexpectedly huge gathering and sometimes it became difficult to control the rush. Many people received Mahanam and many returned disappointed. Here for the first time Mr. A. B. Nair, a renowned journalist, came to meet Dadaji. He has narrated his experience and it has been printed in this book.

Mrs. Nargis, a famous Film artiste came to convey her respects to Dadaji. In the meantime Dadaji had created quite a stir in the film world of Bombay. Sri Satyen Bose, Dharminder, Asoke Kumar, Pradeep Kumar, Biswajit, Hrishikesh Mukherjee, Anita Guha, Mrs. Krishna Kapoor, Dev Kumar, Vijay Anand, Hema Malini, David, Pran, Anwar Hussien, Asit Sen, Krishnan Dhavan, Gulshan Rai, Hemanta Mukherjee, Alo Sarkar, Sachin Dev Varman, Rahul Dev Varman and many other artistes, who are authority in their respective professions, met Dadaji. It is interesting to observe that they approached Dadaji like a child.

Dadaji too listened to their questions most affectionately and clarified them. Mrs. Nargis at first was wavering because her past experiences had made her hesitant. On other occasions when she had approached some other religious persons of India for initiation, she was not very impressed by their system. Here for the first time she felt charmed and attracted by the sweet and affectionate behaviour of Dadaji. And before she had prayed to Dadaji for the Mahanam Dadaji himself, like a beloved father, asked her to receive the same. Dadaji also presented her a book on him on which her name became written by the simple touch of his finger. Nargis received Mahanam in her own language and her joy knew no bound. Dadaji's love and affection left an immortal impression on her life.

In the evening Dadaji was to perform Sri Sri Satyanarayan Puja in Abhida's apartment. Many eminent film artists, Ministers, Judges, Directors and distinguished Government officers belonging to different caste and faith received Mahanam in their respective languages. Thus Dadaji proved once more that in spiritual life there is no caste, creed or language. Everybody is equal before Him. Mr. A. B. Nair received Mahanam in his own language this evening. Next day Sri Harindranath Chattopadhyaya, a poet with versatile genius, who was watching Dadaji very closely for last few days, approached him straight. He has composed a poem 'Lines On Dadaji' and an article which have been printed in this book.

In the evening of 8th June, '71, Dadaji performed Sri Sri Satyanarayan Puja at the residence of Mr. Premnath. There were occasional showers throughout the day. But Mr. Premnath had a strong belief that by the grace of Dadaji there would be no shower in the evening. He arranged for the accomodation on the open terrace. And

there was no rain. Mr. Premnath received a wrist watch from Dadaji. Mr. Pillai, the Chief Editor of the Screen, was amongst others, who received Mahanam. Dadaji presented a pen and a book on him on which his name became written by the touch of Dadaji's finger. He too at last came to believe that no mortal being can be a Guru.

It was observed that day by day the number of aspirants were increasing. The Truth and the nobility, greatness and magnanimity of Sri Sri Satyanarayan, which, Dadaji is wanting to establish, received a warm response within such a brief period of his sojourn in Bombay.

The last Puja was performed on 11th June '71, in the house of Dr. R. Satpathy. Amongst the huge gathering Dadaji told that everybody is equal to him. Dr. Satpathy had the fortune to receive an unusually big cake of Sandesh (sweets) from the space. It was full of Divine fragrance, the same which emanates from Dadaji's body.

Many persons, who had been suffering from incurable diseases for a long time, were healed by the warm and affectionate touch of Dadaji and by the application of Charanjai. But Dadaji said,—“I do nothing. I am absolutely nil here. They are cured when their respective Prarabdha comes to end.” The belief of action and reaction of bygone births of individuals have nothing to do with the meaning of Prarabdha.

On 18th June, the day of his departure, Dadaji asked Mr. Nair to take his seat in front of Sri Sri Satyanarayan and to repeat what he got so that his wife would be getting the Mahanam in her house at that very moment. And it really so happened.

Thus Dadaji's first short stay at Bombay ended with a triumph for Truth, acknowledged by the millions from

their hearts and Dadaji returned conquering the heart of the millions. The evidence of this fact was the presence of thousands in the Victoria Terminus, who could not resist their tears at the time of bidding adieu to Dadaji. The atmosphere was echoed with the sound of 'Jai Ram' 'Jai Ram'.

Dadaji's visit again to Orissa

● Dayanidhi Hota

M.A., L.L.B.

Dadaji's first visit to Orissa was in August, 1970. At the requests of thousands of devotees, Dadaji revisited Orissa thrice within short intervals. His fourth visit was something remarkable. Atheists, sceptics and agnostics at last unconditionally surrendered to Dadaji when they were convinced that unlike other sadhus, sanyasis and mohantas Dadaji's mission was quite different and rather something new. It is obvious that there is a traditional cult of Gurus whose main business is to establish maths and ashramas and multiplying the number of disciples to increase their sources of gains.

Dadaji's mission and his philosophy of life is to establish Truth and to point out who is the real Guru. Among the sceptics and agnostics, one of the distinguished and eminent person of Orissa, a former Chief Minister, while he first approached Dadaji said—"I don't believe in God, I don't believe in demon" and sarcastically remarked, "All these selfish ministers are sitting here to win the election." But actually the distinguished gathering felt much amused to hear this remark. Really, they were the true devotees of Dadaji. They came to Dadaji not with any motivated idea. They were all in search of Truth and wanted Dadaji's advice and guidance for their spiritual unfoldment. Any way,

Dadaji smiled and asked the gentleman (the name is not being disclosed) to sit before him. He questioned Dadaji, "What's the use of this life?" Dadaji said, sweetly,

You are born-why ? It is to realise God or self, whatever you may call it."

—But Dadaji, does realisation end with death ?

—Certainly not. Life has no death, life is eternal. What you call death or end of life is actually a phase and is concerned only with the body. Body is consisted of matters which dissolve in time to their original form. But self has no dissolution.

He paused a while and he was in a thinking mood. Perhaps this was the first time that he heard this novel type of philosophy of life. It was something new to him. Dadaji again said, "You believe in yourself and your existence. Can you deny it ?"

—Not wholly but partially.

Then Dadaji smilingly said, "The Lord Divine wants to give you something. You must always keep it with you."

—I can't promise, I will try.

Dadaji touched his head and this significant touch instantly tamed that gentleman. Dadaji continued, "You might have plenty of wealth and world wide fame and power but this can never influence me in any way. It is for your own good and not for any other purpose. If you accept, it is alright."

— I will keep it.

Dadaji again touched his head and a golden locket with the engraved photo of Sri Sri Satyanarayan appeared from the space and Dadaji presented it to him.

After this incident Dadaji called him into the Puja room and talked with him for a long time. When he came out from the room it was observed how a big personality, who once boasted to be an out and out agnostic and felt proud for his vanity, had to bow down at last to the Truth. His last remark at the time of departure was "I have met in my life various types of powerful men and men of personality. But I have never come across such a tremendous powerful man and personality like Dadaji" That a character can be changed by a simple touch is nevertheless a unique incident in the recent visit of Dadaji to Orissa.

Then Dadaji asked Dr. B.D. Panda (an eminent industrialist of India) to bring the packet from the Puja room. It was similarly produced out of space by touching the sleeve of that gentleman's shirt. This was a bottle of the brand of 'Peter Soett'.

His wife also came next morning to meet Dadaji. She said, "Dadaji, it is true, we can buy everything by money but not peace". She received Mahanam in the Kashmiri language and felt peace is His grace and Dadaji alone can give it.

The Chief Minister of Orissa, Sri Biswanath Das, came to meet Dadaji. He had heard Dadaji's name before and had a great respect and regard for him. Sri Chandra Madhab Misra, at whose residence, Dadaji was staying introduced Sri Das to Dadaji. When Sri Das bowed down before Dadaji, Dadaji took Sri Das's palm and pressed his own on it. Everybody observed that a silver locket with the engraved photo of Sri Sri Satyanarayan had been produced from the space. Dadaji asked for his name and the name became inscribed instantly on the back of the locket.

Dadaji smilingly said, "Can't this silver be transformed into gold?" By a single touch of his finger, the silver instantly became transformed into pure gold. In Bombay also similar thing happened when a brass locket was transformed into pure gold and was presented to Dr. V. K. Sahu by Dadaji.

Thereafter Dadaji presented a book 'On Dadaji' to the Chief Minister. When Dadaji touched the book and asked for his name again, Sri Das became astonished to see his own signature written by invisible hand on the first page of the book which had not yet been unfolded. One may say that this is due to Dadaji's tremendous power. But Dadaji says, "It happens at the Will of the Almighty."

On 21st. August 1971, Sri Sri Satyanarayan Puja was performed by Dadaji in the Chief Minister's house. After the Puja Dadaji gave an unusually big size sandesh to Sri Das with the name of Sri Sri Satyanarayan engraved on it in the Oriya language. Many distinguished persons attended it and many sceptics and agnostics felt impressed and convinced and felt inclined to receive Mahanam from Dadaji.

Dadaji again performed Sri Sri Satyanarayan Puja in Dr. Banshi Dhar Panda's house during this visit. On the previous occasion when Dadaji visited Bhubaneshwar, Dr. Panda had the experience of the Puja. This time also many people got Mahanam before the Puja. He is an ardent devotee of Dadaji. So the gathering was big both in quality and quantity and everyone was moved to see his sincerity.

Dadaji went to Berhampur from Bhubaneshwar on 18th August. In the house of Advocate S. Banerjee, a very old gentleman, Sri Ramkrishna Patnaik, hearing the arrival

of Dadaji, came to pay his regards. He had completed writing the Ramayana of six volumes but he could not complete the last portion of the seventh one. It remained unfinished due to the paralytic condition of his wrist. He expressed his desire to receive Dadaji's blessings so that he could complete it. He also brought with him the manuscript of the incomplete Ramayana. Dadaji sympathetically asked for the manuscript, took it in his hands and placed his fingers at the place where Sri Patnaik had written last. Immediately a strong fragrance enveloped the atmosphere. Everybody smelt it and felt the change of the environment of the room. Dadaji then returned it to Sri Patnaik and asked him to keep it as it was. After a few moments Dadaji asked him to open the last page of the book. It was found that his cherished ideas and thoughts have become written in his own handwriting with the same ink and in his own language (Oriya). Everybody present there was astonished but believed that such a thing could be possible at the will of Dadaji alone.

On 23rd August Dadaji went to Balasore and stayed at the residence of Sri Bhabagrahi Panigrahi. People of Balasore experienced this time a very novel and unique Satyanarayan Puja. Though Dadaji performed the Puja in my house but he asked Sri Panigrahi to close the doors of his Thakurghar so long the Puja would continue. There was a long distance between the two houses. After the Puja it was observed that the Puja rooms in both the houses were flooded with usual heavenly water and filled with incense and fumes of perfumed air. Puja can be performed simultaneously at different places if Dadaji desires it. Of course his desire means the desire of the Almighty. And this thing is possible in this age of Science. This thing cannot be denied. This is not a mystic experience. Dadaji

says, "It is Tuuth. He manifests Himself at His own Will at the same time at different places." This Satyanarayan Puja therefore, is not only unique, but it is the Divine will of the manifestations of the Almighty.

The first part of the Puja is the invocation of the Lord. The devotee is asked to visualize the Lord as a formless, attributeless, and eternal being. The Lord is described as the creator, sustainer, and destroyer of the universe. The devotee is then asked to offer a prayer to the Lord, expressing his devotion and seeking the Lord's grace. The prayer is followed by a series of mantras and aarti. The aarti is a form of worship where the devotee offers flowers, incense, and light to the Lord. The mantras are sacred words that are repeated to invoke the Lord's presence. The entire Puja is performed with a sense of devotion and faith.

The second part of the Puja is the offering of the Lord's feet. The devotee is asked to visualize the Lord's feet as a symbol of his grace and mercy. The devotee is then asked to offer a prayer to the Lord's feet, expressing his devotion and seeking the Lord's grace. The prayer is followed by a series of mantras and aarti. The aarti is a form of worship where the devotee offers flowers, incense, and light to the Lord's feet. The mantras are sacred words that are repeated to invoke the Lord's presence. The entire Puja is performed with a sense of devotion and faith.

Dadaji

● Gunada Mazumdar.

I met Dadaji first on the 23rd. September, 1971 at Sri Animesh Das Gupta's house, 209-B, Sarat Bose Road, Calcutta-29. Two days earlier I went there to know his address as I had read about him in a Calcutta weekly giving an account of Dadaji's miracles shown in some cinema star's residence in Bombay. I felt curious and was anxious to meet him. I had heard tales of similar miraculous actions of a Bangalore Sadhu (Satya Sain Baba) whose photo was secured and kept along with symbols of deities my wife worships daily. I had tried to communicate with this Sadhu but failed. My mind was a little bit sceptical about the value of these miracles. From the spiritual point of view I fought against their utility, and was not taken in. Adversity drove me to a dozen Sadhus and Gurus who promised miracles, and most of them proved fake. It was my self-interest. But, nonetheless, these Sadhus promised solution to both my material and spiritual needs. They demanded complete trust in them which, contrary to the lesson received from a great teacher, I complied with, to be rewarded only with near disaster. I was saved by Divine grace. He had shown His miraculous protection to me on various occasions. With this frame of mind I did overcome my laziness and doubt, and went to meet Dadaji with my wife and son. I did not know what a treasure he had been holding for me and mine.

I had not read books on Dadaji before I met him. If anything, I said to myself, I must get it from Him direct. I was not at all anxious for 'diksha' or initiation from him. For nearly an hour I stood in a corner gazing straight at Dadaji. At times he looked at me. I braved myself not to be hypnotised. He did not, of course, try that. I wanted to be called by him. But, then, I thought it foolish to nurture vanity. I went straight to him and submitted my spiritual problem in a few words begging a few minutes some other time somewhere else, as I knew it was not proper to expect him to leave his numerous devotees for me alone. Dadaji asked Dr. Saroj Bose to listen to me. We went to a different room with the hostess, Smt. Geeta Das Gupta.

I narrated my problem. I also told Dr. Bose of my experience with a great teacher in Kathmandu, Nepal. Shivpuri Baba kindly gave me some lessons to follow but refused to give 'diksha' assuring me that the lessons, if pursued, would yield the result I aspired for. He permitted me to stay in his compound for three nights in a hut. It was November ushering in the fierce winter of Nepal. For three days under the rays of the morning Sun piercing through a tall Sal tree I had the good fortune to be the sole listener to his teachings. The main features were, not to deny life but to make it, three disciplines—physical, mental and spiritual, and above all direct meditation on the Absolute. He was against penance, jap-tap, yogavyas, and so-called 'tyag' or renunciation. "What will you reject?" he asked. This body has to be maintained. You have to lead a Right Life, without rejecting the normal and legitimate demands of the body. His call was to make a correct measurement, as you cut a coat just according to size, nothing more nothing less.

