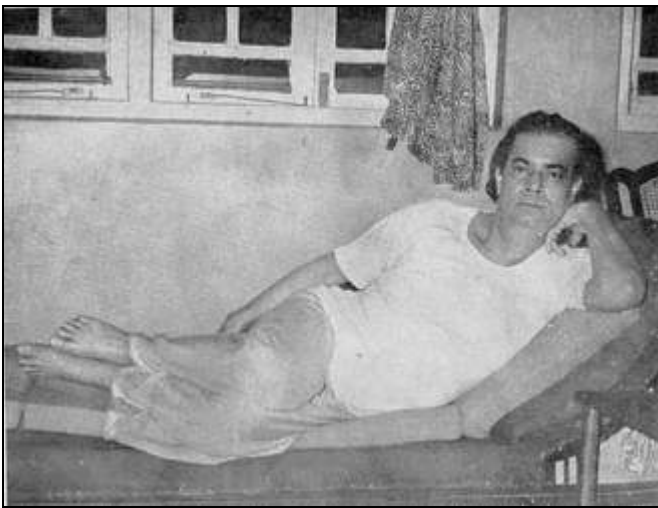


Days of Miracles are Not Over

by
Dr Manas Kumar Maitra, M.S.

My elder brother Dr Anil Kumar Maitra, M.B., is a great admirer and follower of our beloved Dada. Dada often came to my elder brother's house to meet with people gathered for regular religious discussions. I, a born atheist, kept aloof from all such gatherings and discussions. On one particular day when the Satyanarayan Puja was being held at my brother's home, my wife and I were invited. As a matter of courtesy we attended the meeting and to my wife's astonishment I left the Puja Hall with no impression. My wife had become a great admirer of Dada at first sight.



Dadaji

Weeks passed by and one day toward the end of December 1969 I was intimidated by my elder brother to go and examine Dada as he had been suffering from acute stomach pain. To obey my dada's (elder brother's) command, I immediately left for Dada's house accompanied by my wife Madhuri. Madhuri had a peculiar vision as soon as our car stopped at Dada's place, but at the time she did not disclose it to me lest I become annoyed. In her vision saw Dada as a "smiling Balgopal" standing on the balcony of the upper floor of the house.

I entered the room where the patient had been lying and examined him thoroughly. It was a case of acute gastritis. I wrote a prescription and advised the patient to buy the costly medicines from a pharmacy of repute. The patient looked puzzled at the long list of rare and costly medicines, he however reluctantly held forth his right hand to take the prescription. I handed over the prescription to him and before I had turned toward the staircase to leave the house, I saw to my utter amazement those costly medicines pouring in, one after another, as if from no where falling into the outstretched palm of Dada's right hand. I stood motionless, then somehow composed myself and exited down the staircase to meet my wife who had been waiting for me at the car. I did not disclose the incident to her as my evaluation analysis was at the formative stage. I consoled my conscious telling myself it might have been a case of hallucination.

Later I saw the purpose of this incident. Dadaji's ailment was fictitious. It was created for conversion of that soul; me, an atheist who boasted of science and medicine.

On another occasion, my son Govinda was attacked with a case of pox. His condition became critical and on 2nd February 1969 his temperature shot to 106 degrees. The boy became restless and we anticipated a great calamity. I called to his bedside a number of my physician friends, all respected medical practitioners; before them all my boy was sinking. My elder brother, as strict guardian of the family, setting aside all my scruples and notions of skepticism brought Dada immediately to my house and left my dying son to his care, to the great annoyance of the assembled physicians.

Dada then shut the door for a few minutes and came out requesting the physician to record the boy's temperature. To our utter astonishment, we all found that his temperature had come down to 97.5 degrees. The whole gathering, all versed in Western medical science based on pure scientific reason, stood amazed and bewildered. But an even more miraculous thing was in store for them at my wife's repeated complaints that our son may recover but the pus oozing scars on his face would take a long time to disappear, then Dada again entered the boy's room and shut the door. Dada rubbed Govinda's face with plain water then came out of the room and told my wife to enter the room. Madhuri found to her great joy and greater astonishment that the scars had all vanished. Govinda was looking perfectly well with a beaming face. It was a great day for me. I was reborn with all my canons of atheism and skepticism rooted out. I again discovered Dada was no ordinary being. He is among us, among the lowliest, but at the same time he is above us all.

