

Mind must come in a
natural, effortless, sport-
On anxious way to Him.

Dadaji

Other than Him I am no body.

Volume III

Editor :

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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 IN STRENGTH”

“BLISS COMES THROUGH ENERGY”

“WISDOM LEADS TO VIRTUE-MORTAL EXCELLENCE”

“COMPLETE SURRENDER TO SUPREME BEING LEADS TO EMANCIPATION, REALISATION, SALVATION”

“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 his message, he asked for a piece of paper. Then he remained silent for a few minutes. We found his message written in red ink on that blank piece of paper by invisible hand.)

Thus Speaks Dadaji

1. I exist as long as 'You' exist. I am Your Existence.
2. The human being cannot be a 'Guru'. Guru is deathless and eternal.
3. Krisna cannot be a body, Krisna is Prana (Life).
4. Remember, He is always with you, even during your sleep.
5. He is your nearest and dearest.
6. There is no Dharma or Adharma (religion or irreligion); no virtue or vice. There is only action—reaction.
7. Naam alone is 'Real', everything else is Unreal (false).
8. Naam (the Lord's Name) is chanted in 'Prana' (Life). The tongue is useless here.
9. Mind is 'Female' (Prakriti), He alone is 'Purusha' (Male).
10. Purusha (Male) is beyond you and me.
11. Mind is 'Dhritarashtra', the 'Blind' King, and fickle. One should not trust mind always.
12. 'Mind' merged in His thought, in the Naam, becomes 'Manjari' (flowerbud).
13. This 'body' is the Temple of Viswanath (the Lord Almighty), The 'Naam' is chanted there 24 hours.
14. He cannot be worshipped. He is won by love alone.
15. Love is the only language that He understands.
16. Love Him, hazards will take care of themselves.
17. For Him no meditation, physical acrobatics and austerity are needed.
18. Do not try to understand Him. He is beyond comprehension and scholarship.
79. The sound of His flute is His Fragrance. It is all-pervasive.

Editor's Note :

The Volume "On Dadaji"—the third of its kind,—has just come off the Press. A close look at the contents of the Volume will convince the reader about the richness of the collection. Most of the writings,—collected and collated,—in this work had been published a decade ago. With the addition of a few articles and thorough re-organization of most of the already published ones—themewise—as far as practicable, an attempt has been made to highlight Truth embedded in the Philosophy of Dadaji's Teachings.

Beginning with Srimat Anirvan's article on the Bibhuti of Dadaji, the opening articles set the scene for an access into Dadaji's teachings delivered through His Messages by a galaxy of scholars like Dr. Gourinath Sastri. Next come the series of articles on the Dadaji Philosophy, the interpenetration of Truth and scientific enquiries, followed by the writings on Miracles and their bearing on the philosophy of Truth and Love. Dr. (Ms) Edith Wallace portrays Dadaji as the Biofeedback Electronic Musician, who in the guise of 'Nodody' embodies the primal roots of the creation. How can the real 'Doer' in this world be known as anything else than 'Nobody', when 'Ego' has enveloped us like an Octopus. Harindranath Chattopadhyay's article unmasks the 'real' face of the most ordinarily extra-ordinary Dadaji, and indicates his uniqueness in the spiritual world. Dadaji reminds us time and again that he is not a Yogi, a saint or a sadhu. What is he then? The articles highlight the reality that is Dadaji.

An indepth analysis of the writings presented in the Volume may help one trace the spiritual thread that goes back to Lord Krishna and full circle comes with Dadaji, with Mahaprabhu coming in between. There are two categories of books—books of the day and books of all times. The Dadaji-Volumes, which have already attracted a steadily growing readership, fall under the second category. As with the other companion Volumes of "On Dadaji", the articles in this Volume have been from the pens of distinguished individuals with gifts of spiritual consciousness, who have given vent to their firsthand experiences about the many facets of Dadaji's philosophy of truth and love, best expressed in His Messages and Teachings.

PREFACE

It is an epoch-making phenomenon in this modern age that so many articles on Dadaji by eminent intellectuals, belonging to the different strata of the society, have been published in various languages in widely circulated journals and newspapers throughout India. The articles so far collected, published or unpublished, are a legion and they are enormously growing in number every other day. The situation has impressed upon us the necessity of editing and publishing at least some of them together in the form of a handy book. The present book, the third volume of "On Dadaji" is the result of that venture. But the fact is that there is still a large number of contributions on the subject; and these, if published together in two or three volumes more, may enlighten the intellectuals with more light on Dadaji. Hope, we shall be able to publish them by and by, and efforts are being made for that.

The philosophy of Dadaji has stirred so greatly the elites of the society within such a short span of time, that it has no parallel in history. Dadaji is revealing his mission in simple words to all; he is pointing out clearly to us what is Truth; he has also proved clearly that there is a lot of difference between realisation and revelation. Who is Guru, What is His role, what is the relation between Truth and Guru, the significance of human birth, the goal of humanity—all these are explained by him so lucidly and so eloquently that it leaves a deep imprint on the minds of millions. [The entire human race has now become inordinately restless because of the loss of traditional moorings]. The atheistic vanity of the materialists, the vanity of practical angle of vision of the Scientists, which has changed the complexion of the world by inconceivable discoveries and inventions, have led mankind to a climax of material enjoyment and prosperity. As a result, indolence born of plentitude has produced restlessness and indiscipline in one sector, while bringing into bold relief the

insurrection of the millions of hungry, grumbling human race in the other. Man is observing helplessly the final result of material prosperity, but fails to find any way to get out of it. On top of it, man is living a cursed life stricken by natural calamities which have made them lose all faith in God. In such a juncture of modern age Dadaji heralds his philosophy of Truth and selfless love to the people at large.

It is a Law of Nature that every particle of creation is linked up with some sort of necessity for it. The vital need for the manifestation of Dadaji at this most critical moment is the welfare of the universe. The dark ominous legacy of the age is leading humanity towards a total destruction by diverting it from the path of Truth. And who is the person destined to save the race from such an annihilation? Usually, he is called God, or Avatar or the Superman. It will be absolutely incorrect, if we try to describe Dadaji in any such common terms; for, it smacks of egoistic appraisal which necessarily limits the Limitless. We have seen Dadaji telling us that ego is the root-cause of all our evils. So, if we add any such adjective before the name of Dadaji, it will mean a deviation from the fundamental teachings of his life and philosophy.

Many have experienced the unspeakable manifestations of Dadaji. But he repeatedly warns—"Do not be carried away by these events; these are also extraneous"—i.e. he inspires us to dive deep into the spirit. "Here your Dadaji is nobody; try to follow that Truth"—he is all the time infusing this 'Mahájána' within us. By keeping himself behind the scene, he is continuously making efforts to establish the Truth. At the same time he is sowing the seeds of inspiration in us to lead mankind to the apex of ecstatic merger of love and wisdom in oneself with an indication of the dawn of future divinity in human life. As gathered from the messages of Dadaji, this is not the final chapter of the process of human evolution.

One point to note here is that Sri Sri Ram Thakur is known as Sri Sri Satyanarayan in the Supreme manifestation. The question is often asked what is the relation between Him and Dadaji.

In one word, it is a relation of Truth—any other expression in worldly sense is irrelevant here. The question which is concerned with Him, whose entire spirit lives in the realm of divinity, Him, whose spirit makes no distinction between one and all, Him, whose thoughts are not confined within the boundaries of fullness and void, or at least a synthesis of it, meets its answer spontaneously when an individual goes deep into the realm of Truth.

It is found that many feel inclined to get more light on the personal life of Sri Sri Ram Thakur. But most of the available literature on Him are inadequate and misleading. For instance, when the admirers of Sri Sri Thakur insisted on His telling the name of His Guru, He used to give the reply as "Anangadeva"—(He who has no anga i.e. body). He could never show his own mortal body as the Guru. For this reason, he asked everybody to look upon the photograph of Sri Sri Satyanarayan as their 'Ista'. He had never supported maths and asramas and a letter written by Himself against this has been published by us on behalf of Anámi in the 'Dádátattva'.

According to Dadaji, He is beyond and above human intellect. The teachings of Sri Sri Thakur and Dadaji are almost identical, the difference is only in the intonations. In fact, what was implicit in Him has now become explicit in Dadaji. Before His demise, Sri Sri Thakur told His devotees that He would manifest Himself again on this earth in '*Nava Kalevara*' (new body) after twenty years. For, Truth alone can establish the Truth.

Today, we are fortunate in having Him among us in the enchanting form of Dadaji, whose immense love for the entire creation will save it from the inevitable destruction and will help it reach the era of Truth and Enlightenment.

PROF. (DR.) BIBHUTI SARKAR

Srimat Anirvan on Bibhuti of Dadaji

After a long time we met the most revered Srimat Anirvan and got the opportunity to clarify a few questions about the philosophy of Dadaji. Anirvanji with great affection tried to explain these questions to us. Srimat Anirvan is one of the greatest philosophers, commentators, pioneers in reviving Vedic thoughts and a poet, too. Unless one reads the Bengali writings of Anirvanji, one cannot appreciate the charm and sweetness of the language. Sometimes it becomes difficult to understand whether the language of Anirvanji is more impressive than gripping his theory or vice-versa. He is an epoch-maker in the modern language of Bengali literature. His contribution in the domain of cultural heritage of Bengali literature amounts to a unique revival.

Our questions that day were about Kaibalya and Bibhuti of which Dadaji often tells us. Dadaji says, "The essence of Absolute Being is One, in whatever name you may call it." Here we reproduce Srimat Anirvan's comments on Dadaji's Bibhuti and Kaibalya. Our question was: "Usually we take Bibhuti as nothing but miracle, so far as we can understand from the point of theory. That is why the traditional belief is that Bibhuti is a great bar towards spiritualism". Dadaji says, "We do not understand the real meaning of Bibhuti. It has been all along misinterpreted". Anirvanji has explained the meaning of Bibhuti in conformity with the views of Dadaji. We have failed to grasp where Bibhuti merges into Sambhuti. The potentiality of manifestation within a seed and that, that manifestation is truth, indicates the various manifestations of Truth Himself. Dadaji is trying to make us understand how these things happen. Anirvanji has also given us hints about the possibility of consciousness in the action of the electronic power. There is every chance of filling up the gap which now prevails in between the spiritual world and the Electronic world. We get Mahanam flashed for a

mement on a blank piece of paper and also hear an invisible voice pronouncing the Mahanam even though Dadaji is not present there. This proves how Truth is revealed from unmanifested stage to manifestation through name and form. In this way Dadaji hammers and removes our age-long traditional belief so that we can understand the Truth. Before Dadaji's advent we failed to grasp the truth of the view that a mortal human being can never be a Guru and Gurubad is nothing but a sham profession. Bibhuti also is misinterpreted in this way by those who try to explain this from academic knowledge. Dadaji says, that it is impossible to understand Bibhuti by reading scripture alone. In the following we reproduce the views of Srimat Anirvan on the discussion regarding Dadaji's Kaibalya and Bibhuti.

"In the Vedas there is **एक वा इदं वि बभूव सर्वम्**—this One Absolute has become manifested in many. The word Bibhuti has been derived from the mantra **वि बभूव** so we can say easily that the universe is His manifestation. Again elsewhere, the Veda itself is speaking through Vak, the Brahmasakti that "I have manifested Myself so far in My own glory". Here, we find the manifestation of Vak or Brahmasakti.

Bibhuti merges into Sambhuti. Bibhuti is the universe and Sambhuti is Brahmasakti—the root of this world of Brahma—this is the dormant state of Brahma.

But beyond this dormant state there is something higher—the whole tree is not the sum-total of the seed. But there is such a precise state of His nature where there is no question of Bibhuti or Sambhuti. In the Vedas it has been described as the upward tide which flows beyond His Tripād. In the Upanishad this is described as Asambhuti.

Now, we get three kinds of states—Asambhuti, Sambhuti and Bibhuti. Asambhuti stands on the top. In Sankhya it is called the state of Kaibalya of the Purusha. And Bibhuti is being manifested at the bottom in forms, names and actions. In between these two there is the power of Aiswarayoga—that is Sambhuti or the Brahmasakti or the special cause. This Sakti, where the Chinmayee Sakti becomes exhausted, that is, it is the

Mahākāraṇa of Kāraṇa, is the Brahma or Kaibalya of the Parusha. From our point of view, it is Asambhuti. It is impossible to explain the coiling of this Sakti in the realisation of yoga.

When the Sadhak ascends this Domain of consciousness, then the manifestation of Bibhuti takes place spontaneously. But nobody can say how it happens. Only One Who is Brahmasakti or Sambhuti Himself can say this.

Let me cite another instance of father, mother and son. The Son is Bibhuti, mother Sambhuti and the father Asambhuti. The qualities of the father will descend on the children through mother. The son cannot say whose quality he would imbibe, only the parents can tell this, when they are one in two and two in one. Like the true parents their presence must not last for the time being only. The son in whom that perpetual relation is reflected for the time being, in him alone momentous Bibhuti comes forth. That momentous Bibhuti is not to be counted as Siddhai or acquired, that is the subtle manifestation of an auspicious chitsakti—the son only carries it. This is the mystery of Bibhuti yoga. The link with the root can be disconnected in the allurements of the illusion (Maya); that is why the yogis warn about Bibhuti”.

But in case of Dadaji this is His nature (swavaba), which can not be appropriate in the case of any yogi in ordinary sense under any circumstances.

SRIMAT ANIRVAN

Bibhuti, Sambhuti, Asambhuti— as revealed in Dadaji's Philosophy.

Bibhūti is usually interpreted as 'miracle' i.e. an occurrence which cannot be explained according to recognised natural laws. But Srimat Anirvanji does not accept this common interpretation. With his profound knowledge of the *Sāstras* and deep

philosophical insight he suggests the following explanation of the terms *bibhūti*, *sambhūti* and *asambhūti*.

The Rigveda (VIII, 58, 2) states :

Ekam̐ ba idam̐ bibhuba sarvam̐—

‘The entire creation is the *bibhūti* of the One’. This idea has been elaborated in the *upanishads*. The *Katha Upanishad* (II. 2. 9-10) for example echoes it in the following two verses :

‘Agniryathaiko bhuvanani prabishto,
Rūpaṁ rūpaṁ pratirūpo babhūba.
Ekastatha sarvabhutāntaratmā,
Rūpaṁ rūpaṁ pratirūpo bahischa.
Vāyuryathaiko bhuvanani prabishto
Rūpaṁ rūpaṁ pratirūpo babhūba,
Ekastatha sarvabhutāntarātṁā,
Rūpaṁ rūpaṁ pratirūpo babhūba.

The word *bibhūti* is therefore to be taken in the sense of expression, ‘flowering’, ‘manifestation’ etc. according to the Vedic tradition. ‘Creation’ or ‘materialisation’ are cruder and more limited as its English synonyms.

There are, however, two earlier stages in this process of flowering (*bibhūti*) which have been called respectively ‘*sambhūti*’ and ‘*asambhūti*’ in the *Sāstras*. The concentration of *Sakti* at the root of this flowering process is *sambhūti* just as there is the concentration of light in the shape of the sun-disc at the root of the solar rays. It remains changeless, self-centred, eternal and at the sametime transforms itself into the entire creation without disturbing its own self. It is referred to as *Isa* in the first verse of the *Īsopanishad* ;

“*Isa vāsyam idam sarvam̐ yat kin̐ cha jagatyām jagat.*”

The stage of *sambhūti* however is not final. It is transcended by the One who is described as ‘*Anejat ekam̐*’ or ‘*Akshara* or *purna*’ or ‘*Apravarti*’, from whom nothing emanates and in whom there is no manifestation, movement or even tremor of breath. This stage is

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that of *asambhūti*. This is the stage of 'eternal no' as *sambhūti* can be described as that of 'eternal aye'.

In fact, *sambhūti* is what the *Samhitas* describe as the stage of *sat* or *existence* and *asambhūti* that of *asat* or *non-existence*. The two stages merge into each other in the *upanishadic* concept of *Brahman*. The *Mundaka Upanishad* (II. 2. 1) describes *Brahman* as both *sat* and *asat* :

Ejat prāṇanimishachcha yadetajjānath sadasatbarenyam
Param bijnāgd yadbaristha prajanam.'

The *Kevala-Siva* of the *Svetāsvatara Upanishad* is described as neither *sat* nor *asat* (IV. 18) :

'Yadgstemastāṇṇa dibā no rātri
Na sanna chāṣaṇchehhiba eba kebalah.'

The *Taittiriya Upanishad* (II. 6) states that some describe *Brahman* as '*asat*', some as *sat* :

Asanneba sa bhabati. Asad brahmeti veda ohet.
Asti brahmeti chedbed. Santamenam tato viduriti.

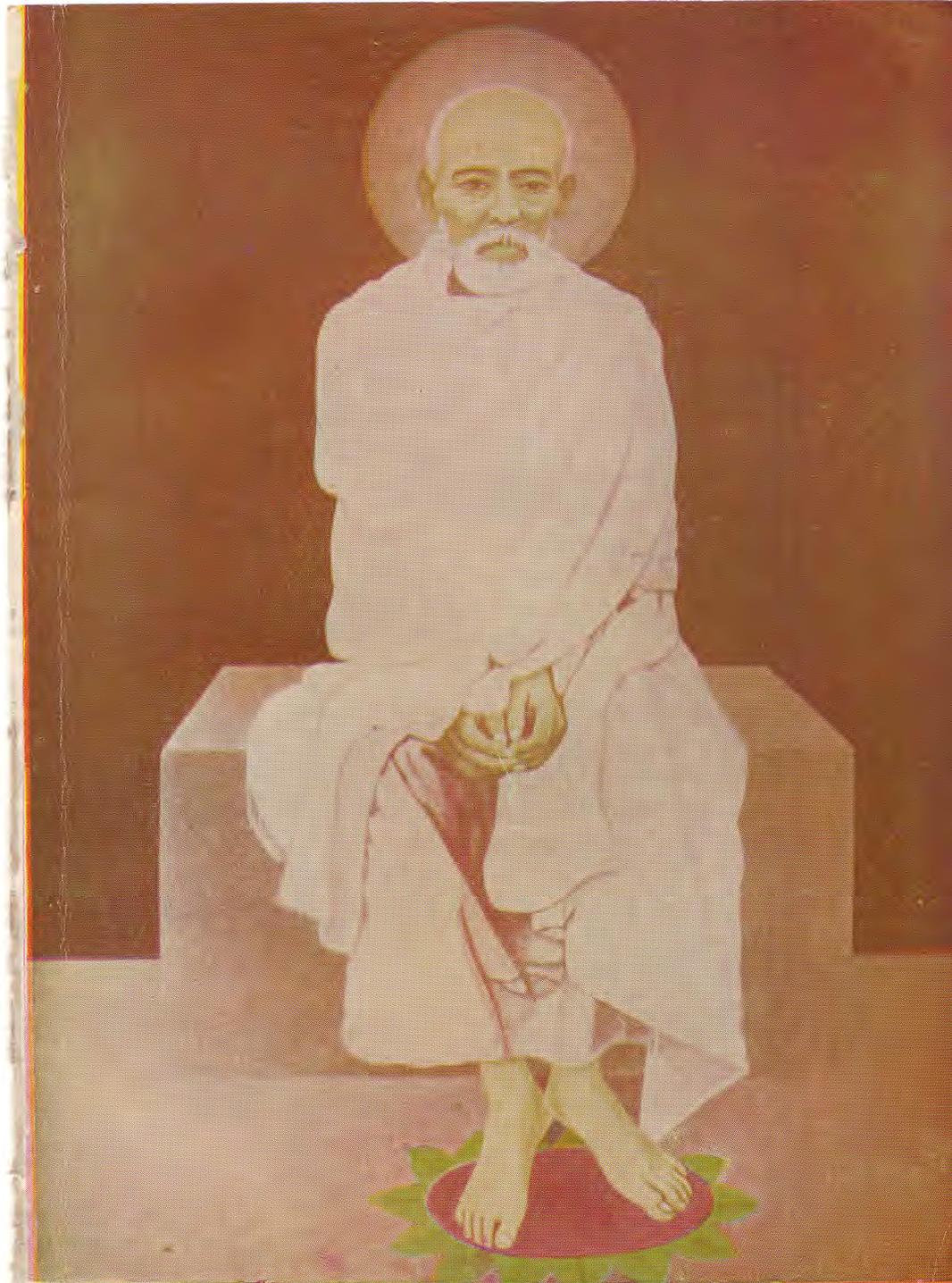
According to the *Upanishads* in order to have a knowledge of *Brahman* the seeker must pass through the two stages of *sambhūti* or *sat* (*existence*) and *asambhūti* or *asat* (*non-existence*) because *Brahman* transcends both the stages of *existence* and *non-existence*. In the language of Rabindranāth *Brahman* represents a stage where :

Yekhāne peyeechhe lay
Sakal bishesh parichay
Nāi āar āchhey
Ek haye yethā miliāchhe

One who has realised the *tat* by passing through both these stages is a real *tattwajñāni*.

This appears to be Anirvanji's way of looking at the concepts of *Bibhuti*, *Sambhuti* and *Asambhuti*, while he interprets the *Bibhuti* of Dadaji.*

*This note is from the pen of Professor Dilip Kumar Biswas.



Sri Sri Satyanarayan

Dadaji's Message

The ancient seers of India held high the torch of Truth, and gave a call to the entire mankind whom they described as the immortal children of the Immortal Reality to know the Truth. These seers made no distinction and created no division amongst mankind. They handed over their glorious experience to posterity.

In later years men forgot their noble teachings, and in the name of Sanatan Dharma they misled the people. In their ignorance they have created a world of their own abrogating to themselves the sole repository of Truth, denying the right of knowing the Truth to other persons. Prescriptions of penance, renunciation, jap and tapasya are advocated by these men to realise the Truth. Whatever may be achieved by these practices, these persons go nowhere near the Truth, and they fall into a perpetual abyss of ignorance. Truth is one and indivisible. To create a split in the oneness of Truth is a grave error, and unless this angle of vision is changed Truth will never be realised. There is no significance in renouncing the world to follow the spiritual path, as we know from the lives and teachings of Rishis of the Vedic age.

Truth resides in every heart. The one who is our Guide, is Govinda and residing in our hearts, becomes the Nam, and is echoed and re-echoed constantly in our internal world and in the vast Universe outside. He alone is our Guru and enables us to see our reality and to realise the Truth. It is Nam who is our Guru, and the Nam itself is God. No mortal person can take the role of a Guru.

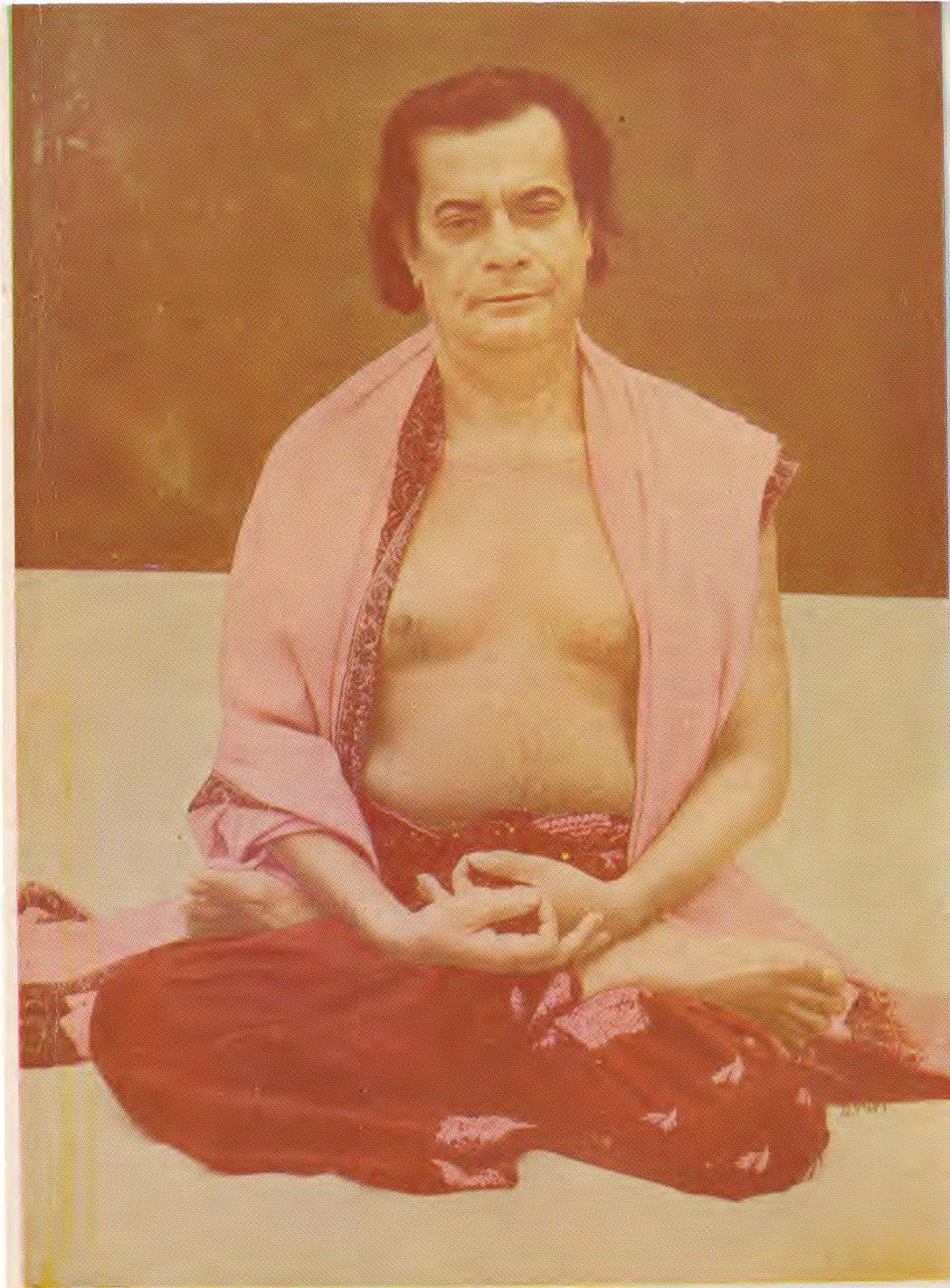
People following JAP TAP get entangled in their desire and develop the ego. The Supreme Being cannot be realised by Sadhan and Bhajan. In this world without Nam nothing of nature endureth; only Nam lasts. He is known only by

“Swabhab” and love, by remembering and mentally reciting His Mahanam. He is not subject to any condition.

Sreekrishna, Sree Chaitanya Mahaprabhu and Sree Sree Ram Thakur gave a clarion call to mankind that Truth is one, Humanity is one and Language is one. That is the Sanatan and Eternal Dharma or Truth. We failed to respond to that call.

Patience results Strength. Bliss comes through Energy, Wisdom leads to Virtue, Moral Excellence. Let us bear with patience and fortitude the compulsions of ‘prarabdha’ and of our mind which lead us to feelings of happiness and misery, gain and loss, near and distant, good and evil. These create various confusions and take man to numerous attractions and ultimately to bondage. To bear the force of these compulsions with patience is TAPASYA. While practising this tapasya, the name of God lights the mind thus purified. When the Nam is firmly set in, the desire or the lid is removed, and complete Bliss reigns. This is Veda, this is Sastra.

March 1, 1972.



Truth as being is Beauty bewitching

A message from Dadaji

The Bharat Jyoti

(Bombay, January 23, 1972)

Dadaji is a universal man. Born at Comilla (Bangla Desh). Dadaji's original name was Sri Amiya Roy Chowdhury. His friends, followers and admirers have given him the name Dadaji to acknowledge their love towards him. Dadaji is neither a saint, nor a yogi, but a person dedicated to the cause of human welfare. His dress and manners are unconventional and his wisdom is inborn. Dadaji does not believe in Gura.

SRINVANTU VISWE AMRITASYA PUTRA! From ancient time the sages of India have addressed the human race as sons of Nectar, Sons of God.

Sree Sree Prabhu Jagabandhu was one among them. Today we are here to celebrate his birth centenary.

Before Jagabandhu, another great saint, Nimai Pandit preached the religion of love in this holy land about five hundred years ago. Nimai Pandit known as Sree Krishna Chaitanya dedicated his life to preach 'Prema Dharma'—that irrespective of race, religion and colour all men are holy, being the sons of God. And very recently another saint Sree Sree Ram Thakur, appeared as Satya Narayan among us to declare once again that truth is eternal and indivisible, that all men are sons of God and their languages speak the same truth.

Sree Sree Prabhu Jagabandhu, a follower of Sree Chaitanya, dedicated his life in preaching the religion of Love. Like Sree Chaitanya, Jagabandhu lived for redeeming the life of the outcast, the neglected and the down-trodden humanity. Jagabandhu preached Harinam among them.

Jagabandhu says, "Oh you fortunate ones! You have committed a sin by not extending a helping hand towards the less fortunate, down-trodden brethren of yours. Look at them. They

have also known the truth. They are awakening to the reality.”

Because of all these artificial barriers of castes and creeds, customs and manners, our Sanatan Dharma has deviated from the path of truth.

Five hundred years ago Sree Chaitanya declared that the greatest religion in the world is the religion of love,-Prema Dharma.

About a hundred years back, Prabhu Jagabandhu appeared among us and reminded us once again that we should love our neighbours irrespective of his race and religion and social standing.