Shivpuri Baba's first lesson was to ask the question to yourself, "Who am I? Wherefrom do I come?" He discouraged penance and rejected 'samadhi' or laboured unconsciousness by practice. 'Nirvikalpa Samadhi' which is held in the highest esteem in the traditional spiritual circles was described by him as chloroforming a patient who returns to his old state of mind after regaining his senses. This view finds support in Yogabashista Ramayan. It is 'I', the refined 'I' within, which has to realise the Truth or the Infinite. He never tried to describe the Infinite. "Taste the mango, and you will know how sweet it is", he said. He declined to be a Guru. While being advised to think of a deity with form, if meditation on the Absolute was found distracting, I asked him, "Since I had never prayed to a deity, may I think of you, as I accept you as my teacher?" Sharp came the reply, "No, No, don't think of me. Think of God." He was careful that I was not misled.

This Right Life, he said, existed in pre-Vedic days when perfect order and harmony ruled in the society. Vedic or Shastric teachings, and all religious precepts are mere theories, and they do not yield the Truth. When I asked for books to sharpen my intellect, he named three books—Yogabashista Ramayan, Mahabharat and Shreemat Bhagabat. He, however, warned me not to read too many books, nor to rely on them for my individual pursuit.

Shivpuñ Baba was not his name. He was called so, because he had been living in a hill named Shivpur near Kathmandu. He had no asram, no dogma, no disciple (sishya). He lived quietly at his grand old age, attired only in a white cotton robe. He left this world on January 28, 1963 at the ripe old age of 137.

SURRENDER

Why this long prologue about another great man while recording the experience with Dadaji? Just to confirm that Dadaji, though giving shocks to conventional religious orders, is stating the Truth and nothing but the Truth. Also, to clarify my own experience with Dadaji. Whenever I was confronted with the advice, 'Surrender yourself' I put forward a counter question, 'To whom shall I surrender?' If, 'I am He', and 'He is I' are correct, who will surrender to whom? I failed to obtain a satisfactory answer till I met Dadaji. Despite the miracles he performed, Dadaji never overawed a seeker, and to keep a barrier around him. I silently heard him, observed him and also talked with him, and got my answer without putting the question specifically to him. "Surrender? Yes, surrender your unknowing to the knowing", flashed to my heart. If you want to know thyself, remove the unknowing. That is the surrender. A great truth simply realised.

MAHANAM

Dadaji kindly helped me and my wife to receive the Mahanam. I would not try to describe the wonderful experience, nor the magic disappearance of the written word from the piece of paper. We were asked to mentally repeat it continuously in a particular way. After a few days listening to Dadaji another question came to my mind. Dadaji does not favour 'jap'—a mental recital of a mantra counting it. Why, then, is he asking us to mentally repeat Mahanam?

"Is it not also a jap ?" "Am I going to be bound by another formality, however subtle ?" The answers came by themselves. I first tried to understand what Mahanam actually is. It does discipline the mind. So also does mantra-jap. But it is more than that. My existence or yours is in tune with the Cosmic Rhythm. We donot know it, unless we beat it within ourselves. I have seen musical stone pillars in temples of Tamil Nadu, particularly at Madurai and Tirunelvelley. These pillars, when struck by hand, give the seven notes of Indian music. These pillars kept the tune with the musical sound of musicians and dancers. The pillars by themselves produce no sound, but respond only to play of music, or to strike by hand. The cosmic rhythm within us is thus opened up by mental recital of Mahanam. Is that the end of our knowing ? Shall we be bonnd eternally by this Mahanam ? One who has cared to catch flashes of Truth, uttered casually by Dadaji, will know what he means. He does assure us without any ambiguity that this too has to be crossed. But by whom ? Only by those who silently try to penetrate beyond words into the region of the Infinite. And, till it is finally achieved, Mahanam helps each individual to overcome internal and external distractions. Its need should not, therefore, be under estimated. Nor, should it stand as a block to your final achievement. You yourself will know when Mahanam disappears, if you go on keeping the beat with cosmic rhythm by Mahanam. But, learn to vacate your mind first, through Mahanam.

GURUBAD

"Is no guide or Guru necessary ?", is the question often put to Dadaji. Dadaji's counter question is, "Who can become your Guru ?" A realised soul finds Him in every mortal being. He also sees himself in others, if he does not

mutilate the Universal unity. If so, how can his own reality embodied in a physical cage be superior to the same reality encased in a similar cage? Or will the disciple try to surrender to the physical body of the Guru to be perished in time? If one has to know himself ('Know Thyself' is the maxim) he has to do it himself. What is the need of a Guru demanding unquestioned faith and subordination till death? If subordination is interpreted as 'bhakti' or devotion, why place it on a temporary abode (Put your 'bhakti' or devotion or love to the Absolute, and find Him through yourself.) Why bind yourself to a Guru when you have to merge in the Limitless? Why accept a bondage when you aspire to be one with the Absolute who is ever free? Dadaji says, "You yourself are your own Guru and a disciple too. Learn to know yourself as a disciple, and become a Guru to yourself when you reach the goal". Dadaji says again "You are born with the Divinity within and with a mantra of your own. How can another presume to know it? Pray to Divine Grace to unravel that truth to you."

Is Dadaji himself not acting as a Guru with so many devotees bowing to him and expecting him to solve their problems? Such a doubt may appear in argumentative minds. But, when Dadaji says that he is not a Guru, he does not speak with reservation. If he helps us in this or that matter, spiritual or material, he does so as an elder brother (one who has already achieved the goal), and not as a Guru. That is why he is called Dadaji, and not Baba. He responds to us with love, and demands no servility. He only reminds us of our duty to ourselves, and takes no credit. All doubts will disappear and be resolved, if we begin searching within, and all answers given if we listen to the rhythm of the Cosmos. Dadaji has no vested interest, and does not bind us to him or to anything. He only restores our own self-confidence.

MATERIALISM & SPIRITUALISM

There is a common belief that materialism and spiritualism are mutually exclusive. One must discard materialism to gain spiritualism. There is also a current faith encouraged by traditional Gurus that one must free himself from worldly matters to have 'moksha' or, deliverance. Dadaji asks, "Deliverance from what?" Why try to reject this world, if the Sun, the Moon and stars are manifestations of the Absolute. Is not this earth also His manifestation too? If the stellar bodies evoke our admiration and devotion, why should the manifestation near at hand be condemned? 'Iasha Basyamidam Jat Kincha Jagtyam Jagat' (Isho Upanisad) and, 'Tasya Bhasa Sarbamidam Bibhati' (Katha-2/2/15)—'The Lord pervades this Universe, all that is great or small.' And 'All that we find are but His manifestations'. If these sayings of Upanisad are correct, why should the worldly manifestation be shunned like poison? If He resides within our bodies, why should these bodies be considered impure? Is human manifestation less beautiful or less powerful or less meaningful than the stellar bodies? If a tree is obliged to grow a flower or a fruit, if the Sun has to shine with its rays, how can we avoid the demands of our material bodies? There is no inherent conflict between our visible physical reality and invisible mental reality. One has only to know their respective functions.

In Taittiriya Upanisad (3/2) we find, 'Annam Brahmeti Byajanath'-Food, he also knew, was Brahma. In the same book (1/9) it is also enjoined not only to accept this world

but to carry on the cycle of creation. "Procreate your son, and follow your nature and internal pursuit. Union of bodies is also your nature and internal pursuit. So also the birth of the son of your son.' It is a pity that some Gurus have been advising us for the past ten centuries to follow a contrary advice. If procreation is a sin, how cometh all the great Gurus, including Avatars? Those who advise to shun woman as evil do commit an insult to their mothers. If God sends an Avatar to help the distressed world, how will He do it without a union between man and woman? Let us hear the words of Upanisad again,

"Tasmat Agni Samidho Yasa Surya/Somat Parjanya
Osadhyayah Prithibyam/Puman Retah Sinchati
Yoshitayam/Bahwi Praja Purusath Samprasuta"
(Mundak 2/1/5)

From Him cometh fire (or heavenly bodies), the Sun, the Moon, clouds from the Moon, and plantations and living beings on earth. Male pours down his vital semen into the Female, and from Him the living creatures come and multiply in this world.

These slokas reject the silly denunciation of the world and its beautiful nature. The denunciation by the conventionalists comes back with a boomerang. A recent Avatar advised to shun woman and money (kamini kanchan tyag) to gain spiritualism. And he had to depend on his wife for his food, and on a rich woman for her beneficence to live in her temple. This mad admiration for 'tyag' (renunciation) and 'brahmacharya' (non-sex) has taken such deep roots in our minds that crafty politicians make use of them as their great virtues. A well-known politician fighting for personal power publicly boasted that he had not slept with his wife for forty years. What a compliment to his poor lady. And how virtuous he is, with

all his greed for power. No one supports promiscuity or debauchery in society, not even an honest agnostic. Why make a capital of your so-called tyag and brahmacharya? To secure a position by not following the natural and ordinary course? This proves your incapacity to go by your 'Swabhava' and you try to enhance your position in society by misinterpreting ways of life, and exhibiting some penances and frills as virtues. Historically, India lost her glory from the day we learnt to denunciate this beautiful world. Discipline or 'samjam' will automatically come when we follow our nature faithfully not tilting this way or that. Our nature includes both the external world and the internal query eternally pressing on us. Your 'Swabhava' or nature will lead you to your goal.

MIRACLE

There are various incidents of Dadaji's miracles. People who have seen them have given descriptions. From the air he produces costly saris, Kashmere shawl, a gold wrist watch, a fountain pen etc. An eminent scienti was overwhelmed when Dadaji produced a tree with a fruit out of a handful of earth and asked him to taste it the next day. On several occasions he was seen simultaneously at various places at the same time. He was found talking to a person at great distance through telephone without using the instrument. His admirers have been benefitted in many miraculous ways.

There is a current view that performance of miracles is not conducive to spiritual development. But, does Dadaji take any credit for the miracles? No, on the contrary he considers them superfluous. Why, then, does he perform them? Let us judge these miracles from a different angle.

We are told that we are living in an age of science. Scientists have invented many new things, which our forefathers, a century back, would not have dreamt of. Man's scientific achievements, particularly his journey to the Moon, have encouraged him to have a dream of conquering this Universe by his intellect. Dadaji's miracles have dwarfed the vanity of scientists. "Everything is possible by the Absolute", says Dadaji. "And it is He who is doing all these." If the miracles come through the hands of Dadaji, that is only to prove man's limitation of external power. A scientist can never overcome limitations of time and space. Through Dadaji it is proved that the Absolute is without any limitation of time or space. Dadaji says repeatedly about miracles, "This too is superfluous." Why, then, do we allow ourselves to be enamoured with miracles? Your existence is a miracle. More so is your realisation of your unity with the Absolute.

SHASTRAS

Dadaji ridicules the Shastras. I found a sadhu not discarding his home but living with his wife and children in a house donated by his rich devotees and further embellished. He makes Shastras as his main weapon to browbeat others. He can quote scriptures at random. He asserts that Shastra is God incarnate. When confronted with quotations from Upanisad that He cannot be known by Shastras, intellect and Sruti, nor can any one see Him with eyes or words, this sadhu quoted Nirukta to silence his critics. Intellectual dishonesty could go no farther. This was and still is the usual practice of traditionalists to overawe the simple multitude by play of words.

Vedas said to have originated from the Divine source

are at best 6,000 years old. In those days there was no Sanskrit language or Devnagari script. Was the Divinity waiting to be revealed through Vedas just six thousand years back ? What happened to humanity in earlier times ? These books were copied on leaves by hand or were memorised. Interpolations were but natural. Each genius also gave his own interpretation of the written books. Since final realisation could not be described in words, each Shastrakar with his limited light gave a different interpretation or annotation to the same words, differentiating where differences do not exist and creating 'bhedhab' or distinctions. Shastras are not Self-revealing. They are mere projections of the mind. Samhitas which prescribed social laws and customs are less reliable, as social laws undergo fundamental changes with change of society. If Shastras were meant to control and guide the society, they have no validity to-day, since we have not the same society of the olden times. Ephemeral Shastras can never take us to the eternal Infinite.

Shastras only produced arguments about the Absolute. Each sect advanced a system of its own and a new theory to follow. How confusing to a seeker for 'Truth ! There are fruitless arguments about the nature of the Absolute. Is He One ? Or is He Many ? Or, a combination of both ? Dadaji says, "He is neither One, nor Many. How can I describe in words what He is. He can be realised by your own efforts. He can not be explained, certainly not by Shastras."

A GREAT TASK

Dadaji is performing a great task by removing our misgivings. If he strikes at the root of our old conventions, he does so deliberately to unmask the unreal, and to help us to know the Reality. If a revolution is needed to-day, it is

needed in the intellectual and the spiritual world. India has been stagnating for centuries in the morass of conventions, customs and dead rituals, neglecting the Truth.

If Dadaji does sweep these unnecessary obstructions off our path, we will have a new life with new conviction, courage and new energy. Those who cherish faith in themselves as capable of reaching the goal will be heartened to know that the Truth which Dadaji is helping us to realise is sure to awaken the world.

Dadaji has become a powerful phenomenon in the world of Truth. Shall we call him an Avatar? I, for one, will not expect Dadaji to keep a distance from me. And no one, I believe, would like another son of God to be deified with hooks planted on his hands and feet on a cross. Our only prayer about him is to spread the knowledge of Truth far and wide to save this afflicted world.

On Dadaji

● Prof. Bibhuty Sarkar

Dadaji is a name ; a music of life, a beauty, a dimension without space and time, a rhythm in lawless dance, a synthesis of Science and Philosophy, Art and Literature, spirit and matter and what not ?

Truth is eternal and Dadaji wants us to respond to that eternal call. He says "We have lost our Sanatana Dharma. We have no idea about the meaning of the term Guru. Guru is Anirvachaniya Trigunatmaka. He resides everywhere (sarbabhutasthita)—Unlimited, Boundless, Supreme. Without self-realization and self-revelation one can never realize the Truth. The Philosophers and the Scientists are equally interested to realize the Truth. The Philosopher emphasises descent from the general to the particular with a view to comprising the particular more fully and systematically in the generals. And the scientist ascends from the particular to the general with a view to embodying such generals more fully. This quest for Truth by the Scientists and the Philosophers are equally sincere and genuine. Their goal is one and the same, only their approaches vibrate in inharmonious notes i.e. matter is one (Akhanda)—variety is only in their manifestation. According to Dadaji, matter cannot exist without spirit and spirit without matter. The idea of the Absolute, the feelings of appearance and reality, the thoughts—scientific and

metaphysical—all lead to an Infinite centre where the circumference is non-existent. Guru can be seen, can be heard—without His existence, the existence of this Universe is even a dream. The Shastras had all been made by men with their limited knowledge and vested interest. By reading them and following their mandates the attainment of self realization is a far cry and a mere wastage of our valuable time and energy. The Maths and Ashramas are nothing but possessor of this academic knowledge and inherent retainer of priesthood and gurubad. Simply we trade in His Divine Name with our external poses as the capital. In this quest for Truth the seeker must seek within himself. As Dadaji says —“I must know first who am I? Wherefrom I have come? What is my goal and duty?” We practise Yoga but we do not know what actually Yoga is. But this is not Spiritualism, not even the preliminary alphabets of Spiritualism. Spiritualism is far above and beyond this. The charm, beauty, bliss—all these are to be felt first not from the mental plane but from a higher psychic realm.

