

## How I came to know Dadaji

by  
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### I

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

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

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

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

### II

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

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

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

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

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

### III

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

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



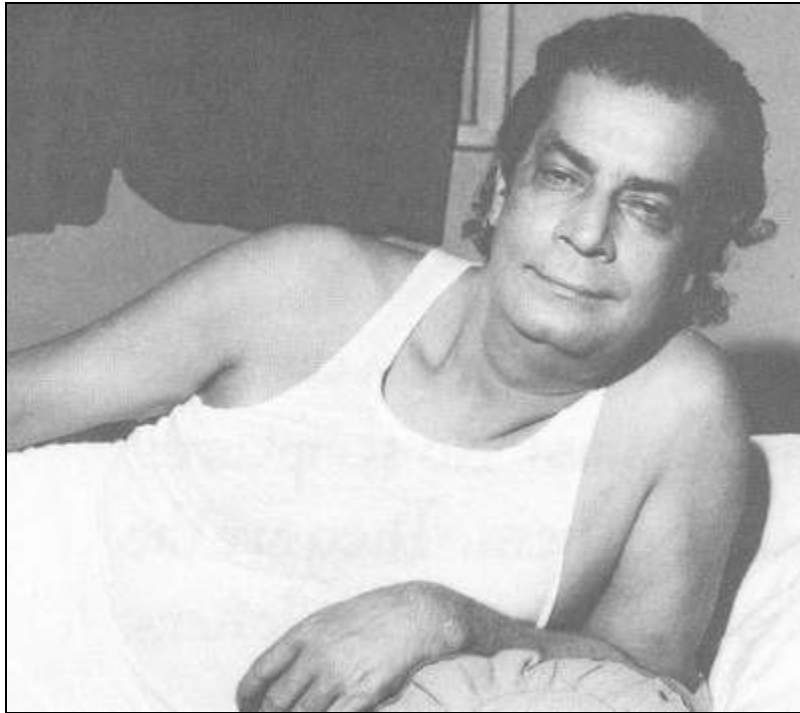
Dadaji - early 1950s

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

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

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

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



Dadaji - 1971

## Sri Dadaji

by

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

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

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

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

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

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

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

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

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

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

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

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

## Know your Dada

by

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Dadaji

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

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

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

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

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

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

\*\* Maha Mantra, Mahamantra. Gopal Govinda, the two names of the Lord, which stand for the bipolarity of all existence. The vibration of these two sounds of Mahanam is responsible for our respiration. One comes in, Gopal; the other goes out, Govinda. One, Gopal, is for the manifestation of joy in His Creation; the other, Govinda, is for reintegration into the tranquil bliss of existence. The two sounds draw closer and closer to each other with progressive immersion in Spiritual Ecstasy. When the two coalesce, we are said to die, and then Govinda only remains. The Great Name of God that is chanting within each person giving Life 24 hrs each day. The Source of Existence or Mahanam is experienced in a visual, auditory and vibrational way in the presence of Dadaji.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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