

AT THE LOTUS FEET

OF

SHRI DADAJI



SHRI SHRI SATYANARAYANA

The Symbolic representation of Truth is given by
Shri Dadaji in the form of above portrait.

SALUTATION

I bow to Shri Shri Satya Narayana, the Truth personified, for having given me the opportunity to sit at the lotus feet of Shri Dadaji for two days and be able to receive his blessings and divine companionship for some time.

I have neither the erudition nor competence to narrate and explain what Dadaji is. The following account is an effort which may succeed in depicting only a minute fraction of the splendour that Dadaji is. The guidance I received and the lessons I learnt at his lotus feet have been narrated to the best of my ability. I submit that any error which might have crept in interpreting the advice on such abstract topics as discussed ahead is mine and not of Dadaji. From Him I seek His divine companionship.

May his blessings ever lead us all to the path of Truth and Love !

Punjab Engg. College,
Chandigarh.
7.2.77

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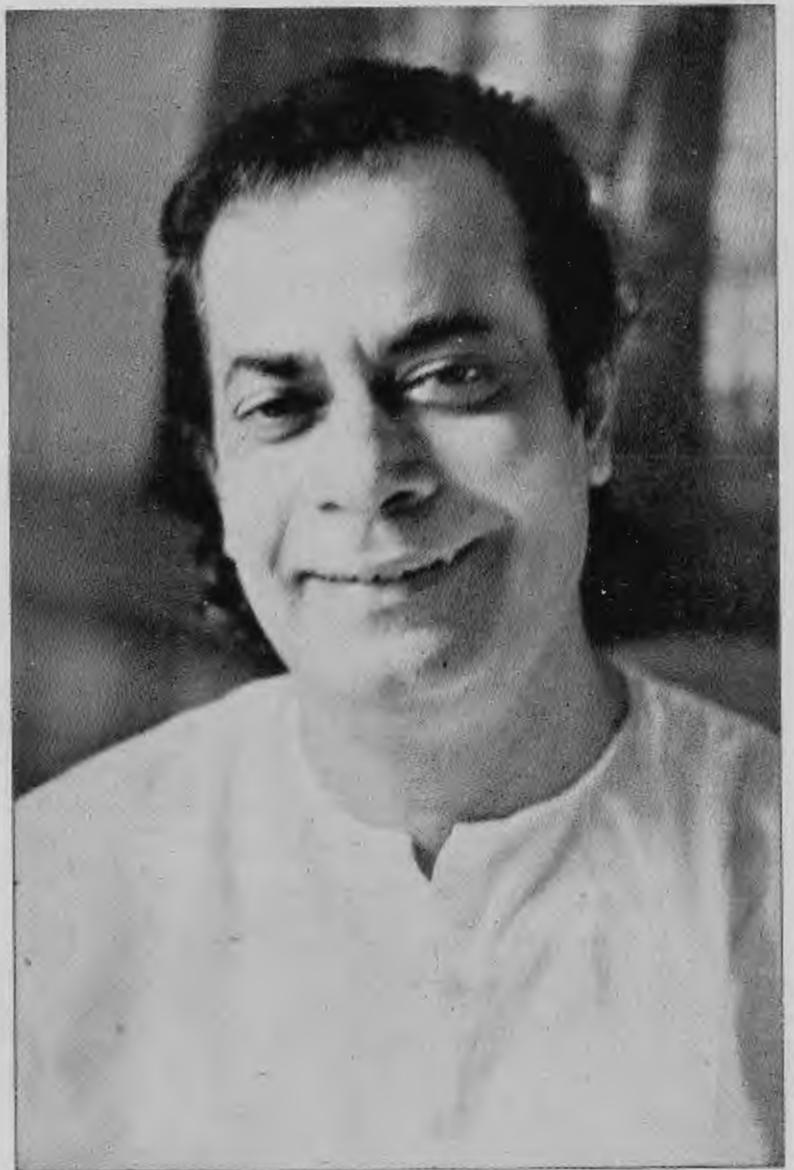
DEDICATION

This little booklet is dedicated to the Apostle of Truth, Shri Amiya Roy Chowdhury, "Dadaji" to millions, who walks on earth to help mankind realize its real self. His mission is to establish the basic unity of all creation and banish the exploitation of the innocent and faithful by vested interests of entrenched tradition-bound religion. His is a call to see the One Reality beyond the veil of ritual and dogma so that the pristine glory of the Self becomes resplendent in its own effulgence.