Prabhu Jagabandhu had to face strong opposition from the conservative vested interest strata of society. But he lived up to his ideal, Lord Sree Chaitanya.

Prabhu Jagabandhu preached that KRISHNA CHINTA is not the monopoly of any group or sect. On the contrary, it is a rich legacy, an inheritance maintained for the entire human race.

It may seem rather strange but the fact remains that Prabhu Jagabandhu did not take any Guru or preceptor to help him in his spiritual path.

Neither did he act as a traditional Guru by taking disciples. He says, “To enjoy a spiritual life it is not necessary to ignore the materialistic world. If you want to realise the Creator, start realising the beauty of his creation first.”

I met Prabhu Jagabandhu at his Faridpur (Bangla Desh) Ashram where he lived for seventeen years.

There was something unusual about this saint and yogi. Far from being self-centered, Prabhu Jagabandhu's sole occupation in life was the welfare of humanity.

No doubt it is a fact that our creator, the omnipotent, the all-powerful and the eternal cannot be fathomed by intellect and reasoning. But all the same it is possible to realise Him through ‘Prema Dharma’.

Since we are part and parcel of Him, there is no doubt that God-realisation is within our action and desire.

Ever since we are born inside the womb of our mother, the

sound of 'Mahanam' pervades our consciousness. From that moment onwards all throughout our life, He is there with us. He is there in our heart of hearts.

By proper meditation we realise that we are part of that Great Being who is holding the entire creation together.

People visit Holy places in search of God. But where is the necessity to do that when God is there right inside our heart.

Know yourself and you will find God. Our soul is part of that eternal soul—Paramatma. So, all men are equals irrespective of their differences.

ACHYUTAMASHI, AKSHITAMASI, PRANSHANSHITAMA-SHTI

Sanatan Dharma preaches that truth is indivisible, human expression is the same everywhere and all human beings are the sons of God.

We don't have to undergo penance to get to God. Did the sons undergo penance to get the love of their father? It is not formalities of 'Japa', 'Tapa', etc, but it is love that moves our heavenly father towards us.

Repeat the MAHANAM and desire Him. Call Him in loving tears. And He will be there with you.

To live a God-seeking life, one must cultivate a patient habit. Patience to a devotee is essential to reach to his goal. Patience is strength. Strength is bliss. And true knowledge is our real welfare. Thoughts of God is true meditation. Let us control our mind, our intellect and our sense-organs, we will be able to control all the distractions of life. Only by proper meditation, we can avoid by being swayed over by profit and loss account, happiness and misery. Thus, we are able to get rid of the selfishness that separates us from our brethren.

By cultivating the habit of patience and by repeating MAHANAM, we move towards God-realisation.

The love of humanity and desire to serve all will bring blissful peace to our hearts.

This is VEDA, this is SCRIPTURE*

* (Translated by Biva Dass from the original Bengali.—Editor)

Attaining the Life Divine

DR. GOURINATH SASTRE

The Bharat Jyoti

(Bombay, January 30, 1972)

Man yearns for a Life Divine. But, he does not know where He is to be found, and searches for him all around. He does 'jap', 'tapasya', austerity and penance and prefers a life of renunciation on a hill or in a forest. As if, He can be found only in such places. And, he misses Him in a world of illusion created by him.

Destiny placed me in a family of scholars. My life has also been spent in learning and teaching. Tradition led me to a faith that He can be attained by following the Sastras, the great books of Upanishad and the Geeta. These, however, never gave me complete satisfaction till I came into close contact with a personality who is fully identified with the Truth. I met Dadaji (Sri Amiya Roy Chowdhury) more closely first at Mahajati Sadan in a Cultural Conference where many well-known seekers of the spiritual world assembled on November 7, 1971. It was not a chance meeting. It was ordained by the Divine Being.

MANTRA DIKSHA

The current practice, generally followed by religious leaders to initiate a person to the world of Truth, is to whisper a few words in the ears. This exercise of 'mantra diksha' is casually performed by the Gurus. With all the rituals and attendant paraphernalia this exercise becomes meaningless because it does not follow even the Sastra. And you can never know Him by a study of Sastra. To initiate a person, one has to identify himself completely with the Absolute and bring the initiated to that plane.

Now, if that is so, what is mantra? Mantra is something which comes from the Supreme Being. No human Guru follows this essential pre-requisite in a 'mantra diksha', just because no individual can give the 'diksha' to another individual. The individual has only to be bathed by the shining rays of Truth which dawns through the medium of Mahanam with which it is identified. Mahanam 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. 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 the object of worship are identical in essence, what remains of worship as a piece of activity for which different articles are collected?

Whatever different manifestations may appear to us, Truth is one. It is indivisible, eternal and all-embracing. The discrete individuals are all appearances. In reality, they are the same manifestations of one Truth. He is one entity complete in Himself. He has no limitation. The limitations are imposed by man in his ignorance. The Supreme Being resides in every body. The space in between is also covered by the Supreme. There is only one Truth and none else and He is everywhere.

RENUNCIATION

Do we have to renounce this world to find Him? This world—this vast universe—has been created by Him and He resides everywhere, in everything. Is there any place without Him which you can discard? And, whom will you pray to? Is He to be found from the exterior? He is within us and to realise Him we have to search within.

Whom shall we pray to? He does not listen to our prayers. He manifests Himself. Let me be conscious of the fact that He is there, there in my heart, and it is He who moves us and none else. No prayer is needed to go to Him. If at all I have

to pray, let me pray that I do never forget the reality that He is there and all are His manifestations.

You do not have to renounce anything. Even if you say that this world is an illusion, better face it. You have come to this world, and what will you gain with your renunciation, austerity and tapasya? Why not hold on to Him who is ever present within you? Without the realisation of this reality, jap or tapasya will achieve nothing—not in millions of births. When Kansa wanted to run away, he found Krishna in front of him, behind him, to his right, to his left and above him. He could not escape from Krishna.

Arjun was thus instructed by Shree Krishna: Do become a Niryogakshema. 'Yoga' means to try to gain what you do not have and 'Kshema' means to try to preserve what you have. Do not pursue either of these two goals. For, an individual is a helpless being. He himself can hardly perform or achieve anything. But, who on earth does not make the attempt? The answer is provided by the Lord—"I carry the need to those who are in constant communion with me." Do you have to go somewhere else to have that communion?

FRUITS OF WORK

There is popular belief that we suffer from the fruits of our work. It involves the vanity of a doer, a performer. Let us try to resign ourselves to the fact that it is His work we are doing. Whatever we do, we do it as His work. Whatever be the fruits of our work, we should offer them to Him.

If you work in an institution and there is some success, the credit goes to the institution. So, whatever may be the result of our work in this world, the credit should go to the Lord. Only when we are able thus to sublimate ourselves completely to Him, we become fully qualified to fight the odds in the world. Since the work is not mine, nor its fruits too, why should I worry myself about adversity or happiness of life?

Let us dedicate both work and its fruits to Him, Him alone. This dedication will end our sufferings and free ourselves to

receive His presence and His grace within ourselves. We are responsible neither for the work, nor for its fruits. We have just to perform the duty ordained, without any vanity of a doer, and without any thought of success.

We need not be afraid of the five senses which have come with us and let us not consider them as our enemies. We will better live with them as our friends, since we are dedicating everything to Him. The work is His, and we are merely His tools.

HUMANITY IS ONE

It is sad to reflect that we have created barriers in human society. Whatever may be the causes of these divisions in social development, the reality is that humanity is one. Since Truth is one and He manifests Himself in every human being without any distinction, humanity is, in reality, one. We cannot divide the Truth, and consequently, nor can we divide humanity.

An argument is often advanced that God created human beings in four castes. Nothing is farther from truth. Lord Krishna never made a distinction between man and man, nor between man and woman. Our great Upanishads too never encouraged this fanciful division. People who talk about this division and favour casteism, distort the great teachings of Shree Krishna and our ancient sages. Suffice it to say, in this article, that any attempt to divide humanity in this fashion will be a denial of Truth. Dividing humanity will be dividing Truth—a practice which no true sojourner will ever contemplate to pursue. Language is also, in essence, one.

LIFE DIVINE

So, the Life Divine is there and we have only to realise this fact. We do not have to perform any yoga or tapasya to have that realisation. We have only to turn ourselves to that Reality. The very essence of the eternal Truth is ever present in us, and is awaiting manifestation. Truth dawns through the medium of Mahanam with which it is identified.

We are fortunate to have amongst us, in this age, a great manifestation of Life Divine or Truth personified in the person of Dadaji, a simple personality with a face beaming with smile, and a pair of eyes playful to a degree, but no special robe or distinction, no pretension of a Guru. He is completely identified with the Truth. To be precise, Dadaji is the Supreme Consciousness in human form moving about among us to bring home to us the essence of Truth.

I am fortunate to have come closer to Dadaji. Let us conclude by recording 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. And, thus, we attain the Life Divine.

TRUTH DIVINE

... the Life Divine is there and we have only to follow the path. We do not have to create any new path or to go to any new destination. We have only to turn towards the Truth. The very essence of the eternal Truth is ever present in us and in every being. Truth does not leave us through the medium of any external manifestation. Truth does not leave us through the medium of any external manifestation.

Gurudom—A Great Curse—

SRI DADAJI'S DIVINE MESSAGE TO MANKIND

DR. M. N. SHUKLA

(Call Divine, April 1, 1972)

O Man!—the Immortal Progeny of the Immortal Father—you are born divine. Behold within. Be the light Unto Thyself. The Supreme Lord—the Divine Truth—Your Own Self—Your Real Guru lies within you to embrace you and to guide you to your final destination—to the realization of your true Nature which is divine and blissful. You do not require any human being as Guru for self-realization. You are born with your Guru and Mahanam within you. No mortal being can be a Guru. Your Self or God alone is Guru.

The Substance of Dadaji's Message

This is the divine message of Sri Dadaji—Sri Amiya Roy Chowdhury from Calcutta—to the bewildered mankind of the modern agnostic era—the era of technology and materialism.

Sri Dadaji does not find any contradiction, or any antagonism between, the world of Matter and Spirit, the World of appearance and reality, the World of noumenon and phenomenon. According to him, contradiction or difference is the child of ignorance. It is due to wrong angle of vision that the contradictions arise and the idea of difference comes into being. Wisdom is all-embracing. Truth is all-pervasive. It is the perennial prime source of the evolution of the entire Cosmos and is immanent in its creation—sentient or insentient as its very life-force guiding it from within to its final destiny—to Divinity. All the apparent contradictions of matter and mind etc. stand resolved or reconciled at the level of truth. Unity in diversity is realized and the whole of the

creation is revealed to the aspirant as the divine play of the Lord. Things conceived in the right perspective do not leave any room for contradiction, and healthy relation is established between the Material and Spiritual life charged with blissful harmony and rhythm within the frame work of one fundamental principle of life—the Truth. The entire world of the process of Being and Becoming, of evolution and involution, outer and inner, throbs with divine thrill and mirth, ecstasy and joy. Agonies are gone. distractions over. (Life is divine—The World is divine.

Truth is one—and our safest stronghold

Truth is the central point round which revolves the entire life and philosophy of Sri Dadaji. According to him, there is only one Truth—the Self—the Universal principle of Cosmic consciousness, power and bliss. It envelopes us from without and immanent from within. The aim of our life is to realize this great Truth. This Truth is our true Nature, our true being, our safest stronghold.

The quest for truth is our eternal thirst. But how to get this thirst quenched? How to realize our true divine nature—the Self?

No finite, imperfect mortal can be Guru

According to Sri Dadaji, the mortal being with finite and imperfect knowledge can never be a Guru. God or Self is the only Guru. How can finite lead to the infinite, darkness to light or ignorance to wisdom? Real Guru is Immortal and Eternal Truth—our own Self or God. We are born with HIM along with our Mahanam within. He resides within us resounding all the time in the form of Nam. *Virtually, a man is born initiated. He has simply to realize this fact. Nam is identical with the Nami.* The enlightened soul realizes the whole of the Cosmos as the manifestation of the Lord. He is aware of all things as Brahman—"Sarvam Khalvidam Brahma." Then how can an enlightened soul assume the role of a Guru? Obviously, he can never. Initiation conducted by mortal being at the level of the senses can never lead to the truth which is beyond the senses.

Thus, Guruism is the most abominable stigma in our spiritual life practised by the Self-seekers for the mundane values. It is the source of exploitation of the innocent mass in the name of religion.

True Religion—no outward show

Religion or Dharm does not consist of the establishment of Ashramas, monasteries and temples, making disciples, renouncing the World, growing beard, putting on special clothes or for that matter any external exhibitionism. It is something of our inner life. Dharm stands for That which sustains our existence. It is the Universal Principle, the eternal bedrock of our existence. It is identical with the Truth or the Self. Broadly speaking, to be in tune with Truth is religion. This body is Ashram or temple in which the divinity manifests. The whole of the Cosmos is Ashram or Temple as He is immanent in it. With gradual degeneration of our true religion, spirituality and Sadhana, the Mushroom growth of lifeless symbols emerged and the higher human and the spiritual values were replaced by external exhibitionism reducing our Spiritual life to a heap of malignant taboos and inhibitions, dogmas and superstitions.

Crusade against Guruism

Sri Dadaji, therefore, has launched a crusade against the evil practice of Guruism and associated falsehood in our current Spiritual life. Since every man is born with his Guru—Self and Mahanam—the practice of acquiring it from someone or imparting it to the other is self-contradictory. Those who undergo Spiritual initiation in the presence of Sri Dadaji get Mahanam directly from their own Self—or God. It is just the revelation of the Mahanam already going on within by divine grace. Sri Dadaji does not conduct initiation. During initiation, Mahanam appears on a piece of plain paper and after the aspirant has read it the Mahanam vanishes away. It is also heard to the ears from within.

Real Diksha

This is real Diksha which introduces the aspirant to the Self and makes the inward, rather Homeward journey begin. Here the lower consciousness or ego is the disciple and the higher consciousness or Self is the Guru. To bear Prarabdha or the compulsions of the mind with patience, and fortitude is penance. To have desireless awareness of Him with Pativrata Dharm i. e. absolute self-surrender, unfaltering faith and single minded devotion and love is meditation.

Sannyasa and Self-surrender

To settle down in Truth is Samyas. To be in tune with HIM is Puja. No other penance, meditation, renunciation or Puja except Mahanam Jap with devotion is required for self-realization. Practice of Penance or Sadhana as we have today is an affair of the body-mind mechanism and hence causes further bondage due to the piling up of the impressions of the actions done. Absolute Self-surrender is the real Yoga, in which the Lord is realized as the real doer and the aspirant plays into His hands as His instrument. Then God Himself captains the ship of our life to its final destination, i. e. self-realization.

Miracles, nay the manifestation of the Divine Will

Those who come in contact with Sri Dadaji witness so many inexplicable, supernatural events taking place very often in his presence. Natural conditions undergo change according to his Will, material objects like trinkets of silver, gold etc., flowers, watches, appear out of unknown and invisible sources in his presence. Silver trinket becomes converted into golden one and the like. Incurable diseases are cured miraculously by his mere touch or by the use of the water sanctified by him. His multiple manifestation at different places at the same time and his ethereal presence felt through Unique aroma at far off places is all the more inexplicable. But Sri Dadaji says that he does not do all these things. This is not the creation of Kriya Yoga, etc. *This is*

simply the manifestation of the Will of God to make the Sceptics believe the existence of some metaphysical reality beyond the reach of our senses. But Sri Dadaji does not attach any significance to such manifestations for spiritual development. Such manifestations are taken to be the touchstone of divinity according to the popular belief. After the public is baffled by such manifestation Sri Dadaji himself condemns such things explaining them to be extraneous and superfluous for the Truth-seeker. At times, he gets deeply pained to observe that mostly people come to see the miracles rather than to realize the Truth.

Mankind is One and Language is One

Sri Dadaji does not believe in difference between man and man based on the concept of caste, colour, creed, clime or country. According to him the Will of the same Universal Divine Truth has manifested into this creation, and the same divine force is throbbing in the hearts of all human beings, and hence difference is self-contradictory and is based on ignorance and vested interests of some self-seekers. Language is also originally one. Paravak has manifested into Pashyanti Vak, which in turn, has evolved into Madhyama Vak, which culminates into Vaikhari Vak. All the languages of the world have evolved out of Vaikhari Vak. The difference which we observe between them today is due to the phonetic changes which gradually appeared in the course of the evolution of the language.

Dadaji's Mission

Sri Dadaji's chief mission, for which he has been striving so hard is to establish the Truth, to revive the real spiritual life, Sadhana and Sanatan Dharm, and to save the modern Man from the perils of chaos, confusion, anguish and discord, to make him realize the higher human and the spiritual values of life and to enable him to lead an ideal human life on earth and realize the Truth—the ultimate end of his life. At this juncture of spiritual crisis it is our most pious duty to rise to the occasion and respond

to the call given by Sri Dadaji to establish the Truth and fight against the evils (from our station of life,) which have crept into our spiritual life affecting adversely the entire frame-work of our social structure to have a brighter future to.

Dadaji's Mission

At the Utsab at Bhubaneswar, Orissa

Address of the Chief Guest

DR. GOURINATH SASTRI,

Ex.—Vice-Chancellor, Varanasi Sanskrit University,

on March 12 and 13, 1972

Brothers and Sisters,

We have assembled at this UTSAB in the august presence of Dadaji who is our inspiration and the source of our knowledge and wisdom. "Utsab" is not merely a great gathering where people from various parts of the land simply congregate on some auspicious moment or some ceremonial occasion. It is not an ordinary social or religious assembly where people rejoice in each other's company. Utsab signifies a deeper purpose, a nobler achievement. We come to the Utsab to be in the light, the light of fulfilment, the light of realisation. We come to Him who reveals that light. On our part, we have to dedicate ourselves to be able to receive that light, and, therefore, to eliminate the Ego. With love, dedication and humility, we submit ourselves completely to TRUTH. It is a silent offering, a silent but steady communion where neither mind nor intellect plays any role, neither joy nor sorrow enters, no waves of Good and Evil, arguments and dissertations, imaginations and speculations come and distract us from the Truth. Here, we silently recite within ourselves only one thing—the Mahanam we have received from Him direct; sing the only song of Krishna Nam. Srikrishna Himself will receive our offering in this gathering. Truth will manifest itself to dispel our ignorance and to remove the darkness around us.

The light of wisdom has always dawned in our land, its lustre has always illuminated us, it has always shown our path. But

unfortunately, we missed the Truth, and for centuries we have been groping in darkness. In timidity and fear we rejected the direct approach to Truth, and brought in a human agent to guide us. Can a human agent be ever a guide or guru? It is clearly indicated in the Sastras that when one wants to award the mantra, he himself must be one with the mantra. Both the teacher and the disciple are identical. Everything is in Him, and He is in everybody. Mantra is something which comes from the Supreme Being. No human being can give the mantra to another individual. We have come to this earth with the mantra which is continuously being resounded inside our hearts. How can a human guru reveal that mantra? It is He and He alone who can remove the darkness and introduce the Nam or Mahanam. Without realisation of that reality, JAP and Tapasya will achieve nothing—not in million of births. It is the Mahanam which will lead us to the cherished goal of Truth.

We have assembled at a place which was sanctified nearly five hundred years back by Mahaprabhu Sree Chaitanya on his way to Neelachal. He had flooded this land with his unbounded love. He did cut across the barriers of tradition and Sastric injunctions, and carried humanity to an ecstasy of self-less love and dedication. He preached that Nam is our only path. We have forgotten his heavenly message, but have tried to paint him in our own false image. Fortunately, Dadaji is now revealing the truth about Mahaprabhu. Dadaji says that Mahaprabhu had never clothed himself in saffron robe, had never used chandan or other paste on his body and forehead. Mahaprabhu came to this earth with complete enlightenment, with Truth. How could he ever indulge in these external practices, these meaningless superstitions. In his manifestation, Mahaprabhu was Narayan Incarnate, his love overflowed and flooded the entire humanity. He had no guru.

Dadaji also reminds us that Mahaprabhu did not renounce his wife or home. He received obstacles in Bengal, and his message of universal love unnerved the tantrik sadhus who carried a campaign and also a good deal of torture against Mahaprabhu. He was advised by his mother and wife to proceed to Jagannathdham

and preach his gospel of love and the Nam, Mahaprabhu, Dadaji says, led a normal life and he did renunciate nothing. He made no distinction between man and man. To him, humanity was one, as Truth is one. Dadaji informs us that Mahaprabhu became a guest of Ismail Kazi at Daha Dakshingram in Sylhet and took some food there. How could Mahaprabhu who had given a clarion call to the entire humanity have the superstition of dividing mankind in different castes, creeds, etc. ?

Brothers and Sisters, we were not born in the days of Mahaprabhu. At least, we do not recollect it. But we are born in an age when Truth is being re-established by a person who has carried it with his birth. Dadaji does not claim to be a guru. That is not necessary, because Dadaji is the Supreme Consciousness in human form moving about among us to bring it home the essence of Truth. Truth cannot be achieved. Truth is with us and in us. Truth manifests itself. This Utsab is graced by Dadaji's inspiring presence.

You all have come here to participate in the Utsab and the Puja. But, can an individual perform a puja ? Puja is performed only where the subject and the object (the worshipper and the worshipped) become fully identical and merged into-one. It is Dadaji alone who can perform this Puja, because he is completely identified with Truth.

Brothers and Sisters, let all of us remember-and preach Dadaji's message—"Truth is one, Humanity is one and Language is one. Mahanam is our only path." During these two days let us dedicate ourselves to this Utsab and Puja with love and faith, confident of the reality of Truth and assured of the company of Sree Krishna Chaitanya. In all humility, as a humble devotee I offer my sincere love and regards to you all, with the confidence that you will attain, in the graceful company of Dadaji, what you came for. Truth will triumph and light the world, as the torch is now held by a person who has come within us with that light.

Chief Minister's Message

The Amrita Bazar Patrika,

March 7, 1972

Humanity is one and indivisible and through ages man has been the seeker of this eternal Truth. But this simple truth has eluded him and he has been a victim of taboos, prejudices and misleading social practices. Thus, a barrier has been created between man and man and between his Creator. Aspiration of man springs from within and a search within the mortal self brings out the divine in the man. A realisation of this divinity unfolds itself when man forgets the external influences and reacts with a sublime consciousness to the MAHANAM which is ringing in him right from the cradle to the grave. This MAHANAM, the Divine Truth or Satyanarayan throbs in the hearts of men. To realise this one has to resolve the contradictions born out of ignorance and conceive the right perspective.

Realisation of the Creator in his manifold creation is the essence of "*Sanatan Dharma*" which is the Truth and the basic tenets of all religion. When mankind has been distracted from this basic truth and wallows in spiritual confusion, guidance comes to him to put him back in the path of Truth.

Dadaji's (Sri Amiya Ray Chowdhury) message to mankind at this period of spiritual crisis is that truth is there in every one of us and will continue to be with us and in us for all times Truth is, therefore, our only friend, to be loved and realised. Truth loves us all. It should be our endeavour that Truth is loved by us and thus we attain the divine life.

To establish Truth and guide mankind in the right path "*Satyanarayan Puja and Mahotshav*" will be held in Bhubaneswar on 12th and 13th March, 1972 at the call of Dadaji. On this occasion I pay my humble homage to Sri Sri SATYANARAYAN.

Sd/- BISWANATH DAS

Dadaji—Why and Whither ?

DR. NANILAL SEN

The call Divine July 1, 1972

"The sedge hath withered from the lake,
And no birds sing."

The Prelude

Alas the birds ! They had long gone by. And for many a millennium no chirp, no twitter, no warble had touched the inmost chord of the human heart. The stage was unmistakably set for hawks and herons, jack-daws and vultures who stalked about with thumping, metallic steps, spelling out inescapable perdition of the derelict human soul. Their beaks and crests, tails and plumes, cast an encompassing gloom all about, benighting the vision of home-sick spirituality. The stars above and the green foliage below were mute spectators to the Philomela of religious urge being raped and tongue severed, awaiting with bated breath her resurrection as a nightingale. And there arose a legion of nightingales when Lord Gauranga deluged the whole country with his religion of love and emotional abandon. But, the procrustean beds were firmly rooted to the soil ; The Fakir of Khorasan was, in one way or the other, abroad ; And the witches' cauldrons of ill-begotten Tantras and Yoga were fouling fair and fairing foul. Religion was reduced to sacerdotalism, formalistic punctilio, austerities, perverse dogmas, taboos and shibboleths, fell practices, flourish of saffron robes and waltz of matted locks. The spirit of love and resignation surging in the human heart was smothered under the chariot-wheels of Bonapartism of egoistic self-escalation. Within a space of nearly half a millennium the Lord was smugly crucified and the whole world was in tip-toed travail to resurrect Him,

The Resurrection

And lo ! the resurrection ! Sree Sree Ram Thakur and Dadaji Srimat Amiya Roy Chowdhury appeared in the global amphitheater to deal death-blows to the pseudo-practices and to re-establish the true religion of the soul that is nestled in the heart. Their mission is both negative and positive in operation. Still they come not to destroy, but to fulfil. In fact, the negative aspect stems from the positive one as a matter of course. As Dadaji Himself tells us so often, 'know thyself' is an ill-conceived adage which has been the source and sustenance of the vanity Fair and Saturnalia that hold in ransom the Sanatana Dharma. Religion, in fact, is neither a Pygmalian fancy nor a Herculean labour, nor a crucifixion of flesh. It is beyond all mental categorisation and does not give in to diabolical acrobatics. As I have stated elsewhere, 'it is not an acquisition, not a Caesarean delivery. It is an unfoldment, a being ; it is nature rehearsing back into nature'. Indeed, if revelation and grace are ruled out to make room for egoistic expansionism and personal efforts, religion turns into either magic or gymnastics. That is why Dadaji says : 'Know the supreme-self and through Him you can know yourself easily and properly.' This knowing, however, is not a mental activity, not a becoming. It is a being, pure and simple ; 'a being in him and not a being that is Himself' as Dadaji puts it with abundant felicity. So, when the bubble of the egoistic postulate is pricked, the current religious dogmas and pursuits evaporate instantly.

The way, the goal and the guide

But, how to get at the absolute truth, the supreme being ? Dadaji avers : "Not through the arithmetic of counting of beads, not through multiform penance or yogic practices can one reach Him even in crores of years". What, then, is the way out and who will guide us to the goal ? In reality, in Dadaji's philosophy, the means and the ends are one continuum ; the way, the goal and the guide are but one identical integer. All else is a mental construct, a schematisation of the geometrizing ego which is another

name for Maya or nescience. Dadaji gives the lie direct to all Guruvada which is, at bottom, a means of exploitation. He often poses the question : 'How can a human being become a guru ? And the answer readily buds forth through his lips. "The only guru is the supreme consciousness. He is within you along with the Mahanama since your birth." Should I beg my patrimony, my birth right from a stranger ? The moment I have been enchained by the endless shackles of my ego, the reflex chanting of Mahanama within me eludes my hearing. But, Prometheus bound has to rediscover the baptismal fire of Mahanama, which is the supreme consciousness itself. Says Dadaji "Submit to Satyanarayana, the supreme consciousness, disengage yourself from your ego, let your 'I' abdicate in favour of Him and you are blessed with the audition and vision of that Mahanama through His infinite grace ! This is what is called vision of Brahma and you grow into a Brahmana from the previous stage of Vipradasa, according to Dadaji's terminology. Nama is identical with Name, the supreme self, and the Nama you receive is the sound of clarinet of the nuptials between Nama and you, a maiden in reality. Then ensues amorous dalliance between you and Nama, your fiance, in the Puspa-sayya (flowerstrewn couch) which is but 'ananta-sayya'. This is the stage of Bhavantara (state of emotional relish!) and you are transported to the region of Vraja, the land of unalloyed love. Nama gives you Mukti (emancipation from bondage), and Prema gives you prapti in Vraja and as an ancillary result, destroys your Prarabdha. And then you reach a point where Nama also melts away and Prema is frozen into a passively conscious existence and you shuffle off your final ideoplasmic body. That is called Uddhara (final redemption) and you reach Bhuma, the abode of Satyanarayana, who is an absolute void, though He is the ultimate Plenum of all existence. The mind, after submission becomes a Navamanjari (a sheaf of a plant) and in course of time turns into a Manjari. The Buddhi becomes transparent and 'chinmaya' and prana becomes Ananda (ecstatic joy). And when the final stage is reached all these are diluted or deluged in the Absolute Void.

This Sunya and Prana (or the Akasa and Prana, according to the Upanisads) are the divine couple; From that still Sunya emerges Ananda which manifests itself as Nama and the Nami Govinda. The place of respiratory stillness, the heart, is the place of Nama and Govinda and that is Vrindavana. So, through that Vrindavana we finally reach the abyssal Bhuma which is our permanent home.

NOT AN ACQUISITION BUT A FAIT ACCOMPLI

But, this is not an acquisition. It is a fait accompli. No penance, no formalism, no endeavour is called into request 'to be in Him' which is our real state. We have only to submit to keep steadfast gaze on Him as the be-all and end-all of our being and to bear with fortitude our Prarabdha. The Lord is our Husband, and it is the Pativrata-dharma of us all to play our part well in this world, which is His Rasa-lila. That is all what we need. We need not fight shy of any situation in our life. We should lead a normal life, shutting out nothing that comes our way. For, in reality, there is only one truth, one substance, one language, one race, and one space and one time. That is why Dadaji often asserts: 'Hold fast to your nature. This nature, however, is a perverted nature and is, as such, Abhava ('want'). And our journey is to start from Abhava and, through the verdure woodlands of Bhava, to end in Swabhava which is a 'tri-sunya' stage, according to Dadaji, and which is our final, habitat.