According to Dadaji, the Self plays the dual role—that of the Guru and the disciple at the same time. It becomes identified at the moment of receiving the Mahanam when the Self becomes the Guru and shows His own name to the seeker, who is the eternal disciple. Lord Mahaprabhu Himself never wore saffron robes or took the vow of celibacy. It is against the Law of Nature. When I am born, brought up and leave my body in the lap of Nature, how can I deny her demands? For instance, a soldier goes to the battlefield and is determined to fight with the enemy. Suppose, he flies away from that place out of fear; he then is in the same boat with the so-called sanyasi, who tries to escape the burdens of family life to avoid the pangs of Prarabdha. We should first ask ourselves—if I am He then

who will attain whom? He is within me. The Self can never be realized through penance. And it is not a journey, it is a play of the Almighty; a play too is a part and parcel of His manifestation. He is a Poet—we are His composition. This is exactly the relation between the Creator and His creation.

We have witnessed and observed many Satyanarayana Pujas performed by Dadaji but could hardly grasp its secret and sacred significance. The word Puja itself is narrow and inadequate in so far as the event is concerned. Though we apparently see that Dadaji enters the room marked for the occasion, actually it is something deeper rather unconventional, beyond the reach of the traditional rituals. Outwardly it seems that he closed himself within the four walls—but he cannot be kept confined. With his presence the boundaries of the room merge into the vast and fathomless space which is open before him. The intensive and the extensive vibrations play side by side and function in the role of Anirvachaniya. The devotees who assemble to witness the event by opening up their heart and mind can merge in that Infinite Tune where Dadaji plays his music. This is Sri Sri Satyanarayana so far I can realize.

Now comes the symbol of Sri Sri Satyanarayan. Dadaji says—nobody knows who is He? It is not a symbol, not a deity, but Truth—the Self. When the seeker sits before Sri Sri Satyanarayan for Mahanam he sees his own self 'Ista'. Here the question of difference in faith does not arise at all. He is the Pir Paigambar. We must not try to bind Him by any ritualism, superstition or creed. He is the pivotal point of this creation. He is the vitality of our life-force. It is a direct communion between the seeker and his self. Dadaji stands here as a witness. The waves of the vibration is chanted in a resonant voice through the ears of the seeker and then it is reflected in words communicating the

external form of the 'Nami' by way of Mahanam for a moment. As soon as the veil of ego and not Maya evolves in the mind of the seeker it disappears.

The utility of Charan-jal or sanctified water which Dadaji often gives us, has often been mis-interpreted. It is not a medicine, as we think, for the cure of physical diseases. Even though Dadaji sometimes directs for such purpose, actually it is not like common chanted-waters as prescribed by the so-called sadhus and phakirs; it is for the Divine purpose of elevating the surface plane of our mental world; it is His direct divine touch to help us unfolding our psychic beings which in its way will lead to self-realization. The body will be pure, free of all consciousness about physical limitations.

Our traditional belief is that our sense-organs are our enemy i.e. the sadaripu—kama, krodha, lobha, mada, moha and matsarya. But according to Dadaji, this is absolutely incorrect. The word ripu or enemy is not applicable so far as our sense-organs are concerned. The moment we have worn this physical body we have invited them and we cannot exist a second without their help. They have an essential role—unless they are satisfied we can hardly expect their cooperation in helping us to rise above this physical level or the level of body-consciousness. They may be suppressed for the time being; but the time will come when they will take the inescapable revenge. But the person who is conscious of their role, knows that these very senses will turn inward in time and will become the internal ladder to help us climb the plane of Divine consciousness.

According to Dadaji, to bear Prarabdha with patience is the only penance. This Prarabdha is not the result of bygone births—it is nothing but a creation of the priests and gurus for the achievement of mundane gains in their

respective professions. In Dadaji's words—"This body itself is Prarabdha." The body is a product of this nature. Unconsciously and inevitably our bodies develop and decay in its own way. The Sun, the moon, the stars etc. rotate their respective orbits according to their Prarabdha. The society and state determine the destiny of the persons individually and collectively. The idea of sin or virtue, good or evil are only the creations of mind. It reflects the needs of the society and therefore bear no value. As Dadaji says, if there is at all any sin it is ignorance. The so-called truth and non-violence now are of course the greatest virtue in the society and state but we do not know its ultimate value. Besides this truth and non-violence, there are higher and greater virtues. It is the conscience in men which will be dawned at the culmination of this Kali yuga. Dadaji says that Mahanam is the only key for the attainment of self-realization.

Dadaji assures that out of this turbulence of Kali, Satya will emerge again. According to him, it is not a cycle. The Infinite dimension will be unraveled through the dynamic process of change in spirit. There is no end in dimension—it has no limit. Thoughts possess no personal stamp—it is a product of the human race. Philosophy means a system of thoughts—a creation of the mental plane. The Cosmos too, a blind force acts in this level. But beyond this there is the Divine Will—unconditional—free of any system or any limitation.

The miracles performed by Dadaji are quite distinct in its nature. The term miracle itself is very narrow and cheap in so far as Dadaji's contribution is concerned. The events cannot be described in words. It happens at the will of the Almighty. Dadaji says—"I am nobody here." So long there is a least sense of ego such kinds of events can never happen. "At first there was only Sat or Truth ;

then He thought to Himself—"May I be many, may I procreate!"—this interpretation was expounded by a Vedic Rishi. We see Dadaji is performing them—but in fact he is completely unaware of it—the things are materialised at his will but he is unconcerned. What the so-called Gurus can do is the result of certain attainment through Kriya Yoga etc. Dadaji's events are beyond their grasp, their conception—it is a spontaneous manifestation of his Swabhava. Where the Sahasrar ends Dadaji starts. It is that level which is above Krishna tattva—even the gods and goddesses cannot trace him not to speak of these self-styled sadhus and gurus. Dadaji is far above his creation. Yet he discards them as extraneous, in the sphere of self-realization. Is there anybody who is able to be present at the same time at far off places physically, can create material things in a moment out of space or can become the witness to a unique aroma which emits from his body and which changes constantly—and the next moment he declares in an unwavering voice—This is extrinsic. Try to keep faith in Him who is the Source, the Energy, the Life?"

What is essential is to keep the angle of vision perfect. Otherwise, the mission will never succeed. Dadaji's life, philosophy and his each and every movement is a scientific expression of his mission on earth. His mission is to establish the Truth and to help us realise the purpose of our life and existence on earth. He has undertaken the upheaval task of healing the surface phenomena of the mental world and liberating the humanity from the present day turmoil and heralding the advent of the Supermen on this foundation.

'Dada'

● Sachin Bhowmick.

My meeting with Dada, known to his devotees also as Dadaji, has been a memorable experience. I must have had a lot of good work to my credit which caused this meeting with a Divine Personality like Dada to materialise during my lifetime.

'Who is Dada?' If I merely say Dada is a person named Sri Amiya Ray Chowdhury, who has a family of two children and owns a 'Toy' shop in the New Market, Calcutta, then hardly anything is said about him.

Dada is 'NARANARAYANA', a Mahayogi. The Supreme is manifested in him, he is an incredible Truth, the Will of the Almighty. May be what I have said will be difficult to appreciate because to accept Dada as a proof of God's existence, particularly in these days of material science, is certainly not so simple. It reminds me of the saying—"Those who believe in God no argument is necessary and those who do not believe in God no argument is possible". In any case, I am convinced that no argument is possible against Dada's supernatural power—simply because that power is beyond the reach of all logic and wisdom. Acceptance will flow from the heart at the very sight of the different manifestations of that Great Power. I shall try and explain it a bit more clearly. My friend Alo Sarkar and his wife informed me about the arrival in Bombay of

a great Yogi—Mahapurusa and that he would be staying with our beloved Abhida (Abhi Bhattacharjee) for a few days. They also invited me to meet him.

With natural disbelief and curiosity I went to Abhida's house one afternoon. Hardly had I stepped into the room than I was overwhelmed by the saintly fragrance pervading the room. It was the fragrance of Dada's body (Anga-gandha), which creates a heavenly atmosphere at the place of his dwelling. A sharp, graceful, calm and handsome figure—with two unparallel eyes. His personality robs one's heart at first sight. Thereafter I saw with my own eyes Dada's tremendous power—apparently magical but in reality it is Heavenly. To cite a few examples :

He made a pass with his fingers over the cover of a book (Dada Prasanga) and letters reading "Sachin Bhowmik—Dadaji" appeared in red ink on the inside page of the book.

He touched his fingers on Abhida's head—out came a gold locket with Sri Satyanarayana's photo inscribed on it. Abhida asked Dada, "How shall I put it on ?" Instantly a gold chain appeared in Dada's hand which he gave to Abhida. In the same way Dada gave a wrist watch to Abhida. When Abhida told Dada that the watch did not have a 'Date Calender', Dada got it incorporated in the watch in a matter of seconds by just touching the watch. Dada presented similar gold locket with chain and watch to actor Premnath.

Dada touched my heart with his hand and my whole body became perfumed and the fragrance of which remained for three days. He asked Aloda's wife—"To-day happens to be your birthday, hasnt your husband given anything, sari or something like that, as a present ?" When she replied in the negative Dada asked Aloda to come in and produced a beautiful saree from nowhere and asked Aloda

to give it to his wife. Aloda's wife was so moved at the incident, which showed Dada's love for mankind, that she could'nt hold back her tears. These unprecedented incidents occurred in my very presence and Dada had been bare bodied with just a lungi tucked round his waist throughout. I also heard from other brothers and sisters about many such events and any attempt to record all those events would end up in a Mahabharata. Those, who are eager to know more about our Dada may read the book 'Dada Prasanga' in Bengali and 'On Dadaji' in English available from Sri. A. C. Dasgupta at 209 B Lansdowne Road, Calcutta.

Now I shall narrate something about Dada's Satyanarayana Puja, one of which I was lucky to witness. Dada, bare bodied and wearing a saree given by the hostess, got inside the room earmarked for the puja and the door was immediately closed. Devotees, seated outside, started singing bhajan (Ramanam). A wonderful atmosphere. After about an hour Dada came out of the room looking almost breathless. To enter the puja room thereafter, was literally to step into a holy place or so to say into the Heaven. Although there was no incense nor any flower in the room prior to puja, the entire room was filled with a fine hazy air exuding heavenly fragrance and the floor was wet with water. (I was told that the water signified the presence of Ganga Herself during the puja and I found no reason to doubt it). Besides, coconut water has been transformed into Kshir and ordinary tap water left in several bottles was converted into 'Charanjai' having different types of heavenly fragrance. White honey was found trickling down the picture of Sri Sri Satyanarayana. It was indeed a sweet heavenly atmosphere, which has to be seen to be believed.

Notwithstanding the unimaginable events described

earlier, Dada is completely indifferent and unconcerned about the whole thing. He says, "This is exterior, this is nothing." Then why does Dada show these things ? Dada says—"In the present age (Kaliyuga) man has no faith. But witnessing such events faith in the 'Omnipotent' is bound to be created."

Dada shows such incidents are possible to happen for which scientists have no explanation to offer. However, in the same breath he says—"I am nobody. All these things happen at HIS will. Try and find Him." But where is He ? Where can we find Him ? Dada says—"Why, in your own heart, within yourself. Try and get rid of the small 'I' (ego) and you will feel His presence. Everybody is He, everything is being done by Him through you. Leave everything to Him and there will be peace."

Dada is vehemently against 'Guruism'. He says that one mortal being can never be a Guru to another. The Almighty is the creator of all mortal beings and, He is the only Guru. How can one man, by his false sense of superiority, find God for another man. The 'Antarayami' stays within the 'Antara'.

In this context let me say something about the 'Mahanam' or Initiation. Dada asked me to take a small piece of blank paper in my hand and to pray for the Mahanam in any language of my choice. Then he remained silent for a few moments and asked me to look at the blank paper in my hand. I looked and to my utter amazement I saw God's name (Mahanam) written in beautiful handwriting on that paper. More surprise was in store for me. When I came out of the room and looked at the paper again the Mahanam (writings) had vanished. What a mystery ; Dada said with a smile -God, who is within you, has Himself shown you the Mahanam. The paper was blank all the time. By

a split second revelation of your real self you saw and heard the Mahanam. The moment you returned to the world of 'Maya' the Mahanam disappeared. But once you have been reminded of it, that is your Mahanam. Remember it always and it will do you good.

Dada has endeared me. He has come to emancipate people from the spell of 'Gurubada', to enlighten the mind of people through faith in God and to spread the message of love. His vow is to turn man towards his soul and not to self. He says, "The body is 'Dharmakshetra' and this body again is 'Kurukshetra'."

He does not advise to shun the needs of the body. He says—"Satisfy the wants but at the same time be aware of its triviality. Remember the body but who is beyond that can alone bring salvation". He never recommends searching for God by observing the 'Hard and Fast' rules or by torturing the self. Salvation can not be achieved by going to forests or mountains by becoming a so called sadhu. In order to find Him, who is within you, you need not go to forests or mountains, temples or pilgrimage. Try to find Him within yourself. Satisfy the needs of physical life, let there be your family, wife and children, perform your duty to them; but that should not be all—remember the Mahanam at the same time. Search out the inner soul from behind the veil of self-consciousness. Make Him the Guru and you will find that He Himself will take you safely to the shore through the stream of life tiding over all storms by holding the oar Himself."

The company of Dada has been an unforgettable event in my life. In Bombay, Dharmendra, Nargis, Premnath, Satyen Bose, Harindra Nath Chattopadhyaya, Prem Chopra Anwar Hossain and many others met him (with Dada's blessings Anwar Hossain's long ailing wife became cure.)

Seeing his wife recovered so rapidly Anwar Hossain was visibly moved with tears in his eyes at the time of Dada's departure from Bombay). Numerous persons of the film-world including Anita & Manik Datta, Raj Kapoor's wife, Krisna Boudi were fortunate to receive Dada's darshan and blessings. Everybody was thrilled. In Studio area, whenever four or five persons meet the conversation invariably turns to the subject on Dada. Apart from the film circle, many elites of Bombay were also fortunate to come in touch with Dada.