Dadaji with his 'supernatural' acts challenges the present day materialistic mind and compels it to visualize the inadequacy of modern science to have a real look through the haze of Maya. He proclaims founding of no religion and he does not claim the place of a Guru for himself. He affirms that Shri Shri Satya Narayana—the Truth Personified—seated in the hearts of all is the only Guru and that no human being can be a real Guru.

His kind and affectionate manner, enchanting smile and captivating personality bring an enormous sense of joy to the seeker after Truth. He is a realised self—a *Tathgata* who is always in tune with the Infinite. In his natural unlimited compassion he has chosen to be with us.

To him I bow and present this garland of his own chosen flowers.



SHRI DADAJI

TRUTH ONLY EXISTS OUTSIDE

You live and therefore you are a Jiva. You are aware of the outside. The eyes give you an awareness of the world of sight. The ears allow you to be acquainted with the world of sound. The nose familiarises you with the sphere of smell and the palate with the world of taste. The skin makes you aware of the world of touch.

These worlds and spheres of awareness do not constitute the whole. There is much beyond this region of awareness acquired through senses. But whatever exists, you give it a name and it has a form, conceptual or that obtained through direct perception. Thus this whole world presents itself to you as a conglomeration of names and forms only.

But all that has name and form is not eternal. It is subject to change. In fact all existence can be reduced to molecules and atoms which themselves are further composed of electrons, protons, neutrons, mesons and a host of other particles. These particles themselves are reducible to energy.

Thus all names and forms in fact constitute a limitless ocean of energy or capacity for work. And you are aware of it, though on surface the perception is not factual.

This energy, limitless in magnitude, is subject to change or modification but it represents the capacity for work of a limitless Being with limitless knowledge and intelligence. That limitless or infinite intelligent Being does not change. His is the real existence. That is the Truth. That is the Satya. That is Shri Shri Satya Narayan—the Truth personified.

THE ABODE OF ENERGY

Shri Shri Satya Narayan, the unchangeable, irreducible, Infinite intelligent Being is the abode of the limitless energy. It belongs to Him and is activated by Him. Without Him it cannot exist. All changes, modifications and the innumerable names and forms take place in energy which is permeated by Him. The changeless thus appears to undergo a change ! The one appears to have become many ! But to whom ? To you, of course. But who are you ? For that, look within and not outside.

TRUTH ONLY EXISTS WITHIN TOO !

Now what is within ? The outside information of sight, smell, taste, sound etc. seems to be stored inside as experience which ultimately forms the Memory. The information received seems to be analysed and graded. So there is Intellect. There is an urge to avoid an unpleasant experience and also an equal urge to perpetuate the pleasant one. To whom these urges belong ? Or where do these urges exist ? Of course in Mind. And there is something else too. Somebody gets hurt on being abused and flattered on being praised. An abuse or praise is nothing but a word or sound. It affects some centre inside. And that is the seat of Ego or Ahankara.

Thus you as Jiva have an outside gross material body. But within there is something which functionally manifests itself as Mind, Intellect, Memory and Ego. That something is made of subtle matter or energy. The scriptures or Shastras call it Chitta. That to whom this Chitta-energy belongs is the real you. Thus you are Truth, the changeless intelligent being. All the changes or modifications (desires and urges, fears and hopes etc.) occur in energy or Chitta. In real You no change takes place. The real You is eternal and changeless. But the ignorant suppose the

change on the changeless. To the wise however, you are the activator of consciousness in the Chitta. This consciousness manifests itself as Ego, the Ahankara which thinks itself separate from another Chitta.

It is the Chitta with Ego which is pushed from one body to the other through the agency of death and birth till it merges with the Infinite or the cosmic Chitta.