HIMSELF A MIRACLE

So, that is in a nut-shell the why and whither of Dadaji's advent. A normal man, discarding nothing of the world, he is supranormal in His display of, what we call, miracles. But, he Himself is a miracle of science, ethics and metaphysics in his strongest denial of his agency in respect of the miracles that shoot forth incessantly from Him. The Upanisadic saying 'jale matsyah iva caranti' finds its complete fulfilment in Him. He

is a repository of six cardinal powers—that of 'Prabha', of 'Prana', of 'Buddhi', of Manah, of Jnana' and of 'Premabhakti'; and beyond all these, he possibly has a state which may be termed 'tri-sunya-sunya'. He is a puzzle. What else can we do but drain ourselves off before His lotus-feet, so that their divine fragrance may fill our heart and transport us to the land of Vraja?

The Advent of Dadaji

DR. JANAKI BALLAV BHATTACHARYA

Seven months ago I accompanied my ex-student, Prof. Narayan Chatterji to meet Dadaji for the first time. Though I came to know of Dadaji from various sources quite a few years back, what with my physical ailment and what with pressure of diverse odd circumstances, I could not manage to meet him earlier. However, on the first day I met him in the street moving along in a car. 'That is Dadaji' ! exclaimed Prof. Chatterji and Dadaji had the car stopped, talked to us for a short while and then left for his destination. Before leaving he touched my forehead with his fingers ; and lo ! the whole atmosphere about me seemed being embalmed with the fragrance of sandal paste—what a display of superhuman power ! "He must be an uncommon man as his appearance and physical fitness indicate"—that was how I gave vent to my first reaction before Prof. Chatterji on that very date.

Many a dreamy month had worn off since then. And then I chanced upon the good fortune of meeting galore with Dadaji at a house in Lansdowne Road for full two weeks in a row from the 25th of May onwards. On the very first day I was conducted to Mahanama by Dadaji quite unexpectedly. The Mahanama was as usual seen by me written on a piece of paper in red ink. But, at this sparked off volleys of doubts and misgivings in me. Dadaji presented me the 3rd part of the Bengali book entitled 'Dādā Prasange'. And my name was inscribed on it in red ink by him with a simple touch of his finger-tip. Another touch and the word 'Dadaji' was found inscribed there and below it the date.

On the third day, I approached Dadaji to find a solution to some obstinate questions noted down on a piece of paper and

kept in my portfolio. Dadaji, without caring to know about my questions, led me to an outer-room where I lay prostrate before Sree Sree Satyanarayana, holding pieces of paper on the floor with my hand. Before two to three minutes had elapsed, I found answer to some of the questions written out in red ink which run into full three pages. I had the rare privilege of going through the length and breadth of India and contacting many a saint and yogi; but such miraculous things did never occur to me. The language in which the answer was couched, shines by clarity and precision despite artlessness. A casual perusal of it instils confidence into the mind to the effect that it has really been written out by Satyanarayana Himself. I have been able, to some extent, to grasp the inner essence of the spiritual direction outlined therein inasmuch as I have been used to such ways of life for a protracted period of my career.

Whenever any miracle occurs, Dadaji asserts, "It is superficial". He further avers time and again, "Satyanarayana is the sole Truth. Dadaji is nobody—neither an agent nor an instrument. The Supreme Will can make anything possible." Be that as it may, I, for one, have realised that Dadaji is identical with Satyanarayana. However, when I came back to my residence late at night on that day, my wife lost no time to accost me from a distance, "How now! what makes you go out of your wonted way to use strong scent on your person at this old age"? She was rather sullen. But, she was dared when I replied mildly, "It is all because Dadaji touched my head". And all her head, her body, her mind instantly turned aromatic. Didn't they?

But greater miracles and ineffable experiences were still in store for me. On the day following that of my initiation, I and my wife were seated in front of the Goddess Kali for our daily worship. And what a wonder! my wife, who had never come across Dadaji, found to her utter amazement in the picture of the Goddess, the figure of a divinely graceful person blessing her with His hand raised. She entreated me forthwith to turn

my gaze on the right. I opened my closed eyes only to be dumb-founded by the self same sight. "That is Dadaji", I assured my wife. The next moment it was the figure of Satyanarayana that appeared before our view. A little later the figure changed to that of the four-armed Vishnu. And, at long last, when possibly our frenzy had died down, we found the figure of Goddess Kali rehabilitated there. My mental reaction to such supernatural incidence may only be imagined. I make no futile attempt to give expression to it. On the 3rd of June I was requested by Dadaji to meet him in a house at Gomes Lane and to have my afternoon repast there. I went there and at dusk I was having the evening round of worship before Satyanarayana. Surprisingly enough, I had diverse visions, now of Dadaji in blessing posture, then of the four-armed Vishnu and then again of the Goddess Kali, all in that picture of Satyanarayana. I was suffused with emotion and my voice was choked, when I tried to let Dadaji know my experiences. Possibly such experiences beggar description. Only those who have had such intimate visions may stand witness to my experiences.

The amiable manners and the benevolent spirit of Dadaji have made an indelible impression upon me. Such an assemblage of geniality of conduct, grace of physical form and pure knowledge in one is seldom to be discovered. In course of discussion Dadaji's magnanimity and non-sectarian attitude in matter of religion were brought home to my mind to a degree. His aim is to usher in reformation in religion. To serve in the name of God has been the time-honoured practice of the conservative leaders of society. The 'Mimansa' system of philosophy waves eloquent in denouncing avarice of gold in the name of religion in days of yore. In the middle ages the pandas torturing pilgrims and relieving them of their money has passed into history. But, Dadaji is up in arms against this commercial mentality in matters of religion. Dadaji is firmly opposed to gurudom, to the lust for money collected by sundry devious ways whether in the shape of honorarium for the preceptor or in the name of temples and ashramas. He has been all the while deprecating

in clear terms such nefarious tendencies. He has no love lost for those who have nursed the passion for trading in Truth and religion. The usual custom is that after initiation, the disciple gives handsome honorarium to the preceptor. But, in the case of Dadaji, it is conspicuous by its absence. For, as he says, he does not give the Mahanama and as such, he has no claim to preceptorship. One cannot give any honorarium in terms of material things to that Absolute from whom the sound of Mahanama emanates. According to Dadaji, the real honorarium is to constantly bear in mind that Truth Supreme. He is introducing all and sundry to the multiform manifestations of that Infinite and the Mahanama is being sounded in order that we may be in communion with that infinite.

I feel very keenly the necessity of religious reformation for the good of the country and the people at large. But, to achieve that end, what is necessary is a spiritual leader whose vision is subtle, mind broad and who is dispassionate and outspoken. Dadaji combines in himself all these qualities. So, it is my firm belief that he holds the key to spiritual regeneration in India and the whole world.

God is the Guru of all Gurus. In reality, He alone can claim the title to guruship. Other spiritual teachers are so-called by their disciples out of super abundance of blind devotion. In the etymological sense, many may be termed 'guru'. But, the inner import of the word pertains to God and God alone. The eligibility for one who gives initiation is that one should be a seer of Truth, be of noble character and truthful. So long as the mind will be swayed by attachment for material things and by egoism, so long as lust for name and fame lords it over the heart, no spiritual uplift is possible for either the preceptor or the disciple.

Even the scriptures, which have made room for huge interpolation, await expurgation of apocryphal portions. This difficult task may be undertaken by highly erudite scholars, put on the right track through the blessings of Dadaji.

Religion is no escapism ; on the contrary, it is the most beaute-

ous outcome of worldly life. Sociological and political standpoints will have to be defined clearly and their inextricable connection with religious life demonstrated. An insular religious life is but putting to sleep self-remorse born of defeatism. The religious mentality that selfishly seeks but one's own deliverance has great affinity with that of a black-marketeer. A religious preacher has to be a friendly resort of the chastised and down-trodden. The ruthless exploiters have to be punished with matching ruthlessness. Vasistha, Vamadeva and such other seers are examples in point. This seems to me the only rational way to combat the ills of the world. In this connection, we shall do good also to reflect on the extinction of Buddhism from India, though patronised by the royalty. Our religious tenets are fundamentally based on the doctrine of Karma. But the doctrine itself necessitates reappraisal. It seems that Dadaji also has to throw a new welcome light on the issue.

Reformation in one sector of the Hindu society will be like operating upon a weak patient. And in such cases more often than not, the operation becomes successful, though the patient dies or ekes out a miserable existence. So, the society, instead of being operated upon or vivisectioned, should be revitalised with the nectarine touch of Truth unalloyed. That is verily the mission which Dadaji has taken upon himself to fulfil.

Dadaji has been thundering against all manner of differences in caste or creed. To him, Truth is one and there is only one human race. The difference in caste was the creation of class interest and in the name of religion that evil is being given a long lease of life. Dadaji has been putting forth untiring efforts to crush vested interests and to establish a non-sectarian and catholic religion of Truth. Dadaji has been inspiring us all to take upon ourselves the noble mission of preaching such a religion. Religion is not merely a personal affair. Man is a social being; and, as such, he cannot thrive in any respect through neglect of society. It is possible only on the part of Dadaji to put a stop to social inequities and exploitation and usher in an era of communism no less on the material plane than on the spiritual.

Dadaji and Dr. Gopinath Kabiraj

PROF. DR. M. N. SUKLA

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, (Dadaji) 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 Kabirajji. 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 the so-called Gurubad, age-long superstition and man-made sastras are absolutely wrong and baseless, without any bearing on Truth. At the very outset, Dadaji raised these points during the discussions with Kabirajji. Dadaji point by point and step by step explained and analysed the issue of Gurubad. Dadaji said : "The mortal being can never be a Guru. Guru never dies. The Supreme Being, i.e. 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 said that this garubad is not only bluff and bogus but also harmful. While Dadaji was talking, Kabirajji 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 (Dadaji)." In the meantime Dadaji bent himself and placed his hand under Kabirajji's pillow and drew out a Kashmiri shawl, immediately in the presence of all. Dadaji said: "I have come this time not to know anything from you Baba, 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 Surya Bijnan (Science of the Sun)? Here it is." With great astonishment everybody saw this, a shawl came out of nowhere. Dadaji smilingly wrapped Kabirajji with that shawl and told him to use it always. Thereafter, he again took one corner of the shawl and said with his usual smile: "Let there be the name: Baba." At once it was found that to suit the colour, Kabirajji's name was found embroidered on the edge of the shawl. All the spectators were dumb-founded and bewildered. Perhaps, they had never observed such a thing in their life. Dadaji said: "Don't give me any credit. I have nothing to do with it. It all happens at the Will of the Almighty. Kabirajji was deeply moved.

Then Dadaji quoted from memory many slokas from sastras. Kabirajji frankly admitted that he had never come across them in any scripture. "This is unique, this is Truth," he exclaimed. Thus, Dadaji proved before all the renowned scholars who were present at the meeting that so-called scriptures and sastras are invalid and fraught with errors. The commentators are responsible for this. Dadaji had never acquired any appreciable knowledge in Sanskrit Literature or studied the scripture. But when he is in tune with the Infinite (which is frequent) he waxes

eloquent in Sanskrit slokas. His object of visiting Benares this time was to establish the Truth and uproot the myth of gurubad. Kabirajji supported him in his mission.

Strange phenomena appeared during the visit. The sharp rays of the sun were shooting in through the window. Kabirajji's eyes found them both annoying and unwelcome. Kabirajji requested somebody present in the room to shut the window. Dadaji with a twinkle in his eye, exclaimed : "Why shut the window, Baba ? We'll request the sun to shut out its light. If this (pointing to himself) requests him to do so don't you think he will oblige ?" In the twinkling of an eye, the burning rays ceased to strike through the window ! This was obviously an example of the obedience of Nature to one who knows the secrets she hides up her sleeves—and the Divine Secret along with it.

In the evening Dadaji again met Kabirajji and there was a prolonged discussion about the many-sided conflicting views of Hindu philosophy. He spoke against age-long superstition and tradition. Next morning, when Dadaji called on Kabirajji, Dr. Lina Bannerji and other eminent scholars at his behest were present there. While discussions regarding gurubad, for or against, were in progress, Dadaji turned to Kabirajji and asked : "Perhaps you would like to possess a Parker pen—" Forthwith touching the shawl which Kabirajji had received the day before he produced a Parker and gave it to him ! "Use this pen, Baba : it is for you." One voice—that of a great admirer of Kabirajji—remarked : "Kabirajji likes Parker '51 more than any other Parker pen." Dadaji smiled his mysterious smile, took the pen back, rolled it between his fingers, and lo ! it was transformed to a Parker '51 !!! The whole hall was stunned and struck speechless. But it did not end there ! Dadaji took the pen back once more and rolled it again all over between his fingers, and lo ! embossed on it appeared Kabirajji's name as clear as daylight. Then Kabirajji spoke slowly and said : "What is there our Amiyababa (Dadaji) cannot do ? He possesses super natural powers beyond the belief and imagination of men !—" "Why ?" asked Dadaji—"is it not possible, I ask, to create a

Beneas right here?" Kabiraji said: "Of course, I have faith you can!" and continued, "since yesterday I have been noticing several deities are encircling you. I am fortunate. You have opened my eyes and granted me the boon of a new understanding, a new comprehension of the Truth—real and eternal."

Then followed a series of questions by Dr. Sukla to which Kabiraji contributed pertinent and illuminating answers:

Question— Sometimes people experience the presence of Sri Dadaji at the same time at different places. How does that happen?

Dr. Kabiraji—The real nature of the individual—self or Jiva is Divine; but on account of innate ignorance, the Jiva forgets its true nature and identifies itself with its psycho-physical mechanism. This Dehatmabodh, or the identification of the self with the non-self, is the root-cause of bondage and of the cycle of birth and death from which the individual-self suffers. Dehatmabodh does not allow the individual-self to realise its real Divine nature; it reduces him to the level of a pathetic pitiable creature. Yet, in due course, by the Divine Grace of the Almighty, as well as Sadhana, Dehatmabodh or the identification of the self with non-self vanishes and the latent Sakti Kundalini (the Divine force folded up in three and half valayas or folds in Muladhar Chakra), giving up its Vakra Gati and assuming 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 Pingala Nadi are equilibrated and enter the Susumna Nadi which is then opened. The Sadhak, or the seeker for truth, rises upwards through the channel of Susumna by means

of Urdhva-Kundalini, pierces through the Sad Chakras (Six Centres—the Muladhar Chakra, the Svadhithana Chakra, the Manipura Chakra, the Anahata Chakra, the Visuddha Chakra and the Agna Chakra) and reaching the Sahasrar, realizes the Virat Aham or the Infinite Pure I-consciousness. This pure I-consciousness means the unfolding of all objective experience within the Self. This is also known as Svatantrya or Sovereignty of Will, the basic cause of lordship over all things. 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 the Virat Aham that Dadaji is seen at different places at one and the same time. 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 Pranamaya Kosha—the vital sheath in the Sukhuma-Sarira (the subtle body). In the physical body their impact is felt through the network of nerves and other subtle constituents of the body.

Question— How is one to get rid of Dehatmabodh or identification of the self with the non-self, the root-cause of all evil ?

Dr. Kabirajji—It is through Sadhana and the grace of God that one gradually gets rid of Dehatmabodh and realizes the true nature of the Self.

Question— But, Dadaji says that complete surrender to the Guru, the Almighty—and the intense love for Him will lead to Him. There is no need of any prescribed Sadhana to realize Him.

Dr. Kabirajji—Dadaji is known to me for a long time and I know the arduous Sadhana he has done. How

can surrender to Guru or God and love for him grow ripe without Sadhana ?

(At this I looked towards Sri Dadaji for further clarification).

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

Question— (To Dr. Kabirajji) In the company of Sri Dadaji we experience miraculous things and incidents. He creates desired things at will. A unique aroma is felt all around him. How to explain all these phenomena ?

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 the 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 it comes into play, things come forth into being and which is the very self of the individual, the very source, 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 a Guru—he does not initiate the seeker. The Mahamantra comes direct from the Divine Source. What is the process of such 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 mind is towards the Muladhar or the external world, but at the level of Madhyama it turns inwards, towards the Sahasras. 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 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 level of Pasyanti Vak from which the Mahamantra arises in Suddha 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 immediate transcendental intuitive realization beyond definition and description. You should follow the path shown by Dadaji who knows the Absolute Truth, to reach the Divine Goal of life. Mere intellectual discussion will never reveal the Truth. Practice of Mantra jap with unfaltering faith, devotion and

The Revelation of Dadaji's philosophy

PROF. DR. B. P. GHOSH

As a student of science, I have passed the days of my long life in the study of science. I was fortunate in carrying on researches under the guidance of famous scientists in the renowned foreign universities of the western countries. The most up-to-date scientific instruments and laboratories are also not unknown to me. In fact, I hardly miss any of the minute developments of science in the modern age. Naturally from the standpoint of a scientist, I have been accustomed to accept every matter of life with reason.

But what led to this momentous transformation in my angle of vision? Sometimes in July 1968, on a sudden occasion, I got the opportunity of meeting Dadaji. The reality of the day-to-day life was so long transparent and accesible to the province of my mind and intellect. The very first darshan of Dadaji infused in me a conviction that there is a world beyond and above our world of Nature. I have used the term 'sudden'. But Dadaji says: "Everything is predestined." The word impressed me very much. After that I was fortunate in attending the company of Dadaji quite a number of times and Dadaji Himself also repeatedly said, "It is already pre-ordained," though to be frank, I was not always able to realise the significance of his saying. Yet Dadaji often says: "Truth is based on facts"—which is also the fundamental postulate of science.

In 1970 I received an invitation to visit Ghana as the Professor in the University of Science and Technology, Kumasi. I asked Dadaji for the permission of taking my wife (Sm. Anima) there. His reply was: You may go; but I doubt whether you can stay there for five years at a stretch. Anima will have to come back

owing to her ill health. And later you too will have to follow her." Now I realise : there is no such word as 'sudden' in the dictionary of Dadaji. Every event is fact and is based on truth. It is really a naked truth that everything is predestined. The experiences and realisation in the grace of Dadaji are all established truth; there is nothing mystery, nothing bewildering in it.

The natural beauty of Ghana is really exquisite. Sm. Anima used to say often, that we had been living as if in the kingdom of Heaven. The charming sceneries around spoke of the unreserved gift of the Nature in life and beauty. The flowers are in full blossom throughout the year. The fertility of soil here does not require any cultivation—nature in full blooms everywhere. Though the cereals are not produced here, fruits and things like that grow its own without human care. I was greatly impressed at the honesty and polite manners of the students. A few months passed over this way; I noticed a change in Sm. Anima's mood. I am narrating the cause of change in her mood in her own words: "I had an unexpected darshan of Dada very distinctly this evening. He entered into the house walking through the garden, crossing the gate, I saw that unmatched smile and familiar strong aroma which is identified with Dadaji. He came and stood behind me. Then crossing over the verandah went out of my sight. Quite naturally, I was not in a state of mind to talk to Him or ask Him anything. I was deeply overwhelmed and struck dumb at the darshan of Dada. Another day I saw Dada, sitting in the drawing room and entire house became highly fragrant with that familiar aroma. I got such darshan of Dada nearly three days."

The slow transformation in my wife's temperament did not miss my eye. She had been passing through a state of melancholy. She did not like to stay in Ghana any more. She became restless. The flow of her life became restrained by some sort of an unseen force. The fact is, this drashan of Dada is neither a miracle nor a self-projection. The event, too, is linked up with a greatly auspicious cause behind it. It is clear that this manifestation was highly necessary for my wife, because in this context Dadaji once revealed to us : that such manifestation takes place, when any-

body pined for Him instead of her worldly husband in distant lands. He also says : She, who observed the Savitri Vrata (a dedicated life for Truth) with faith and sincerity, this transformation of mood in Mahabhar is not unnatural for her. And true to His prediction. Sm. Anima began to feel ill and I sent her to Britain to my elder son, with the anticipation that she will feel better with them.

Another significant event took place next. I have not been able yet to explain it adequately with reason and intellect. On her way back to Calcutta, Sm. Anima was to go with her son; but for some reason or other her name was not found in reservation list. The departure time for the next plane was nearly five hours' late. As a result, she had to wait alone helplessly in uncertainty in that foreign land for a reservation. In her words : At that time I was remembering Dada all the while. I had completely no other thought in my mind, not to speak of my anxieties. Only Dada filled my heart and I surrendered myself entirely to Him. Dada knows what happened. An officer in the Heathrow airport addressing me as his 'mother' with great care, made all arrangements for my journey back to Calcutta. What was more, the plane carrying me landed at the Dum Dum airport much earlier, than that in which my son came. Dada did all these so that my son and daughter-in-law should not worry for my arrival.

The philosophy of Dadaji is much more practical than what we, scientists, claim as our foundation. Dada says—Why should we run here and there in search of God, Atma etc, whatever we call it. He resides within us. I have no existence without His. For, His existence does not depend on mine, rather I am insignificant there. By the grace of Dada, now I have realised the fact that my existence without Him is nil. As Dada says : Whenever you proceed with the apparent truth in your work leaving the Reality, then and then only you deviate from the path of truth. Once you realise this the contradiction is resolved; at that stage matter and spirit merge in one and another, which you usually imagine in contraxy.

In this context I am quoting here a few comments by the reputed scientists of East and West. Bertrand Russell remarks : The electrons cease altogether to have properties of a 'thing' as conceived by common sense. (*Outline of Philosophy*). Edington is of the opinion : "Relativity of current scheme of Physics invites us to search deeper and find the absolute scheme underlying it so that we may see the world in a truer perspective".

While giving expression to his idea of the universe (Brahmanda) as "finite but unbounded world—a play of the finite—Infinite."

The Indian philosophy had long ago clarified the distinction between Matter and Mind. For, it has already held the existence of an unseen world. According to a famous scientist, "We recognise the other fibres of our being extended in directions away from sense impression. We see man not as a bundle of sensory impression but conscious of our purpose and responsibilities to which the external is subordinate."

Einstein had been a true scientist, a seer of truth. He said in one place in reference to religion : "Certain it is that a conviction akin to religious feeling lies behind all scientific work of high order. This firm belief, belief bound up with deep feeling in a superior mind that reveals itself in the world of experience.* (Represent my conception of God—*Ideal and Opinion*)

In an other place Einstein says : "I maintain that the cosmic religious feeling is the strongest and noblest incitements to scientific research." (*The World as I see it*).

Edington says : "Perhaps essential change is that we are no longer tempted to condemn the spiritual aspects of our nature as illusory because of lack of their concreteness" (*Science and the unseen world*).

Now let us take the opinion of Max Plank : "There can never be any real opposition between religion and science, for one is the compliment of the other. Every serious and reflective person realises, I think, that the religious element in nature must be recognised and cultivated if all the powers of the human soul are to act together in perfect balance and harmony *Where Science is Going*.

Even an atheist like Russell admits : "Science has nothing to say about values...it is important not to caricature the doctrine of mysticism in which, there is, I think a core of wisdom."

Our respected Professor, scientist-philosopher, Acharya Priyada Ranjan Roy, says in reference to Dadaji's philosophy—"...the last named method enables man to come face to face with integral and absolute truth, which all our knowledge as gained by the pursuit of science are partial or relative, representing limited truth. Miracle should not appear as miracle to those who have the vision of eternal truth. Science like the yogic practices serves only as a preparatory ground for attaining the vision of the eternal truth, which is accessible only to the intuitive faculty" (Dadaji's Miracles and their meaning On Dadaji—Part III).

It is India who alone has spoken on Atma-Vidya. Acharya B.N. Sil says : "Atma-Vidya is not a self denial or self-effacement, but self-recognition, or self assertion, not however in Neitzschean sense that is to be the guiding principle of daily life."

Our common belief is that in this material world, materialism is the only truth. Now let us see what the scientists of Russia, the centre of materialism, say : V. Kedrov, Academician has written in the *Voprosy Rolosofi Journal* (Vol. 5, 1967, pp. 17ff) : "Some Soviet scientists now believe in the primacy of mental factors over material factors. Many young Soviet scientists urge that an overhaul fundamental marxists principle is long overdue."

They go one step further in saying, "Now environment does not determine consciousness ; but on the contrary, consciousness determines environment."

A great theorist of Communism P. Kedrov writes : "There people postulate that the creative approach to philosophy must presuppose in the final analysis the replacement of dialectical materialism. (*Problem of Peace and Socialism* No.41, 1967, pp.12).

The teachings of Dada moved me very much. On the very first day and at the first darshan of Dada, He said : "The substance is one ; you talk about materialism, spiritualism, etc. Try to change your angle of vision ; then everything will be clear. Just imagine the origin of this universe, dive deep into the fundamental. This

universe as we find it today is the result of a long process of steady evolution. You proceed from the general to the particular ; your efforts will be successful then only when you will be able to realise that Absolute Truth. There is a stage even before the sound. But ultimately the general and the particular become identical. He, who knows this underlying fact, is the supreme controller of all power and wisdom. Here, the question of attainment (siddhi) or observing austerities (sadhana) is irrelevant. This idea is fully applicable to Dada. So, the term miracle is very narrow and biased in its expression.

In many of the writings on Dadaji, his activities are described as miracle. But Dada says : "Out of nothing, nothing comes. Everything is there in its proper place in that universe ; it is just the factor of time." Prof. Priyada R. Roy says in this context : "I enquired of him (Dadaji) from where do these objects come to him in a trice : is it a case of material creation in space ?" His reply was—"They exist as such in space, which you do not know." It is only because we do not get any casual connection with the event by our mind and intelligence that we describe these events as miracle ; as if, it is not under the law of nature or the law of dimension. But it is incorrect. The law is certainly there and Dada alone knows it. As Dada says—"You cannot realise the meaning of Bibhuti—the manifestation of Him, who is Bibhu (full) is Bibhuti. Bibhuti does not imply anything miracle supernatural or magic. The one desired to be 'Many,' that 'will' is His power and that 'many' is His manifestation. The truth and significance of Dadaji's philosophy went for its establishment in the world. If we can grasp the significance of Dada's saying that "Substance is one", we can really easlise the truth of his philosophy.

Nature follows its own law. The question may arise—"Who is the creator of this laws ? If we can realise that this creation of law is the gift of the Creator himself, we shall be able to know the source of power which controls this natural law. The controller is impartial, no wave can move him. We often heard and saw Dada telling us that nothing restrains Him. Then who is

He? So, if he does anything which is beyond our intellect then it is not miracle. His quiet, inward looks express the flashes of a great good and welfare of the universe. He is not only for the mission to establish the truth but also to raise the mankind on a base of wisdom, where equality and fraternity will be the foundation of the entire human race. Love, piety, co-operation will be their natural instinct. So, Dada repeatedly says, "Follow your own nature", this is because he knows fully what is happening or what will happen and emphasises the inner good which lies behind all these. We just cannot keep patience and according to Dada, patience is the only sustenance.

Even when our world of nature is hit by calamities like storm and rain and cyclone, Dada used to tell us calmly "You may think, why does nature behave in an unnatural way? Of course, Nature has a tendency to grow restless; but is it a breach of law? In your words—this good and evil, auspicious and ominous all these are mere state of mind". Apparently, when you try to judge it by our mind and intelligence it appears a breach of law to us. Thinking it an exception in the law of Nature, we feel ourselves cursed. The fact is we are identifying ourselves with the event and feel afraid at the result of loss and damage. Yet, we have seen Dada often controlling the events of Nature for great cause and great necessity. This proves that Dada, seeks to instal a new phase in nature; it is not a break but transformation. Our vanity of intelligence is responsible for the sorrow of the people at large. Dada says: "There are endless materials in Nature for our enjoyment, but we have turned them into objects of greed and aspiration. This is the cause of schism between man and man everywhere". The substance of Dadaji's message is truth is one, mankind is one and language is one. He is here to awaken this wisdom in men so that divine love will be their means for final goal.

Mana—Brindaban

HON'BLE JUSTICE B. K. PATRA

Mana is Brindaban, the Mahatirtha, the eternal playground of Sri Sri Radha and Sri Krishna. The *Jiva* is the lover and birth after birth it seeks union with the beloved Divine. The cycle of births is in this sense the recurring 'parikrama' of the world in quest of the Supreme Lord, Sri Sri Satyanarayan. Subject to the laws of mortal life the *Jiva* struggles and suffers from various delusions ; it feeds on Ego which may be compared to the bone which a hungry dog chews injuring his mouth and yet continues to do so thinking that the blood that oozes from its own injuries is somehow not his own but is derived from the bone. But suffering and sorrow do not entirely kill the natural urge of the *Jiva* to mingle with the Divine, since *Jiva* is in constant company of the Divine ; only it is unaware of it. All suffering is purifying if only we become aware that through suffering we intensify our longing for the Lord. The beloved is as keen on the union with the lover as the lover himself, and although the Ego of the lover makes it difficult for the beloved to unite with him the love-play, nevertheless, goes, interminably, life after life, till suffering and sorrow so cleanse the Mana that Ego is annihilated, and the decks cleared for the grand union. There is not the least doubt that the *Jiva must* someday become one with the Divine, merge with it in an unidentifiable One-ness. But the path is long and wearisome, unless by Divine dispensation, which is yet another name for the longing and compassion the Beloved Himself feels for the lover. the *Jiva* gets in touch with the Divine, cutting across the bondage of *Karma* that enslaves us to the *Ego*. In the context of what has been said one could take the word *SADHU* to mean someone who, despite the pressures of the Ego, through discipline and austere self-control, preserves in

his heart the intense longing for the Divine. The greatest **DHARMA** is the realisation of the eternal relationship between **Jiva** and the divine essence. The Lord declared in the *Gita* :

“Paritrāṇāya Sādhūnām Vinasaya ca Duskrītan
Dharma-Saṁsthāpnārthāya Sambhavami yuge yuge”.