I would now narrate the experience of the most memorable day of my life.

Human being has stepped onto the moon and has conquered space. The technology of moving into outer space is within human knowledge. Now it appears that going from one planet to another would become possible in the future. It is only a question of time. All these technological achievements speak highly of human intelligence.

One day our beloved Dadaji was talking to us and suddenly he confessed that his mind was getting a signal of an evil omen. He was therefore not feeling very happy. "What is the matter that wounds your complacency?" I asked. Dadaji replied, "My Madhudi (wife of present writer) will very soon be attacked with paralysis. Be watchful and don't forget to report to me when she has the attack. Otherwise it will have a very serious repercussion." My wife had been suffering from some ailments in her leg and her legs were weak. As Dadaji warned me, I kept a vigil on her.

At last the fateful day came. It was 4th April 1970. My wife was complaining about pains in her legs. Myself being a physician, I treated her and went away on a very urgent call. Just as I reached there a message came by phone conveying that my wife had been attacked with paralysis and she was groaning and complaining that she had no sensation in her legs. I wanted to contact a physician by phone and dialed the number of the doctor. But my call went to Dadaji and I was reminded of Dadaji's earlier warning and request that he be called. Dada said for me to come to him, but my driver was out and I was at a loss not knowing what to do. Strangely, though my driver usually came early in the morning only, my driver returned to attend me and drove me to Dadaji. I found Dadaji having his first sip of a cup of tea. He hurriedly came downstairs and asked me to drive with him back to my home.

When we arrived, Dadaji went straight into my wife's room and asked for a glass of water. He put drops of water on her legs and sprinkled the rest of the water in the glass on all sides of the room, closed the doors and windows, and we all came out of her room with Dadaji. He sat with us and gave his deliberations in his own inimitable style. After about half an hour he proposed that we should see what the patient was doing.

We all went into my wife's room. Upon opening the door we smelled the fragrance of sandal and roses throughout the room. Dadaji asked the patient how she was feeling. She answered. "Dada, for about half an hour it was you who gave slow massage to my legs and now I am completely cured." The lady who could not move an inch a few minutes before and whose legs showed no sign of sensation even on pricks of a needle, sprang up from her bed. Dadaji smiled and said, "I was not in your room. I was with the rest of the members of the family for the last half hour." My wife was astonished and could not utter a word in protest.

I also could not support my wife because I saw Dadaji with us all along. The presence of one man in two places at the same time is a proposition beyond my comprehension. But this is our Dadaji. Time or space offers no barrier to him. It is foolish to try to explain him. He is what he is.

A Few Hours with Dadaji

by

Heramba Narayan Das Mahapatra, I.A.S.

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Mahayogi Dadaji, lovingly called Dada, appeared to me divinity personified. It was 29th January 1971. I was ushered into his room and I had the first glimpse of that radiating smiling figure reclining on a sofa bed in the house of my friend Balaram Misra, Additional Chief Engineer, Electricity, Orissa. The previous evening I had read some books written by eminent persons who have come in contact with Dadaji. To listen to his discourse on Truth and God is to life oneself into a loftier sphere of happiness and bliss.

Dadaji is against the easy expedients of seeking a Guru or living in an Ashram for self purification. His teaching is simple: God is within us and we have to search Him out and completely surrender to Him. With great humility Dada says he has the same frail body and human failings as any other and he cannot, without a dictation from within, speak even a few words to his admirers. He appeals to all who come to him to sit at his feet to establish the Truth and not to chase after earthly pleasures, which he himself creates from the elements of Nature and gives them as gifts to his friends in a surprising manner.