You are not born and you do not die. You are beyond any mutation. You are changeless. Without you the Chitta cannot exist.

THE SAME TRUTH IS WITHIN AND OUTSIDE !

In essence the unchangeable, irreducible Being beyond Chitta or Maya is the same. This Being is the Truth. It shines in its own effulgence. The energy outside is called Maya and that within is called Chitta. The intelligent Being outside and within is the same and is called Atman in scriptures. At cosmic level it functions uniformly everywhere and is said to exist in *Samashti* state whereas at individual level it manifests within differentially in different Chittas and is said to exist in *Vyashti* state.

But the same Truth pervades all and all are in the same Truth. As Dadaji says, "He is in all and all is in Him".

Just as a musical note of same frequency produced on different instruments becomes distinguishable on account of the nature of the instrument on which it is played, similarly same unchangeable Atman appears on infinite number of Chittas as separate distinguishable Egoes due to the nature of different Chittas. The difference in nature is due to varying amounts of attributes—Sattava, Rajas and Tamas in Chitta.

THE MALADY OF THE JIVA

The Jiva suffers from this malady of Ego, the dividing wall between one individual and the other and his Self and the Infinite. This Ego or Ahankar leads to Mamakar or attachment which is the basis of many other blinding ailments. To the Jiva "I" becomes most important and "He" is either not thought of or is relegated to a secondary or tertiary stage. The mire of Maya engulfs the Jiva and he wanders from birth to birth under the force of Karmas.

BUT GOD IS MERCIFUL

In hearts of all Jivas God seated as Shri Shri Satya Narayan is chanting the Mananama for the redemption of the Jiva. He is only to listen to Him. The sun-shine of the Infinite is always pouring on the Jiva. He is only to remove the obstructing wall of Ahankar or Ego. The utterance of "I" has to be stopped. It has to be stopped not only in word but in action too.

But how to go about it ?

DADAJI TO THE RESCUE

Dadaji in his great compassion has chosen to be with us at this critical juncture. His is a direct and simple approach. He says that every human being is born with the remedy against Ego. He calls the remedy as Mahanama.

Dadaji asserts that Shri Shri Satya Narayan seated in the hearts of all is always chanting this Mahanama for the Jiva. If the Jiva cares to listen, it will be revealed to him. You hear it as if from nowhere. But your chitta must be pure for this self-revelation of Mahanama.

DADAJI HELPS REVEAL MAHANAMA

But with Dadaji as witness, so to say, Mahanama reveals itself because Dadaji is always in tune with the Infinite. The

recipient hears it in his ears and then receives it written on a small piece of paper in the language of his choice. After its appearance on the paper in ink the Mahanama then disappears as mysteriously as it appeared in the first instance.

The experience of receiving Mahanama is highly exhilarating. Thousands have received the Mahanama including scientists, engineers, judges, journalists and politicians as also the saints, sadhus and yogins. The experience of receiving Mahanama in presence of Dadaji is elevating in nature for the recipient. This is how Shri Jai Prakash Narayan, the famous saint-politician describes it.

“When my wife and myself bowed to Shri Satya Narayan both of us clearly heard the words which came from nowhere and they appeared in red ink on a small piece of paper I had been holding affirming to the words we had heard. The words however disappeared after a few seconds, and the piece of paper I had received again became blank.

It was an amazing experience. I did not know how this “Mahanama” came. It was a miracle. God can do anything. We were overwhelmed with our experience. We were told by Dadaji that Pralhad had similarly received the Mantra when he went to Narad to get it. I wish I could understand intellectually, but that is not possible. We have to accept it with Sradha (respect with faith).”

ONLY GURU IS GOD

Dadaji repeatedly says that only Guru can be God or Shri Shri Satya Narayan seated in the heart of every human being. It is Shri Shri Satya Narayan that gives the Mahanama. He says that no human being can be a Guru. Dadaji wants us to keep in mind that

he is not our Guru. The one Guru of all men is Shri Satya Narayan dwelling in every heart—be it that of a Hindu, Muslim or Christian. He says that Mahanama—the name of the Absolute, the Ultimate, the Supreme Truth—is the one by the holiness of which we are to rise above our Ego.