For the ‘paritrāṇ’ of the **Sadhus** does the Lord manifest Himself age after age. This manifestation of the Lord can only be in human form as an answer to the longing and the prayers of the lover for the union with Him. The blessed glance of the Lord destroys the evil which is the offspring of *Ego*. By His manifestation the Lord re-affirms the inalienable connection between the **Jiva** and the Divine essence. This is the re-establishment of the highest **DHARMA**.

DADAJI IS THE MANIFESTATION OF THE LORD IN OUR ‘YUGA’. He is Sri Sri Satyanarayan, the TRUTH absolute, the essence of EXISTENCE, the re-affirmation of the principle of One-ness between Jiva and the Divine Essence. In Dadaji, being the manifestation of the Lord in human form, the Jiva and the Divine Essence are one. He symbolises in Himself the Divine *Ras-Lila*, the eternal love-play between the lover and the beloved. At His pleasure the Divine essence in us manifests itself as ‘Adishabda’, which Dadaji calls the **Mahanam**. Its cosmic vibrations hasten the union between the Jiva and the Divine Essence within it. The **Mahanam** being, in grossly simple terms, the ‘voice of within’ is the vital force behind all ‘samskar’ in which **Jiva** is rooted and enmeshed. It alone can grant the **Jiva** freedom, and Does. Mahanam is, in Sri Dadaji’s presence, an act of Divine compassion released from the inside of us. Once the vibrations of the **Mahanam** begin to gyrate within us, the Jiva unites with the Divine essence and the sheer ecstasy of love fills the entire being. Man becomes Brindaban, the Mahatirtha, the sacred ‘krida-sthal’ of the Divine Ras-Lila, the unceasing love-play of Sri Radha and Sri Krishna, the **Jiva** and the Divine Essence. The notes of the magic flute, embodied in the **Mahanam** spread and we listen, rapt and enchanted and the aching joy of the ecstasy that is ours is supreme bliss.

The highest 'sadhana' is to realise this love, this *Ananda*. How can this bliss be attained through proxy? The professional *gurus* seem to apply that by their gift of a 'mantra' they initiate us into the Divine One-ness. It is preposterous how many of us would believe in that kind of cant! The *Guru* is within us, the only 'Guru' is the Lord Himself. He is not subject to the pressures and recommendations of a third party, howsoever evolved and holy. Nothing that anybody else does can get us our freedom, for Love is supremely subjective and cannot be won for our sake by the mumbo-jumbo of influence and power-hungry *gurus* of the modern world. Dadaji is not our *Guru*; he is the beloved Elder Brother, the embodiment of Sri Sri Satyanarayan, the Truth that the chant of the *Mahanam* releases in us and makes us whole. He is, at the level of Essence, our partner in the *Ras-Lila* that has transformed our Mana into Brindaban, the eternal playground of our Lord and Master.

Towards An Exposition of "Bhakta, Bhakti, Bhagavan ek" (Dadaji)

The devotee, devotion and the Divinity are but one continuum

DR. NANILAL SEN

When Dadaji speaks, scriptures lapse into icy silence. For He speaks a language not of the mind, but of the proto-lingual monad that is an amative centre of gravity of the Infinite Consciousness. But, when the thawing of ice sets in, scriptures come into their own and the spoon-fed mentalists dismantle the Oracle and embark upon that bloody post-mortem which lets out no blood, the sap of life. This hollow scribbler who can seldom dare hold a candle to even the worst of the associates of Dadaji (if such computation be at all permissible), cherishes the vaulting ambition of celebrating the Candlemas of Dadaji's Divine utterances in the following pages; but, the purity of Virgin Mary, the matrix of Dadaji's transcendent vision, is apt to be held in ransom by the deuced traders in religion, thanks to his confused thinking and insipid expression. A scavenger holds the stage for the moment; and the inscrutable gust of the Supreme Will alone knows whether the intellectual garbage will be laid here or there.

The concept of God and of religion become meaningful only when Bhakti or Devotion plays the prima donna in the sphere. Religion, in fact, is no magic, no witch-craft, no gymnastics in egoistic expansion like that of the fabled frog; or else it would be a thing merely of the earth, earthly and God would fare as hopeless anthropomorphism. However much the troubadours of egoism might laud to the skies the so-called nirvikalpa samadhi,

it can never hope to outreach the ego, even negatively ; for, the negation of ego as practised by them is itself egoistic. Religion begins only when there is descent of transcendence. And that transcendence is Bhakti par excellence. Though God and religion are in no way man-made products, it can very well be asserted in the same breath that Bhakti makes God what He is. The essence of religion is Bhakti and it is at once its culmination, too. Bhakti serves as the copula or the liaison officer between Bhakta and Bhagavan. To put it more squarely, Bhakti is the eternal mother suckling fondly her two babies, the devotee and God, the milk of love which is their sole sustenance. Still it may well be asserted in the face of it that God is the source and sustenance of Bhakti. It is like the vedic puzzle of Dakṣa being at once son and father to Aditi. But, here we have to go a step further. The Bhakta, in his turn also, is, as has already been submitted, the source of Bhakti and God, too. So, we have to deal here with a trio, any one of which may and does resolve itself into the other two. That is why the Gaṅgā, representing Bhakti, is 'tri-srotah' (three-streamed), Vamaṇa, representing God, is 'Trivikrama' and the transcendent Fiṇe, representing Bhakta, is 'Trisadhastha' (having three homes). But, instead of being befogged by the enveloping mist of mysticism, let us come to brass tucks of the stark reality.

No one but One, nowhere but Now Here is the sole reality—primal, ultimate and medial too, notwithstanding the pageantry of diversity and the eternal antinomies. That One is the only existent ; nay ; It is existence itself. But, pure esse is no esse at all ; for, it is non-existent because of lack of felt existence. So, existence manifests itself in the form of consciousness. The latter again must make itself manifest lest it lapses into sheer existence. And that manifestation is achieved in the form of Ānanda which completes the cycle. This Ānanda is in reality the centrosome of the existence—organism, so to say. So, the One in Existence from one standpoint, and Ānanda from another, while in common parlance He is called Saccidananda. But, that does not make Him a composite whole ; for, there is no cleavage,

no sundering, no divorce among the so-called trio. In fact, the One is blissfully conscious existence or consciously existent Ānanda. This Ānanda or Paramananda is called Bhūmā or Satyanarayana by Dadaji. Each of the so-called trio has bilateral vibrations—centripetal and centrifugal. When the centripetal vibrations are more compelling, the state of Bhūmā is reached which may be described as the Eternal Void. But, thanks to the centrifugal vibrations, Paramānanda is ever in spate; He is ever exceeding Himself, though ever maintaining His status quo through the impulsion of the former vibrations. But, when the centrifugal vibrations become more conscious (or less conscious from the standpoint of the Infinite), Paramananda overflows Himself in streams or by isolated drops in His urge to fill up the vacuum created, so to say, in Him by way of reflection of the primal void. This overflowing, this urge is necessary for the One to be Existent-Conscious-Blissful; for all real consciousness is refracted consciousness, consciousness integrated as against another, which is here the vacuum. That is why the Upanisads proclaim time and again, “Sa ekāki nāramata.” But, in point of fact, no sense of loneliness did torment Him at that time; for, the One can have the sense of Oneness and for the matter of that, of loneliness only when many or at least an other had emerged. So, the upanisadic statement ‘Eko’ham bahu syām’ holds good from our empiric standpoint only. For, the One becomes many and realises His Oneness only in and through them. We are thus confronted with a ‘many’ that makes the One feel as such. This ‘many’ then must be alogical; for, the mind or the ego, which was not during the state of Bhūmā has just emerged and is still in a dormant state. This ‘many’, therefore, must be regarded as the multiple manifestation of the One in an urge for heterisation and self-realisation. This One is the Svayam Bhagavan Krishna in His eternal abode, Vraja and the ‘many’ are His associates—His consorts, play-mates and so on. They are His eternal devotees and typify the overflowing streams of Paramananda with a predominance of the Hīḍini aspect of the essential potency (Svarūpasakti). The One is

possessed of this Hladini potency in the fullest measure along with the Sandhini (existential) and Samvid potencies. So, the ejaculation of Hladini is fully responsible for this manifoldness. She and Krishna are like two mirrors facing each other and reflecting each other endlessly. So, it transpires that this One and 'many' are inseparable and identical in a very real sense. These many are the devotees par excellence.

Dadaji often explains the situation in the following manner. The self-same pool of water is sprinkled all about. These tiny drops of water represent His associates, His devotees. This water is, however, different from other water. This brings us to a consideration of the overflowing of Paramananda by drops. This secretion by drops may present two different spectacles. Some secreted drops may be instinctively drawn towards the eternal Vraja, because of an amorphous state of the mind, while others, due to some innate proneness born of egoism, may dart headlong towards the realm of Maya. Both these are cidāṇu (specks of consciousness) and are evolved by the Tatasthā Śakti (intermediate potency) of God. The first group of cidāṇus starts its career by incensing off the ego and turns into devotees of the second degree, practising Rāgānugā Bhakti as distinguished from the Rāgātmika Bhakti of the eternal devotees par excellence. They are jīvas only in name : for, the ego is in reality jīva ; and one who has shaken off the shackles of ego is in tune with the Infinite and continuous with His existence. But, the other group of cidāṇus are bound by their ego and are to be called jīva in the true sense of the term.

So far we have been trying to grasp the truth that the devotees of the first degree have an optimum of Hlādinī and are inseparable from Bhagavān, while those of the second group have it in a lesser kinetic measure. The jīvas, however, have it in a latent form inasmuch as it is shrouded by their ego. And what about Bhagavān, the Supreme ? It has already been submitted that He, as possessor of the Hlādinī potency, is Ānanda par excellence. Hlādinī is that potency of God which delights Him and His devotees. The Ānanda of God may be of two types !

Svarūpānanda (the bliss inherent in His being) and Svarūpaśaktyānanda. The former occurs when Hlādinī is implicit and inwardly directed ; and the latter comes into free play when Hlādinī breaks forth into centrifugal vibrations. So, Bhagavān is encompassed by Hlādinī and is Ānanda personified. A question may be raised here : God is Ānanda to the fullest degree ; how can then there be any increase in the quantum of Ānanda in Him ? How can He relish Ānanda from extraneous elements ? Does it not do violence to His immutable nature ? The answer is not far to seek. God infuses a particular mode of the Hlādinī potency into His devotees and that is the source of His delight. So, it is nothing extraneous nor does it give rise to any excess of delight beyond what is innate in Him. For, as we have discussed before, delight to be worth the name must necessarily be refracted delight. So, God is delighted by His own inherent cause of delight which is conveniently deposited in the hearts of His devotees. Hlādinī is rehabilitated into the basal Hlādinī, water mingles in water and the immutable nature of God remains unhurt and unruffled.

And what is Bhakti ? It is Ānanda, it is a particular mode of the Hlādinī potency of God. Pure sattva is a mode of Hlādinī. This pure sattva is characterised by the quality of revelation which is possible in regard to God through Bhakti only. So, Bhakti is a kind of transformation of pure sattva which is but a mode of Hlādinī. In other words, Bhakti may be described as the Quintessence of Hlādinī and samvid crossed together. In any case, it is no mental mode, no egoistic escalation of self towards the Supreme. It is not the result of any egoistic activity ; nor is it achieved by any means. It is a manifestation, a descent through the grace of God. So long as there is mental activity, no Bhakti in the real sense of the term can at all appear. One must transcend the mind, the egocentric attitude in order to be bathed in Bhakti. So, Hlādinī offers Hlādinī to the possessor of Hlādinī. It is the same stuff that is in operation in all the three spheres. So, it has been very aptly asserted in the Gopālatāpani : “Vijnānaghana Ānandaghanaḥ saccidānandaikarase bhaktiyoge

tiṣṭhati.” So, Bhaktiyogā is of the same stuff as Bhagavān is. The former is Saccidānandaikarasa and God is Saccidānanda. Gaudiya Vaisnavas have tried to establish the truth that Bhakti has no concern with mental gymnastics ; it is verily beyond the realm of mind and intellect. They assert that pure sattva, which is of the nature of revelation, is the abode of Vāsudeva ; that jīvas have within them a spark of Hlādinī which has to be reinforced by the grace of God which is but a mode of Hlādinī ; that Bhakti is the only way to lead to Him. They hold that the Supreme Godhead resides in the hearts of Bhaktas only. Not only that ; the Bhaktas are like His heart and He, in turn, is like the heart of Bhaktas. They also maintain that Bhakta’s very existence is fully dependent on Him. He is like a lyre in the hands of the Supreme. And they finally come to the conclusion that Bhakta, Bhakti and Bhagavān are identical, are but one continuum. This idea has been clearly expressed in the following Sloka bearing on Gouralīlā :

“Pañca-tattvātmakam Kṛṣṇam Bhaktarūpasvarūpakam/
Bhaktāvātāram Bhaktākhyam namāmi Bhaktiśaktikam/ !”

So, Kṛṣṇa, the Lord Supreme is at once Bhaktarūpa, Bhaktasvarūpa, Bhaktāvātāra, Bhakta and Bhakti-śakti. But, in matters of relish of rasa, they assert that the Bhakta’s relish and consequent delight is greater and deeper than that of Bhagavān. So, according to them, there is no sāmānyā between the two. This phenomenon is symbolised in Tantra literature by the Viparītarati of śakti. This shows the domineering state of Śakti, who fully gets the better of Parasottama. So, from the stand-point of rasa, there persists a sort of difference, separateness between the two, though entitatively they are one indivisible whole.

But Dadaji dives deeper still. He asserts unequivocally that unless the mind becomes a Navamañjarī, one cannot reach the stage of Bhakti or Prema. The mind shoots forth into a sheaf-like growth, the intelligence-stuff grows transparent and vibrant and the elan vital becomes Ānanda and the three are mixed up inextricably. That is the stage where real Bhakti, real Prema comes into being. According to Dadaji, there is a smaller I, the

mind, the ego ; and there is a bigger I, the elan vital. Unless one negates the former, unless it is merged in the bigger I, no talk of Bhakti is pertinent. He emphatically proclaims that the mind is Kāla, is Māyā. It is the geometrising ego that spins out the dragnet of Māyā and binds one down to material existence. The mind is veritably a cañḍāla and when it becomes chastened, i.e. turns into a woman, we reach the threshold of Bhakti. We are automatically transported to that stage through the revelation of Mahānāma to us. But, real Bhakti begins when the mind transcends the stage of womanhood and flowers forth into a real mañjarī. Then there is no sense of man or woman (‘Na so ramaṇa na hāma ramaṇi—Rai Rāmānanda). And after that stage dawns a unified consciousness which has been clearly demonstrated by Rūpa Goswāmin in the following śloka bearing on Mādana Mahabhava : ‘Rādhāyā bhavataśca citta-jatunī svedairvilāpya kramāt yuñjan’ etc. Bhakti or Prema of Dadaji’s conception really starts from here. Quite in conformity with this attitude, He often poses the question : Can a jivā ever become Prahlāda, Yudhisthira or Vidura ? The answer is necessarily in the negative. It is God Himself who disports Himself in the role of Bhakta. This has been clearly demonstrated by Kṛṣṇa who Himself became Gopas and cows, when they were stolen by Brahmā. For, the mind is the jivā and God Supreme has nothing to do with materiality, with the manifold of existence spinned out by Māyā. He has no concern with the mayic world which is presided over by Paramātmā and is grounded in Brahmā of the current upanīadic conception. He is fully ‘akalpa’ and has nothing to do with anything extraneous to His immutable being. Still He delights in the company of His associates (‘Prītiḥ svayaṅ prītimagāt gayasyā). So, His associates must necessarily be part and parcel of Himself, fully encompassed by His essential potencies with a predominant charge of Hlādinī. Dadaji brings home to our mind this stage with a very pithy saying : “There are apparently two entities from our empiric standpoint. But, the relish is one indistinguishable whole.” It is beyond this poor scribbler to do adequate justice to this immortal utterance of

Dadaji which has no parallel in any scriptures negotiated by him. Be that as it may, according to Him, at this stage it is one indivisible relish that reigns supreme deluging with its devastating overflow the strands in the shape of Bhakta and Bhagavān. So, it transpires that the relish of Hlāḍinī suckles God and Bhakta alike and simultaneously in one strain. This unity of relish may only very poorly be illustrated by mother's relish at the sight of son's relish of the dishes prepared by her. This is the Tri-śūnya state so often spoken of by Dadaji. Here nothing is, though all is there in an indivisible integrity. So, Dadaji's saying to the effect: 'The devotee, devotion and divinity are one continuum' finds its fullest confirmation in all the stages dealt above and reaches its culmination at the Triśūnya stage which is no stage or state at all. It is, in fact, as Dadaji says, a state transcending prema.

The matter may be negotiated from another standpoint also. As Dadaji often avers, the void in the heart is the region where Govinda resides and where the Mahānāma has its origin. This void is, from another point of view, the place of repose of respiration. Repose of respiration necessarily implies stillness of mind and consequent absence of categorisation and discrete vision. Bhaktas are those who have resigned themselves to Mahānāma and are, therefore, transported to that divine void where there is but one continuous existence. So, there can be no cleavage among Bhaktā, Bhakti, and Bhagavān. They are one continuum in every sense of the term.

When God has the sense of I, Bhakta and Bhakti necessarily become a bit differentiated in Him. But, that difference is undifferentiated; it is, as has been previously submitted, the difference of multiple manifestation which is a conceptual distinction without any basic entitative difference. But, at the ultimate stage, the centripetal spate of Hlāḍimī drifts away and deluges into nothingness the integrative sense of I, and there is achieved the real unity of the trio.

No words are potent enough to divine the depth and grandeur of Dadaji's utterances. They are only to be listened to and they

will start resounding endlessly till we are unified with their essence. That is Dadaji to whom no mundane Nature can do any homage. For, He is the One 'Akalpa' that gives life and sustenance to Mahānāma that is identical with Govinda Himself.

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What is truth : Dadaji Answers

KRISHNA MURTHY

Free Press Journal, Bombay

February 4, 1972

A great movement for the revival of Sanatana Dharma and Sadhana to reopen the channel of our spiritual life which has been obstructed for long by the sands of formal exhibitionism, taboos and superstition has been launched by Sri Dadaji from Calcutta.

His chief mission is to regenerate Truth-consciousness or God-consciousness. He wants us to realize our own true nature which is divine and blissful. Man is the immortal child of the Immortal Father. He is born divine—an irradiation of the divine consciousness and bliss. The Supreme Lord lies within, in the form of Mahanam ; we are born with our Guru—the Self or the Lord and the Mahanam within. He is anxious to embrace us, to guide us to our final destination—self-realization. No mortal being can be a Guru. Your Self or God alone is Guru.

This is the divine message of Sri Amiya Roy Chowdhury to the bewildered man of the modern agnostic era.

TRUTH IS BASIC

Contradiction is the child of ignorance. A wrong angle of vision breeds contradiction or the idea of difference. Things conceived in the right perspective, realized through the right angle of vision, do not leave any scope for contradiction and a healthy relation is established between the material and spiritual life charged with blissful harmony and rhythm within the frame-

work of one fundamental principle of life—the Truth—the perennial prime source of our existence, of the existence of the whole of the universe. There is only one Truth—the Self or the Almighty. It envelops us from without and is immanent within us. The aim of our life is to realize this great Truth. This Truth is our true nature, our true being, our safest stronghold.

How to realize our true divine nature, our self? We are born initiated. We have simply to realize that we are born initiated. The enlightened Soul realizes the whole of the creation as Brahman or Truth. Initiation conducted at the level of the senses by mortal beings can never lead to Truth which is much beyond the range of the senses. Guruism, as we find it prevalent today, is the most abominable stigma in our spiritual life. It is the source of exploitation of the innocent mass by the self-seekers for mundane values in the name of religion.

Sri Dadaji, therefore, has launched a crusade against the evil practice of Guruism and the associated evils in our current spiritual life. Those who undergo spiritual initiation in the presence of Sri Dadaji get Mahanam directly from their own Self or God. He does not conduct initiation. During initiation the veil of ignorance is removed for a while and the Mahanam appears on a plain piece of paper by the Divine Grace on a supra-sensuous plane. After the aspirant has read, it disappears. It is also heard by the ears from within. This is real Diksha which introduces the aspirant to his Self and makes the inward journey begin.

SUPERNATURAL

To bear Prarabdha or the compulsions of the mind with patience and resignation is penance. To have desireless awareness of Him with absolute self-surrender, unfaltering faith, single-minded love and devotion is meditation. To be in tune with Him is Puja. No other penance except Mahanam jap with devotion is required for self-realization. Practice of penance as we do it today is a body-mind behaviour and causes further

bondage due to the piling up of impressions of the actions performed. Self-surrender is the real yoga in which the Lord is realized as the real doer and the aspirant plays into His hands as His instrument. Thus, the Lord Himself steers the ship of our life to the final harbour of self-realization.

We witness so many inexplicable supernatural events taking place in Sri Dadaji's presence. Nature behaves according to his will, material objects like silver or gold trinkets etc. appear out of unknown sources. His multiple manifestation at different places at the same time and his ethereal presence felt through a unique aroma at far off places is all the more inexplicable. But Sri Dadaji says that he does not do all these things. This is not the outcome of Kriya yoga, etc. These are the manifestations of the Will of the Lord and hence have no limit, whereas the creations of Kriya yoga have limitations. These events make the atheists and sceptics the existence of some supernatural reality. After the public is baffled by such events, Sri Dadaji himself condemns these things, describing them to be extraneous and superfluous for the truth-seeker.

The same Divine Truth throbs in the hearts of all human beings and hence Sri Dadaji holds that mankind is one. Originally language is also one which has evolved into different forms due to phonetic changes. At this juncture of our spiritual crisis, it is our most sacred duty to respond to the great call given by Sri Dadaji to eradicate the evils which hamper advance and to inculcate new values and attitudes under his courageous guidance to quicken the pace of spiritual regeneration for a brighter life ahead.

In Quest of 'Him' and Truth

A. B. NAIR

The Bharat Jyoti, Bombay

Sunday, January 6, 1972

Srimat Amiya Roychowdhury, popularly known as Dadaji, is a simple personality in personal life, solely devoted to Truth. He asks his visitors and admirers to try to find Truth in a simple, direct and straightforward manner. He also tries to remove the confusions created by numerous interpretations of the Sastras. He sees in humanity a single entity and he does not encourage any schism; he does not claim to be a Guru.

According to Dadaji, to bear with patience and fortitude the compulsions of our mind, intellect and senses in our pursuit after Truth is the only tapasya. He has gone on record that the Absolute resides in every heart and that one can know Him only by a direct approach.

Dadaji has revolutionary ideas; he asserts that no man can initiate another and become a Guru in the process. To attain Truth one does not have to do japa or tapa.

About a month ago, Dadaji performed Satyanarayan Puja at the residence of Tarun Kanti Ghosh, grandson of the fabulous Sisir Kumar Ghosh of the *Amrita Bozar Patrika*. Present on that occasion was Dr. Gourinath Sastri who prostrated at the feet of Dadaji and dedicated himself to carrying out the eternal message of Dadaji as a humble devotee.

This is a true anecdote told to me by Dr. Gourinath. On the 21st November 1971, Dadaji took him to the house of Dr. Madhusudan De at New Alipore. As they were talking, the telephone rang; it was a long distance call from Bombay. Dr. Gourinath

was seated near the telephone ; he took it and handed it over to Dadaji.

The caller was Editor A. B. Nair of the *Free Press Journal*. He was experiencing severe pain. Dadaji asked him to place a cup of water near the receiver. Nair complied with Dadaji's instruction and soon after told him that a strong aroma was coming out of the cup. Dadaji asked Nair to drink that cup of water. Nair was immediately relieved of his pain. Nair has an interesting anecdote about Dadaji which has been published already.

Dadaji can claim Harindranath Chattopadhyaya among his admirers. Harin relates how Dadaji produced a watch out of nowhere for his host, Abhi Bhattacharya. Abhi complained, 'Now-a-days a watch without a calendar is effete.' The watch was returned to Dadaji who enclosed it on his palm for a few seconds. When the watch was given back to Abhi, the visitors were stunned. The calendar, unlike the usual ones on modern watches, ran round the rim of the watch.

Harindranath Chattopadhyaya is not one who can be easily taken in ; and he is one of the ardent admirers of Dadaji. Harin has related how Rita, the charming wife of a film director, walked into Dadaji's place on her birthday seeking his blessings. Late in the night, he went to the house of Rita and asked her husband what he had given as a birthday gift to his wife. "I have nothing to give", was the reply. Hey presto, a beautiful saree materialised in the twinkling of an eye and Dadaji presented it to Rita.

The admirers and devotees of Dadaji are many ; they hail from different strata of society. There are politicians, civilian officers, professors and even engineers. I was surprised that Biswanath Das Mahasaya is an admirer of Dadaji. Dadaji would be visiting Bombay this week and he is assured of warm welcome from those who have heard of him.

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-tapasya penance and/or renunciation of worldly life has led 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 Sanatana Dharma has totally been forgotten. As emancipation is not attained, population is on ever-increase.

Dadaji, by his life and by his teachings, which are just the opposite to those prevalent, 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.

HON'BLE
CHIEF JUSTICE, BOMBAY

It is the function of a judge to find the truth and in performing that duty he must have an open mind and no prejudice or preconception. He must be free to entertain all views and to arrive at a decision on the basis of the evidence. He has to come to a decision and the argument has to stop at a certain point.

It was a privilege for me to be able to exercise that function. I was invited to a dinner by the Government of Bombay and I was invited to be present at a function performed by a great spiritual leader who is addressed as Dadaji by his countrymen. We had been sitting on the lawn when Dadaji came and sat on a green grass at one end of the circle. The very moment we saw that we were suddenly put in the company of an extraordinary personality. His radiant face beaming with smile and his characteristic eyes looking round some time looking at us and at other moments looking up and beyond the limits of the physical world filled us with our small minds and very consciousness. I for myself, immediately felt a soothing presence.

After a few minutes some one put a question. Dadaji with Dadaji's permission stood up and explained Dadaji's reply and which was revolutionary in character. Dadaji says that between God and man there is no intermediary. The relation is direct and unbroken. There can be no human agency between us and God. God is not far and we shall receive our message from Him direct. We are all children of our Immortal Father. We are God's children all together and humanity is one as Truth is one.

Finding The Truth

HON'BLE SRI NANDALAL UNTWALIA
CHIEF JUSTICE, BEHAR

It is the function of a judge to find the truth, and in performing that duty he must have an open mind and no prejudice or superstition, like or dislike. He listens to arguments, but can hardly allow the argument perpetually to continue. He has to come to a decision, and the argument has to stop at a certain point.

It was a privilege for me to be able to exercise that fundamental training at a higher plane. I was invited by Smt. Ramdulari Sinha, our Labour Minister, to be present at a Puja performed by a great spiritual leader who is addressed as Dadaji by his countless admirers. We had been sitting on the lawn when Dadaji came and sat on a divan placed at one end in the centre. His very entrance struck me that we were suddenly put in the company of an extraordinary personality. His radiant face beaming with smile and his charming eyes moving around some time looking at us and at other moments looking up and beyond the limitations of this physical world lifted us above our small miseries and petty considerations. I, for myself, immediately felt a soothing presence.

After a few minutes some one put a question. Poet Dinkar with Dadaji's permission stood up and explained Dadaji's teachings, which were revolutionary in character. Dadaji says that between God and man there is no intermediary. The relation is direct, continuous and everlasting. There can be no human agent in-between to introduce us to Him. God is our Guru, and we shall receive our mantra from Him direct. We are all children of our Immortal Father. We are, therefore, all brothers, and Humanity is one, as Truth is one.



Ever Smiling Dadaji.

Has son ever prayed to have his father ? It is the father who prays for a son, and is anxious to rear and develop the child to his fullest fulfilment. Our Father is with us and in us since He brought us on this earth. The mantra is being continuously resounded in our hearts, and each individual has to receive his mantra from Him direct. In our ignorance we are not conscious of this fact. But, there is no cause for disappointment. He Himself will introduce the mantra.

It was indeed quite assuring to be told that with God within we may have the introduction to and initiation with the Truth, without any need of a human Guru. But some people started some arguments which did not lead to the fundamental question. I had my quest, and was anxious to have the enlightenment from Dadaji. It was not considered worthwhile to enter into unnecessary arguments, when Dadaji said that diksha means darshan, or to see, to have brahmajnan. I considered myself fortunate when I was asked by Dadaji to accompany him to Sree Sree Satyanarayan for diksha. I went into the room where the Puja was to be performed. On Dadaji's instruction I bowed to Sree Sree Satyanarayan with reverence and prayer, and suddenly a ringing voice resounded the mantra in two words from a region I could not fathom. The two words appeared in red ink on a small piece of paper I had been holding. The two words, however, disappeared after a few moments. Dadaji was simply sitting at a corner.