Suddenly once he asked me if I would like to have some sweets and out of nowhere he just placed a cake of Sandesh in my hand. It appeared to me a miracle. Others who saw this were taken by surprise, too. These supernatural powers Dadaji gives less importance and dismisses them as ephemeral. He demonstrates them by sheer will force, but always reminds his friends that much more than this is the Mahanam which is repeating itself constantly within oneself. A person must remember the Mahanam to be reminded that God, which is Truth, dwells in oneself and a person need not purposeless run after self styled Gurus or spend a life in a hermitage in an Ashram. Dadaji is against manmade castes and all forms of exploitation. He wants every intelligent person to rise against age old superstitions, meaningless traditions, priesthood and all forms of spiritual exploitation, so that people can have peace and tranquility by a forthright prayer to the Great Force within. It is certainly a difficult process due to our minds being influenced and preoccupied by extraneous forces. Once this is overcome, one is surely guided on the correct path. Association with Dadaji helps this process of looking inward to realize the Truth.

I like to write here the experience of my wife. The day when I got the Mahanam from Dada at Bhubaneswar, my wife had a strange night at Calcutta. She saw a very handsome glaring man with a radiating figure, supernatural so to say, along with a savant later on identified from a photo as Sri Sri Satyanarayan were standing by her bedside and blessing her. A mystic aroma enveloped her. The next morning when she got up and took a glass of water she experienced the same aroma prevailing in that glass. The mystic strangeness is that she not yet been fortunate enough to have a Darshan of Dada in person.

It is difficult for an ordinary person to size up the personality of Dadaji. While talking with friends, he suddenly withdraws himself and his look inward makes his mortal self radiate with a fragrance that pervades the entire atmosphere. It is in rare moments that one inhales the same fragrance, even when Dada is not physically present. It is a feeling that engulfs oneself and out comes a feeling of complete surrender. The few hours I had the occasion to see Dada and talk to him in person I felt completely refreshed both in mind and spirit. He has immense powers to sublimate a person to get near the Truth. I have the highest regard for him, not as a Guru in the accepted sense of the term, but as a friend who is much more than a Guru. Awe and reverence give way to love, pure and simple, in Dadaji's presence. Blessed are those who have seen the light in him.

Conversations with Mahamahopadhyaya

Dr Gopinath Kaviraj about Sri Dadaji

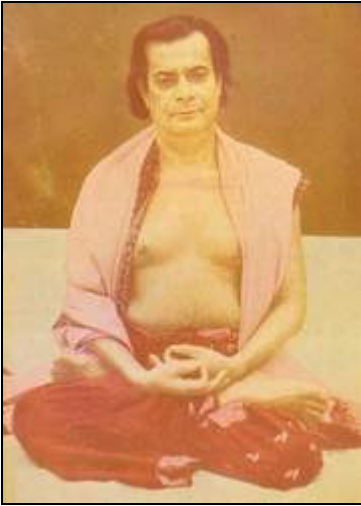
by Dr M.N. Sukla, M.A. (Sanskrit, Philosophy)



Anandamayee Ma (1896 – 1982)
Dr Gopinath Kaviraj (1897 – 1976)

A fortnight past, on December 10, 1970, I had the great privilege of having spiritual conversations with Dr Gopinath Kaviraj at the ashram of Sri Anandamayee Ma in Varnasi at about 11 am in the presence of Sri Dadaji and some other aspirants for Truth from Orissa and Calcutta. I am deeply grateful to Dr Kaviraj who despite his ill health received us with his usual warmth and affection and kindly obliged us with his remarkably lucid and illuminating exposition of certain Truths of great metaphysical and spiritual import in response to my questions. The exposition was so good and instructive that I thought that the benefit of it should also be shared with other aspirants and hence this article. Since the conversations were not recorded and subject matter was of a highly mystic nature, more concerned with intuitive transcendental realization than

concrete objective description, I cannot reproduce the answers I received verbatim, but shall try to give the answers I received as I could follow.



Dadaji
(1906 – 1992)

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

Dr Kaviraj: The real nature of the individual Self or Jiva is divine but on account of innate ignorance the Jiva forgets his or her true nature and identifies with his or her 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 one to the level of the most pitiable creature. 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 and 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 (balanced, equilibrium, counterpoised) 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 Centers). The Muladhar Chakra, the Svdhithana Chakra,

the Manipura Chakra, the Anahata Chakra, the Visuddha Chakra and reaches the Sahasrar and realizes the VIRAT AHAM or the Infinite Pure I-consciousness.