As a humble devotee of Dada I have tried to present my impressions of him and I must now draw a line. Finite can not measure the Infinite ! So how I can describe Him with the help of language. Dada is all Supreme. How can a weak persen like me dare to fathom the depth of the all 'Powerful'.

With pranam to Dada, I take leave,

(*Translated from original Bengali Article*)



DADAJI DIRECTS

Dadaji-the Lord Eternal

● Chandra Madhav Misra
M.L.A.

In my life, though not yet very long, I have come across many religious leaders, saints and Yogis. But they have not been able to touch my mind perhaps because from my very boyhood I have led my life with super abundance of confidence in my own self and ability. It may sound vanity but I would not agree with it as I had had no such sense and I had the belief that self-confidence is the supreme thing which can deliver the goods. I had no faith in the idea that God is some super being whom we can implore to come down to help rescue us. I had the firm belief that it is self and self-confidence which matter most.

This self has proved to be the source not in the form of self-confidence but in the form of self-realisation when I had the unique opportunity to have a Darshan of Dadaji. With the Divine touch extrovert mind has been transformed to intorvert one. I have been made to understand by Dadaji that a little inward twist to my mental make up will be sufficient to forsake ego from which I developed such strong faith in my own ability only. Self-confidence is necessary no doubt but it should not cross its limit landing on the domain of ego. Self-confidence without expectation of result is the balance line beyond which ego stands. Till ego remains self-realisation is not possible.

Again without self-realisation peace, happiness and/or success are far cry.

Surely but steadily I began to realise the teachings of Dadaji. I began to practice the same and I must confess I am not at present what I was before coming in touch with the Divine soul of Dadaji. I have been enjoying divine bliss since then. I have been constantly feeling His presence in my life. This leads to unfolding of Truth in every sense.

With this heavenly bliss I was thinking how people at large can get the taste of it or at best can make their mind a little bit introvert. The way out, I thought, was possible by making them understand that clean and clear thinking, faith in TRUTH and discharging of duties without expecting result thereof will only lead them to their cherished goal of success.

When I was with it, election to state Assembly was announced. Though I was not a man of political inclination and though I had the good fortune to have successful business carrier and though I had never dreamt of political life, yet some inner urge was felt to allow myself to be involved. I decided to approach Dadaji for his permission and I got it with his usual blessings. I became a candidate. I started campaigning at my Sakshigopal constituency. I must say with my conscience clear that I started this political life with clear thinking that I would be least interested in the result-be it in my favour or otherwise. So I ventured to campaign in a manner not known to the political world. I approached my voters with the appeal—they should realise the correct path of life. They will be successful in life only when they can think clearly and can pin their faith in TRUTH. They should not run after the fruits of their labour but should discharge their duties

dispassionately leaving the results at the hands of the Almighty.

They should take the name of 'Ram' at every walk of life who will be their only guide and protector in life. Through this process only peace is assured. I declared that my policy and approach, if and when successful, would be such and would not deviate from the same. Now they should think whom to vote for.

With the first approach to the last I felt that Dadaji was by my side. That unique aroma was there whenever I was out on election campaign. In public meetings I saw Dadaji on all sides. This is not feeling but actual happening. In a far corner of my constituency there is a Siva temple where people visit to invoke the blessings of Lord Siva. Local people took me there for obvious reason. I found to my astonishment that there was no Siva Lingam instead Dadaji was standing with his characteristic smile and aroma. Before I looked up I found Dadaji blessing me. At the time of moving by my jeep and/or car I found Dadaji going ahead of me with his divine fragrance. At the counting table I found Dadaji was standing by my side. After the result was out I was taken to Sakshigopal temple and I found Dadaji there instead of age old Sakshigopal. Probably the approach of mine to the whole issue made the situation divine and as such Dadaji couldnot resist himself from being present in every stage of my activity.

Though I was pitted against the Leader of Opposition of the dissolved Assembly, yet I was never in doubt about the final outcome and the result has proved it conclusively. How it has happened and could happen is beyond the capacity of imagination of any human being. The only cogent reason that can be put forth is the blessing of DADAJI-the Lord Eternal. Calm resignation, firm faith and complete surrender to Him not only bring peace and

happiness but at the same time bring Him by our side at all time of work and duty being undertaken with clear conscience. Faith and Trust in DADAJI-Lord Eternal transform the basic attitude of life itself which in turn will surely create impact on our society, the people and the State.

Lines on Dadaji

● Harindranath Chattopadhyaya

I have received a gift from
Far Away,
A gift that will not vanish
from my life.....
A gift of splendour that has
Come to stay,
A gift for me, my infant
and my wife.
In Dadaji the Universe lies
Curled
asleep, awakened by his
shining Will
United with a Will beyond
the world ;
A stillness rendering all
stillness still
Within the heart which
has received His Grace
And silenced into lonely
loveliness.
Salute, O life ! the Splendour
in his face
Salute Him who is a divine caress.

The Essence of Dadaji's Philosophy

● B. N. Mishra, *L.L.B.*

The divine creation of the universe is the greatest miracle of all. Nay it is the meaningful manifestation of the Almighty by His Omnipotent Will. The human creation is no less purposeful. Self-realization is the only real truth. God is present within one's own self. It should be the ideal endeavour of every human being to realize God within one's own self. Premabhakti or love for the Supreme Divine by self-surrender is the only simple and straight way to realize Him. Human being forgets his inner self after coming to this earth. He can have the divine awakening and the realization of God within his self by receiving 'Mahanam' from the Almighty as a divine grace and attain divine bliss. The inner self can be felt and realized in the temple of one's heart ; but it cannot be expressed or explained by logic or reason. Devoid of self-surrender, the traditional formalities of Puja, Jap, Tap and Upasana by chanting mantras, by clapping or counting beats are nothing but pretence. Idol worship for the sake of it is unnecessary. It is needless to search for God in the Himalayas or in the forest or in the pilgrimage by forsaking the family and society. Nobody can find God by merely observing penance or keeping beard or wearing gairik lenguti or by sheer yoga or wisdom. God can only be found within one's own self in observing 'Mahanam' with complete surrender to the Supreme Being

by doing away with ego. The prevalent conventional gurubad is illusory and superstitious ; for the mortal can never be a guru and God is the only Guru of all. There is only one language for Mahanam is given to the devotees in blank paper written by the invisible hand of the Almighty in any language of the world they like. There is one caste called humanity and there is no difference between man and woman. By complete surrender God can be found in this very world by remaining in the society as an ordinary human being and by leading a family life having no rigidity of diet and dress and observing no formality. It is not sinful to acquire wealth but one should not hanker after it and should be indifferent to it. The outer body should not be confused with the inner self and the latter should always be distinguished from the former. The human body may be mortal, but the inner self is eternal. Realization of God in the inner self by purity of heart and by complete surrender is Satchitananda and this is the real essence of life.

A Vision of Amarnath

● *Prof. Bibhuti Sarkar*

On the occasion of Jhulan Purnima, I raised a point before Dadaji about the background of the Jhulan Purnima and the Sravani Purnima. In India the Vaishnava Philosophy and the Saiva Philosophy have a great influence over the mind of the people. I felt fortunate when Dadaji solved the dispute between these two apparently opposite views. Dadaji said—"To me there is no difference. If the true meaning and significance of Bhakti Tattva can be realized, then it will be clear that both of them are the devotees of one Supreme. The Vaishnavas feel Him through Rasa Tattva while the Saivas realize Him through Sakti Tattva. Rasa can only be tasted through the vibration of Sakti and Sakti can only be realized through the vibration of feelings. On the ordinary walk of life, when the brain and the heart function in co-operation with each other, peace prevails in the family, society, state and the world at large. But when they work in competition the clash emerges and disaster becomes inevitable." Speaking in this context, Dadaji promised me that he will show me the Shiva Linga of Amarnath (it is not a deity but a seat) the next day.

On 6th August, 'Sri Sri Satyanarayan' Puja was performed by Dadaji in the evening in the house of Sri R. K. Basak. I took my seat by the side of Dadaji on the terrace. Tarak Brahma Nama kirtan was going on. Dadaji was

looking merged in himself. A quietness kept him surrounded—his eyes belonged to a different world not familiar to us. In this atmosphere he suddenly stood up and asked me, "Bibhuti, come along. Would you like Mana and Gita to accompany you?" I nodded heartily.

I followed Dadaji with Mana holding my right hand and Gita taking the left one. They, however, had no idea about our plan. When we reached the door of the Puja room, 'Ramaiba Saranam' was sung in the adjacent room. Dadaji for a moment closed the doors of the room. Outside we smelt a strong aroma around us and felt a tremendous vibration in the atmosphere. Mana and Gita also responded to my feelings. At once Dadaji came out like a flash and asked us to enter the room. The moment we entered the room the entire atmosphere vividly changed. It was neither hot nor cold—we felt as if we belonged to a different world. Dadaji asked us to sit down. He threw a little of scented water which appeared in his hand from the space on our body. Dadaji was looking radiant and sparkling. We sat facing west, a distance of about four feet from the image of Sri Sri Satyanarayan and Dadaji sat facing south.

To speak frankly, the sight of my eyes is little faint. I suddenly heard Dadaji's voice—"Bibhuti, can't you see something?" Mana shouted—"Yes, Dadaji, something in the shape of Shiva Linga made of snow was visible to me." Gita also supported Mana but she even saw a blue light from it. I was meditating about Amarnath—this was that very day when the Shiva Linga there becomes uncovered for Darshan to the pilgrims. When Dadaji again told me to see properly, I opened my eyes and in an eyewink the Siva Linga flashed in my vision brightly, as if, it were appearing from the snow-covered temple. White snow-fumes were coming out from It and I felt the vibration tremendously.

It struck me along with an Anirvachaniya sound which echoes there all the time—as I remember the experience of Vivekananda.

Dadaji said—“Our heart is the true pilgrimage. Due to ignorance and superstition we run from place to place in search of Him.” Dadaji proved once again that Amarnath can be seen without visiting that particular place.

Dada in Bombay

● Abhi Bhattacharjee

Parents give the outer life—life means body : Inner soul gives life which means vitality : consciousness gives mind—and these three constitute Life.

This much has been possible to be understood by the grace of Dada. With Dada's Darshan I have become aware of the existence of one region of timelessness beyond these three, which is not a matter of expression but of perception.

My pen fails me to write about Dada. At times I feel I shall go mad without Dada's darshan and at times it goes the reverse—when I perceive I shall go mad by his Darshan. The whole situation has become such as if my every existence has been tucked up with Dada or in his words "married with him". Marriage is possible for Him only who is the Lord of the Universe. I make a mess when I try to give shape to my mind. Waves after waves of my thinking get confused at the feet of Dada who is also in my heart. So my inner and outer soul has become mad at the darshan or otherwise of Dada. At times I think what should I do, where am I leading to. But instantly it occurs again that it is Dada who is at the helm of affairs of the world.

Amidst this turmoil I now begin to write something but leaving its effect, good or otherwise, to Dada.

Prabhu Jagatbandhu advised the preaching of 'Harinam' throughout this world to the last day of his life. His advice was : If man is to survive in this Kaliyuga it can be possible through MAHANAM and it is MAHANAM which is the only way to Salvation. Be he a Hindu, a Muslim or a Christian, it is the only path irrespective of caste, creed or religion. On being questioned, Prabhu Jagatbandhu further declared, "God Himself will appear in Calcutta in manifest form in its true sense. With Him will come MAHANAM."

"Great man and Divine man" is the utterance of Dr. Gopinath Kabiraj, in recent years, about Dada. Dada is manifest in Himself. Everybody has got the right to get near Him. No discrimination lies with Him be he poor or rich. Evil or good—both are His. His also are high or low. Thakur has emphatically told 'Divine Power lies in everybody or else nobody can reach Him.'

How long we are to remain mute pray to the violent thinking in this holy land of ours! It is conflagrating throughout this world. There is no escape without His appearance in manifest form with a little change in His 'LILA' but not repeating the same.

On my return from Kulu Manali shooting in Himachal State, I received Dada's letter and I felt myself honoured and at the same time I was overwhelmed at the news that Dada was coming to Bombay. In that snow—clad area of Manali I got more and more chance to realise Him with the effect that I was deeply with Dada.

It was too urgent a necessity for Dada's arrival at Bombay i.e. Mumbadevi. It is a good fortune for India that Nanak, Sri Gouranga, Sri Sri Ramthakur, Sri Dadaji have revealed themselves in this country. Attempts are still being carried out even today to rootout our superstitions, doubts and conflicts. But when men will be conscious

about it, when ego will be removed. Now Dadaji is coming and let him do whatever he likes according to the situation.

How it is that everybody is not willing to realise the presence of God. Even they are in no mood to rectify themselves by realising Him. So the logical conclusion will be continuity of sufferance. But it cannot be denied that we are enjoying our lives even through tremendous turmoils with the help of holy personalities of India. There is a particular section of the people who runs after foreign countries and science to fall back upon. Well, we can understand that but we should see that the mentality that Sadhaks and Mahapurushas of our country are nothing should be removed. All difficulties and distress are bound to be removed at the Darshan of Dada and by His grace. My prayer is let His kripa be effective to every soul. The problem is that somebody becomes incapable to be risen to one higher stage from ones own present one or rather becomes afraid of it, cannot realise his own self and the consequential result is there is no progress and remains static. We are so weak that we cannot think of the smell of the flowers when we remain surrounded with that of the fish. It is very difficult to realise Him or to be imbibed with His presence. Still we cannot deny that a country survives because of the values attached to the knowledge of the existence of the Almighty. But superstitions are got to be removed. Many Yogis and Sadhus overwhelmed the people with the help of their Bibhuty and this may bring idea about the power of Bibhuty—Joga but that can not bring upliftment of the soul. Dadaji's Bibhuty is of different nature. Here small and big 'I' merge in one and Bibhuty manifests itself. Everything is being done at the Will of the Almighty. In short, His work is being done by Him.

Bombay and Delhi comprise of terribly mixed up materials but He is the only ray of hope in this confused situation. "Oh Lord, your manifestation is the only way out for survival, and is the only ray of light" this is the reaction when we witness conflicting situation all around.