It was an unforgettable experience to have the Mahanam. From the moment it resounded through the back of my head into my ears, I felt a heavenly peace which filled my heart. A strong aroma was exuding from the room, although no agarbati stick had been burnt in the room. This aroma spread over my body after Dadaji had rubbed my chest with his hand, and I got the pleasant aroma quite for some time after I had taken leave of Dadaji. In his absence the aroma not only continued, it was felt at places quite far from Dadaji.

The most wonderful thing that happened to me was a feeling of peace and tranquility I began experiencing after my visit and

my humble offer of respect to Dadaji. I feel a pain when I squat on the floor, and I try to avoid it. But I had to squat for two hours in front of Dadaji, and I never felt the pain. It was certainly not hypnotism. Had it been so, I would have a severe pain after this long strain. But I felt no pain thereafter.

I had my quest for spiritualism and to be enlightened on Truth. But I had kept it to myself and had been waiting for the right moment, and the right leader. Dadaji refuses to be called a Guru, and I accept his statement without reservation. To argue still with Dadaji on this point would not only be a fruitless exercise, but a deviation from the path which is unique and universal. To acknowledge God as our Guru can hardly cast any reflection to any person who chooses to call himself a Guru. Such a person, let us hope, will not try to put himself above or on par with God. If he does, may God forgive him and dispel his darkness. In the modern age, the spiritual path Dadaji has been preaching for is the only path for our enlightenment. We are thankful to Dadaji for the trouble he has taken to come here all the way from Calcutta in this hot summer. Our humble request to him to grace this State in winter will have the sincerest and respectful support of all those who had the good fortune to come into a personal contact with him.

Dadaji and Eternal Truth

DR. B. K. TIKADER

In the infancy of the Aryan thought the striking phenomena of the outer world first arrested attention according to the known laws of psychology. Thought had not yet learnt to turn upon itself, introspection had not yet developed. But in course of time with the progress of thought the Aryan mind was impressed with the marvels of the inner world, and henceforth the chief centre of interest was transferred from without to within. The more earnest minds of the time were not to be lulled or deterred by appeal to any authority, however hallowed, but persistently asked for truth, the reality. The polytheistic or plurestic conceptions of the Universe were definitely over-grown, in the circles in which the Upanishads were formed. It was clearly recognized that there was but one supreme God pervading the Universe. The question now was, "Who was this one God?" Dadaji's emphatical answer is that—in fire and water, in earth and heaven, in the visible world outside, in the invisible world within, there is One Unseen Reality i.e. Sri Sri Satyanarayana, who is the Spirit, the Atman, to know whom is the highest blessedness.

It can definitely be said that the conception of Sri Sri Satyanarayana as the world spirit, constitutes a glorious chapter in the religious literature not only in India but of humanity. In preaching of this philosophy Dadaji has ventured to ask the most daring question and to discuss the most penetrating problems and the fundamental reality of the Universe and he has arrived at the conclusion which is of permanent interest and abiding value to the seekers after truth of all ages and all countries.

The fundamental doctrine of Sri Dadaji's philosophy stands on the fact that "humanity is one". We are the children of the

same father. So there can't be any difference or distinction ; and differences between man and man which are shown today are all man—made. Dadaji also says that limited knowledge cannot lead one to perfection. The so-called Gurus who are themselves imperfect take advantage of caste and class system and exploit the innocent people being their Gurus and thereby build Ashramas and Maths for the crude type of business. The person who has realized Brahman will see Brahma in everybody and in every particle of the Universe. And so he will not make anybody his disciple bestowing some mantras thinking him to be inferior. Dadaji asserts that God is the only Guru and none but God leads one to perfection and eternity. The so-called Gurus whisper some mantras into the ears of the innocent people commit a mistake in neglecting the supremacy of God. The devotee who gets the Mahanama by the grace of Dadaji directly from Sri Sri Satyanarayana—the eternal source of all creation, will reach the cherished goal undoubtedly. Mahanama (the word expressing the Almighty) is the only Truth by muttering which with elevated devotion the seeker will gain the grace of God.

Sri Sri Satyanarayana is the Eternal Truth and all—prevading entity. The designation of God in the form of Mahanama will make one reach the 'Satyanarayana-loka'. Dadaji says that language is also one. All *vaks* have emerged from *paravak*. So, the designation of God denotes the Eternal God in the form of Mahanama.

The creation of the universe is the "Leela" of God, who pervades the whole Universe. And one should not leave the 'Samsāra' in quest of Truth in the forests and mountains, in the maths and mandirs slighting the duty of a householder. There is no need of restraining of the sensual appetites. Men should behave like friends with the sense-organs using them proportionately.

Mahanama is the only path of "Mukti, Prapti and Uddhara". Divine grace is to be gained by absolute self-surrender. Without elimination of ego God's grace is not to be attained.

Dadaji says that men have to undergo some predestined fortune, and as such to endure 'prārabdha' with forbearance is the only

penance. The activities of man in the present life is the outcome of his karmans of previous birth. Everyone has to bear with patience this predestined fortune. And, according to Dadaji, this is the only austerity. 'Japa' and 'Tapasya' will not lead one to the Eternal goal because in all these practices egoistic attitude of the doer intervenes. God is not a reality of accomplishment. He is eternal, ubiquitous and an omnipotent entity. So, limited practices cannot reach immortality. Dadaji says "prārabdha" cannot be avoided by anybody. "Prārabdha" is absorbed only by proper consumption. And so Dadaji also says—Prārabdha Karmanām Bhogādeva Kshayah.

The persons who bear "prārabdha" with forbearance devoting undivided attention to the lotus-feet of Sri Sri Satyanarayana and keeps in mind the Mahanama with greatest care will reach the desired goal. This is the emphatic assurance of Dadaji to the innocent embodied souls.

Miraculous achievements are seen in the presence of Dadaji. These are not the supernormal powers of him. Dadaji says that miraculous performances are performed by the great Will of God ; Dadaji does not know how and when these happen. In order to convince the hedonists and disbelievers of the modern age miracles are caused by the omniscient God. The discerning intellectuals and modern scientists cannot explain these miraculous performances by the prevalent laws of science and are bound to believe in the supreme power which intervenes everywhere. Dadaji knows the mystery and as such he does not attach much importance to the miracles. The miracles that are performed in the presence of Dadaji in different places are also narrated in different first grade journals and newspapers of India and abroad. *On Dadaji* and *Dada Prasange* also describe the immense potentiality of Dadaji. So, those incidents are not repeated here. But it is a fact that the astonishing miracles which are performed by Dadaji are a challenge to the modern science. In this age of disbelief and mistrust the demonstration of miracles is not only essential but also an invariable way of convincing the disbelievers which science cannot even dream of.

Dadaji warns the simple-hearted people not to impose much importance on the miraculous deeds. Dadaji says, "these are also extraneous." God is the only Immanent Reality. And to gain the Divine Grace annihilation of the ego, with exalted devotion to the Mahanama, is needed. Therefore, miracles will not enable the devotee to reach the cherished goal. Supernormal powers are nothing but the glories of God. So, man should seek inward ascent instead of outward beauty.

Dadaji's philosophy places the human soul in the presence of its highest ideal, lifts it above the level of ordinary goodness and produces a yearning after the higher and better life—a life in the light of God.

India's spiritualism is revealed fully in a dynamic form in Dadaji. He is the embodiment of India's culture and religion. Dadaji is a revolutionary in the world of spiritualism for all ages to come. Absolute self-surrender to Sri Sri Satyanarayana, elimination of empirical self, oneness of humanity is the edifice of Sri Sri Dadaji's all-embracing Universal Religion.

The Eternal Truth

SHRI G. T. KAMDAR.

With the grace of Pujya Dadaji I have been able to sit at his feet for the past well nigh 12 years. During this period my family and I have been blessed with his benign presence in our humble homes, with his Divine discourses, and with his plentiful munificences showered upon us. I have seen down the years, people of all castes and creeds, of various nationalities, of disparate religious beliefs throng round him, accept Mahanam from him, some of them participating in his own unique "Satyanarayan Puja", receiving divine gifts from him, and accepting as their own his message of Truth Eternal. Every time I happen to be in his presence, I am reminded that in him Lord Krishna has fulfilled His promise to Arjuna:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानम धर्मस्य तदात्मानं सृजाम्यहम् ॥

"Whenever righteousness declines, Oh Bharata and unrighteousness becomes exalted, I shall take birth again and again."

(*Bhagwat Geeta—Chapter 4, Verse 7*)

This thought makes me humble and grateful, and I bow down in reverence to Lord Krishna and to His present, as I believe, reincarnation, Pujya Dadaji.

Pujya Dadaji has only one simple message for mankind and that is, that the Truth Eternal, perpetual, all-pervasive, everlasting, stable, immovable and ancient. It is not born and, therefore, does not die, nor can it be conquered or slain. Eternal Truth, therefore, is Shri Shri Satyanarayan, the Lord Almighty Himself. Pujya Dadaji says, He is within us and without us. In fact, all

the creation is the Lord Himself, and really He is the only one that exists.

So how can we, mere mortals, come to know Him. Pujya Dadaji says, He is before us, but we turn a blind eye to Him. He calls out to us, but we turn a deaf ear to Him. Many of us choose to follow Saints and Gurus, but Dadaji says that these so called Gurus and Saints are themselves the creation of the Lord Almighty, how can they ever guide us when they themselves do not know Him. Pujya Dadaji says, God Himself is the Guru who lives within us. All that we human beings have to do is to remember Him with love and reverence. For this purpose, Pujya Dadaji uplifts our consciousness so that we may obtain for ourselves Mahanam with which we may invoke our Heavenly Father.

Since God, Truth Eternal, is within us all, why is it that He chooses to be happy in one and unhappy in another, rich in one and poor in another, strong in one and weak in another? Why should the good God choose to exist in this dual capacity of good and bad. To this question Pujya Dadaji replies that the essence of Lord Almighty within us, that is, life and consciousness are ever pure. It is not they, but our minds that refract this pure consciousness into the apparent duality of good and bad, happiness and unhappiness, etc. The mind is fictitious in this sense. It has no real existence of its own, but whatever the mind presents to us, we take it as the Reality. That is not correct. The only reality is the Lord Almighty, Shri Shri Satyanarayan. The mind in its irresponsible and fictitious way gives rise to Karma. The Karma apparently dictates, in what family one is born and in what manner one lives, and in what way one dies, that is the body and the mind, but not life and the consciousness, which are Eternal and all-pervading. All this is termed as Destiny or prarabdha. Pujya Dadaji, however, points out that the prarabdha by itself is unreal and fictitious. The best way to deal with prarabdha is to bear the same with as much fortitude as we can muster. With the help of Mahanam we shall obtain serenity whether in adversity or in prosperity, and by so doing we shall totally be oblivious of our prarabdha.

I know it is facile to say, accept the Eternal Faith that Shri Shri Satyanarayan, the Lord Almighty, is the only one who exists, take the Mahanam and be serene and the Prarabdha will cease to bother us. Frankly, we human beings may endeavour to do so, but every time failure seems to loom large before us. Pujya Dadaji accepts this, but he says that merely recognising all this is not enough. He enjoins upon us to inculcate within ourselves two essential attributes. The first one is that of FAITH, not in Pujya Dadaji as a person, but in our heavenly Father, Shri Shri Satyanarayan. Believe that whatever He does, whatever befalls us is with His knowledge and consent, and He shall do nothing that shall ever harm us. He knows best what is good for us. His is the wisdom, so may it happen to us always as He Wills. So much about FAITH. Now about the other essential attribute.

This is DEVOTION. Again not DEVOTION for Pujya Dadaji as an individual, as he takes great pains to explain, but DEVOTION to Him, our benign and dear God, Shri Shri Satyanarayan. Unless we are devoted to Him, our FAITH would merely remain an inert concept. It is our DEVOTION that gives life to our FAITH. As the Lord Krishna puts it :—

यत् करोषि यवाखासि यञ्जुहोषि ददासियत् ।

यत् तपस्यसि कौन्तेय तत् कुरुव सदप्यणम् ॥

“Whatever thou doeth, whatever thou eateth, whatever thou offereth, whatever thou giveth, whatever meditation thou doeth, do that all, as an offering unto Me, Oh Son of Kunti.”

(*Bhagwat Geeta, Chapter 9 Verse 27*)

So, render FAITH and DEVOTION unto Him in an ever increasing measure, says Pujya Dadaji.

FAITH and DEVOTION have worked wonders, so do our History Books and our Scriptures say. The wonders attributed to Pujya Dadaji have been experienced by many and they have described them in their own words in the five Volumes entitled **ON DADAJI**. However, to round up this insignificant endeavour of mine, I would like to quote two further examples :

When in the month of March 1981, Pujya Dadaji was gracing my residence at Bhavnagar with his presence, one Mr. G.P. Panchigar of Gandhinagar, Gujarat State, came to sit at Pujya Dadaji's feet. He was one of the fortunate ones to be gifted with the Mahanam by Pujya Dadaji. Thereafter he must have several super-natural experiences, which he did not disclose to any one till he came across an article on Pujya Dadaji in one of the language periodicals, which appeared in May that year. The article would appear to have encouraged him to narrate his experience in a letter he wrote to my son Santosh at Bhavnagar. The relevant portion of the letter reads as follows :—

“Reading these articles revives the memory of three months ago. Dadaji is truly Divine. After receiving his grace I have found much strength in my search for Self-realisation. Many doubts have been dispelled. Many new revelations have been vouchsafed. Dadaji possesses Spiritual Divine Powers, and if we call him the Incarnation of the Lord, it would be considered just and proper. In him I have seen Vishnu Bhagwan. The Mahanam he has given me, has proved powerful and with it many Divine visions have been given me.

Dadaji's elan, fearlessness, mischievous humour and love cannot be forgotten. For obtaining me this association with the Self-realised One I am grateful to you.

Overt miracles are such as would give us wondrous joy, but more devotionally poignant are the experiences within ourselves.

If we approach Dadaji with full faith, it is possible to obtain from him the benefit of Divine Knowledge. But for those whose faith vacillates and do not obtain this benefit, what can any one else do ?

If Dadaji comes round this side again, I do wish to meet him once more.”

It warms our hearts to know that some of us like Mr. Panchigar have with FAITH and DEVOTION achieved self-realisation for themselves. We can only pray that Lord Almighty may be so gracious unto all of us.

There appears to be a mistaken belief prevalent that the people

of the East are more prone to accept FAITH and DEVOTION as the path to the Truth Eternal than those of the West. The erudite monographs by Professors, Scientists, Litterateurs etc., of the West published in the five Volumes *On Dadaji* give the lie to this belief. I shall, therefore, only select one example to illustrate what FAITH and DEVOTION did for one Dr. Bernadette O. Keefe. She is the Professor of Philosophy in one of the most renowned Institutions of Learning, the Oxford University. In her monograph "Dadaji—The Divine And Fragrant Philosopher", published in *Volume V, On Dadaji* she writes :—

"Although I am a professor of philosophy at a major world university having studied the major philosophies of East and West, nothing has touched me and my work so deeply as my encounter with Dadaji.

When I searched and researched the philosophies of India and prepared them for a large published volume, I thought I had concluded my personal search into the world of Truth as well. Because my being was touched at its very depth with Dada, I want to share some of my personal experience with you. The Dictionary defines philosophy as an inquiry into the most comprehensive principles of reality, the search for wisdom. The philosopher is described as a lover of wisdom, yet now I realise after my experience with Dadaji that all known schools of philosophy are open-ended, incomplete and of the mind."

Thereafter, she goes on to narrate her personal experience of a veritable miracle that happened to her in the following words :—

"At this first meeting I told Dadaji that my mother was in a hospital dying of cancer and that the doctors gave her at most a few weeks to live. He told me to bring a bottle of water. He touched the bottle and the water became fragrant. He instructed taking the water to the hospital, giving mother a few drops and rubbing some on her body. That night for the first time in quite a while she slept peacefully with a minimum amount of pain. Dadaji the next day instructed

that we remove mother from the hospital and take her home. The doctors advised against this action as she would surely die in one to two days. We carried out Dadaji's wishes and two years later mother is well and alive. Dadaji takes no credit for this healing saying, "It was the Will of the Divine."

It was undoubtedly the unshakable Faith and Devotion unto Lord Almighty through Pujya Dadaji that made Dr. Bernadette O. Keefe disregard the advice of eminent physicians and surgeons to let mother remain in the hospital as she had only a few more days to live "according to them," and take her home. Her Faith and Devotion saved her mother's life, and proved that the medical science stops where the grace of the Lord Almighty, Shri Shri Satyanarayan, is invoked through Faith and Devotion.

May it please our Heavenly Father to shower His Blessings upon us ; and may His Grace keep our flame of Faith and Devotion ever alight, so that we may come to realise Him as the Eternal Truth and approach Him as He Wills and ultimately be one with Him. Amen.

A Glimpse of Truth

DR. S. B. SOHANI

I had the good fortune of learning about Dadaji from the two volumes *On Dadaji*, and was anxious to have his darshan. His excellent message of a direct approach to God without the need of a human Guru fascinated me and I sought his permission through a friend to meet him.

On the 12th of May I went to have a darshan of Dadaji in the morning. After I had heard the main basis of his teachings I prayed for Mahanam which can be received from the Almighty direct. I bowed to Sree Sree Satyanarayana with a small piece of paper in my hand, suddenly the Mahanam came with a ringing voice from a source not known to me. It was a sublime experience and I felt something absolutely new within myself. I also saw the Mahanam written in red ink in Marathi language on the piece of paper I had been holding. The words, however, disappeared after a few moments. In the modern world of sophistry, ritualism and exhibitionism, this simple process of being introduced to the Truth is by itself a great and fundamental departure from age-old traditions not based either on Truth or on the great teachings of our sages in long past. It is heartening to find that the Sanatan or Eternal dharma is now being re-established by Dadaji. I pray to the Almighty that He may grant us the wisdom to accept this great teaching of Dadaji and pursue the path of Truth.

Truth—Consciousness—The core of Sri Dadaji's philosophy

Dr. M. N. SHUKLA

The advent of Sri Dadaji opens out new horizons for spiritual renaissance for the emancipation of mankind from the quagmire of spiritual degeneration and stagnation, taboos and superstitions, dogmas and inhibitions, quandary and chaos. He has launched a vigorous crusade against the cancerous growth of the practice of Garuism caused by the vested interest of the self-seekers and pseudo-spiritualists. He aims at the revival of the Sanatana Dharma—the eternal religion to lead the modern man from the cobweb of ignorance and agonies to the eternal Knowledge, Peace and Bliss. He has come with the lamp of God to lead us from darkness to Light.

Love for Truth is the main passion of Sri Dadaji's life and thought. He is the embodiment of divine truth and power. Divine love and bliss emanate from him spontaneously like light from the sun and charge the entire atmosphere with the ecstasy of inexplicable peace and happiness. In his presence people gain the tranquility of mind and heart lost in the wear and tear of everyday living and have a foretaste of the Divine rapture compared to which ephemeral mundane pleasures pale into nothing. His love is great, his grace infinite. Even in most ordinary moments he is most extraordinary. He is one with that great Truth, which on one hand is immanent in its manifestation of the whole of the cosmos and on the other transcends the entire show. He seldom takes any interest in philosophical discourses. He is the living Truth. Seekers get the vision of the higher Reality in his divine quiescence, conduct and life. The

Divine silent music—the Celestial sound of solitude fill the hearts of the seekers around him. But whenever he chooses to speak, words originate from the unfathomable depths of his plenary experience of the highest realization—from the eternal source of wisdom charged with divine melody and rhythm and touch the innermost being of the aspirant with a divine sublimity and directness to awaken him to the higher consciousness within and without.

The core of Sri Dadaji's spiritual mission is to regenerate Truth—consciousness in man—to wake him up to his spiritual eternity. According to him there is only one Truth without a second i.e. the Self—the fundamental principle of cosmic consciousness, power and bliss. It is the changeless absolute substance in and through which we exist—the universe exists. The entire paraphernalia of the multicoloured cosmos is the manifestation—the Lila of Its Divine Will. It is not amenable to senses. It is indescribable, infinite and beyond all the categories of the mind. Language cannot paint it with its colours. It is undefinable and immeasurable. The highest Truth cannot be described. When there is Self-realization, there is no mind to conceive its nature. And when the mind emerges, the state of realization is not there. Whatever is described is the blissful experience of the after effects of realization. And since mental characteristics differ from head to head, the seers describe the experience in different ways. 'Neti, neti', 'not this, not this', is the only true expression about the nature of the absolute Truth. But this great Truth that pervades and contains us is not alien to us. It is our own Self—our own true divine nature. It is nearest and dearest to us. The goal of our life is to realize this great Truth—the Self, to realize Swabhava i.e. our true nature in order to get rid of Abhava or our pseudo-nature.

According to Sri Dadaji self-realization cannot be granted by any alien agency. It is not a transportable commodity. It is the unfoldment of the individual being into the cosmic Being, of the transient into the Eternal, of the finite into the Absolute, of the lower self into the higher Self, of the ordinary life into

the life Divine. It is the efflorescence of the Anu—the limited into the Vibhu—the Infinite. But this is not the state of acquisition but realization. Moksha or liberation is the inalienable nature of the Self. The aspirant has simply to realize this fact. But this realization cannot be granted by human agency and hence Sri Dadaji declares with an unmistakable ring of authenticity that no human being can be a Guru. According to him, man is born divine and free. He is born with HIM along with the Mahanam within. Real Guru is the eternal Truth—the Lord of the divine Lila—our own Self. Self-realization is possible only by the grace of the Self. How can finite lead to the Infinite. The seer, in the *Kath Upanishad*, declares the same truth—“The Self can not be known by much learning, scholarship or sharp intellect; It can only be known by him to whom It reveals Itself.” The Guru is God Himself and for the rest only time is needed. He has His own ways—the infinite ways of taking us back to Himself and has His own time for everything, He cannot be dictated by any individual to reveal His nature to the aspirant and hence no human being can claim to be a Guru to grant self-realization. The enlightened soul realizes the entire universe as the manifestation of the divine Truth—as the divine Lila of the Lord. He is conscious of all things as the Self or the Brahma. He realizes the Self within as the Self of all. How can he assume the role of a Guru? Spiritual initiation conducted by a mortal being at the level of the senses can never lead to the Truth which is beyond the range of the senses. Practice of Mantra received through such an initiation is hardly anything more than Chipmunk chatter. A so-called Guru is a rapacious self-seeker masquerading under the religious camouflage. Such people are the arch enemies of religion.

According to Sri Dadaji the Lord resides within us resounding all the time in the form of Mahanam—the divine sound—the Shabda Brahma. At the time of spiritual initiation in the presence of Sri Dadaji the aspirant directly realizes the Mahanam by the grace of the Lord—the Self. It is the revelation of the Mahanam already going on within by Divine grace. Mahanam

is nothing else than the Self or the Lord Himself manifest as the Divine sound. Nam and Nami are identical. During initiation the veil of ignorance is removed by the grace of the Lord who reveals Himself to the Aspirant in the form of Mahanam. This is true Diksha which clears the passage between the outer being and the inner being and establishes a silent communication between the two which finally culminates in the resolution or the dissolution of the former into the latter. This resolution of the pseudo 'I' or the ego in its source i.e. pure 'I' consciousness or the Self is the release—the Self-realization—the goal of life.

According to Sri Dadaji we do not require to undergo any penance or Yogic practices to realize the highest Truth. These practices fatten the ego and cause bondage instead of liberation. To bear the compulsions of our Prarabdha with fortitude is penance. The offering of the ego—the crux of the problem,—in the fire of Pativrata-dharma, i.e. perfect devotion to the Lord is the greatest sacrifice. We need not renounce the world to have the vision of the highest Truth. To settle down in Truth by renouncing the ego is the highest form of renunciation or Sannyas. To be in tune with HIM is Puja. To have desireless awareness of HIM is meditation. The aspirant requires to hold fast only to HIM with absolute self-surrender, unflinching faith, love and devotion to realize the Truth. Once the self-surrender is perfectly established, our long cherished goal is realized; we play into HIS hands as HIS organs of activity amidst infinite love and Bliss and enjoy His Divine Lila. He captains the ship of our life to its final harbour—the Self—the Truth.

In the presence of Sri Dadaji, inexplicable miracles originate from invisible sources. They happen at the will of the Lord and not as a result of Yogic perfection. Sri Dadaji does not attach much significance to the miracles. He takes them to be extraneous. His chief concern is to regenerate Truth-consciousness in man. Miracles too, probably happen to serve the cause of the Truth in their own ways as desired by HIM. There cannot be anything superfluous in the divine play of the Lord.

According to Sri Dadaji, Sanatan Dharma—the eternal religion—

is not confined to any sect, caste, creed, country or nationality. It is the eternal divine source of the sustenance of human life on earth. It is the spirit of all religions. It is meant for the entire mankind without any distinction whatsoever. He aims at the revival of Sanatan Dharma by eliminating the evils of external exhibitionism, superstition, narrow sectarian outlook, Gurudom and allied vices from the spectrum of our spiritual life. He wants to liberate religion from the stranglehold of monopolists and their vested interests. He declares—Truth is one, Mankind is One and Language is One. He aims at the spiritual transformation from within to bring about a dynamic change in our outlook towards life and its values.

Sri Dadaji's divine message is eternal. It is for the entire mankind for all the time. It belongs to the spirit of man in his wandering from the agonies to the Bliss, from the turbulence and turmoil to Peace, from hatred and discord to Love, from diversity to unity, from ignorance to Knowledge, from darkness to Light, from the transient to the Eternal. And this message has come to us when we live in the fear of atomic holocaust, when the waves of materialism seem to drown our frail vessel, when the barriers of separation between man and man and nation and nation are rising higher and higher, when human conscience is being tortured by the display of brute forces, when the ideal of universal love, peace and brotherhood is abandoned for one of tyranny, hatred and suspicion. Sri Dadaji has addressed himself to this superman task—the task to usher in a better world of higher values for mankind. It is our first and foremost duty to respond to his clarion call and to cultivate the spirit of personal participation and involvement in his Divine Mission to realize the world of our dreams, ideals and aspirations.

Realisation of Truth and Dadaji

DR. H. D. LAHIRI

MĀN has looked at this vast world with awe and reverence. He has tried to unravel its mystery and to know the truth beyond the apparent reality. The scientist has tried to go into the causes and nature of growth and development of all that come within his five senses. He has dissected and split the outer form, but failed to realise the Truth behind all appearances. Nor has he been able to fathom into the mystery of creation, or the presence of the Creator. His scientific pursuits have mainly been related to the needs of his own existence, the demands of his material life. When his attention is directed to Nature, his sole preoccupation has been confined to unfold the petals and look into the details of the flower, not caring either for its beauty and magnificence, or for its inner essence of reality. When he finds the limit of his knowledge and confronts the limitless, he becomes bewildered. Eminent scientists have acknowledged the limit of their knowledge and have hungered for the light of wisdom, the light that will dispel darkness and dawn the Truth. Bewitched by nature, man, however, forgot that the Truth or Ultimate Reality resides within his own heart. He need not go elsewhere to find Him. The Absolute has sent man to this earth and is ever present within his heart. The Absolute pervades every being everywhere in this limitless universe. Man has to realise His presence if he wants peace serene. That is his task to be graced by deliverance and salvation.

The way to deliverance and salvation is also forgotten by man. The Creator or the Absolute has given the mantra to man as soon as he is born. He forgets the mantra and is lost in pursuing to meet the demands of his body which are increased and multi-

plied by him. He has to await the grace of the Almighty when the mantra he got at his birth is reawakened. Dadaji says that no human Guru can ever deliver that mantra. This mantra can come only from the Almighty Who awarded it to him at his birth. As the mantra comes from the Absolute, it is called Mahāmantra or Mahanam. Nam is the only way to salvation. A human Guru can hardly come into the picture when the initiation is given by the Absolute or Truth. And, certainly, no human being can take the place of the Absolute. So, there is no need of any Guru in this heavenly dispensation of Mahanam.

Gurubad current in India is a system artificially created by a group of persons desiring to maintain their hold on society. It is nothing but an exploitation. Since the Almighty resides within, there is no need of an intermediary to introduce Him to us. Moreover, how can a human being, managing to extol his position, ever know the Mahanam with all his ego and, self-interest? Gurubad has come to stay for preservation of self-interest. It has nothing to do with the realisation of Truth. Gurus have formed institutions of their own, and have established mathas, asrams and mandirs. To run these mathas, mandirs and asrams, the Gurus raise money and collect contributions from their 'disciples'. That means, the Gurus become interested in making money, whatever may be the purpose. Such practices will undoubtedly lead to eternal darkness. And, people remaining in darkness can never lead others to light. It is unfortunate that our people are systematically being exploited and driven to the wrong path.

What is the need of a separate mandir to remember and worship Him? As Dadaji delivered his Message to the assembly of sadhus and sannyasis in Calcutta on November 7, 1971—"The shrine of all shrines resides within my heart. His reality is closest to me, and none else can be closer," Dadaji gives confidence to the people and assures them that they themselves can have the realisation, if they remember Him and recite His Nam mentally, whereas the Gurus claim to hold the key to realisation, and demand obeisance from their disciples. These Gurus do not

give the freedom and the right to individuals to proceed along the path of realisation on their own. The Almighty makes no distinction and creates no division amongst mankind. Because Truth is one and indivisible, dividing mankind by Gurus is an inexcusable lapse. One who divides mankind divides the Truth ; which means he creates all sorts of confusions. Dadaji by his advice and teachings is stressing that Mankind is one, as Truth is one. He is opposed not only to Garubad, but also to all establishments in the name of religion, like mathas, asrams, mandirs etc. He does not also prescribe any ritual. He advises a direct approach to Truth, and rejects any idea of an intermediary. A simple direct approach pursued with faith, devotion and concentrated attention will lead any one reciting mentally the Mahanam to the cherished goal.