The importance of Nama or Mahanama going along with the Jiva after death and existing at birth with him is also stated in Brihadaranayak Upanishad (3rd chapter, 3rd Brahman) as follows :

Arta Bhag to Yagyavalkya : “O Yagyavalkya ! “What does not leave the Jiva after his death ?”

Yagyavalkya: “Nam. Verily there are limitless Namas and there are limitless manifestations of the cosmic force. By remembering or pondering over Nam the Jiva attains the abode of the Infinite”.

NO GYMNASTICS NEEDED

Dadaji emphatically states that other than Mahanama no mental or physical gymnastics is needed to cross the ocean of Maya and raise the Jiva above the state of Ego. He says that it is foolish to torture the body which was given to the Jiva to annihilate the fruits of his action. To torture the body by fasts or other physical distortions is to go against the Divine Plan of realization of the Self because even after the severest fasts the resuming of normal intake of food brings back the same desires and lust into the seat of mind. Hence Dadaji says that the fasts are futile and the remedy lies in Mahanama only.

MAHANAMA BRINGS DESCENT OF TRANSCENDENCE

Dadaji says that primal and ultimate reality or Truth is One. That One is the only existent. But existence without being felt is no existence. So existence manifests itself in the form of

consciousness which further manifests itself as Anand. Thus the One existing Truth is in fact Truth-Consciousness-Anand or Sat-Chita-Anand.

That ultimate One is pure Bliss and It rejoices in itself in its own Bliss.

Mahanama brings into the heart of the Jiva the descent of transcendence or Bhakti-par-excellence by which the all-pervading blissful love of God enthral the heart of the Jiva and he becomes a true devotee or a Bhakta. In fact Mahanama is the word by which Bhakti descends and makes the Jiva realize the oneness of Bhakta, Bhakti and Bhagwan.

DO NOT SUPPRESS YOUR SENSES

Dadaji says that the five organs of sense and the internal organ of Chitta or Mana were invited by God to stay in the human body. As such they deserve all the respect and due courtesy from the householder. Whereas they should not be allowed to usurp the place of the house-holder a suppression of them is a negation of the Divine Plan. He stresses that by proper food and exercise and judicious use of senses the Jiva should see the unity in the apparent diversity of Maya. He has only to keep his inner gaze fixed on the Mahanama.

THE REAL AUSTERITY

Dadaji says that the Jiva came to the present abode under Karmic force and the only austerity expected from him is to forbear his Prarabdha (Fate) with fortitude along with a recitation of Mahanama. Any austerity other than this indulged in by the Jiva in the name of religion or any other cult is not only non-conducive to but a positive hinderance in the path of spiritual progress.

THE REAL RENUNCIATION

The real renunciation, Dadaji says, is the spiritual translation of the attitude of non-attachment or negation of Mamakar which is the direct product of Ahankar or Ego. The real renunciation, therefore, can be practised only by realizing that the entire creation is one and that the same Truth is manifest in all the diverse forms. Without this realization renunciation is only a garb for self-aggrandizement. Donning of saffron robes, shaving off the crop of hair on head, leaving the home and hearth and roaming in jungles do not constitute renunciation. In fact such practices are nothing but an ostentatious display of indecent austerity.

THE REAL PUJA

The real Puja, Dadaji says is not done by flowers or mantras or rituals. It consists in living in "Swabhava" i.e., by living in tune with God as opposed to Abhava i.e., living with mind which leads to wants and consequent distress.

LOOK TO THE SUBSTANCE AND NOT FORM

"Beware of rituals and dogmas", Dadaji warns repeatedly his young brothers. He says, "Do not go after the Form. Grasp the meaning behind the Form. As an example of above conduct Dadaji carries himself mostly in a Lungi and Vest or Dhoti and Kurta. He does not wear saffron robes and dons none of the signs of the professional Gurus or Bhagvans.

DONOT RUN AWAY FROM LIFE

Dadaji stresses that you must perform your duty in daily life and you should not seek salvation by running away from it. All that is necessary is to know your Divine Nature. Fix your gaze on the Truth and be in tune with Him. Then live in the world. Mahanama will steer your ship straight and safe to your destination of self realization.