Now I will narrate an unprecedented incident. The whole day passed off in happiness. Suddenly Srimati Arati Dhar and her husband Sri Ramkrishna Dhar arrived at my house after getting some information about Dadaji. She narrated many miracles and miraculous incidents wrought by different Yogis, Sadhus and pious ladies with incredible powers. I took Srimati Dhar and got her seated before the portrait of Sri Sri Satyanarayana. Slowly I described Dada's philosophy and his different types of manifestations. Srimati Dhar remained gazed for a pretty long time at the photo of Dada as soon as she had a look at it—it was really an eventful incident. Then she said "I am seeing 'RAM' written thrice on the photo of Dada as also glow of light radiating from the same." Srimati Dhar further told, "To day I have received back all I had lost. Dada is getting view of everything. His manifestation in this house occurs very frequently." We perceived, on her narration, that she found Dada in his photo as living Dada, as if she was talking with Dada very clearly. Dada says "There is no space, no wall. Everything is one" It is proved so at the aforesaid incident. What Srimati Dhar just narrated is of quite different a nature than what she was narrating a little while back about her experience with established Mahayogis on their powers and miracles. The comparison between one and the other is unnecessary. It is the manifestation of the Almighty and as such it cannot be termed as miracle.

I cannot describe what amount of pleasure and happiness with which those days passed off during the period of

stay of Dada in my apartment, nay it was beyond my imagination that such thing would happen in my life. So many incidents happened in my apartment. One night I returned from shooting and found my flat full of respectable personalities. Dada called me—asked me to sit by him—kept his hand on my chest and lo! a stainless watch appeared in the hands of Dada. (This incident has been written by Harinda and Sachin Bhowmick in their respective Articles). All present there witnessed it and after seeing the watch said that there was no arrangement for Calender or date on it. Dada put his fingers on the frame of the watch— and there appeared Calender on the frame. How could it be possible—Calender usually remains on the dial inside the glass and it must have touch with the machine of the watch. But here it was put outside the frame far above the machine and it came with the touch of the fingers of Dada. Later I showed that watch to many watch dealers but they have told that they had never seen such a watch. There was no 'make' on the watch but as soon as Dada said 'It was Swiss made' we all saw the same 'make' on the watch. Dada told us "This cannot be done by human being, it is his manifestation and such manifestation is in existence and has happened again. Dada is nodody here".

Then again there was the other incident. I received a locket of Sri Sri Satyanarayan, on it my name in Bengali was written and thereafter I received a gold chain—all presented by Dada bringing from space. Similarly I saw such incident on the terrace of the house of Ganesh Basack on the first day of Dada's arrival. I was sitting by the side of Dada in torrential rain, suddenly a locket of Sri Sri Satyanarayan appeared which was made of brass. On request by some one amongst us, the writing 'To Dr. V.K. Sahu—Dada' appeared on the back of the locket as soon

Dada touched the locket. Dr. Sahu Doctorate on Diabetes and a great scholar—was asked to give it to his wife who is so to say, 'Lakshmi'. Telling this Dada touched the locket and immediately brass became hundred percent gold. It is next to impossible to understand this Bibhuty. It does happen by the Will of that Almighty. Srimat Anirvanjee explained this matter in Dada Prasange (3rd Part) Vedas say एकं वा इदं वि बभूव सर्वम् the word Bibhuty has come from these words of the mantra. So we can say that the word itself is His Bibhuty.

It is futile attempt to draw a line in describing different aspects of Dada's activities. He has simply made us mad of him. We, in Bombay, have become charmed by his unlimited love and affection, so to say, we were overwhelmed. He has changed the course of our basic life, literally he has left, rich and poor, educated and uneducated, Christians, Muslims, Parsees, all alike, united interwoven with the help of his limitless love, affection and sweetness. Never had such an incident occurred in Bombay before. Religion is one, language is one, nation is one—Dada has proved it conclusively.

Revered Dada

Sri Amiya Kumar Rai Chaudhury

● Nilkantha Maitra
M.Sc. (London)

While writing about revered Dada, I feel quite hesitant, as my contacts with him have been only occasional. As such, his qualities have not been revealed to me to the same extent, as they have been to those, who have been fortunate enough to have more contacts with him and have become his intimate associates, and who may rightly be called as belonging to his inner circle. Consequently I feel somewhat embarrassed, though normally I do not suffer from this complex. I am afraid that because of my rather few contacts with Dada, there is every possibility of having lots of defects in my writing which might annoy many of his admirers. I therefore, crave all the more for their good-will and beg to be excused for my shortcomings.

I am not here to discuss anything about Dada's spiritual realisation or achievements, for he is far too above my intellect, in other words, with my limited intellect, I do not like to judge any of Dada's powers, be they occult or material. I would only like to give an account of what Dada told me, when I happened to meet him.

On December 1968, one evening, my esteemed friend, Shri Ranen Maitra was having a chat at the residence of the eminent scientist, Professor Priyada Ranjan Ray. He

told that "a saint lives at Anwar Shah Road, but he is a household person as well. When he performs the Puja, he does not burn any incense, but on his leaving the Puja room, the latter is filled up with delightful fragrance. Sometimes he distributes 'prasad' from the air. Today he had given me a sweet, which I distributed to other members of our family. Professor Ray heard everything with great attention. Ranen Babu told me "let you accompany one day to his place." Professor Ray also told "you enjoy the company of saints, so, why don't you go one day?" I replied jokingly to Ranen Babu, "I do not run for saints. I have experienced that I meet them as destiny directs. If it is destined, I shall certainly have his 'darshan' one day."

In 1969 January, on the next morning after the Saraswati Puja, I went to meet Professor Ray. Ranen Babu also arrived at that time. We started chatting. After a short while Shri Bibhuti Sarker, entered Professor Ray's room and told "Dada has come." Professor Ray got up from his seat. I, at first, thought that he would be wearing saffron coloured clothes. But they were not so. He was immaculately dressed. His hairs were back-brushed, little curly, with a few grey ones. He was also very neatly shaven. He appeared to be a person of refined taste. His very appearance and dress invoked respect in me. He started discussion, with an accent prevailing in East Bengal. I noticed that he is very much against the caste system. He was full in praise for Ramana Maharshi. He told something about revered Shri Thakur and also about Prabhu Jagatbandhu. During the course of the discussion, in reply to a question of mine, he answered, "I can see the presence of Lord in each and every one of you." On one occasion, I smelt his chest, of course, with his permission, sweet fragrance emanated from there. I was wonder-struck. He then took leave of Professor Ray. Before leaving he

told me, "Next week, I shall perform Satyanarayan Puja in a house. You try to be present, you will get the address from Bibhuti." Bibhuti Babu, Rathin Babu, Ranen Babu and myself accompanied him. He first took us to the residence of Justice Prasanta Mukherjee. Then he rested at the residence of Sj. K. C. Neogi for a short while. He told me that Sj. Neogi is a relative of his. There, incidentally, I mentioned the name of Late Kalipada Guha Roy. Dada told me, "Kali asked me one day, 'Dada, how long more am I going to live ?' I replied, 'you are not going to continue long, probably you may not live beyond the Mahastami day.'" Actually, Kalida died two days earlier. Then I took leave of Dada, receiving his blessings and beaming with joy. That was the first occasion I met Dada.

He next performed the Satyanarayan Puja at the residence of Late Rai Bahadur J. C. Sen (elder brother of Shri K. C. Sen, a retired judge of Bombay High Court). It was the month of January. I went at about half past six in the evening. I saw Dada sitting on a couch in the verandah. Though it was winter, he was bare-bodied and he was wearing a silken dhoti—as he usually does during the Puja. After some time, he slowly walked into the room to perform the Puja. All the doors and windows were closed. This he does even during the summer. There was no incense. He considers Shri Ram Thakur as Satyanarayan, and a portrait of his is kept in the room where the Puja is performed. After an hour or so, he came out of the Puja room. Then came a big surprise for me. I smelt sweet fragrance while sitting on the balcony. I looked at Dada and observed that there were patches of reddishness at his chest, and also at his feet. I took the dust of his feet. Out of curiosity, I smelt the fingers of my hand; to my astonishment, sweet fragrance also emanated from them. I had similar experiences before, while I was at Poona. I only had a

feeling that Dada must have been touched by the Divine. After taking prasad, I washed my hands and approached Dada and told him—"Dada, what I have experienced today certainly cannot be explained by Science," Dada uttered, "Science, Science ! All right smell here." I smelt a portion of the floor, and at his wish, I smelt a book-case and a wardrobe. To my great surprise, I smelt three different types of sweet odour. Dada then laughed and questioned me—"What does Science tell now ?" I replied, "Certainly, Science cannot explain all these phenomena" He then told me to see him again. I replied to him that I shall be in Bombay soon. Dada told to see him after I would be back from Bombay. When I returned home, it was about nine o'clock. I saw father just finishing his meal. I told father to smell my fingers. He asked me, "When did you use sandal oil ?" I narrated the whole incident. He patiently listened and was greatly astonished. My father is a retired Professor of Chemistry of the Presidency College, Calcutta.

I went to Bombay, and from there I went to Poona and took the dust of S_j. Dilip Kumar Roy's feet. Dilipda after some conversation enquired of Dada. I told him what I had witnessed during the Puja performance. Dilipda replied—"Such incidents are possible."

After my return from Poona, I went to meet Dada one morning. He, after performing his Puja, sat on a cot. After a little chat, he stood up, walked up to the windows, stretched his hand outside and brought a scented big 'Sandesh'. It was undoubtedly a big surprise for me. For matter cannot be created out of nothing. Matter is indestructible, there is only transformation in matter. It is evident that occult phenomenon and the incidents of the spiritual world certainly cannot be explained by scientific reasoning, nor one should try to judge such phenomenon by reasons alone

as this might lead to confusion or disappointment. For example, if one tries to know the dimensions of mind, the quantity of mind in a person, such attempts will lead nothing but to groping in the dark. On the other hand, when we observe such unusual phenomenon taking place before our eyes, we should feel ourselves as fortunate, as through a chosen son of God, He has shown a part of His *lila*, which normally we do not come across in our day to day life. So, with great reverence in heart, I bowed down to Dada. I had somewhat similar experiences, while I was staying at Poona years ago. When I was away in Bombay, he performed the Puja at the residence of Professor Priyada Ranjan Ray. Some miracles happened on that day also, as told to me by Professor Ray himself. I shall mention only one. Dada desires that when he will be inside the room, some inmate of the house must read the *Panchali* of Satyanarayan. Professor Ray did not have a copy of the *Panchali*. Dada went to the veranda, stretched his hand outside and got a copy of the same.

23rd. February was the birthday of Shri Ram Thakur. Dada arranged for a festival. The day before, there was Nama Kirtan for twenty-four hours. I went on the 22nd evening, and returned home after taking prasad. Incidentally, when I touched Dada's feet, after he had finished his Puja, I smelt sweet fragrance emanating from my fingers.

On the morning of the 23rd he sent a car to fetch Professor Priyada Ranjan Ray. For, many qualities of the head and heart, possessed by Professor Ray, Dada is much attached to him. I accompanied Professor Ray. Many devotees were present. We had our midday meal at Dada's place. Before leaving, I told Dada—"Today is also my birthday, so please bless me" Dada gave me a garland. I returned home with a joyful mind. At Dada's

wish, I also went in the evening. After taking prasad, I told—"Dada, I have received lot of grace from you today." Dada bade me farewell with his blessings.

After a few days, I went to his residence. Suddenly, Dada asked—"Will you take a name of the Lord?" I had no objection. Dada told me—"let us go to the Puja room."

He gave me a small piece of plain paper and asked me to keep it in my grip. He then asked me to prostrate before the Lord. After one or two minutes, he told me to open my grip and unfold the piece of paper. I found, one name of the Lord (Mahanam) written in Red ink. Dada asked me to memorise it. He asked me, whether, I have committed to memory the particular name. I replied in the affirmative. Then suddenly, I noticed that the name of the Lord, (Mahanam) in Red Ink has disappeared—and the paper was as plain as before. Needless for me to mention, how delighted & moved I felt on that occasion. He performed Puja in many other places. I went to two places only and was thrilled with joy.

During the Durga Puja celebration, he desired Professor Ray and myself to go to his residence on the Mahastami day, as there was a function on that day. As usual, many devotees were present. We returned home after our mid-day meal. I also went in the evening. Dada gave us some valuable instructions, which made a deep impression on my mind. Dada told—"What is meant by caste? One Brahmin, one Chandal, one Muslim,—they all die, what remains behind?" He told—"To realise Him, one can achieve by simple and straightforward means. There is no necessity for wrestling. Otherwise, such and such wrestlers would have achieved Him much earlier."

Then again in the year 1970 in the month of February, Professor Ray and I went to his place on the occasion of

the birthday of Shri Ram Thakur. Many devotees were present, and some of his admirers wrote two books about him.

Towards the middle of 1970, the famous poet, late Naren Deb went to the residence of Professor Priyada Ranjan Ray and was discussing about Dada. Naren Babu came to know about Dada, after reading a book. After some time, I reached Professor Ray's residence. He pointed me to Naren Babu and told—"Better ask him. He will be able to describe better." I then accompanied Naren Babu to his residence and told him the little that I knew about Dada. Naren Babu and his wife (who is also a renowned poetess) went to Dada's place one morning, and he later told me the conversation , which they had with Dada.

In the year 1970, Dada came to two of our neighbours to perform Puja. I was present on both the places.

The condition of my father's health began to deteriorate after the month of February 1971, and he had to undergo an operation in the abdomen in the month of August. Because of my father's ill health and other family troubles my mind was in a great turmoil. The last I went to Dada's place was in February 1970. After that I went on the 25th October 1971, I went rather early. It was a bright sunny morning. Dada came out of the Puja room, the same familiar figure,—erect and peaceful. He sat on the cot and called me to seat near him. He then enquired all about myself. He then told me that he had been to Bombay. I read some magazines, where they had written about Dada. I very much liked the articles written by Harin Chatterjee and A. B. Nair. I noticed that in Bombay, he was lovingly addressed as 'Dadaji'

Then he presented me a book. On the first page, he started writing with his forefinger. After a minute or so,

my name appeared in black ink, which still exists. Certainly a matter of great surprise for me. I took the dust of his feet and returned home with a joyful mind.

Dada has certain views and, he likes to stick to them. First of all, he is not a believer in Gurubad, so much prevalent in our religion. Secondly, he does not like to wear safforan coloured clothes, nor does he like to build up any Math or Ashram. I cannot tell very assertively that these are his views as I did not have prolonged discussion with him ; but I could only guess about his ideas during his talks. Foremost, he is very much against the caste system.

I had written before that my contacts with Dada during all these years have been only for a few times, but whenever I had been to him, I received always considerable amount of kindness and affection from him. Let him always bestow his affection to me, this is what I pray to him.

Dada's Touch in my life.