Dadaji rejects jap, tapasya and penance in the path towards realisation. How can you reject the world to which He has sent us ? And, when you enter the world, you have to perform the duties which you cannot avoid. Dadaji says—Do everything, do your work, but only remember Him. Why count beads, or utter a few words not having a direct relation with Him ? He is within you, and you have to know Him and have communion with Him. You can not have anything with meaningless external exercises. The Nam is continuously ringing within the heart, and your devoted recital of the Nam alone will put you on the line of communion. Tapasya and renunciation enlarge the ego, and do not eliminate it. They create a vanity, a vanity of calculated achievement, a vanity of having a distinct position in the society of men. While complete surrender to Him is the essence of the right path, a surrender silently submitted without any exhibitionism, sadhus and mahatmas project their vanity which leads to complete darkness. A little exhibition of power is of no avail so far as realisation of Truth is concerned. So, these sadhus and mahatmas may be able to overawe common people, but can never light the torch of Truth.

If penance means to bear sufferings with fortitude, what is the need of inviting them from outside ? Do we have to go to a forest

and deny the normal needs of the body and to inflict sufferings on ourselves? Can we please the Almighty by our denials and penance and tapasya? We do have enough sufferings in this world. In conducting our lives we are confronted with numerous sufferings. That is our 'Prarabdha'. To bear with patience and fortitude the force of this 'Prarabdha' is the only tapsya we can perform. When this is done with faithful mental recital of Mahanam, the force of 'Prarabdha' is reduced. And when you start having communion with Him, the pressure of it is not felt. Why, then, should we go to a forest or a hill and do jap or penance? These performances in a forest or a hill are not only unnecessary, they mislead the people, when Truth is residing within our hearts. Dadaji by his teachings has given relief to seekers in their pursuit for self-realisation.

Dadaji's teachings give a new concept to "complete surrender." Reducing the ego or its elimination had been prescribed by ancient seers. Sadhus and sannyasis try to do it by running away from the trouble of this world and from performing their duties. Their exercises create a new ego, and do enlarge it. By complete surrender Dadaji advises us to do our work diligently, but without having the vanity of a performer, and without having any speculation on the result of our work. And, in all these, the Mahanam must be recited. We can eliminate our ego only when we eliminate our own sense of lordship. We must remember that the Lord is one and we have to serve Him faithfully by eliminating our ego. "Complete surrender" is not a negative submission; it is a positive action. In doing everything we have to eliminate all desires as we have to eliminate our ego. And, in no case the sense of a performer or lordship should enter into our mind. Whatever we do, we do serve the Lord and none else. Whatever comes—happiness or misery—we accept it without a murmur. By thus continually serving the Lord, we are able to surrender ourselves completely to Him. We are, then, able to realise the Truth. And, He grants us the deliverance and salvation.

Dadaji's teachings are universal. He is not trying to form any sect, any asram or matha or build a mandir. He does not

take the position of a Guru. As Dadaji reminds us, Sreekrishna, Sree Chaitanya Mahaprabhu and Sree Sree Ram Thakur did not take the position of Guru, and had no disciple. Dadaji says he is one of us; he takes no credit for all the difficult and wonderful miracles performed before our eyes, and he says these are superficial and extraneous. The sole emphasis in his teachings is on helping others in taking the right path for the realisation of TRUTH.

Shri Dadaji and Self-Realisation

DR. USHA GUPTA

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Shri Dadaji, who is hailing from Bengal, is supreme, conscious, carnate and is at present staying at Kanpur. His aim is to review the latest spiritual consciousness and establish TRUTH for the welfare of humanity at large. Dadaji believes that TRUTH is the vital mode of life, and ignorant of it, man wanders around restless and unhappy. Truth is the only support of Human life. It is, in fact, the essence of life and the bed-rock of CHARACTER or PKAKRITI.

SPIRITUAL SELF-REALISATION is another name for this complete identity with the principle of truth that is within us as DIVINE ESSENCE.

According to Dadaji, we do not require a GURU for self-realisation nor do we require any form of external devotion or set of rituals. Man is born with the GURU within him. That is the divine essence in man that manifests itself through MAHANAM. It is this GURU who guides the chariot of one's life and reveals to us the MAHANAM which resounds in the heart of every man, every minute, every second. The realisation of the MAHANAM is what is known as DIKSHA ; hence DIKSHA is the realisation of MAHANAM. This MAHANAM can neither be acquired from any one nor can be transferred to any one because it is the representation of our self and resides permanently in our inner being. In the Godly presence of Dadaji, the continuous flow of MAHANAM is felt coursing in the innermost layers of the mind. Dadaji does

not give DIKSHA. What transpires during DIKSHA by the Grace of the Lord is that the Mahanam reveals itself within the seeker, and visually materialises in front of him in the language of the seeker. The Mahanam materialises on a piece of paper and once it has been acquired by the initiate, fades away. This is real DIKSHA—willed by the Lord and gifted by the GURU within us. We are introduced to our own self and attracted to the supreme truth, which is our real nature. Man with his limited knowledge cannot give DIKSHA. There is no GURU except our Divine Essence; anyone claiming to be a GURU is deliberately misleading mankind for his own selfish ends.

Dadaji says—No Yoga or Trantra is necessary for spiritual growth. The Yogi acquires vanity whatever he might do. The Tantrik having tasted the fruits of power, fares no better. What is the use of disciples so to the development of the ego. Would it not be better to submit to the divine which is within us, annihilate the Ego, enter into the ANANDA which comes from absolute fusion with the divine.

Dadaji does not give any importance to the miracles nor does he claim any credit for them. He describes them as superfluous for the spiritual attainment. They are actually the manifestations of the will of the Lord and are performed to convince the sceptics that there is a power which defies human intelligence. Self-realisation can only be achieved through MAHANAM.

The essential fact to remember about Dadaji is that, if we listen to the vibrations of the eternal chant within us, we gradually become one with the TRUTH, the SATYANARAYAN. Dadaji is the living embodiment of this TRUTH. Let us therefore, submit to this divine touch, to the enchanting music of his voice—Submit and ye shall find, knock and the door shall be opened unto ye!

Religion and Education

DR. MAHANAMBRATA BRAHMACHARI

Human life is tied up with various needs. His wants have no bounds. In our everyday life all our activities are aimed at satisfying these wants and desires. While the human civilization is progressing with a fast speed, the advancement of learning creates newer and newer wants in human mind. You enquire, you will find that each and everybody is dissatisfied with some sort of wants. Nobody feels satiated. His expectations are never fulfilled. The more we get, the more we want. And this feeling is applicable to all including the man of the street and the man who is occupying the highest position in the society. The present system of education and social life are adding fuel to the fire. The aim and objective of modern education is to declare that there is no God, no religion, only go on satisfying the demands of your senses as long as you live in this world. In fact, the tendency of the entire system of modern education has become materialistic. As a result, human life throughout the world faces an utter restlessness. Peace and tranquility cannot be achieved in small and perishable things. Man is the child of the Eternity—and he can taste the innate bliss by attaining the grace of that Immortality. 'Bhumatweba bijigyasitabyam', 'Yadbraihuma tadsukham', 'Nalpe Sakhamasti'—these are the teachings of the Indian Philosophy. 'Ye naham namritasyam kimaham tena kuryam'—this famous quotation from the *Upanishad* is like a pole star. And this is also the main theme of the entire Sanatana Vedic literature.

So far what I have come to learn from Dadaji's teachings is that, he repeatedly says : What is the aim of education ? The aim of education is to develop self-enquiry—who am I ? Why did I take this body ? Which path I should follow and what is my

duty? We get so much attached with our temporary worldly pleasures that we often deviate from the fundamental goal of our life. This attachment is the result of age-long superstition. Real education frees man from the bondage of superstition.

Everybody will have to face death one day or other. You, me and all must be aware of this fact. The thing, whatever it may be, the moment I try to embrace it, thinking it my own, slips from my hold, and it is due to this that we fall victims to misery. Wealth, fame, society, state, everything is bound to perish one day. So, none of these materials is enough to satisfy our desires. In reality there is no misery in this earth. Actually it is the creation of our mind. It does not depend on any individual, association or state. This is our own creation, the reflection of the condition of mind, a feeling. Our mind resides in such a plane that we are struck with sorrow and misery. A taste of the Immortality alone can elevate us to such a plane, where sorrow has no scope to leave its impress. The touch of that Immortality is present everywhere in this world. Then the question may arise: Where is that Immortality? Because the world is full of trouble and turmoil, the 'Struggle For Existence' is in acute state everywhere. The answer is, inspite of this, the spring of that Infinite Ananda (bliss) still prevails everywhere. Our religion teaches man-making. The Acharyas (Upholders) of these teachings were the Vedic Rishis. Their entire life was dedicated to this mission.

Real education is an essential requirement for making man. But, if the institution fails in discharging its duty, then that lapse can never be called back in future. Nobility can never be established unless man is infused with the spirit of goodness and beauty. Satyam, Sivam, Sundaram, Sachchidananda—all these words used in our Vedic literature are highly significant. It is not only that in order to attain perfection human life must have these graces, but the life itself needs the grace of Sachchidananda. Apparently, our life has both good and evil in its course, but there is a thing above and beyond these, which alone rests in Truth and Beauty. It is universal and transcends the limitations of time

and space. As Dadaji says, the object of this human life is to taste the Rasa of this Great Truth. Our only duty is to open ourselves completely to Him. His Grace is unbounded and unasked for.

Dr. William James has warned the scientists in one of his books, that, unless you can contribute any substitute for the faith on the existence of God, let men have this faith. Faith in God has endowed the human mind with such an invaluable gift, from which you have no right to deprive them of. This is quite reasonable.

God, in every religion, embodies Truth. No religion has indulged in falsehood. The idea of Satyam, Sivam, Sundaram is the final conclusion of every religion. There are provisions for both the body and the spirit in our life. The demands of these two must be met in balance. We hanker for the food of the body while keeping the spirit hungry. No educational institution inspires the students to develop the spiritual urge, rather it encourages material gains. Due to this loss of harmony between the two, the world is facing confusion and restlessness. The latent urge for spiritualism in man calls for our attention for its full blossoming, but we just overlook it. The search for the self is the crying need of this age. This should be the aim of all educational institutions.

With the dawn of self-realisation, all artificial and mechanical distinctions between man and man will become extinct. The entire mankind will appear as a single family. The traditional angle of vision should be changed and this spiritually-inspired education alone can bridge the great difference between man and man which is responsible for the present strife and confusion in this world. The object of education is to spread the sense of cooperation, love and brotherhood by harmonising all dissensions prevalent in our present society. True education enables a man to expand himself among others. And that is the main source of Ananda (bliss).

“Yasmin sarbani bhutani atmaibabhut bijanita

Tasya ka moha ka soka ekatwamanupasyta”

i.e. that wise man who feels the throbs of all earthly beings in him, has no frustration nor any disillusionment. He alone can have transcendental joy. God is one, man is one and everything is based on one single Truth. The goal of all thoughts is to realise this Truth. This is what Dadaji says. The state which is founded on secularism, cannot impart perfect education. According to Dadaji,—Education without spiritual aim is never perfect. The aim of flawless education is to make man. And the definition of man is love, non-violence, etc. Dadaji has given the clarion call to awaken the universal brotherhood through Love, Truth and non-violence. Human race is one, God is one.

The flaws which prevail in our society in the name of religion, are not at all true religion. From the very beginning Dadaji puts emphasis on getting rid of this superstition. But still engrossed with them, man is following the wrong way from true religion. Dadaji says: A mortal being cannot be a Guru. Guru is within our heart, God is the only Guru. This body is the abode of God as we take our birth with Govinda (The Lord) in us. The Mahanama is the only way to mukti-prapti-uddhara in this Kali Yuga. To surrender ourselves completely to God is the only yoga. Prarabdha can be removed by following this way only with unfaltering faith.

Religion Spiritualism and Indian, Culture

A SPL. CORRESPONDENT

The Sunday Amrita Bazar Patrika

Calcutta, November 14, 1971

On the occasion of Prabhu Jagatbandhu's Advent Centenary a cultural conference was held at Mahajati Sadan from November 7 to 9 last. Like such conferences this was also a stereotyped one, but for two very significant landmarks this one did record in Calcutta.

One of the landmarks was a reminder of Prabhu's life and teachings. Prabhu Jagatbandhu was a distinct personality, and was not what we call a Yogi or Sadhu. He belonged to no sect, nor did he have a Guru or a disciple. A realised soul, he preached universal fraternity and universal love. He discouraged social disparity, and embraced the untouchables and the socially oppressed. This was quite significant in his time and to the present day confusion. It was a healthy reminder of the base of Indian Culture.

Indian Culture—a poor translation of 'Sanskriti'—is often confused with so-called Hindu religion. Had it been so, the Soviet-Buddhist team would not have come here to know the spiritual tradition of India. There is another misconception. Religion is equated with spiritualism. By religion is meant an established church with its customs, codes, rituals and sects. A spiritualist has none of these. His sole purpose is to know the Truth.

Of about 50 speakers announced by the organisers, seven who claimed to be following the path of God actually followed a

particular sect, a religious order—a particular church. Only one person who spoke on Truth threw an open challenge to religious orders and their Maths, Mandirs, their prescriptions of renunciation, Penance, Jap—tap and their scriptures. The discussion on these two view points had a great significance to our present world of strife, hatred and confusion.

The traditional group was led by Mohant Tridandi Swami Hrishikesh Ashram Maharaj and Sitaramdas Onkarnathji. All of them relied on the *Vedas* as their source of Knowledge. They defended Maths, Mandirs, and tirthas as necessary vehicles to bring order and discipline. Renunciation, Jap and tapasya, they said, are the only practices which make a man fit to travel the path to God. The six senses which are called six enemies of realisation have, they say, to be shunned. And one has also to renounce the worldly life to enter the spiritual world.

These religious protagonists divided human life into two—material and spiritual. These are two opposites. One has to leave the material world to enter the spiritual. The world of these Gurus is a closed shop, and an ordinary person leading a normal life but thirsting for Truth has no entrance, unless he renounces the world and does jap-tap throughout his life.

But this view has no support either in our ancient historical tradition or Indian Philosophy of old. Our ancient sages led a normal worldly life, and yet realised the Truth. The four *Vedas* were considered as 'apara vidya' or inferior knowledge and did not help to know the Truth (*Mundak Upanishad* : 1-1-5). "Shastras, in fact, and Shrutis do not help realise the Truth" (*Katha Upanishad* : 1-2-23). He cannot be known by tapasya or Yagna" (*Mundak* : 3-1-8). And about our women of the olden days, Maitreyi accompanied her husband to know the Absolute.

It was a relief to find at least one person who was opposed to all dogmas, and held with firmness the torch of Truth. He was a simple personality normally dressed in dhoti and punjabi, affectionately called Dadaji. While paying a tribute to Jagatbandhu, he threw an open challenge to maths, Mandirs, Sects, conventions and Gurubad. According to him, to bear with patience and

fortitude the compulsions of our mind, intellect and senses in our pursuit to know the Truth is the only 'tapasya'. He affirmed that the Absolute resides in every heart, and, one can know Him only by a direct approach. No mortal person can initiate another person and become a Guru. Truth is realised when mind is purified by establishing 'Nam' and the lid of desire is removed. One then enjoys the supreme bliss. To attain this Truth one does not have to do jap. Any one who follows the 'Swavab' of Truth can know him.

Dr. Gourinath Sastri, who had read out Dadaji's speech initiating the spiritual discussion, spoke later, and while respecting the views of old teachers of the past pleaded that this exposition of Truth should be viewed from the plane of bhuma or Ultimate Reality. He also agreed that the mantra should come from the heart and not through ears.

This direct approach to the Absolute was also propounded by another unknown sage who left this world at Kathmandu in 1963 at the age of 137. He was totally opposed to the Vedas, Sastras, Penance, renunciation, Yogavyas, Samadhi etc., which, he said, create more illusions and confusion. This method, he said, was followed in pre-Vedic days. (*The Long Pilgrimage*—Bennet).

In the context of the agony of modern scientists expressed on the second day by Dr. Priyada Ranjan Roy who quoted Einstein, Bertrand Russell and Prof. Milligan drawing attention to a sublime Reality, and the sad frustration of the affluent society, this air of freedom in spiritual pursuit advocated by the lone simple personality on the first day was not only refreshing. It held out a hope to the afflicted world. It was really a landmark after decades of barrenness and austerity.

Spiritualism of Dadaji

DR. RAMDHARI SING DINKAR

National poet.

(V. C. Bhagalpur University)

The Indian Nation, Patna, May 12, 1972

I first came to know of Dadaji from an article published in the *Illustrated Weekly of India*, written by Mr. Khuswant Singh, the Editor himself. The same day I read another article about Dadaji in the *Bhavan's Journal* and was attracted to him in the same way as I was attracted to Sri Satya Sai Baba. Then I read two articles on Dadaji written by my esteemed friend, Dr. Gourinath Shastri of Calcutta who is a Sanskrit scholar of international repute. To be frank I was rather disturbed to infer from Gouri Babu's article that he considers Dadaji to be a Divine incarnation. It was natural, therefore, that I felt a great urge to go to Calcutta and meet this great man who beats all miracle-performers hollow and preaches things which an orthodox mind finds it difficult to comprehend.

It was, therefore, the luckiest day of my life when I met Dadaji on 6.5.72 at Parama Babu's place at Patna and had a heart to heart talk with him which lasted for ninety minutes. At the end of the talk I was left with the impression that even spiritualism is not static. Revolutionaries may appear from time to time to give it a new turn and simplify its process. Dadaji is surely one such revolutionary who has come to simplify the process of spiritual efforts and assure man that he need not depend on the grace of another human being called Guru, for his own uplift.

The central theme of Dadaji's preaching is that there cannot be an intermediary between man and his God. God resides in every human soul and it is He who guides man on his spiritual and

temporal path. The spiritual way is not a way totally delinked from the way of day-to-day life. The cares and anxieties that a man carries for himself and his family are all attuned to his spiritual sadhana. It is foolish to be obsessed by them or shun them to seek God in forest or in a scheduled place. God did not create life so that His devotees should desert it. It is by fulfilling our duties in life that we fulfil the wish of God. It is in the thick of the battle of life that we must seek God and not in a hermitage, cave or ivory tower of escapism. Any deed performed in a spirit of non-attachment is an offering at the feet of the Almighty.

Dadaji takes pity on the Guru who whispers some Mantra into the ears of the disciple and assures him that this will lead to self-realization. How can a mortal claim to be the Guru of another mortal? And where did he get the Mantra which he whispers into the ears of his disciple? When Dadaji initiated me, I heard a Mantra ringing into my ear. I asked Dadaji, "You deny the position of a Guru, but without your help I could not have heard this Mantra". Dadaji answered, "But did I utter anything into your ears? The Mahanam that came to you has always been ringing in your soul. You have heard your own Mantra. You are your own Guru. I am no Guru but simply a brother."

Pandit Gopinath Kaviraj is of the opinion that Dadaji by the grace of the Almighty raises the aspirant spiritually to the level of *Pashyanti Vak* from which the Maha Mantra arises. This Mantra is most efficacious in bringing about liberation or self-realization.

Dadaji has simplified religion. He does not prescribe tapas, ascetic practices or any kind of yoga. His simple teaching is, "God resides within you. It is enough to surrender yourself to Him. Repetition of Mahanam with love, devotion and complete surrender to Guru, the Almighty, will lead to perfection and self-realization. For the rest you must be engaged in the struggle of existence and look after your children and near and dear ones."

With the advent of the modern age, religion has been undergoing a great change and Hinduism has taken the lead in it. Sri Aurobindo, Maharishi Raman, Swami Muktanand, Ma

Anandamayee and Sri Satya Sai Baba have had many devotees who were not Hindus, but none of them advised them to change their religions and become Hindus for better advancement. Dadaji, however, introduces a new approach. While others rely on Sastras with different interpretations, Dadaji rejects Sastras and advises a direct approach to God with a simple recital of Mahanam.

In modern Hinduism rituals simply do not count for anything. Agamas have all lost their meaning. Nigam is the root from which all religions take their birth. Agamas are the branches which divide religion and religion, man and man. Dadaji wants men of all religions to come down from the branches and unite at the root. Too long have we borne the tyrannies of the Agamas. It is time we should dismiss them from all religious paths. In an age of science the Agamas have become incongruous. They will have to go. They are already going. It is only Nigam which stays and will also stay in future. Dadaji has appeared as the newest apostle of this Nigam Dharma. The world unity is not going to remain a distant Utopia. The Divine has started a new experiment in India. I have no doubt, Dadaji is one of the most powerful instruments of this change. Blessed are those who have come in contact with Dadaji for they will also be the media of this change.

I have met many miracle-performers in my life and one or two of them were so abominable that I have developed a distaste, even fear of them. But it is different with Dadaji. While addressing a meeting in New Delhi, Sri Sai Baba said, "Miracle is no spiritualism. But then you can legitimately ask me, why do I perform miracles? My miracles are my visiting cards to you." I was satisfied with this answer and I admired the honesty of this wonderful saint.

But what about Dadaji? Inhale from his feet, you find a particular odour, inhale from his navel, you find a different aroma and inhale from his forehead, it is a different fragrance. He can fill you with aroma with a mere touch. The hall or the room where he meets people gets full of this aroma. One wonders which unseen power emits it. He performed a most astonishing

miracle in Bombay when a part of the sky became dark, stars twinkling in it, while it was broad day-light in the rest of the sky. He presented a shawl to Dr. Gopinath Kaviraj drawing it from nowhere. No wonder, Kavirajji observed, "Everything is possible for Amiya Baba (Dadaji). He can create millions of universe in a second at his will. He has such tremendous supernatural powers as man cannot dream of. In this century these things do happen."

When I asked Dadaji, how did he perform these miracles, he smiled and said, "Would you believe it that I do not know how do these miracles happen nor have I any desire to know them. They simply happen without my willing them".

Here I was reminded of Maharshi Raman. Letters arrived at his Ashram announcing that such and such devotee had seen him at such and such place or that some had prayed to him and the prayer was immediately answered. The Maharshi simply observed "I cannot disbelieve these good men. But you know I have never moved out of this Ashram. I have no knowledge of the miracles they announce about me. But they may be true. Only I do not know them." Another point of relevance is that Maharshi Raman, too, did not believe in Guru system and he did not initiate any of his devotees with a Mantra. They say, he initiated by sight only even as Dadaji initiates with his presence.

A Spiritual Revolutionary

B. N. AZAD

The Sunday Indian Nation, Patna, May 14, 1972

Just at the moment when we had come to an important aspect of his philosophy in course of our brief interview with him, someone entered the room and requested Dadaji to give his Darshan and discourse to the people who were waiting in the bigger hall in the same building, Mr. Parmanand's residence. It was not a journalistic interview because Dinkar, one of our greatest poets, is not interested in such ordinary pursuits and I had no assignment of that kind from the journal with which I am connected. But neither was it a discussion, for Dadaji is a person whose spiritual and intellectual attainments have baffled eminent scholars and scientists in this country. Of course, Dinkar has talked to him for hours in public audience as well as separately and probably some of his doubts have been removed.

At that particular moment, Dadaji told us: "You go and talk to the people. I cannot lecture". For a second we must have felt greatly honoured, but nervousness overwhelmed me and I frankly confessed that I had yet to seek clarification on some points. It is a fact that Dadaji does not like Shastrartha for its own sake. Perhaps he thinks it is a futile intellectual exercise if the purpose is not to remove ignorance but to create confusion. He then moved to the hall and the discourse was resumed after he had blessed all those who sought his blessings.

One of the articles in the first volume of the book *On Dadaji* is by Mr. S. N. Ghosh who says: "When I first went to meet Dadaji (at Lucknow) I had no feeling of respect and was rather insolent, being an expert journalist and a veteran editor. This

writer had neither disrespect nor insolence because these are not qualities a journalist cannot do without, but there was certainly a strong desire to get information and as much knowledge as possible, which would remain unattainable without a certain amount of respectivity. At the same time, the ego that has developed during a long journalistic career could not easily be eliminated and perhaps this was perceived by Dadaji with the result that he did not feel offended when I asked : "What would happen to those who did not want to take Diksha ?" As if he had anticipated the question, he replied that after three or four years it would become quite common.

Individual Diksha

What he seemed to mean was that as his message spread and a large number of people became aware of his philosophy, there might be no need for individual Diksha. At least that is how I consoled myself, for the minor miracle that happened in my case was that I had thought of being initiated after three or four years by which time my accumulated journalistic vanity might disappear or substantially diminish.

Actually, the vanity does not stand in the way at all. Dadaji puts you at ease by talking at a level of equality if your attention is to get genuine doubts removed. If you have to show your learning by taking shelter behind the confusions in your mind, Dadaji will recite slokas and give interpretations which will expose the futility of your scholarship. Further persistence on your part would mean that you are not prepared to rise above the pettinesses to which you have been condemned by circumstances or undesirable education.

Dadaji says : "This soul and the Infinite (*Atma and Parmatma*) are inseparable. We commit a grave error whenever we forget this essential unity. 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. Has son ever prayed to have his father ? On the contrary, father prays to have his son. The Creator is continuously do-

ing the Tapasya for the welfare of those created by Him. To get Him, Jap-Tap are superfluous. Tapasya is another expression of vanity. It is this vanity or egoism which has divorced us from Truth."

Yogis And Sadhus

In a very interesting as well as edifying discussion with Dr. Gourinath Shastri, P.R.S., Ph.D. etc. Dadaji said: (Dr. Shastri had asked: What were you doing for twentyfour years roaming in jungles and mountains?)

Listen, Dr. Gopinath Kaviraj also entertained the idea that this person (Dadaji) was doing Jap and Tapasya in mountain. "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?"

In reply to another question, he told Dr. Gourinath Shastri: Do not 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 intelligence, the mind becomes supreme and it will create confusion. They quarrel on the questions of virtue and vice. These ideas are reflections of the mind. He is above all these things. Who cares to know the Truth? Everybody seems to be busy with false superstitions leaving aside the Reality.

Personal Attainments

Dadaji's personal attainments (Yogic or spiritual) are of a high order. He is known to be present—when he chooses—at various places at the same time. In our presence, three doctors examined his blood pressure and their reports varied substantially. He brings out sweets or valuable articles out of nowhere and distributes them as he likes. But these were not the domain of my study or enquiry nor was I so stupid as to try

to test his powers. I believe that gifted men are capable of performing miracles in various spheres. The greatest miracle of our times was the freedom of India and liquidation of the seemingly invincible British empire. Gandhiji was the man who was mainly instrumental for the miracle. He transformed moulds of clay into the finest human material. If some of them became mud, it was not his failure. Gandhiji said, "God is another name for Truth. He is present always in all human hearts and is supremely powerful".

Dadaji does not usually talk in terms of 'I', but Dadaji seeks to emphasise that all human beings are equal, regardless of caste, creed, religion, sex, etc. He told Harindranath Chattopadhyaya : "I warn you, do not take miracles to be anything but external happenings. I perform them in order to impress upon you that there is a Power 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." In another context, he told Dr. Gopinath Kaviraj : "The word Guru itself is full of ego. Dadaji does not know anything".

Dadaji does not call himself Swamiji. One may have to wait for hours or days to meet him, depending on his mood and convenience and he also gives blessings. But he makes you feel that "we are the children of the same Father and so there can be no distinction". At the same time, we have to keep in mind his saying that it is the duty of the human being to bear "Prarabdha" with patience. The rest of the work is being done by the Guru, the Almighty. This is no perpetuation of social inequalities, for Dadaji says (as stated by Dr. Bibhuti Sarkar in his article published in the book *On Dadaji*) : "You have no right to harm anybody. You have no right to exploit anybody in any sense, politically, economically and spiritually".

If I had taken Diksha, I would have become his Gurubhai, rather than a devotee or disciple. This would give any human being confidence and where the sense of dignity has been smothered, it would be activated. But just for that reason no Guru-

of the unconscious... the personal unconscious... the collective unconscious... the Archetypal images... the dream, fantasies, fairy tales, myths and religions. An advocate of human bisexuality, he classifies personality into Introvert and Extrovert, which

A Rapport With The Biofeedback Electronic Musician,....The Vacuous Dadaji In Supine Stance

DR. EDITH WALLACE PH. D.

[Note :- Dr. (Mrs.) Edith Wallace was a long-time collaborator of C. J. Jung, who broke off from the Freudian pan-sexual etiology of the psychoneuroses. Freud speaks of a conflict between the unconscious Id to which belong repression, condensation, displacement etc. and the Super-ego (conscience). The conscious Ego tries to reconcile the two forces despite disguised wish-fulfilment. Pleasure-pain principle along with the Reality principle and the subsequent Repetitive-compulsion principle (Death-instinct) are some of his postulates. Jung, on the contrary, emphasises the will to live. His libido, unlike Freud's which is primarily sexual, comprehends the personal unconscious and its evolute, the conscious Ego as also the Collective Unconscious which latter shapes out Archetypal images that appear in dreams, fantasies, fairy tales, myths and religions. An advocate of human bisexuality, he classifies personality into Introvert and Extrovert, which

again may vary according to the predominance of one or either of thinking, feeling, and willing. Man's self-realisation, he argues, comes through a psychic wholeness achieved through a creative synthesis of the complementary opposites in his personality. Concentration on a four-sectional Mandala, he asserts, can help achieve this synthesis.