“Live but live in tune with Him. Live in Swabhav” That is what Dadaji says again and again.

JOIN LILA IN REAL BRAJ

The real Braj is in your heart and not outside. Go to the inner Braj where He as Krishna waits for you as Radha. Seek Him. He is not far off. Rejoice in His love. Be one with Him. Let this life be a continuous unending play of Love with the Infinite. Then Love is all that remains. Oneness prevails and whole universe looks like a great fountain of Joy sprouting from the Lord Shri Shri Satya Narayan—the Truth personified manifesting itself also as Love personified.

YOU ARE PURNA KUMBHA !

Dadaji says that we are all “Purna Kumbha” because He is full within us without whom we do not exist. Have a Snan or bath in this Kumbha. Dive deep and fill yourself with His fullness. You are purified by a bath in this inner “Purna Kumbha” and not in any one outside.

BEWARE OF GURUDOM

Dadaji vehemently opposes the commercialisation of spiritual advice practised by established Gurudom. He calls it exploitation of the faithful-innocent. He attacks courageously the so called Gurus and Bhagvans who misguide or bluff in the name of Bhagvan and amass wealth for themselves or their Ashrams. Dadaji asserts that a mortal cannot be a Guru or Bhagvan. He says that if one person is a Bhagvan, then everybody is Bhagvan.

DADAJI—AN ENIGMA TO SCIENTISTS

Dadaji is both an enigma to the scientists and a challenge to the materialists. Many supernatural things happen in his presence.

Dadaji does not take any claim for himself for those miracles. In fact everytime a miracle happens Dadaji with his expressive gesticulation says, "He does, not this" and then he touches his body. In my own presence I saw the following miraculous events :

i) On January 25, 1977 I met Dadaji for the first time. I asked him some questions and the sitting prolonged into a long session of the disciple at the feet of the Lord. He was simply clad in Lungi and vest and was sipping tea. After some time I begged leave of him. He graciously allowed me to go. But it was raining heavily. I had to go on my motor-bike. I waited outside for the rain to stop. Then Dadaji came out and asked me as to why I did not go. On my stating the reason, Dadaji took me inside the room. Gazing at sky through the window pane he said, "Yes, it is raining heavily", Then he touched the window pane with his hand and said, "But you go home" And lo I Miraculously the rain stopped all of a sudden. And it rained only after I reached home. Now how do you explain that ?

ii) In the evening of the same day Dadaji in my presence and in the presence of my brother-in-law Shri C. Anand Retired Divisional Engineer (Phones) produced from nowhere a Golden locket for Dr. S. K. Sachdev, Principal Punjab Engineering College, Chandigarh. (Dadaji was wearing only a vest on upper part of his body. His hands and arms were bare for all of us to look at)

Then Dadaji gave me the locket with the picture of Shri Satya Narayan embossed on it. He asked me to examine it thoroughly. That I did by looking at its front and back. The backside was blank. Then Dadaji asked

me to spell out Sri Satya Narayan which I did. As soon as I finished the spelling exercise Dadaji gave the locket back to me for examination. And Sri Satya Narayan was now written on the locket. All along the locket was in the fingers of Shri Dadaji. That locket is still with Dr. S. K. Sachdev.

I was dumb-founded and so appeared to be Dr. S. K. Sachdev, my Principal. Dadaji asked us to explain the event on basis of science. Then he said that science can not explain it because as yet it does not know its principles. He said he only wanted to stress that something beyond the material forces exists.

- iii) On next day in my presence Dadaji asked Prof. L. C. Gupta of our college to bring a bottle filled with boiled and cooled water for the son of Prof. Gupta. The bottle was brought within half an hour. Dadaji took the screwed bottle in his hand and gazed at it for a few seconds. Amazingly a thick cylinder of white coloration appeared at the centre of the water in the screwed bottle. This he allowed to diffuse and then he gave the bottle to Prof. Gupta who was then asked by Dadaji to smell the water in the bottle. The water gave out a very pleasant unearthly sort of smell. Then Dadaji asked us to smell again the water in the bottle. And the smell had changed to sandalwood one

That this was not a case of hypnotism is shown by the fact that to this day (February 7, 1977) the bottle with water is with Prof. L. C. Gupta and it smells the same way. So the effect brought about was neither a hallucination nor a hypnotic feat. It was something very baffling and from a region beyond the known frontiers of science.