● Ruby Bose

Personal experience of life has got two sides which would not have been possible for me to realise had Dada not blessed me with his Darshan. It would not be exaggeration to say this Darshan to be a matter of great luck. But Dada terms this "It is destined." One side of this experience matters with outer world and the other with the inner. Action and reaction can be co-related in worldly experience but what about heavenly experience, the positive proof of which is unknown to me as perception of the same is beyond intelligence but within the domain of senses. Without Dada's Darshan or Kripa this side of my life would never have been opened. By a magic touch Dada has opened the door of my mind.

Dada has made me understand the meaning of comprehending with heart. Dada says "You exist, I exist and there exists the Truth which is calm and unaffected". Truth is firmly established in the core of heart. The inner light it radiates is heatless, and so whatever is seen by it is very clear. Dada has removed the cover of that light. Boundless and limitless is his grace.

Now I shall try to give out some of my experiences of inner self. It is a very difficult job, no doubt, still I want to write least Dada's light of the Truth may be kindled in the heart of some body or other.

It is nearly three years ago news about Dada used to trickle often to Bombay through different sources from Calcutta. I was in Bombay then and it was difficult to get his Darshan still I often felt the inner urge. Many people were getting Mahanam from Dada in Calcutta and so many friends of ours used to discuss over the same in Bombay. We were longing and thinking when we would receive Mahanam and get Dada's darshan.

During that period my husband Sri Satyen Bose went to Calcutta on his professional work but I was not in a position to accompany him due to my various ailments viz. nerve inflammation, slipdisc etc. Some doctors advised me to use 'Color' or even I was advised to undergo 'traction'. But of course I did not allow anything like that. My husband was fortunate to get Dada's Darshan. On his return he told me that he could not resist tears so long he was near Dada. Dada gave a bottle of Charanjai for our regular use and advised to fill this bottle with water when it would be exhausted and that would automatically become 'Charanjai' again. I received wonderful fragrance as soon as I unscrewed the bottle of 'Charanjai', I took the same regularly as advised but after a few days it was stopped probably due to disbelief. One and a half years have rolled by. Suddenly I thought it to myself to take the 'Charanjai' again. I was then having severe pain in my arm and was not responding to treatment and I thought to take another chance.

I took the same Charanjai impregnated with Chandan smell still persisting after one and a half years. As soon as I entered my room in the evening to kindle the pradip, I found my room full of aroma of Charanjai. From that day onward I used to take Charanjai regularly and was waiting for the day of days when I would get Dada's Darshan. In the meantime the bottle became empty thrice and I poured

water every time keeping him in mind and praying to Dada, not seen so far, and this converted the plain water to Charanjali at every time. The aroma was also there at all times and I became fully cured gradually and became quite normal as before simply by taking Charanjali regularly. Almost an year after this incident, I got the news that Dada was coming to Bombay and we all waited for that auspicious day.

Dada arrived on 29th May 1971. There was torrential rain that day. So long there was unbearable heat of the month of May attended with severe scarcity of water in Bombay. But weather God had conceded to Dada as soon as he touched the soil of Bombay. In Bombay papers there was announcement to the effect that monsoon would be delayed this year but with the arrival of Dada rain started and continued upto 13th of June 1971. At night the weather remained consistently very pleasing, throughout the day there used to be rain as if we were amidst hill climate. Afterwards it came out that on his way to Bombay Dada told "When Dada will come to Bombay there would prevail climate similar to that of a hill station." It did happen such. Dada returned on 13th and on and from 14th rain stopped and there began unbearable heat. Rain started again from 22nd June but usually it comes from 7th/8th.

Dada came to Abhi Babu's residence on 31st May and it was arranged that Dada would stay there onward. Both myself and my husband got Dada's darshan in the afternoon. The hall, where Dada was to take his seat, was full of aspirants for his Darshan and we too took our seat there. After a few minutes we were called by Dada from inside his room. He was resting on the bed in a reclining position with saffron Lungi on. As soon as I got his Darshan, so many incidents of my younger age, came before my eyes in

a moment and went away in no time. Dada asked me to come nearer him and touched my chin to forehead by his hand. My body became motionless by the sweet but very strong fragrance and I was not in a position to speak and my throat was being choked. Suddenly Dada told my husband "I have seen her when she was a teenager." After sometime he came out and took his seat in that hall. There was raining heavily and Dada told "Can not this rain be stopped" and telling thus he moved his finger pointing outside, as if, he was asking somebody to obey and lo! such torrential rain accompanied by gusty wind became tamed and slowed down and gradually stopped totally. With a smile Dada said : "What your science tell all about ?"

One day I was returning home at night during heavy rains. I had no wiper on my car and was practically failing to open my eyes due to strong light that was focussed on mine by the cars coming from the opposite. I just thought of Him. Instantly came that known fragrance. After a while my husband shouted out "Oh what I have seen, can't you see for yourself." Now, I had also seen a big circle of blue light just in-front of our car. We failed to ascertain wherefrom it was coming—sometimes it appeared to be from side, sometimes from front but it did come one after another. The road remained visible very clearly through those circles and it remained till we reached home.

Sri Sri Satyanarayan Puja was performed at the apartment of Abhi Babu by Dada. As usual there was continuous rain on that day also but it stopped in the afternoon and cool breeze was there. Dada came out after the Puja. It was different tale to tell about his heavenly appearance then. The whole house was full of fragrance. It was so engrossing that all present became motionless and all remained gazed at Dada. I thought to myself that I had seen Him whose Puja was just performed.

Bombay is a cosmopolitan city, it is a combination of different caste, creed and religion. Still many people used to come there everyday and got MAHANAM in their respective languages. Sri Harindra Nath Chattopadhyaya and his wife got MAHANAM together on the same piece of paper—Harinda got in his Bengali language and his wife in her Malayalam. Film Artist Mr. David wanted it in Roman English and he got it at that. There is no difference in language with Dada—all are the same. Nargis, Devkumar, Dharminder, Chief Editor of Free Press Journal, the most reputed daily of Bombay, Chief Editor of Screen Mr. Pillai and many more people came to Dada and got MAHANAM direct from HIM.

Dr. Madhok, M.R.C.P., F.R.C.S. and his wife got MAHANAM but they felt that it was Dada who had whispered the MAHANAM in their ears. The correct and exact reply of this phenomenon came next day. Dada took one respectable woman inside the room for the purpose of getting MAHANAM, got her seated, came out of the room and closed the door. He was sitting before us in the hall. After a few minutes he told that just then the said woman got MAHANAM inside and asked her companion to go inside and to enquire about the same. He went inside and confirmed the fact. Another day a Muslim lady came and went inside the Pujaroom along with Dada for the purpose of getting MAHANAM. We heard her shouting from outside and we came to know afterwards that she did shouted in astonishment when she saw Dada as their Prophet—same dress and same beard—as soon as she took her seat to receive MAHANAM.

One day Dada came to my house along with his devotees. A benarasi sari was offered to him for wearing which he obliged and sat on his seat with a good garland on. Smilingly he asked Jatinda (Dr. Jatin Bhattacharjee) "Whom

you did in Brindaban.” Jatinda overawed at the sight and confirmed that he saw Dada there. On being questioned Jatinda clarified that at Birla Temple in Brindaban he saw exactly the same form of the Bigraha as that of Dada.

On careful watch after Sri Sri Satyanarayan Puja I can only visualise one thing, Dada goes inside the room as Pujari but becomes God Himself for whom he goes inside to offer worship. Some others, as if, keep themselves waiting there and as soon as the door is closed they make the room clean of this worldly dirt and fill the room with heavenly aroma, even the furniture are no exceptions. Then the little arrangement made for the Puja is being converted to uncommon one with so many additions. Or else wherefrom fragrant coconut water comes in the glass where ordinary tap water is kept. How the ordinary coconut water is transformed into heavenly kshir after the Puja and more astonishing is that it never exhausts till the last devotee present is served.

One night a question arose-if the Absolute has no particular form but still for the purpose of concentration the photo of Sri Sri Satyanarayan is kept on the Asan. Dada and HE are the same then why there are two different physique? This question went off amidst different activities during day time. When I was going to bed at night I perceived Dada was calling me from near Thakur's photo "Come near me". This call was so clear, distinct and natural that I also replied from the distance "what can I do, Dada". Then I went near and took my seat there. Dada told me "Take the Mahanam". As soon as I started repeating the Mahanam, Dada said "Now I suppose, you have realised". Then only it struck me about the question that arose in my mind last night,

Next day I took my seat on the Asan and began to repeat the Mahanam keeping my eyes closed. Suddenly I got the vision that Dada was reclining in the same position, as he is used to, inside the photo of Sri Thakur. Thakur's body became, as if, a transparent cover—Dada was very clearly seen through it. Then the photo of Sri Thakur was removed. It had gone high up in the shape of white smoke and before that smoke Dada was standing. A little later, reclining in the same position inside the Photo, Dada was telling 'What have you seen?'

Another question was burning in me for last several days—why this MAHANAM is secret—why it is forbidden to pronounce loudly and if done will there be any mischief and if so—why?

Dada says "It is futile to compare Mantra given by so called Guru and MAHANAM you have received direct from Sri Sri Satyanaryan. Dikshma means to see. You have seen your MANTRA—this is DIKSHMA. The reason of your MAHANAM being secret is it is fully yours. In our Shastras—husband and wife do not take each other's name. In worldly plane they are very near and dear to each other. In inner world, He who is thousands of times own and loveable and whose Darshan for once only is more than sufficient in life must be non-expressive.

After Dada returned from my house that night we observed writings on the photo of Sri Sri Satyanarayan with honey. All on a sudden I brushed away the honey and instantly the room was filled with sweet fragrance. There was honey on the photo which was placed above the one from which I brushed the honey. One day I made the position of the photo inter-changed. That evening I got the sweet fragrance of Dada's Angogandha at the time of worshipping Sri Thakur. As soon as I stood up I found, to

my utter amazement, that drops of honey had accumulated on the photo kept below. The same have spread and accumulated where there were none. I felt sorry for my misbehaving in brushing away honey from the other photo. After sometime Anil Mitra came to me and informed that he had seen honey on the other photo also which was kept above. At first I refused to believe, then of course seeing it for myself, I was too glad to know that Sri Thakur had understood my sorrow.

That HE remains always near is felt by the presence of sweet fragrance. Let me narrate some of the incidents of His presence. On 21st June I was repeating the name of Sri Sri Satyanarayan, suddenly I felt that the MAHANAM was being echoed from within. I further perceived that Dada was standing on the terrace of a temple at the same place where from the MAHANAM was being repeated. He was wearing white cloth, was bare bodied. In front of that terrace there was a garden wherein Lord Krishna and Radhika were having their Lila and were looking at Dada. With every breath MAHANAM was being repeated. I had strong feeling that MAHANAM moved on all sides and also moved inward and outward of my heart.

Another day as soon as I sat on my Asan I saw Dada standing with white cloth on but with much younger appearance. After a few minutes I observed thick smoke began to come up from near his feet. Gradually it engulfed him and slowly Dada disappeared. But even after that I perceived that myself was surrounded by Dada. There was also honey and sweet fragrance that day on the photo of Sri Sri Satyanarayan. Afterwards I came to know that Dada performed Satyanarayan Puja at the residence of Geeta Das Gupta on that day, being Gurupurnima. On another day I saw Dada sitting on a throne inside a temple. Next time

I saw a thin shadow moving all around the Photo of Sri Thakur. Just before that I perceived Dada's soft touch on my body. I was alone in that room with all the doors and windows closed and still I had that sweet fragrance and that shadow.

On 1st August, Dada spoke to me over trunk telephone from Calcutta and there emitted that sweet fragrance from the mouthpiece of the instrument. Such long distance from Bombay to Calcutta was no bar for exuding the fragrance. I never felt Dada's continuous presence so strongly before than what I had that day.

One morning I woke up quite early and it was raining heavily. After taking my bath I sat for meditation. During my 'Nam-Jap' I felt something moving in my heart as if I felt the touch of His feet. I came out of the room after salutation and saw an unique scene outside. Amidst the dark clouds the sun was peeping and the marshy land behind my room was full of bright light. As if the sun had come down there and had taken seat like a high platform. The light moved towards me and formed into a vast space of bright light. Gradually it disappeared.

One thing I am deeply perceiving that if I can meditate properly my body temperature falls down quite appreciably. I feel this as I do not feel hot throughout the time of 'Nam-Jap'-all the doors and windows of the room remaining closed. On coming out I feel cold under the fan while others feel the pinch of heat.

Slowly but firmly I got the answers to all my questions that came up initially before my mind at the darshan of Dada.

On another occasion I was not fully satisfied over my 'Nam-Jap' I had that day. I was brooding over the reason

thereof. I went to sleep with that thinking and again started brooding over as soon as I woke up. Suddenly I looked (sitting over my bed) to the lamp that was lit last evening by the side of the photo of Sri Sri Thakur. The remnant of the wick was not on the lamp and I thought that it must have been eaten up.

I went and took over the lamp. I found an ornamental big 'S' at the same place where the remnant of the wick was expected to be, the first letter of 'Sri Sri Satyanarayan' was written in English and it was visible very clearly. Dulal Babu, Abhi Babu and so many people came at my residence that evening to see this for themselves.

Hindu Shastra depicts different types of perceptions. But I am not so pious a lady nor do I think that I possess such qualities. But I admire Dada's unlimited grace for the way he has unfolded my inner perceptions one by one like blossoming of the lotus.



DADAJI ABSORBED

Know Your Dada-(II).

● Sachin Roy Chowdhury

M.A., B. Com., LL. B., F.C.A.

From time immemorial this vast country of ours have seen many saints, yogis and Sadhus but have witnessed the Lila of Lord Krishna, Sri Chaitanya and Ram Thakur only when mankind, being engulfed with Maya, was at a point of forgetting the very source of their existence. At a similar juncture of our race we are fortunate to get a man goes by the name of Amiya Roy Chowdhury more known as Dadajee, a family man and a man without any dogma whatsoever, whose mission is to establish the TRUTH and to help us placed on the right path to perfection and self-realisation.

To achieve this, one must know the reason for our birth-why we are sent here. Is it for enjoying the worldly benefits, to lead a life of pleasure and sorrow or in other words to live in Mayajal only. No, not that. Dadajee says we are here to taste the Rasalila of the Almighty, the Creator. If we fail to do so we will be deep into Mayajal and if we succeed we can surely but steadily come out of it. Dadajee further assures that we need not give up our worldly duties, need not go to forests or mountains or need not resort to jap-tapasaya arduously to taste His Rasalila. We need only to realise the TRUTH and to see what is our

Mantra we have since our very birth. This is only possible if we invoke the blessings of Sri Sri Satyanarayan, the Creator. Dadajee helps us to get that coveted blessing in the shape of MAHANAM and thus helps us to realise the TRUTH...অস্বরূপ দর্শন. Thus Mahanam leads us to that cherished and coveted goal.