Biofeedback electronic music is the internal responses, such as brain-waves in a human body, seen or heard through electronic device.]*

* This note has been prepared by Dr. N. L. Sen, D. Litt, for this Volume.—Editor]

As an ardent votary of Analytic Psychology, I have never been ill at ease to fit into my conscious cerebration the concepts of God and spirituality, despite the bigotry of the positive sciences against them. For to me, they are archetypes of psychic predispositions inherited from the evolutionary history, and as such are facts of life as much as other inheritances. And the psyche is no less real than the objective physical world around us. It is quite natural, then, that, I should be drawn to God and spirituality as data of psychic observation, availing myself of any opportunity to have audience with the treaders or traders in God, who pass current as God-intoxicated men having the sole right to dispense His mercy. But, I did never give serious thought to whether they were mere processional or static facts of consciousness or the unconscious, or were also beyond that objective facts like I, thou, and the mind. For, my depth psychology provided me with a peaceable solution to the problems of life, guiding me to an integrated wholeness of my being.

But, it happened one day in the forenoon through noon ; in

the noontide of my blazing consciousness ; in the resigned expectancy of my sedate plentitude ; in the darkest, vibrant, and magnetic void of my integrated being. What was it ? My undoing ? A watery grave for my ego in the overflowing void of clammy stillness impenetrable ? Participation Mystique with the dense darkness of the Collective Unconscious ? A sudden gust of inscrutable fridity paralysing the flippant modalities of the ego, which, then, swoons into a chilly, outlandish consciousness that is self-poised in its sonal cadence ? In fact, it seemed I was of a sudden cut off from my conventional moorings and was stripped of my chromatic vestments to be gripped by an all-engrossing consciousness that lies in state at the matrix of all life. And what a sense of relief from all tensions, a sense of aggressive wholeness that abjures all tall talk of subject and object ! The terra firma under my feet was in convulsive quake and had erupted with all the farrago of pet cliches of Depth Psychology to open up before me a circorama of ineffable beatitude vibrant with stifling fragrance ! Was it not self-realisation ? Was it not resolution of all warring drives, of introversion and extroversion ? Was it not the real integration of personality past all reconnaissance by the dogmas of Psychology ? The old world melted away along with the psyche, and a new world was ushered in beyond all bondage,—the resurrection of unsegmented life in the crucifix of geometrising dogmas of modern science. I was dazed ; I was ripped open to the inmost chamber of my heart to be conducted into audience of the Summum Verbum vibrating within round the clock Space, time, and causality melted into a consciousness that was ever-expanding in its vacuity, and that nestled me in its womb. And all this happened in presence of a man who came across mountains and oceans of dogmas and obsessions to give audience to me as a full-blooded nobody.

He came, dismantled my mind and deluged me with a sharp look that filled my heart with the nectarine flow of love which inebriated me with its air-proof, suffocating fragrance and swooned me into the void of holeness that Dadaji speacks of. Yes, he is called Dadaji, the Elder Brother,—the primal life-force

that precedes and brings in its wake the psyche which epitomises the nature of human existence. The mind is woman characterised by fickleness of bipolarity ; and, we humans are all women. The only He is the Lord, the immutable, infinite existence. Dadaji charges Mind, the ego, with having distorted the Truth and broken it into fragments. So, he urges us to go beyond mind and ego in order to discover the Truth. But, your mind and ego cannot go beyond themselves. You have to submit to the Big I, the Super-ego that conserves within itself the entire panorama of existence. But, you cannot do that either. Surely all your efforts are exercises in futility. Submission and transcendence of mind-ego occur : you have to wait for the time-factor to appear. And when the zero hour comes, you are resonant with the primal music of manifest existence ; that music is polarised into two vibrations that cause our respiration. That music is the stuff we all are made of. That is our basal being ; that is the Big I, the Super-ego, the Gurn. No human being has a right to Guruship. Wedded unto that music, have we come to this world to participate in the multiform melody of that music, while braving the vicissitudes of life in course of doing our duties. But, we have forgotten that music. To make us recollect it is Initiation, or Diksha. It comes from within us. Dadaji claims no credit for it. For he is Nobody. And in presence of Dadaji, have I not in the congealing stillness of my heart been absorbed by the vision and audition of that omnific music past all synthetic activity of the mind ? I wonder if Dadaji himself is the biofeedback electronic musician who blessed me with a deep rapport with that music. But, he says he is Nobody.

That is the Dadaji ogling at us, being seated on a divan in front of us. Let thousands of miracles occur in his presence ; let his love conduct legions to the Truth Absolute ; despite that, 'this man is Nobody' will come out of his lips all the while as a refrain. And he will give you the picture of Satyanarayana, no human, the symbol of Absolute Truth. Satyanarayana (Truth supporting all existence) has no mind, ego, or intellect. Infact, He is also

Dadaji and Infinite Reality

HON'BLE SRI S. K. ROY
CHIEF JUSTICE, ORISSA

The world is finite but moving towards an infinite goal. So, human beings are also finite as well as infinite. Infinite possibilities lie hidden in all human beings and Dadaji holds out to mankind the great promise that human beings will one day be able to realize their aspirations and to fulfil all their possibilities and that all strifes and sufferings will cease in Sri Sri Satyanarayana—the Immanent Spirit. In Dadaji's philosophy there is ample scope for Karma—duties of man. We are all self-seeking beings. We must try to be unselfish and so long as we are not able to eliminate our ego, the Divine Grace, Dadaji tells us, will not dawn on us. We must treat all as our own—not forgetting the great truth that the same 'Narayana' is present in us all. We have emanated from Sri Sri Satyanarayana to do something and if we do not perform our duties we would not be able to realize the 'Nārāyana' within.

The immortality of Dadaji's saying is rising above sorrow, suffering, and sin and dwelling in eternal peace and happiness in the company of the Mahanama which is identical with 'Sri Sri Satyanarayana'—the perennial source of all revelation.

Dadaji also says that Sri Sri Satyanarayana, the fundamental Unity who assuming innumerable changing forms on Himself has manifested Himself in the form of Mahanama in every human being and in every particle of the Universe.

The essence of Dadaji's philosophy stands on the bold assertion that God is the only Supreme Reality. So, Dadaji denounces the so-called Guruism. He says that a mortal being cannot be a Guru. Guru cannot die. He is eternal, ubiquitous and an un-

changeable reality. God alone is our Guru as He is the Eternal and Infinite Entity. The so-called Gurus who claim to be the spiritual guide of an individual can never conduct the individual to eternity. A monotheist will be detached from worldly interest and will see himself in every creature, as such he will never paint himself to be a Guru. The so-called Gurus or spiritual guides who bestow some words into the ears of the innocent individuals do the same only for business purpose. And, therefore, Dadaji the greatest deliverer of mankind gives a clarion call to them not to believe in the so-called gurus but to seek shelter at the lotus feet of the all—pervading God, i.e. Sri Sri Satyanarayana.

Mahanama is the only path for reaching out the Absolute Truth. The manner of bestowing Mahanama is contrary to the traditional ways. At the time of getting the Mahanama, Dadaji uplifts the seeker for the time being into the Divine stage and in prostration in front of the picture of Sri Sri Satyanarayana the devotee hears the Mahanama and visualizes it written on plain paper in red ink which he kept in his hand when he entered into the room. As soon as the devotee leaves the room and enters into the empirical world the writing on the paper also vanishes. It is the direct communion with the Divine. The Mahanama is sounded forever in everybody's heart. Due to ego man cannot realize it. By the grace of Dadaji the aspirant hears it and visualizes it written on the paper. This is real Diksha. Therefore, the motivated worldly Gurus can never help the individuals reach the cherished goal, and, they themselves also fail to realize the grandeur of God. So, Dadaji advises the simple-hearted individuals not to connive at the so-called Gurus.

Dadaji also condemns the prevalent caste system. Humanity is one. In every individual the supreme soul is instilled forever. There is no difference between man and man in the kingdom of all—pervading God. So, the differences which are seen today are all man made. The seeker of Truth must realize the eternity of their souls and thereby surrender themselves, eliminating their ego, at the lotus feet of Sri Sri Satyanarayana, the ever indwelling immanent reality in the form of Mahanama.



Dadaji—the Symbol of love & forgiveness.

Dadaji declares that Mahanama is the only Universal Spirit. God and the name of God are not different. All names denote Him because the designation cannot stand without a designator. The Mahanama which resounds from abundance itself denotes the Almighty. And Dadaji assures that if an individual, annihilating his ego, repeats silently the Mahanama and completely surrenders himself into the symbol of the absolute, i.e. Sri Sri Satyanarayana, will surely gain the grace of God.

Men have been sent on earth to enjoy the "Leela" of God and to do some bounden duties. Dadaji says that in this mundane plane men have to face some unavoidable occurrences. And it is the duty of human beings to bear predestined fortune with patience. Man cannot avoid their Prārabdha without its proper consumption. Man has to undergo these undesirable sufferings with forbearance. Prayer and penance will not lead one to perfection because an embodied soul will have to overcome some sort of mundane pain. The accumulated Karmans of the previous birth give fruits in the present life of every individual in the form of Prārabdha. So, it is the foremost duty of a mortal being to forbear prārabdha with patience. Forbearance of "Prārabdha" with patience and reflection of Mahanama with greatest regard will reach the devotee to the eternal abode of God.

In order to convince the disbelievers and the sceptics miracles happen in the presence of Dadaji. Dadaji says that he is not the performer of these wonderful achievements. Miracles take place by the will of God—the Almighty. Modern scientists, intellectuals, common-peoples, saints and Yogis have all been surprised observing the unprecedented miracles. Dadaji is also ready to face any challenge of his miracles from any corner of the world. Men of all status have been bound to believe in the invisible eternal spirit behind all phenomena. Dadaji says that one should not think over the miracles much. God is the Supreme Reality. He is chanting the Mahanama in everybody. So, we should devote our thinking to Him by constant muttering of the Mahanama—the perennial source of all revelation.

Sri Sri Satyanarayana is the emblem of the Absolute Reality. Deep and sincere love for Mahanama, i.e. Eternal God is the only path for realizing the magnitude of all-extending God. The grace of God is not to be acquired by limited capacity of mind, intellect and ego. Ardent consecration on Mahanama and absolute self-surrender to Sri Sri Satyanarayana are the only means for realizing an end.

The philosophy of Dadaji is the most precious heritage of humanity. In boldness of conception, depth of thought, beauty of expression Dadaji's philosophy is a remarkable product of the universal mind. The fundamental doctrines of the Universal Religion of Dadaji is a contribution of supreme importance not only to the spiritual thinking of India but has an abiding value in the religious literature of the world. The people on earth will remember Dadaji forever as a spiritual revolutionary who has dedicated himself to the benefit of mankind showing them the gateway to Eternity.

Dadaji and Transcendental Reality

DR. K. S. CHOWDHURY

It is well-known that at the close of the Vedic Age there was a strong aversion to life ; a spirit of profound pessimism had spread all over leading to renunciation of society and possibly life. After considerable evolution in spiritual thinking human mind becomes anxious to get the easiest means to an end. And Sri Dadaji enjoins that one has no right to put a violent end to his own life, but should desire to live the normal term of life, doing his work and enjoying the fruits of his labour, without coveting others' wealth and properties. Thus, we have a clear and consistent sense of spiritual elevation of innocent mind of the modern age. Why are we to do good to others or consider the greatest good of the greatest number as the highest morality ? It becomes easily explicable by Dadaji's conception that Sri Sri Satya Narayana is in everything. Dadaji not only says that Sri Sri Satya Narayana is in everything and everything is in Sri Sri Satya Narayana, but Sri Sri Satya Narayana becomes everything. To the one having the true knowledge, all is God, i.e. Sri Sri Satya Narayana. It is the "Sarvam Khalvidam Brahma" (सर्व खल्विदं ब्रह्म) of the *Upanishad*.

The tenets of Dadaji's philosophy stand on the saying-- "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."

It is an established fact that the same spirit pervades in every human being just as one electricity infiltrates all the electric light container. The prevalent Gurus cannot realize this simple and eternal truth. They make monastery etc., attract the innocent people and whisper some words into their ears and thereby become their Gurus or the spiritual guides. Dadaji has thrown a challenge to the so-called Gurus. God within us is the only Guru. He is one and absolute. He dwells in every human being in the form of Satya Narayana and the seeker gets the Mahanama directly from Sri Sri Satya Narayana rising for the time being in the '*pasyanti*' stage by the grace of Dadaji and also sees the Mahanama on a white paper in red ink which he kept in his hand when he entered into the room and prostrated in front of the picture of Sri Sri Satya Narayana. This is the real form of Diksha or initiation. The prevalent Gurus have committed a great mistake thinking themselves to be the representatives of God. Guruvada is a horrible superstition, and as such, Dadaji, the true lover of mankind, showed the right path to the people of all status of this age. Men are initiated directly from Sri Sri Satya Narayana by the grace of Dadaji in any language of the world. It indicates that due to different phonetic laws and different syllables names of God have been manifested differently, but their essence is one. Mahanama is the single-reality which will conduct the sincere devotee to the cherished goal. And Dadaji, the deliverer of mankind, assures that one who has surrendered himself at the lotus feet of Sri Sri Satya Narayana—the emblem of Infinite Reality, is blessed.

Man cannot avoid his predestined fortune i.e. "*prarabdha*". He has to undergo the unpleasant circumstances with patience. Human beings cannot realize this simple truth easily and therefore, they sometimes leave the "*samsara*" in quest of peace and truth. They forget that they must have to bear the fruits of the Karmans of their previous births in the present lives. Dadaji says that the "*samsara*" is *Leela* of God and therefore, one should not neglect the creation of God neglecting the duties of a family man. Prayer and penance only cannot lead one to

perfection. People should bear the "prarabdha" with patience devoting himself at the lotus feet of Sri Sri Satya Narayana or the eternal God. This is real 'tapasya'. 'Prarabdha' is to be reduced by consumption. Divine grace is to be gained by him whose ego is eliminated perfectly, who has borne the 'prarabdha' with patience and dedicated himself at the lotus feet of Sri Sri Satya Narayana and constantly repeats the Mahanama with sublime devotion.

From time immemorial much has been said in our sastras regarding the grandeur of God and all pervasiveness of the transcendental reality. Mere repetitions of sastras cannot convince the disbelievers, sceptics and intellectuals of the modern age. Therefore, Dadaji, the true observer of the marvels of human mind has selected the path of demonstration of miracles. Dadaji's miraculous achievements are inexplicable. The stalwarts in different spheres have been convinced noticing the astonishing power of Dadaji. The miracles are not the outcome of so-called 'Vibhuti' or magic. They are performed by the great will of God—the Absolute. And Dadaji says that miracles are also exterior. Sri Sri Satya Narayana in the form of Mahanama is the only Truth. The disbelievers are bound to believe the invisible all-penetrating power and surrender themselves to the Immanent Reality, i.e. Sri Sri Satya Narayana. Different miraculous deeds of Dadaji have been narrated vividly in all the newspapers and first grade journals of our country and as such they are not repeated here.

At the time of Satya Narayana Puja the finite reality is merged in the Infinite and Dadaji says that is the real form of adoration. Complete self-surrender to the Absolute with the help of Mahanama is the only path for "Mukti", "Prapti", and "Uddhara".

The good and the pleasurable are confused and presented to man. The intelligent compares the two; and on mature reflection discern their relative value—their difference and having thus reflected, man embraces the good as worthier than the pleasurable. Dadaji has shown the true path for realizing an end, i.e. eternal good. And the realization is possible

only by subordination of empirical self to the universal soul. That is possible only by eternal devotion to Sri Sri Satya Narayana and muttering of the Mahanama with greatest care.

The ultimate reality in the Universe is Love. By the help of Dadaji man can realize this Supreme Truth, i.e. Sri Sri Satya Narayana is Love-incarnate. Dadaji is the wonderment to the spiritual world. All the succeeding centuries of wonderful progress of science and philosophy have not been able to outgrow this finding of the *Upanishads* that the Brahman is 'Anandam' and God is 'Love.' From Love alone all beings have been born and by love all created beings live. (*'Anandet eva khalu imani bhutam jayante, Anandama jitani jivanti'*). For this supreme insight in the heart of the Universe, Dadaji's philosophy may well be considered as the highest landmark in the march of thought of the spiritual thinkings of ages to come.

Dadaji and Miracle

DR. GOURINATH SASTRI

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MIRACLE HAS myriad scales of being. Is not the world itself a miracle play of God? The sun, the moon, the stars, the warp and woof of light and darkness, the elemental forces—are not all these mighty miracles? But, all mysticism apart, the child and the aborigines take everything of the civilized world for a miracle and a James Jeans finds the spectre of a miracle in the origin and existence of life itself? And, to crown all, a hard-bred logician dismisses God Himself as a fantastic miracle, a dogma which can reasonably find no asylum in his scheme of the world. A sense of wonder, sense of something beyond oneself, a presentation, rather, a visitation that takes air of a freak of Nature, of something that had strayed off from the beaten track—that makes a miracle. In fact, miracles are as old as the hills. And miracle is the matrix of all creation, all discovery. In that respect, it is a dire necessity of life and for progress.

Affective apprehension or intellectual comprehension—that is how a miracle gnaws into our consciousness. A miracle rides roughshod over our wonted sensibilities and makes us realise how little we know about the world around. Our intellectual faculty is whetted, grit to upturn the virgin soil is ionised, and our ego has a keen sense of expanding horizons. But, there are miracles and miracles. Electricity, wireless, automobile, space-conquest—all these are man-made miracles, miracles of science. But they are miracles to those only who do not know the scientific basis of these occurrences. To a scientist, however, these are but the fulfilment of the laws of Nature. So, to one who knows, the world is in every sense a cosmos, built as it is on the bedrock of causality.

But, then, we have to reckon with and, if possible, to liquidate another kind of miracles, which may be called psychic miracles. Yoga philosophy of Patanjali enunciates asta-siddhi (the eightfold perfection of will) and diverse 'Vibhuti's' (miraculous powers), acquisition of which can bestow upon one power to do or to know anything one chooses to. Levitation, clairvoyance, clairaudience and multiple similar phenomena are the commonest type that are generally in evidence. Are these, too, amenable to scientific explanation? That is the point at issue which we shall try to negotiate with the poor light that we have.

There are lots of miracle-mongers, and an Indian Yogi showing miraculous feats, curing fell diseases, catering to the material needs of the people in agony is not at all an unusual phenomenon. It is generally agreed that too much illicit traffic in miracles results in dissipation and evaporation of yogic power and is definitely anathema to all spiritual aspirations. For, these are personal acquisitions and are subject to the laws of metabolism. But, can we conceive of nature of miracles that does not stem from any personal effort, that comes as it must like the genial sunshine, the deluge of silvery lunar beams, the torrential rains, the west wind, the surging billows of the ocean—imperious in advent and untrammelled in execution? That would be a phenomenal discovery; and Eureka! Many men of light and lead, of power and pelf, of adamant personality and aggressive self-escalation have discovered in Dadaji, Srimat Amiya Roy Chowdhury an endless repertory of such miracles that bud forth instantly like petals of a lotus bathed in the radiant grace of the sun. A simple man, leading a normal life in every respect, Dadaji springs surprise by his playful exhibition of pranks of miracles without any ceremony or ado. Gold lockets, fountain pens and costly shawls he can manifest from vacuum; he can phone without dialling, or without touching the telephone apparatus or without uttering a single word. He can ply an automobile without petrol, can cure diseases from a distance of even thousands of miles with water turned aromatic through his fiat. He can have multiple manifestation at different places at the same time. He can bring

in star-bespangled night at day ; he can ward off rain, can control temperature and can at any time 'bring fresh showers for the thirsting flowers.' But, all the time he would be expostulating to the effect : 'These are not my doing. They occur because they do. I am neither the agent, nor the cause, nor even an instrument in these matters. 'Sometimes he would exclaim : 'These are *fait accompli*'. At other times he would assure us : "This is nature (*svabhava*)". These words are pregnant with meaning and seem to carve out the *tripod* made of the genesis, science and metaphysics of miracles. We proposed here to deal first with the second and then with the other two together. An enquiry into the nature of yogic Vibhutis will also be necessary to fully appreciate the nature of the miracles that emanate from Dadaji.

So, let us turn first to the science of miracles. According to Dadaji, the world is an inescapable reality. Whether matter is the form that spirit takes or whether matter is condensation of spirit and spirit rarefaction of matter is a problem of ontology and need not engage us here. We take here, as Dadaji does, matter as matter—an indubitable datum of our experience. Matter is a cross-section of the space-time continuum which we have sundered by our idolatrous thinking. But, even the four dimensional theory is not competent to give a true picture of the existence of matter. Space and time, as Dadaji asserts breezily so often, have each in itself infinite dimensions. Every segment of space is present in every other segment. As Dadaji airs out in a mocking vein: "Can't this place be Bombay or Benares?" Every split second also is present in every other second. So, space and time are both ubiquitous—every speck of it. In fact, time is a ceaseless duration and space an unfettered expanse. So, an elsewhere, elsewhen and reality appears as now here one. As Dadaji says in this context : "The *prarabdha* (the process of unfoldment) of Space and Time is supervened." So, it is a sort of unified field theory of Dadaji's conception that can well explain these miracles. But, from a cruder perspective, it may be asked what stuff these shawls, fountain-pens, handker-

chiefs, sweets are made of. The molecular theory is long exploded. Whether we accept the wave packet theory of the *Trivrit-karana* or *Pancikarana* theory, it is agreed on all hands that primal matter is one indistinguishable mass. So, it is the same stuff that wears different looks on different occasions. So, Dadaji can very glibly turn a brass locket into a gold one. According to atomic physics, variation in the number of electrons in the atomic constituents of a body are responsible for its difference from another body. Dadaji, however, asserts that matter is one. So, any odd thing may be transmuted into any other thing. At bottom, however, according to Dadaji, there is no dichotomy of matter and spirit. They are impartite integer, that is the sole reality. But, there are other types of miracles, such as the control of the elemental forces of nature. How are these possible? Bring the concept of infinite dimensions of space-time to bear upon the issue and let that concept of the unity of Matter, which ultimately resolves itself into the unity of Matter and Spirit, do duty to it. And the rest is the responsibility of the metaphysics of miracles which are now proposed to embark upon.

You can very well move the limbs of your body at will ; but, a dead man cannot. Why? Only because there is a pervasive consciousness all through your body, that makes the movement possible. But this expansion is not coped up within the framework of the body itself. It can, in fact, it does really every moment of our extrovert life, overshoot the bounds of our body into the outer expanse of space and time. And the identification presently spoken of may be of two different forms 'It is me' ? or 'It is mine'. In reality, all our experience, all the acts and facts of our life are embedded in this expansion of ego-boundaries and the consequent mental mode (*Vritti*) as postulated in the *Samkhya* Philosophy and sanctified by the Vedanta Philosophy. This is why you can move a log of wood to beat me with, to pelt stones at me or turn the tables against me for this spacious advocacy of miracles. And you go on expanding the horizon of the magnetic field of your ego and you achieve freedom of

will. A great personality has freedom of will to a degree. And when it reaches its acme, you realise the subject as freedom, the summum bonum of the absolute monist. The yoga philosophy inculcates certain mental disciplines and gymnastics to achieve this end. But, the *dues ex machina* remains still in icy isolation ; and does not the sphinx still smile on ?

But, the miracles that spark off from Dadaji wear a different complexion. Instead of ego-expansion, we find here complete effacement, increasing of evaporation, rather liquefaction of the ego. His art is to resign himself to the super-ego, to attune himself to the pervasive flow of supreme consciousness. While self-appropriation is symptomatic of yogic Vibhuti, self-annulment is the hallmark of Dadaji's miracles. The first is to bring under egoistic sways the unbounded freedom of pervasive consciousness ; and the latter is to melt and canalise the egoistic granule into the all-pervasive flow of supreme consciousness. The first leads to exhaustion and dissipation of energy ; but, the latter breaks forth into murmurs of delight, into surgence of immeasurable power. Should we imagine Dadaji working wonders to echo the words of Shelley : "Make me thy lyre, Let me be thou ?" No, no. That is quite off the mark. For, as he assures us, he is not even an instrument or a semblance of a plea for these miracles. We had rather conceived him as the Aeolian harp stirred up into melodious notes by the playful breeze. The divine will in a supreme urge for self-expression discovers in him a space station wherefrom to shoot forth into outer space sparking off satellites of miracles. According to Dadaji, it is the autocratic will of *Satyanarayana*, the ultimate Reality, that is actualised in the form of miracles. The supreme will of Satyanarayana has ushered into manifestation 'Maha Kala' ('time eternal' as duration) with a view to knocking the knavery out of 'Kala' in the form of Kali and to establishing Satya-yuga in the world. But, the people of modern age are die-hard atheists and have no love lost for anything supernatural. It is only with a view to attracting these Godless votaries of Mammon and Science that the supreme will flashes forth in the forms of diverse miracles of breath-taking

wonderment. These miracles are, however, superficial marks, external symptoms of religiosity. One should not on any account confuse them with any spiritual efflorescence. Nevertheless, it is no atrocity, no despotic totalitarianism with the Supreme will. It is 'Svabhava' breaking forth into playful ripples of wonderment, tearing asunder the procrastinating pall of 'Prarabdha'.

Let us try to form a clear conception of the ubiquitous majesty of Dadaji's Vibhuti. The great savant Srimad Anirvan explains Vibhuti in the following manner: "Ekan vaidam Vivabhava sarvam. So Vibhuti is 'Vibhavan', the manifold manifestation of the One. But it lies in a dormant state in Sambhuti". And this Sambhuti again merges itself in the stillness of Upanishadic Asambhuti. Hence, as in *Tantra* Philosophy, we reach Visarga from the equilibrium of Siva and Sakti through the stage of Vindu, so here we get at Vibhuti from Asambhuti through the intermediary stage of Sambhuti. This is quite reasonable. But to my mind, even Sambhuti and Asambhuti have inner vibrations, though outwardly static. What is the fountain-source of that Sambhuti, that 'Etavati mahina samvabhava'? 'Mama yonirap svantah samadre'—its matrix is flowing consciousness, the 'Maharano' that encompasses by its infinite vibrations the whole of existence. That is why we come across a different sort of Sambhuti in the *Geeta*: 'Prakritim svam avastabhya sambhavyatime mayaya'. This Sambhuti is spontaneous and keep under complete sway the laws of Nature—does away with the Prarabdha of Nature, according to Dadaji. In this view of things, both Sambhuti and Vibhuti are supernatural. Sambhuti is the basal reality, while vibhuti is its external vibratory manifestation. Let us fancy to ourselves a black-out night in Calcutta. There is engrossing darkness all around. But, in the closed rooms neon lights are aglow; and through the interstices of the door and windows, pencils of light are darting out, these pencils of light jutting out may be compared to Vibhuti, while the light indoors is Sambhuti. In fact, this Vibhuti belongs to the Supreme Omnipotent, Vibhu. The sparks of His energy in diffusion is Vibhuti. So, it is His Divine Potency; but to me, it is an 'uddipana

vibhava', a merciful dispensation for me. But, yogic Vibhuti stands on a different footing. Thus, we come across a triune of Vibhuti, its three streams. The first we may christen as the Mandakini—stream which finds freeplay in Krishna's marriage with a legion of princesses. The second is the Alakananda—flow that deluged the hermitage of egoistic Jahnu. And the last one, the yogic Vibhuti, is the Bhogovati—stream that may induce one to indulge in unbridled passion. The burning potency of fire is its inner essence ; but the spectrum of light is the Vibhuti even as the fragrance of a flower. The flowing stream is the basal reality of a river ; but, when it carves out islands, breaks through its banks, it is Vibhuti. But, if you store water in a dam and playfully release it only to inundate West Bengal, it is a sort of yogic Vibhuti even like the fragrance of the extracted essence of flower. A real Vibhuti has no festers, no limiting adjuncts. It is verily the Vedic-mother—goddess Aditi, the illimitable, the untrammelled, that is the source and sustenance of all existence. May we, then, conceive Dadaji as the resplendent solar orb emitting streaks of luminous miracles of an infinite variety, while remaining all the while the centre of gravity of all pervasive existence, consciousness and bliss.

Dadaji's Miracles and Their Meaning

PROFESSOR DR. PRIYADA RANJAN ROY

Scientists do not generally believe in miracles, as these are not apparently amenable to the laws of nature. But there are events both heresay and in authenticated records of happenings of such miracles from very reliable sources. Miraculous performances by saints and sages have been attested by many authorities, both official and non-official, of unquestionable character, at one time or other. The question then arises, where does the source of this power of performing the miracle lie ?