I can recount many more instances of miraculous happenings in presence of Shri Dadaji but he says that their importance is only in realizing that ~~something~~ over and above the so called scientific knowledge exists and every time he advised us to look for the force that produced it.

Dadaji in his humility claims no credit for any one of the miracles which happen in his presence. He does not attach much importance to these. The idea seems to be to shake up the scientific mind and bring it out of its scholarly stupor.

MANKIND IS ONE—DADAJI'S MESSAGE

Dadaji says that human mind asserts itself as Ego and acts as the King of the body. It gets us involved in Maya or attachments and it does not allow us to realize our divine existence as one with Him. Dadaji says that He is within. He is in all of us. One who has realized his divine nature cannot utter "I" as He is in all of us as One. *So mankind is one. Language is one. Truth is one.* In words of Shri Jai Prakash Narayan, the saint-politician of India I conclude with the words,

"Dadaji's supreme message to mankind that Truth is One, Humanity is one and Language is one has great significance to our country, or rather to the entire humanity. All divisions which have been created by considerations of religions, cast and creed are artificial and should be harmonised and rather be eliminated if the people want to show their regard to Truth Eternal where no division and no dissension can even enter."

Glossary and Notes

ART BHAG : a sage who questioned the great sage Yagyavalkya in the court of king Janak.

AHANKAR : ego.

ASHRAM : establishment of a Guru.

ATMAN : irreducible Truth ; individual life principle.

BANIAN : a knitted vest.

BHAGVAN : God, a god.

DADAJI : Bengali equivalent of an elder brother. The suffix Ji after Dada is to show respect e.g., Gandhiji.

DHOTI : garment draped round the waist to cover the lower part of the body.

GURU : 1. Sanskrit term for a teacher.

2. Head of a religious sect.

3. Spiritual teacher and guide.

JIVA : a Sanskrit term used for a living being.

KURTA : an Indian style loose, long shirt.

LUNGI : a variation of Dhoti.

MAHANAMA : maha (great, Supreme)-nam (name).

MANTRA : a word revealed by a guru or God.

PARMATMAN : irreducible Truth, cosmic life principle.

PUJA : Worship of a deity, a ritual.

SATYA NARAYANA : Truth-personified.

SWAMI : a title used by sanyasis or ascetics.

YAGYAVALKYA : the great sage of Upanishad period. His discussions and discourses with king Janak are copiously narrated in Upanishads.

YOGIN : an expert in Yoga discipline.

Literature for Further Reading

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3. Atulanand Chakrabarti, "Dada Movement" (World Press Private Ltd., 37-A, College Street. Calcutta-700012)
4. "On Dadaji"—Part I
5. "On Dadaji"—Part II
6. "On Dadaji"—Part III
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8. Harvey Freeman, "His Fragrance" (The Center for Truth, Rt. 1 Box 314, La-Center, Wash., U.S.A., 98629)

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SHRI DADAJI



Shri Dadaji, above 80 now, is neither a Swami nor a Sanyasi. He is a householder. But behind his apparently ordinary exterior he hides an extraordinary innate spiritual strength. With his miraculous powers he is an enigma to the scientist and a challenge to the present day materialistic mind.

His sayings are a revolution in the traditional ritual-infested world of religion. Strongly opposed to Gurudom he preaches a direct method for self-realization through revelation of Mahanāma without the intermediary agency of any mortal Guru or so called Bhagwan. Against all sorts of divisions and dissensions he sees all creation as manifestation of the same Reality or Truth which he calls as "Shri Satya Narayana". He say, "Live in *Swabhav* i.e., in tune with Him and eliminate "I". Then it is revealed that Mankind is one, Language is one and Truth is One. That is the essence of his message to the modern strife-torn world.