Dadajee does not accept Gurubad. He is strongly against it as, according to him, a man with all his limitations cannot reach the limitless, It is a superiority complex that prompts a man to call himself Guru to another. Guru never dies and is one—the Almighty. He is within and not an external force. With the Divine blessing one sees one's own Mantra reflecting on a piece of paper when Maya temporarily removes its veil from one's eyes and then again as soon one is engulfed with Maya, the writing vanishes or in other words, mind devoid of ego helps to get a glimpse of the eternal blessing when one seeks it before Sri Sri Satyanaran.

In these days of material values, it is difficult to perceive Dadajee's so easy a method of self realisation. But it is very clean, clear and scientific too. There is no ambiguity in it. It is happening every day and so many people of all walks of life and of all so-called religion are becoming fortunate to receive this MAHANAM. Dadajee is not taking any credit for it as he says that he has nothing to do with it excepting to be a passive spectator. What is happening, it is at the will of the Almighty—it is pre-ordained to happen. This assertion of Dadajee has proved by the fact that some amongst so many willing persons didn't get the Mahanam while others had received.

This fantastic phenomenon is possible to have done by Dadajee as he can identify himself with the Absolute at his own will, at any time and at any place. When he does that

he becomes HE. But as this worldly body can not remain in communion with Him for long so Dadajee compells himself to become he from HE. When he remains He, we see incidents happening which no one can conceive of under the sun and above the earth. We also see incidents which we cannot dream even. So it is very alluring to term them as miracles. But in fact those are not so. Miracles are short lived and are confined to the four-walls. But what you, we and all others see happening daily and at different places are beyond the time, beyond the walls and beyond the space.

People are generally agitated over two questions. How this spiritulism is possible in this material world and why this MAHANAM is necessary. Dadajee has made the position very clear. He says that this world is His creation and so are we. We are sent here to enjoy His creations, to perceive His manifestations which exist in every conceivable thing of this world and to perform the duties of life assigned to each one of us. Through this and with this, we can realise Him. But what we do, with all our ego, we do one part and we do not perform the other part. We enjoy our worldly life but we do not look into our inner self. When we enjoy or remain in affluence we forget the presence of God and when troubles and difficulties befall us we become sorrowfull over the situation and pray to Him for relief, for only at that time we feel His presence. This approach is thoroughly wrong. If in sorrow He remains, in enjoyment too He is present. To Him, there is no sorrow or happiness, neither rich or poor, nor man or woman. So living in this worldly life is a 'Must' for Him. To live we should earn and lead a normal life. To lead a normal life we should perform our duties metaculously.

If we give up this worldly life who will perform the

duties and how we will enjoy His creations ? If we do not enjoy them what is the necessity of His creating them ? Dadajee says, this is a negative approach and by this negative approach cannot be reached. To reach Him positive approach is necessary. So long our Saints, Sadhus and Yogis depicted this negative approach for some ulterior reasons. The method depicted by them assumes God to be other than the SELF. Unless such assumption is introduced how they can prescribe the method of arduous jap, tapasya, or penance to reach Him. This totally wrong approach infused the idea that one should discard the worldly life to get oneself on the spiritual plane. Dadajee preaches and shows the path just the opposite to it and assures and such assurance is meaningful assurance, that God is no other than the Self. To realise Self one need not tread the path of artificiality, one need not forsake the worldly life, and one should not flee from the duties of life. We should perform our duties and enjoy His creations taking them to be His dictates. We should repeat MAHANAM as and when we feel like and for that no particular time or dress is necessary. We should leave the results of all our endeavour to Him. This is the easiest but surest way to Him. Through different manifestations at different times, Dadajee has proved conclusively the correctness of his assurance. Thus we can see the close relation which exists between materialism and spiritualism. One is not possible without the other or rather leading the worldly life is a pre-condition for the entrance to the spiritual world.

Now, why this MAHANAM is necessary. To reach out to the Absolute is the final goal of all human being. It remains at the latent stage in every soul. It becomes uppermost with the advancement of age. But till then we, with all our ego, forget the presence of All-pervading God. As a consequence we feel the pinch of our worldly life at

every stage and with all its acuteness. We think that we ourselves are the sole arbiter of our own. The result is inevitably sticking up with the material aspect of life and the reason of our every birth is lost. But that should not be—we are destined to do something more. Here intervenes MAHANAM. If our mind becomes at least a bit introvert at the advanced age, why not let it be so much earlier. If we be fortunate to receive MAHANAM from within, our mind becomes more and more introvert gradually. We begin to feel His presence at walks of life, we begin to feel the peace of mind at all works of life and we begin to feel the courage to face all the turmoils of life, however big or otherwise those may be. Thus if we carry on our life with MAHANAM, the pinch is felt no doubt, but not so heavily as it was before. The heavenly bliss that pervades the mind overshadows all others.

The efficacy of the MAHANAM is much more. It helps us to put up with our Prarabdha. It helps to make our mind more and more introvert and thus reaching the stage of Krishnavakti, where small 'I' can enjoy the Rasalila of Big 'I'. Here the small 'I' can feel that he has become the disciple of Big 'I', the Guru, the Almighty. Again this MAHANAM helps us to get His blessings fully at a stage where complete surrender to Him is achieved. This combination of complete surrender to Him and His blessing gets a soul merged in Him. When the small 'I' merges with the Big 'I', Guru and disciple merge in each other and complete Realisation comes. This may not be possible for us, but why should we not make attempts to minimise the pangs of Prarabdha by taking MAHANAM so graciously offered.

Dadajee's meaningful assurance that God is one, God is no other than the SELF, He resides within and no where

outside and He can be approached only by the process of complete surrender and love, is amply proved by different types of manifestations—through him and by him. Dadajee does not claim any credit, for any manifestation whatsoever. To him, they just occur at the Will of the Almighty to serve His purpose. Even the purpose is not known to him neither does he want to know it. This is the reason why Dadajee often asks to read the portion that depicts such manifestations to know what actually happened and how it did happen. Sometimes it happens to make the aspirant for Truth understand who he is—Dadajee's real and/or actual self is revealed through such manifestations. A reputed journalist of all India fame saw Dadajee in the form of 'Narayan' sitting at least six inches high up in the air when he went to the Puja room for taking initiation. This happened in Bombay, previously such happenings were at Kanpore. Again a Parsee lady saw Dadajee as their Prophet in His dress and a Muslim lady saw their Pirsahab standing in the place of Dadajee at the time of their respective initiation. This goes to establish that God is no other than the SELF and is one and religion is one. Whatsoever difference we see in the material world is nothing but creation of the vested interests.

Again Dadajee manifests himself through Angagandha. If you can surrender yourself, no matter partly or fully, and if you can love him in truest sense, you will feel his presence by the divine fragrance of his Angagandha. In some cases it does happen frequently and in others at intervals. More you surrender and more you love, quicker will be the frequency. This happens because through surrender and love you keep him in mind and cherish his darshan or presence or in other words you want to live with him. Dadajee is HE and HE is Dadajee, who resides within and not outside. As HE is Love Incarnate so HE res-

ponds and you get the divine fragrance. It moves in the reverse way also and this is a regular happening. By surrender and love if you can keep yourself ready for reception, as soon Dadajee desires, you get his Angagandha. Here time, space, religion or status can not stand on the way. He is every where and at every time and in every body. Not only in fragrance but manifestly Him can be touched. A little incident will, I suppose, make it clear. During May 1971, prior to Dadajee's departure for Bombay, he had a very short tour of Bhubaneswar and Cuttack. I was left by Dadajee at the last moment assigning some duty to me. Frankly speaking this last minute change had some effect on me. It was Saturday night when Dadajee left for Bhubaneswar and reached there on Sunday early morning. I was alone in my house and practically the whole night was passed keeping myself brooding over the situation. I was too sorry and burst forth as soon I woke up. Immediately came the trunk call from Dadajee who consoled me and asked me to come over to Cuttack after finishing the assigned duty. I heard his voice and felt a consoling effect. But it was a temporary phase. At about 9-30 a. m. I was at my office work in my drawing room. Suddenly I felt very lonely and a sentiment of love gripped me. I went to my bed room and thrust myself on the bed with tears on. I was talking with Dadajee and was telling "I would disturb you in this tour as you have left me over. Feel the consequence". How susceptible He is to love and surrender! At that time Dadajee was shaving in Bhubaneswar. He felt the cosmic vibration from this side and immediately he went off for a few minutes during shaving and thus he had cuts on two places—one on chin and the other on neck. Resuming Dadajee told that I was weeping for him at Calcutta. The day after next I went to Cuttack and learnt all about and I felt so small for this very poor act of

mine. I apologised. Dadajee's feeling on the matter is better to be kept within me. But this much can be inferred that Dadajee or He is with you, in manifest form, so long you are completely devoid of ego, but full of love for Him. A minutest distraction will be sufficient for Him to slip off.

Again manifestations, by way of bringing this or that thing from space, are done by him out of love but in response to your ardent and honest attempt to realise and/or live with Him. Again multiple manifestations/ i.e., present at different places at the same time, point to the same direction. Of course these explanations can be termed extrinsic but there must be intrinsic reasons which are divine.

As Dadajee is HE and as HE is of all, so Dadajee is also of all. He can not be kept confined nor can he be possessed. HIS creations are meant for all to enjoy, so why not Dadajee be meant for all to realise. As Dadajee cannot be drawn within limitation, so why should we not exert to reach that limitless for which Dadajee has dedicated his life.

DADAJEE
In The Eyes of Journalists

B H A R A T

January, April 13, 1971

Guru is only One—Dadaji's Discourse in the City

(By our own Correspondant)

Jaunpur—Dadaji, a Mahatma and a great Bibhuty of Calcutta, had discourses on his philosophy last night at the residence of Sri Bhattacharjee, the Income Tax Officer of the District. Many respectable citizen, Advocates, Doctors, Professors, Judges and high Government Officials were present and listened to him patiently. Also present was the Chief Disciple, 'Brahmachariji' of 'Sachhababa' Ashram Arail (Prayag).

Dadaji firmly says that a man cannot be Guru to any other man. Guru is one and He is the Almighty. He says that out of ego, man becomes a Guru and from that individual ego another man gets mantra. This mantra is from limited knowledge and comes from the mind of the individual. This type of preaching from the limited knowledge amounts to spreading the untruth.

Dadaji has established the Truth and has advised to fight out this superstition.

He has left for Cawnpore by car this morning accompanied by his devotees which includes men and women.

Some of the devotees arrived here last night from Allahabad to get his darshan.

He is born at Comilla in Bangla Desh. On being questioned about the outcome of this Bangladesh affair in relation to India, he said that Bangladesh would become Independent. "I have said this ten years ago. The example set by seven and half crores of Mukti Bahini in this struggle cannot be found in the history of any other independence struggle."

THE PIONEER

Thursday, April 15, 1971

Dadaji for Kanpur

Lucknow, April 14—Yogiraj Dadaji had a busy two-day programme in Lucknow spreading the name of the Lord, offering solace to the distressed, initiating a number of devotees into his philosophy of self-realisation and communion with the all-pervading and performing puja at quite a few places. He will be leaving for Kanpur tomorrow (April 12) where he will stay at the residence of Mr. S. K. Dutta-Roy, 24/48 Birhana Road, and preside over a number of functions.

THE PIONEER

Tuesday, April 13, 1971

Saint Dadaji in Town

Lucknow, April 12 — Sri Dadaji, the spiritual leader of all-India fame, arrived in Kanpur this morning from Calcutta via Jaunpur in the course of his current tour of Northern India. "The unorthodox saint", as he is known to his numerous devotees and admirers, has come on a special mission to spread the name of the Lord. In his secular life he was known as Amiya Roy Chowdhury before the call came. He will be visiting Lucknow on April 13 and 14 and will stay with Mr. H. K. Ghose at his residence in Nazarbagh. Special puja and discourses have been arranged for the occasion.

Miracles, so his devotees claim, come naturally to Dadajee. Not that the saint sets any great store by the miracles. According to him, these are the manifestations of the great spirit, through a humble medium. What matters most, he says is faith, devotion and the chanting of the name of the Lord, sincerely and without any desire for worldly gain. Dadaji according to his present programme will return to Kanpur on the morning of April 15.

THE PIONEER

Wednesday, April 14, 1971

Miracle Yogi's Mission

By a staff reporter.

Lucknow, April 13—Miracles still-happen, but those who equate miracle with magic should stay away from Mahayogi Sri Sri Dadaji who is touring India to spread the name of the Lord and to apply his miraculous healing touch to the sick and the ailing.

Dadaji, as he is known to numerous devotees and disciples, considers that the fulfilment of oneself is the main purpose of life.

Those who tread the spiritual paths, are blessed with certain powers which the unlimited regard as miracles. God works in his mysterious ways through some human agency but why he operates through a certain medium is a major mystery. May be the chosen had done something in their previous or present birth to earn His grace.

Whatever it is, Dadaji is a most unorthodox Yogi. He is a bitter opponent of priest-craft in any form, and is attracting a large concourse during the present tour.

His programme for Wednesday is as follows :
(9-30 a.m.-12 noon) : Spiritual discourses and

initiation into spiritual life at the residence of Mr. R. N. Basu, 28 Keshab Bhaduri Road, Baruni Khandak. (6 p.m.-9 p.m.) Spiritual discourses, puja of Sri Sri Satyanarayan and initiation into spiritual life at the residence of Rana Shivambar Singh of Khajurgaon State, Rae Bareli, Naka Hindola,

DAILY TELEGRAPH

Saturday, April, 1971

Yogiraj Dadaji in city

Kanpur, Friday. If seeing is believing then one should meet Yogiraj Dadaji who is at present in the city. Dadaji has come to Kanpur in course of a tour in the Northern India, to preach gospel of Truth and God and is staying with Mr. S. K. Dutt Roy at 24-48 Birhana Road, Kanpur. There is a lot of sayings about Hindu Yogis and about the miracles they perform to attract people. But Dadaji is a little bit different. His object is not to demonstrate Yogic Power but to bring up the people to that level where they can taste and enjoy supreme bliss. For this Dadaji says one need not undergo the tortuous penance. The only thing required is faith and 'Nama-Japan'.

When this correspondent went to have darshan of Dadaji he was surrounded by a large number of men and women, their eyes filled with surprise and their lips full with prayers. Dadaji received everybody with his usual divine smiles. One speciality of this Yogi is that he has least desire to advise. He asserts that there is no superman, every one is plain and simple man. Therefore none can claim the position of Guru as God is within every man. Another speciality which is remarkable is that Dadaji is extremely assertive. Unless he has extreme faith in God Almighty he could not have been so much assertive. Dadaji arranged Nam-Diksha for a lot of men and women. Seating in his original seat he communicated with the Diksharthis in separate room and got them listen to their inner soul. This was simply a marvellous feat. Dadaji has also no inclination for any material gains. Dadaji touches a bottle of plain water and soon it becomes a sweet scented perfume. Thousands of suffering people have got relief and solace by this Yogi who is a rare sipiritual soul.