This pure I-Consciousness means the resting of all objective experience within the Self. This is also known as the Svatantra or Sovereignty of Will, the basic cause of everything and lordship. This VIRAT AHAM or Infinite Pure I-Consciousness brings about the emanation, the maintenance and the dissolution of the 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 are parts of the Pranamaya-Kosha, the vital sheath in the Sukhma-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?

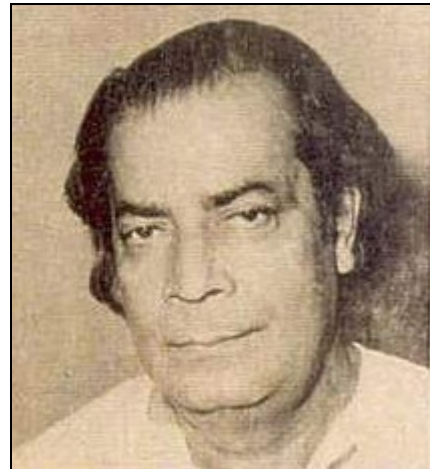
Dr Kaviraj: It is through Sadhana* and the grace of God that one gradually gets rid of Dehatmbodh and realizes the true nature of the Self.

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 Kaviraj: Dadaji is known to me for a long time and I know how arduous Sadhana he has done. How can surrender to Guru or God and love for Him mature without Sadhana?

At this I looked toward 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.**



Dadaji

Question to Dr Kaviraj: In the company of Sri Dadaji we experience miraculous things and incidents. He creates desired things at his Will. A unique aroma is experienced all around him. How to explain all these?

Dr Kaviraj: All these extraordinary events are the manifestations of the Divine Will of the VIRAT AHAM, the Infinite Pure I-Consciousness, which is even beyond the Ishwar Tattva, and also beyond time and space. At that level telekinetic function take place beyond the range of the senses and there is nothing impossible at that level of perfection. But the manifestation of miracles is also extraneous. That is nothing to do with the spiritual development of the seeker. Such manifestations are meant to make the skeptics and the atheists believe the existence of the Divine force, the Divine Consciousness which, when it 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 (source and origin) 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 sown by Dadaji to attain the goal of Life, Self-realization.

* Sadhana - Contemplative psycho-physical spiritual practices, which Dadaji dismisses as unnecessary.

Question: Sri Dadaji says that he is not a Guru, does not conduct initiation on the seeker. The Maha Mantra comes direct from the Divine source. What is the process of such a spiritual initiation?

Dr Kaviraj: Ji-Vak Sakti (power of speech) can be divided into four levels: Vaikhari, Madhyama, Pasyanti, and Para.

Vaikhari is the lowest form of Vak Shakti and is manifested in the empirical thought and speech. Consciousness is not experienced at this stage of differentiated particulars; at Vaikhari level the trend of the mind is toward the Muladhar or the external world.

Madhyama Vak is of higher stage where there is a mixed experience of consciousness. At the level of Madhyama it is inward toward the Sahasrar (seat of the mind at the top of the cerebrum where, according to Tantra, Siva and Sakti are said to be in perfect identity; Dadaji dismisses it).

Pasyanti Vak is beyond Madhyama. It is Divya or Divine Vak, the vision of the undifferentiated universe.

Para is Supreme, Absolute Consciousness identical 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 third 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 of self-realization. Whereas by contrast a Mantra received through Vaikhari Vak, etc. is not so efficacious.

Question: What is the nature of self-realization?

Dr. Kaviraj: Ji-Realization cannot be defined. After attaining a particular level of perfection, Yoga is possible in a moment. It is a matter of transcendental immediate intuitive realization and not of description. You should follow the path shown by Dadaji, who knows the Absolute Truth, to reach the Divine Goal of life. Intellectual inquisitiveness and discussion only will never reveal the Truth. Proper practice of Mantra Jap (remembering Mahanam) with unfaltering faith, devotion, and self-surrender enables the Sadhak to pierce through the Sad Chakras, reach the Chittakash and Chidakash, and realize the SELF or the Pure I-consciousness. Therefore, practice Mantra Jap with complete surrender and devotion to proceed toward 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 humanity to the LIGHT.