THE TIMES OF INDIA

Bombay : Saturday, May 29, 1971

By Divine Call

MAHA YOGI DADAJI

Visiting Bombay

From 29th. May for a week

TO SPREAD THE NAME OF THE LORD AND THE TRUTH

For particulars please contact :

1. Sri Ganesh Basak 37-9759
2. Sri Babubhai Somani 35-2322
3. Dr. V. K. Sahu 36-2819
4. And Phone 53-2784.

THE INDIAN EXPRESS

Bombay : Friday, May 28, 1971

Mahayogiraj Dadaji

By a staff Reporter

Mahayogiraj Dadaji of Calcutta will be on a week's visit to Bombay from May 29 and will stay at 3/C Sonawalla Building, Tardeo Road.

Evening News of India

Bombay : Wednesday, June 2, 1971

FACES TO REMEMBER :

He came, he saw..... That is how the visit of Dadaji to Bombay must be summed up.

He is described as a "miracle man" by a few Bengalis. He is now in the city performing a strange type of "puja". His close disciples say that he can control nature, cure incurable diseases, create a sweet-smelling fragrance that will linger for hours or days, produce things from space and present himself at more than one place at the same time (multiple manifestation).

This writer, normally allergic to "Dadas", "Babas" and "Yogis", did go to witness a "Satyanarayan Puja". It was scheduled to start at 7 p.m. on a Saturday at a building at Tardeo.

SHOWERS

Before the "Puja" commenced, there was an informal meeting arranged on the terrace of the building. Abhi Bhattacharjee and Premnath, the film artistes, were present.

About 7.10 p.m. there was a drizzle. The drizzle turned into heavy showers after a few minutes. Dadaji sitting on a sofa, was drenched.

He sat there motionless. Someone whispered, "You wait and watch! Something unusual will happen." Would Dadaji appeal to Rain God to stop disrupting the programme? It was alleged that in the past he had caused rain to fall or halt. He looked up at the sky. It was menacing. In any case, it was pouring.

Said Premnath, drenched to the skin, "How cool it is now! It is Dadaji's way of cooling Bombay."

Abhida (Abhi Bhattacharjee) interjected : "Dadaji asked me whether he should halt the rains. I didn't muster enough courage to say 'Do so.' But, then, Dadaji thought that the showers were welcome.".....

A disciple of Dadaji came rushing to this writer to narrate a "miracle." A trinket was produced from space. Dadaji presented it to a person with his name on it. It was at first, brass. Dadaji turned it into gold. Frankly this writer did not see how the trinket was produced, for he was there after the "act".

Then, Dadaji ordered that a book on him should be presented to this writer. Someone went and brought the book. Dadaji took the book, asked for the writer's name and made a pass at it. The name was there written in red ink. This was, however, inexplicable.

A PLEASANT ODOUR.

The rains having disrupted the terrace programme, the "Puja" was performed in a room. There were sweets, fruits and flowers. Only one person was summoned into the "Puja" room at a time. A piece of blank paper was given to each. "Mahanam" was given in the language of the seeker. This writer got it in Tamil.

When the "Puja" was over, the room was filled with a pleasant smelling odour. Coconut milk kept in a vessel turned into a whitish "nectar."

Then Dadaji went into another room and reclined on a cot. He smoked a few cigarettes and drank tea. A glass of water was later brought. He made a few passes. The water turned into coconut milk...

Nothing much is known of the early life of Dadaji. It is shrouded in mystery. His name is Amiya Roy Chowdhury. He was born in Comilla in Bangla Desh. He has studied upto the third standard. His followers said that he was spiritually inclined while young.

He looks between 50 and 60 years of age, but a close disciple of his says that he is 82. He is married and has a son and a daughter.

RITUALS OPPOSED :

Dadaji is against rituals. His advice, "Don't run after gurus. God is within everyone of us".

He cannot be described as a sanyasi or yogi. He does not wear "Kasha". He was alleged to have

converted water into whisky.....

We rise from the candle of birth and grasp at life with passionate hands, but soon sink back into the passionless grave. It is Dadaji's belief that people can learn the first letters of Life's alphabet from within. There he may be correct.

Some of his disciples say that he has a wonderful intuition. This writer spent only a few hours with him and hence cannot pass any opinion.

INTUITION :

But, spiritually speaking, there is something within the man and beast, something that is neither intellect nor feeling, but deeper than both, to which the name of intuition may appropriately be given.

When science can truly explain why a horse will take its drunken driver for miles through the dark and find its own way home ; why filed-mice seal up their holes before the cold weather comes; when it can tell us who guides a vulture many miles distant to the dead body of an animal, we may then learn that intuition is sometimes a better guide than intellect.

Theologians of a bygone age taught the doctrine of man's original sin. But Dadaji, despite his worldly pleasures, talks of the doctrine of man's original goodness.

The Guru is within, he says. Can the hidden self be proved and people be induced to tread the secret path to the holy place where the self can be discovered ?

K. Kittu

FREE PRESS JOURNAL

Bombay : Thursday, June 10, 1971

Yogi in Bombay

By a Staff Reporter

In Bombay now, in course of an all-India tour, is a leading yogi from Bengal, Sri Amiya Roy Chowdhury, popularly known as Sri Dadaji.

The Yogi, who is credited with remarkable healing powers, is staying at Delphin House, Carter Road, Bandra, and will be in Bombay till Sunday next.

THE BHARAT JYOTI

Bombay : Sunday, June 13, 1971

Dadaji—a Yogi from Bengal

In Bombay now, in the course of an all-India tour, is a Yogi from Bengal, revered by his followers as Dadaji, drawing crowds including the elite by his novel methods of teaching, at his place of residence at Delphin House, Carter Road, Bandra.

Dadaji says that his mission is to establish the Truth and to teach humanity to be in tune with Truth. There is only one Truth and that is Self. To achieve this supreme goal in life, one does not have to establish any cult or school of thought or even become member of one.

His mission on earth is to awaken mankind from the slumber of centuries and enable Man to attain the Self. Truth, that is Self, is one, which has manifested itself into the Cosmos, of its own accord. We are all manifestations of that Self and expressions of the Divine Will that is at work in every action.

On the metaphysical plane, according to Dadaji, the individual and the cosmic self are one. Man, he says, is born with his Guru, that is the Self, within him. He is born with the Mahamantra in him. That is why spiritual initiation has to come from within, from the Self, and cannot be passed on by human beings. Therefore, one man can not act as a Guru to another. Each man has to find his own Guru within himself.

Sri Dadaji says that the aim of human existence is to attain Self-realisation. The human mind being imperfect, ignorant and weak, cannot reach out to perfect knowledge. Since every individual is born with the Mahamantra, the question of acquiring it from anyone else, according to Dadaji, is most irrational and ridiculous on the very face of it. A remarkable feature about Dadaji is that many miracles take place in the most casual fashion, including his multiple manifestation, that is, simultaneous presence at many places, creation of

of things, and a unique aroma around him. He attributes these miracles to the Will of the Almighty.

Dadaji's philosophy of life is in consonance with the essence of the Vedas, Upanishads and the Gita. He preaches the gospel of one Truth, one language, one humanity and of unity in diversity.

SCREEN

Bombay : Friday, June 18, 1971

Dadaji In Bombay

The arrival of Mahayogi Dadaji from Calcutta created quite a stir in Bombay's filmland last week. I had the privilege of meeting him at a Pooja at Premnath's residence and also at Abhi Bhattacharjee's apartment, where Dadaji was staying during his Bombay visit. Dadaji says that he is not a Guru. Each man is his own Guru but the inner strength comes from the Almighty. God is within each individual.

Among those who called on Dadaji were Harindranath Chattapadhyaya (an avowed rationalist), Dharmendar, Pradeep Kumar, Satyen Bose, Krishan Dhavan, Gulshan Rai, and Vijay Anand. Vijay, who seems to be a rationalist, sought certain clarification from Dadaji.

When Dadaji left Bombay for Calcutta last

Sunday evening by Calcutta Mail, a large number of his followers and admirers gave him an affectionate send off. Some even broke down and cried. Among those who came to the Victoria Terminus Railway Station to see Dadaji off were host Abhi Bhattacharjee, Anwar Hossain, Pradeep Kumar and Ashit Sen.

THE SAMAJ

Bhubaneswar, 16. 8. 1971

Mahayogi Dadaji in Bhubaneswar

(From our own Correspondent)

Mahayogi Dadaji is staying here since the last two days in the residence of Shri Chandra Madhab Misra, M. L. A. Yesterday Chief Minister Shri Biswanath Das, Shri Biju Patnaik, Irrigation Minister Shri Prahlad Mallik, Editor of Samaj, Shri Radhanath Rauth met Dadaji and received his blessings. They were struck with astonishment on seeing his Bibhuti. Everyday a large number of devotees are flocking into his residence to meet him. Tomorrow he will proceed to Berhampur. There is a programme for his visit to Cuttack on the 19th.

THE SAMAJ

Bhubaneswar, 18. 8. 71

SELF REALISATION IS REALISATION OF TRUTH

Man should realise the inner self.—thus says Muktapurush Dadaji at Bhubaneswar. Many important persons are being astonished to see his Bibhuty Yoga.

With the Mission of propagating SATYA And Dharma, Mahayogi is staying here since 14th last and by showing astonishing Bibhuty he has been showing the path of the TRUTH underlying "ब्रह्मसत्यं जगत्मिथ्या" to his devotees who are coming to have his Darshan. Among his devotees were Chief Minister Sri Das, Utkal President Sri Biju Patnaik, Irrigation Minister Prahlad Mallick, Samaj Editor Sri Radhanath Rauth and many highly placed Govt. Officials. All of them received the blessings of Sri Dadaji. Most of the time Dadaji is discoursing with those devotees of self-realisation and spiritual thoughts.

The saying of Dadaji is that in this world there is one language, one nation and only one religion. No human being can be Guru to another. Everyman has his own limitation. Man with limited power cannot reach the Almighty and he will not be able to help others to reach Him. Though man has been created from one source yet by entangling himself in Maya he forgets his original source. As such man should realise his inner self. This self-realisation is the realisation of TRUTH.

For the purpose of personal realisation of TRUTH and Maya, Dadaji demonstrated Bibhuty Yoga before the seekers of TRUTH. It is creating deep impression on the agnostics. He is giving a piece of blank paper to the persons who are coming for Darshan and seeking TRUTH and Diksha man- tra is being written in an unseen manner on that paper in red ink and at the next moment it is disappearing leaving the paper blank as it was before. At times Dadaji by putting his hand on the head and neck of the devotee is able to bring out lockets of

different metals out of space and mysteriously the names of those persons are being engraved in the language of their choice. In the process of showing extra-ordinary Yoga Dadaji has shown the path of Self-realisation and the realisation of the TRUTH.

After seeing the Bibhuty of Mahayogi Dadaji Sri Das, Chief Minister, Sri Biju Patnaik, Sri Radhanath Rauth and others have requested Dadaji to come to Orissa again. He is now staying in the residence of Sri Chandra Madhav Misra, M.L.A. It is gathered from his devotees that he would go to Cuttack on 19th and leave Orissa on the 22nd.

THE SAMAJ

Cuttack : 20.8.71.

YOGI DADAJI'S SATYANARAYAN PUJA

ASSEMBLY OF DEVOTEES

(*From our own Correspondent*)

Yogi Dadaji Sri Amiya Roy Chowdhury visited the Cuttack Gopa Bandhu Bhavan last evening of 6 P. M. with disciples and devotees. Sri Radhanath Rauth and members of the Orissa Branch of the Servants of India Society received him. Yogi Dadaji on 17th had been to Berhampur from Bhubaneswar. At that place after discoursing with devotees gave MAHANAM to them.

Earlier during his stay at Bhubaneswar the Chief Minister Sri Biswanath Das and many important persons met him. When Dadaji touched the head of Sri Das the entire room was filled with the fragrance of Chandan. When the hand of Sri Das

was touched Sri Das found that there was a polished piece of pure gold in his hand and later on the name of Sri Das was engraved on it. When a Book was given to Sri Das it was found that it contained his own signature of Sri Das in red ink. While giving his Books to the visitors it was found those books also contained their signatures.

Dadaji does not give any mantra or diksha to any person. He tells people to remember God who is in our hearts. His body remains always fragrant with sweet smell.

Yesterday evening in the Gopa Bandhu Bhavan Dadaji performed Satyanaryan Puja in a closed room. Outside the devotees and visitors performed a Nam Sankirtan and sang bhajans. At the end of Sri Sri Satyanarayan Puja a cake of sandesh was offered as bhog. It was distributed amongst those present there. There was no water in the closed room but it was found after the Puja that the floor of the closed room has been washed with water and water has been sprinkled all along. After the Puja he gave darshan to visitors and at 9 P. M. returned to Bhubaneswar with his disciples. Here also he gave some books to some persons and their signatures have been written on them.

At the end prasad and Sinni were distributed amongst the visitors and devotees.

THE SAMAJ

Bhubaneswar : 23rd August, 1970.

Dadaji, in the residence of Hon. Chief Minister. Satyanarayan Puja was performed.

FROM OUR OWN CORRESPONDENT

Mahayogi Dadaji performed Satyanarayan Puja in the residence of Hon. Chief Minister Shri Biswanath Das yesterday. Works and Transport Minister Shri Ainthu Sahu, Minister Satya Priya Mahanti, Shri Chandra Madhab Mishra M.L.A., top industrialist Shri Banshidhar Panda, Shri Bejoy Kumar Pani and other important non-official persons participated in the Puja. Besides, many high ranking officers and ladies participated and received blessings and prasad.

THE SAMAJ

Cuttack, August 27, 1971

Dadaji at Balasore

Left for Calcutta on 24th

Balasore 25th. August—Yogi Dadaji Sri Amiya Roy Chowdhury arrived at Balasore-Khantapara on 23rd. at 9 a. m. from Bhubaneswar via Cuttack and stayed at the house of Sri Dayanidhi Panigrahi. In the evening at 6 p. m. he came to Balasore and performed Sri Sri Satyanarain Puja in the residence of Sri Dayanidhi Hota, Additional District Magistrate (Judicial). Sri Narayan Sarangi, District Judge and many official and non-official gentlemen and ladies attended the Puja. Many of them received Mahanam and blessings from Sri Satyanarain. He went back to Khantapara at 10 p.m in the night and on 24th, gave audience and Mahanam to many. In the night of the same day he left for Calcutta by Madras Howrah Express.