Science, from a study of material universe, has demonstrated that matter and energy are the two ultimate constituents of the universe, though they are merely the two aspects of one and the same entity, being mutually convertible. In Science, we are acquainted with different forms of energy, like that of sound, heat, light, electrical and magnetic energies, besides the mechanical one. In fact, they are exchangeable into one another and are derived from and manifested in association with material particles. Energy is defined as the power to do work on material bodies. So, the question about the power of performing miracles is related to an energy of a Kind, not dealt with in Science. Hence, it lies beyond the sphere of our sense of perception or of intellect and reason. For a Knowledge of this power, one must look for in the activities of the human mind other than that of the intellect—namely, the will-power. It is, therefore, no wonder that in the yogic practices of all religions, much emphasis is laid on the concentration of mind and development of will-power. The will-power of an ordinary man requires for his fulfilment the age of his sense organs and intellect. It, therefore, stands to reason that if the human mind can be concentrated on a particular

desire to such an extent that it would not require the age of intellect and sense organs for its fulfilment, a miracle can then occur.

A note of warning needs, however, to be sounded here. Magic and jugglery like the rope and the mango tricks are often viewed as miracles by the ignorant and unwary people, though they are in fact mere sleight of hand or intellectual deception. A simple but reliable distinction between magic and miracles lies in the fact that a magician or a juggler requires a considerable amount of preparation and time with the equipments and materials before showing their skill, whereas one gifted with miraculous power can manifest it in a moment's time if and when he so desires. If radiowaves from the earth can guide the material parts of a machinery on the surface of the moon in a few seconds, there is little wonder that the energy waves from a gifted human mind will similarly act upon or attract materials from a distance on this very earth, or perform other mechanical or intellectual actions.

I had always a curiosity to investigate such miraculous performances from a scientific point of view and verify their genuineness ; but for some reasons or others I had little time or opportunity to satisfy myself in the matter. When two and half years ago, though temporarily, I regained my vision after an operation, a young friend of mine, came to see me one evening and narrated startling instances of exhibition of miraculous power by a gentleman, living not very far from my house, who is also a householder and not an initiated member of any holy community. I made up my mind to meet him and witness his power. After a month or so, accompanied by another young friend, I went to his place early one morning after previous engagement. The name of the gentleman is Shri Amiya Roy Chowdhuri, better known to his friends, admirers and devotees as Dada or Dadaji. When we met him, he was lying on his bed in the room. Being already aware of my intentions, without much ado, he took me to his prayer room, where I found a portrait of Shri Ram Thakur, Truth Personified, who laid down his mortal

body several years ago. He asked me to bow down before the portrait and wanted to know if I would like to have any Divine *Prasad*. I at once gave my assent. He raised both his hands upwards, when a full-grown ripe apple of large size came to his palms, from where I did not know. He offered it to me, and advised me to take it home to distribute it among the members of my family. Then we came out of the room and while engaged in conversation with him in the balcony, he enquired of me, if I would like to have also the Divine (Mahanam) Names, generally used for personal prayer. I again agreed without any hesitation. A scrap of blank paper was handed over to me and I was asked to accompany him again into the prayer room. This time, he discarded all his clothes excepting a piece of loin cloth. He asked me to place the paper in a folded condition before the portrait of Shri Ram Thakur and bow again. I was then told to take out the paper from the feet of the portrait and open it, when I found the Divine Names written in red ink on that piece of paper. He then asked me to fold the paper again and keep it in my grip. We then came out to the balcony and sitting there was deeply engaged in conversation about miraculous powers. After a few minutes, I was told to open my grip and look once again into the paper. To my great surprise, I found the red letters of the Divine Names had completely disappeared. This seems somewhat like hypnotism, but not exactly the same, as the subject remains fully conscious of his own will power. Varieties of fruits like mango, cocoanut, embalic myrobolan (Amlakhi) etc., and sweets like sandesh, Jilabi, etc. come within his grip in a moment's time, when he raises his hands. Instances of other various miraculous powers have been noticed and recorded by many of his admirers and adherents. He generally performs Satyanarayana Puja in the houses of his followers and devotees. On this occasion, he shuts himself in the room, where the Puja is to be performed, with a portrait of Shri Ram Thakur (Sri Sri Satyanarayana) and spends about an hour or so in meditation. Afterwards the room is found pervaded with the sweet scent of sandal wood oil, and his whole body smells of the

scent. A glass of water is also charged with this scent, when he moves his palm over it for a few seconds. The water remains scented even after two or three days. A handkerchief, when touched by him retains this scent for about a week. I have failed to detect any magical trick, as stated earlier, in all the performances I have seen.

I enquired of him from where do these objects come to him in a trice ; is it a case of material creation in space ? His reply was—"They exist as such in space, which you do not know." I myself cannot believe, man can have the power of material creation from nothing, so to say like the Saint Viswamitra of the Puranic fable. Besides, the objects thus produced by Dadaji are all natural ones or useful materials and articles, available in the locality, far or near. A possible interpretation has been suggested earlier (yogic performance).

Regarding his views about our social and religious customs, Dadaji is deadly against all distinctions of castes and creeds, and appears to be an adherent of the ideal of Bhakti-cult of Mahaprabhu Sri Chaitanya Deva. This might be interpreted from his great regard for Sri Sri Thakur. He does not also believe in Gurubad for the adoration of merely the physical body of a human being. He asserts emphatically that the Divine alone is Guru (Spiritual Preceptor) of all, and as such all aspirants are mere Gurubhais (brother disciples). He advises all his admirers and followers to call him Dada, and never to look upon him as the spiritual guide.

I asked him what purpose is served by the manifestation of such miraculous powers. How few do come to him for enlightenment or moral elevation and how many for mundane gains ? His reply was—"That they are meant to turn the peoples' mind from an irreligious to a religious path." I do not know if they are so really effected, for people are as much irreligious today, if not more, even after the teachings and preachings of great leaders of religions like Gautama Buddha, Christ, Sri Chaitanya and others of their kind, and even after the spread of the messages of

Upanishads, the *Bible* and similar scriptures. It only shows that as Shakespeare has written :

‘There are more things in Heaven and Earth
Horatio, than are dreamt of in your philosophy.’

Human mind acquires knowledge of the universe through direct sense perception as in the case of ordinary man, through experimental observations, intellect and reasoning as in Science and Philosophy; and, though rarely, through the momentary flashes of its intuitive faculty, when an individual mind or consciousness makes contact with the universal mind or universal consciousness. This faculty of acquiring intuitive knowledge is developed presumably by yogic practices, meditation, concentration of mind and will. The last-named method enables man to come face to face with integral and absolute Truth, while all our knowledge as gained by the pursuit of Science is partial or relative, representing limited truth. Miracles should not appear as miracles to those who have the vision of the Eternal Truth. Science like the yogic practices serves only as a preparatory ground for attaining the vision of the Eternal Truth, which is accessible only to the intuitive faculty. It is obvious that the source of this intuitive faculty is the All-pervading Divine and universal mind or consciousness. I cannot find any other interpretation for this miraculous power, it is not to be discarded summarily as mere magic.

Dadaji—The Man of Miracles

KHUSWANT SINGH

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I have no faith. I've never felt the need for it. Faith is denial of reason and for me reason is supreme. But I do not question the right of people to stick to their faiths because I have seen the good that it can do to some of them. I do not believe in miracles any more than I do in magic. But I do not deny that there are phenomena which still baffle scientists. I say this as prelude to narrating my encounter with Amiya Roy Chowdhury, known to his innumerable admirers as Dadaji.

I received two books on *On Dadaji*. They were compilations of tributes by eminent doctors, professors and businessmen all of whom had experienced some miracle or other. My interest was roused.

A few days later, film star Abhi Bhattacharya breezed into my office to take me to meet Dadaji. The happy glow on his handsome face made me suspect that he had already counted me amongst his *dharmabhais*.

I report the encounter without any prejudice or bias.

The reception room in Dadaji's apartment in Bandra had no furniture except a divan which was obviously meant for Dadaji. At the time there were only half a dozen men and women, all Bengalis. Then Dadaji entered. Everyone stood up. One man prostrated himself, placing his head on Dadaji's feet.

Dadaji is tall and light-skinned. He wears his black hair long. His youthful handsomeness belies his seventy years. As may be seen from the photograph below, his eyes have a hypnotic

spell-binding power. An aroma known in esoteric circles as the *padmagandha* (fragrance of the lotus) fills the room.

Dadaji seats himself on the divan and beckons to me. I shuffle up and sit beside his legs. He tries to fix me in a kindly but hypnotic stare. He wants to know why I have come to see him. I tell him of my lack of faith, my disbelief in the existence of a divine power and my curiosity about him and his following.

"What if Sri Satya Narain wants to communicate with you?" he asks. I look puzzled. "What if he sends you a memento?" he asks again. He raises his right hand in the air, and on his palm lying open and empty before me appears a medallion with an image of an elderly man. "It is Sri Satya Narain's gift to you," assures Dadaji. "No, it is not," I protest. "You, Dadaji, have given it to me." He smiles. "I am no one; it is all the doing of Sri Satya Narain."

"What is your name?" he asks. I tell him. He takes back the medallion, rubs the reverse side with his thumb. What had been a blank surface is now embossed with my name. Only my name is not correctly spelt. A minute later and as mysteriously as before a gold chain appears in the palm of his empty hand. "This is to wear the medallion round your neck," he says giving it to me.

"Come with me," orders Dadaji. I follow him. He leads me into his bedroom.

Once more we are on different levels; he sits on his bed, I on the floor beside him. He tells me he is a monist. Sri Satya Narain pervades the entire universe. There are no gurus. Each man is his own guru because he is a part of Sri Satya Narain. The way to salvation is through *Mahanam* (the great name). It can be in any language.

"You ask for it in your own mother tongue." He hands me a blank slip of paper and asks me to bow before a picture of Sri Satya Narain. I do so. The paper now bears two words in Gurmukhi, "*Gopal, Govinda*". A minute later, the paper is blank again. Apparently the message has been delivered and

does not need to be on paper any more. And so it continues, A touch of his hand on my beard fills my beard with the same *paamagandha*.

For an unbeliever it is a traumatic kind of experience. It does not shake my disbelief in religion or miracles nor bends my reason to accept banal statements about God, Guru and, the name which pass for philosophy in our land. But let the reader make up his own mind.

Dadaji—Miracles by 'Man of God'

Pioneer : Monday April 17, 1972

Lucknow April 16—If seeing is believing, the scoffers and sceptics must have had a difficult time in rejecting the conception of miracles when Dadaji, the savant-cum-Yogi, performed 'Sri Satya Narayan Puja' at the office residence of Mr. S. N. Ghosh, Editor, *The Pioneer*, this evening.

Incidentally, Dadaji, who is known as Sri Amiya Roy Chowdhury in his mundane life, has no respect for miracles. Then why does he translate them into reality? It is not hypnotism that he practises, for the outsize artistically executed 'Sandesh' that seemingly he conjured up from nowhere was not only edible but fragrant with a strange aroma.

Similarly, the gold locket with the image of Sri Satya Narayan embossed on it was no figment of imagination or a conjurer's trick. Dadaji, no miracle merchant and a stern opponent of all small time Gurus with big business mentality and further encrusted with arrogant hangers on, has dedicated himself to the task of self-realisation by all human beings through the agency of Mahanam or God's name as he calls it.

The miracles are in the nature of a side-show to impress on the scoffers that God or the Divine Being can manifest Himself in any way He likes. Often those who come to scoff remain to pray after being convinced by the evidence of their senses that miracles still happen if it so pleases Him.

Opinions may vary about Dadaji's creed but there is no denying that his is a flaming conviction and that in him sincerity and amazing power for direct communion with the Divine spirit have won respectful recognition from such celebrities of international repute as Mr. Krishnamurthy, Pt. Gouri Nath Shastri, Gopi Nath Kaviraj and others.

Even hard headed newspaper men like the Editor of the *Illustrated Weekly of India* and all journalists on the staff of *Bharat Jyoti, Free Press of India, The Times of India*—the list by no means exhaustive but illustrative—have enthused over Dadaji's uncanny powers.

Dadaji himself decries blind speculation and discourages all those who crowd round him as 'miracle merchant'. He primarily attracts them for spreading God's name and is interested mainly in everyone merging with the Divine spirit through self-realisation.

Dadaji, the miracle—robot of Love

DR. S. R. SAXENA, LONDON

I had the unique opportunity of meeting Dadaji here this time (June 1983) when he was having discourses with some of the men of lead and light of our society. I wonder why he is generally introduced as a miracle-man. Such an introduction nakedly betrays our area of interest in a holy man, which has no vestige of spirituality. Our interest exhibits a single dimension only, that of material gain of any complexion. So, our thwarted ambitions and aspirations make of us miracle-mongers so that we may change our destiny for the better. On the other hand, we denigrate Dadaji beyond measure. Does Dadaji, for one thing, take after any professional miracle-man,—in appearance, dress, or behaviour? Do his discourses harp on miracles as their constant refrain? Does he talk any other topic, which may or may not be in tune with his miracles? Finally, what has he himself to say about the miracles perceived to be exhibited by him? Unless these questions are properly negotiated, none can size up Dadaji as a miracle-man. My personal experience finds no justification for such a description of Dadaji. Indeed, he appears to me as the silent negation of all grotesque physical and mental affectation and exhibitionism. It will clearly come into light when we closely follow his words.

Involuntarily he will raise his hand of a sudden and with a spasmodic move touch someone and his ailment will evaporate instantly. But, nobody told him of the ailment; nor did anyone request him for a cure. At times this occurs to a man who is seated far behind; he is casually beckoned into his presence by Dadaji and pat goes his hand on his back, waist, shoulder, chest, belly, or arm. Now he fetches you a giant apple or a pineapple. And then he fetches you a wristwatch on whose back you find

inscribed at the rim "Made in the Universe" and in the middle "Sri Sri Satyanarayana". And then he inscribes your name on the dial with his fore-finger moved slowly above the dial from the left to the right. "Oh, you are thirsty", he fondly enquires of someone, and the next moment he is handed over an exquisitely wrapped bottle of whiskey of the very best brand. He gives you a wristwatch with a silver band for your wife. The next moment it strikes him, as though, being improper ; so, with a warm touch of his palm, he turns it into a lady's watch with a gold band. With a mild wave of his hand, he wards off the sun's rays from intruding into the assembly hall, or the dark mass of clouds without a single drop of rain. He rules storm-tossed waves ; he wafts off his aroma to distant lands ; and on top of all these, he exhibits multiple manifestation of himself simultaneously in mutually far-flung places, and reportedly brings the (clinically) dead back to life. This is a more or less incomplete inventory of miracles associated with Dadaji. With these may further be added automatic writing in blank pieces of paper (which is simulated by psychograph). Can any miracle-man display even a rough L.C.M. of these miracles ?

Yes, that's exactly the point at issue. The L.C.M. and the G.C.M. of all these miracles are the same and it is ubiquitous. It is at once the least and the greatest integer divisible only by itself. It is Love that is the matrix of all manifestation of life, its support and sustenance. It is love in and with Dadaji that fathers these miracles. It brooks no frontiers of space and time, and is impersonal yielding 'nobodyness'. This solar passion of love that secretes all the said miracles cuts across the studied performing arts of the familiar miracle-men and puts them to murky shade. "No, no ; it is not my doing. It is the manifestation of the Will of Satyanarayana to neutralise the autocracy of the atheistic aristocracy. This man is nobody here." So, Dadaji, saturated with Love, is nobody, and, as such, is the repository and manifestor of Divine Will much in the manner of an aircraft-carrier. On a different occasion he would say, "This is a gift of Satyanarayana to you ; take it as a token of his Love. Do you

call it a miracle? Is the sun a miracle? The moon? The stars? It is a miracle of that sort. It is nature, governed by laws superior to and in supersession of the laws of science. All laws of nature are at His beck and call. Science mostly outrages the modesty of nature and torments it into submission. But, the forces of nature may be wooed into loving submission. Whatever he does may be superficial; but, what He does is an expression of His loving Will". From the above it appears that Dadaji exhibits two different genres of miracles. In one the energy flows from Him to Dadaji, who, in perfect identity with him, manifests it. In the other, it is Dadaji's will in a state of nascent nobodiness that, through identity with His will manifests itself. In the latter case, Dadaji may be said to be instrumental in effecting the miracles. But, even these are leagues beyond the capabilities of the so-called miracle-men.

As Dadaji says, "Even the greatest of Yogis can exhibit through His grace the profounder miracles three to four times only during their entire lifetime." So, it is clear that Dadaji is like an automaton, a robot that works out what is keyed into his constitution by the Divine Code. In this matter as in any other, he has no agency; nor has he any claim to credit for them. As he says, "It is a fait accompli. If it happens, well and good; if not, well and good; it does not touch him at all."

And why should he make a display of miracles to us? As he himself says, "He cannot give you anything; for, he has no power; nor can he take anything from you. "Yet he conducts you to the audition and vision of Mahanama, which, according to him, is our soul. He begs only love of us,—love that is pure, disinterested, egoless, and impersonal. To dub such a person as a miracle-man is profanation of language. His unbounded love for all is the greatest miracle that can ever emanate from him. Dadaji is the miracle-robot keyed, lubricated, and manned by Love Everlasting.

On Dadaji (3)

PROF. BIBHUTI SARKAR

Today Dadaji is known to people in every corner of this country. Many valuable contributions about Dadaji by eminent scholars, philosophers belonging to different strata of society, have been published in newspapers and journals, (not necessarily connected with spiritual matters) in various languages all over the country. Practically it has become a talk of the day. Thousands of letters written in so many languages are being mailed to Dadaji daily from all over the world and some from the remotest parts of the country. It indicates that the world is anxiously waiting for his guidance. However, it would be incorrect to place Dadaji in the role of a preacher of a new system of philosophy or for that matter, a saviour. Dadaji is beyond all these. Any attempt to describe Dadaji on the basis of analogy would be misleading, if not confusing. It is only out of mental satisfaction that we try to compare him with other known prophets the world has heard.

There should be a clearer understanding about the advent of Dadaji. It is not the least intention to cast any reflection on any known prophets of the world. On the other hand, it is our humble but categorical submission that Dadaji is Dadaji alone, he is He, who resides within all of us and without whom we, nay the entire creation, cannot exist even a single moment. And it is not enough to say if he emphasizes on the issue of the play of the Creator, still more he is He, the conception of Avyakt (non-manifest) of the truth resting on him.

There must be a higher plane, the dimension of which is yet unexplored and where both the Creator and His creation rest. It is not a metaphysical hypothesis. Millions and millions of

universe are being created or are in the process of being created. Dadaji says : the scientists are now playing the role of the ancient sages who had the visions of the secret of the science of creation of the innumerable universes. Dadaji admires our scientists for their sincere approach to establish the truth, although some of them are experimenting to divert the scientific energy for destructive issues for political gains. He says : the self-styled gurus have no spirit of sacrifice. On the contrary, they are engaged in enjoying material prosperity whereas the scientists have immense sacrifice in search of and cultivation of Truth. He also says : this is the real culture. In this context, sacrifice and renunciation—these two words are often used with a very vague conception. For whom we should renounce the world and what for? There is no place for escape ; so the word renunciation is very unscientific and unpractical. “You do all your work without any attachment”—this is one of the greatest messages of Dadaji. The work is worship is not to be misinterpreted ; you are duty-bound to do your work as a trustee of your work which your creator has entrusted you ; this you may call your *Prarabdha*. More—fully expressed by another word—“It is already being done” or in other words it is pre-destined. One may ask here about this version of Dadaji’s message—then are we a fool or a mechanical instrument of this chain of Nature where we are born. It is admitted that a blind force acts in the Nature, on which human power has no control. But as Dadaji says : there is a higher force of the mind where man is the architect of his own fate and there is no question of a race between fate and the individual. Totalitarian idea of universal brotherhood is now-a-days often used by the political leaders as well as the so called religious leaders. But in actual field we see the propagators of this principle bypass the idea and try to establish their own personality cult. Dadaji condemns vehemently this concept of personality cult. He says that these propagators cannot demand and must not claim their ideas have any personal stamp. The ideas are products of the whole human race. The experiences of the process are simply the result of ideas.

We should follow the message that we have no claim for the fruits of work.

Almost in every article about Dadaji we find a strong condemnation of gurabad—the age-long superstition. It has created a great deal of sensation against maths and asramas. People now understand the real meaning of guru and asram. Dadaji says that the body itself is asram where the Guru resides. This teaching of Dadaji has been received warmly by millions.

Dadaji's mission has been successfully established. His message does not end here. He says: Your daily work of life, your manner and conduct of living should prove that you have realised the self and you are the player of the eternal plays for which you were born—to play sincerely in accordance with the design of your creator. Narrow selfishness and dogmatism should be first eliminated.

The most attractive features of Dadaji are the performance of Sri Sri Satyanarayan and action in the initiation or Mahanama. Many of us say that Dadaji does Satyanarayan Puja and gives Mahanam. Apparently it is true; but in fact, Dadaji is nobody here. He says: Human consciousness fails to receive the true aspect of its meaning, the secretness of the deeds of Dadaji's significance is to be properly understood, otherwise, the commentators comment will not be justified. Dadaji on many occasions explains the meaning of this line—human consciousness. Our egoistic impulse is responsible for this. Dadaji explains—Don't make any hasty comments about Sri Sri Satyanarayan Puja and the event of initiation so that the truth may not be distorted. In fact, it is not a worship of Sri Sri Satyanarayan which Dadaji performs; it is the truth which manifests under the divine shelter of Dadaji. And this can be felt by the cosmic vibration which emanates from Dadaji and his entire body transcends the limits of the four walls.

The events of Dadaji often are attributed as miracles. But it is not correct. It is Bibhuti or Bibhu. It happens at His will, no effort is counted here. We often interpret it in a wrong way. It is not within the range of four dimensions, time and space are immaterial here. No law is applicable here.

Dadaji : Manifestation of Grace

PROF. DR. S. SUDARSHANAM

I had come to the dead end of a quest when I first read about Dadaji in the *Bhavan's Journal* on the 23rd February, 1972. I had reached the dead end because I had pursued my quest on the intellectual plane, while its fulfilment could be in spiritual experience only. Not that I was not aware of this discrepancy. I had imagined that there would come a take-off stage, when I would become, by my very momentum, spirit-borne and meanwhile I had to keep running on the runway of intellectual understanding. I started with Sri Ramana Maharshi, and construed his direction to pursue the ultimate ground of the "I" as an intellectual, introspective, analytical pursuit. This led me into a maze. Finally, in despair I went to someone, who by all accounts, could deliver the goods, and after five years of association, got the reply : "You have to wait for the moment of grace ; and till the moment arrives nothing could be done." I ended this association, thought that no human Guru could give me what I wanted, and decided to go it alone. It was at this point I read about Dadaji. The foremost thing that struck me was that Dadaji was against Guruvad, and he did not have an ashram, and was not for building an institution around him. The second thing was that he helped you to receive Mahanam directly as an experience, and not as a ritual. His miracles, I must say, did not impress me. But the open manner and the least self-consciousness, with which he performed them and the spontaneous grace and love they signified charmed me. I could see that here was someone who manifested grace and bestowed it on one and all, and did not tell you that you would have to wait till your prarabdha is

exhausted, or till you earn it. Therefore, I wrote to Dadaji immediately.

I received a letter on the 6th March, 1972 saying that Dadaji would be pleased to see me on his next visit to Bombay. Even as I read the letter, a glow of happiness spread in my heart and remained there throughout that day and the next day. It was felt by me as a warm pressing seizure of the heart, and there was a sudden elation, which transformed the sunshine outside into a joyous light and every object into a thing of beauty and delight. I felt that the world was within the core of my heart, and I a witness; something like the experience a mother might have when she finds her babe stirring within the womb. After two days I was my old self again, but the experience had assured me that at last I was getting somewhere.

Therefore, I could not wait till Dadaji next visited Bombay. I had no idea when that would be, whether sooner or later. I was scheduled to attend the National Writers, Camp at Delhi from the 26th March to 1st April, 72. I thought of seeing Dadaji on my return journey, and wrote to him about it. He agreed to see me. On arrival in Calcutta I was to give a ring to Sri Sachin Roychowdhuri and he would take me to Dadaji. But when I actually arrived, which was on 2nd April at 10 A.M., I could not contact Sri Roychowdhuri till 6 P.M. and the long wait I had to put in at his house made me almost give up hope of ever seeing Dadaji. I had to take the night train at 10 P.M. if I had to be back to duty on the 5th of April. I had half a mind to run to the railway station at 6 P.M., when Sri Roychowdhuri appeared before me and immediately offered to take me to Dadaji.

Dadaji was on a visit in someone's house. I was a stranger in Calcutta and stranger to everyone there. But when I went there and when Dadaji received me affectionately, I felt no longer a stranger. Almost the first thing I begged to Dadaji was: "Please give me Mahanam." He said, "I can give it to you now. But I want to *know* you and talk to you. Therefore, please stay tonight and tomorrow at 8 in the morning I will give you Mahanam at my house." I agreed to stay. I altered my plans

and decided to, to take the 'plane instead of the train. That would take me home in time. Then Dadaji asked the lady of the house to serve me tea. Sweets were brought in. As I was taking them hesitantly, Dadaji said I must be given a taste of the rasagolla. Then observing my hesitation, he queried: "No diabetes?" I was waiting for this question and told him that I suffered from it for the last four years. For a moment Dadaji closed his eyes, and then assured me, "It will be alright, take it." This was enough. For I must say that ten days later on testing myself I found that the sugar in urine was reduced to a mere trace from the near one percent which it had been for a long time. I have no doubt that I will be cured completely before long. I must add I have not been taking any drug whatsoever for the last four months, and at the moment of writing (17.4.72) in spite of normal carbohydrate diet, the sugar in urine remains a mere trace.

Dadaji put me in touch with Sri Bibhuti Sarkar and Miss Mana Bose so that I could talk to them freely in English, while he carried on his talk in Bengali with those who were assembled there to hear him. Sri Sarkar explained to me his experience when he had the unique privilege of witnessing Sri Satyanarayan Puja inside the closed room alone with Dadaji. Then I was treated to a full non-vegetarian meal by the lady of the house, at the suggestion of Dadaji. I visited another house in the company of Dadaji the same night. There I was asked to say a few words about my visit and experience, and I told the people there what had happened when I received Dadaji's first letter.

The next morning I received Mahanam from Dadaji in the usual, now so well-known, manner. When I told Dadaji that my wife also wished to receive it and had asked me to beg him on her behalf he authorised me to give it to her. I received Mahanam in Calcutta at about 8.45 A.M. About that time, my wife later informed me, that she felt a strong fragrance emanating from the volumes *On Dadaji*, which she had been reading the previous night and had kept at a particular place. It seems she immediately guessed that I must have received my initiation at

the moment in Calcutta. This is one of Dadaji's usual miracles, now so well-established.

I returned home by plane on the 4th of April, 72. The fragrant touch of Dadaji's hand on my bosom remained till the 7th of April in spite of daily washing and bathing. On the 13th April I went with my wife and daughter to see a film entitled "Krishna-Satya", which dealt with the life of Lord Krishna. It contained episodes of Krishna's love-quarrels with Satyabhama, and also episodes from the *Mahabharata*. Towards the end of the picture I noticed that Dadaji's characteristic fragrance was emanating in full from my bosom. This was not my illusion, for I asked my daughter to test it and she confirmed it. Again, on the 16th April, in the afternoon, when I was reading an account of the Alvars, the Vaishnava saints of the South, in particular that of Andal who took Lord Krishna as her husband, the fragrance appeared on my bosom and it remained throughout that day.

When I took leave of Dadaji, the parting assurance he gave me was: "I shall always be with you." He has demonstrated it already!

On the morning I received Mahanam, Dadaji was discoursing about many things in Bengali with Dr. Sen on *Svadharmā* from the *Gita*. I was interested because this was one of the slokas which I liked best. He said that there was no 'individual dharma', and the only dharma was love, which became manifest as one chanted Mahanam. This was a signal to me that my intellectual quest was at an end, and my spiritual experience was beginning. Another thing that caught my ear was: "*Mukti*, what is there in *Mukti*? The essential thing about life is to see it and enjoy it as '*leela*' or play". Then Dadaji pointed his finger at me and asked me: "*Rasa Asvadan*...you understand that, don't you?" This also had a special significance for me, because I am a student of literature, and I am a creative writer and literary critic. Mahanam is not a magic word or formula for mere repetition. It is a non-intellectual instrument for spiritual quest and self-realization. It is the most effective way for self-surrender to God. It is not intellectual analysis, psychological theories or yoga

system with innumerable categorizations, that can accomplish integration of personality, cure neurosis and make man happy. It is only surrender to God within, through the Mahanam, that could bring about the change in Being, for Being cannot be *known* intellectually. Mahanam takes the known "I" into the unknown "I" without, asking questions. In the process the exercise of one's will poses no problem at all. The will is surrendered through the Mahanam. The metaphysical problem of reconciling pre-determined fate with the free-will of the individual does not arise at all. With the surrender the Mahanam implies, what one does or what happens to one is accepted as both destiny and dharma. There are no regrets ; and no actions that may be termed as rash or hasty. The way is clear to attain spontaneity as well as righteousness.

Somebody has already explained that when Dadaji gives or helps one to get the Mahanam, it comes at the *Pasyanti* stage of the World as different from the *Madhyama* and the *Vaikhari* stages. And as one *does* Mahanam it is at the *Madhyama* stage. When it rises to the *Pasyanti* stage, one is carrying on the quest of the self to its root, as suggested by Sri Ramana Maharshi. Since receiving the Mahanam it has become clear to me that what Sri Ramana stated and meant to be a spiritual journey, is widely misconceived as an intellectual journey. Hence, the common thing to do is to analyse oneself, as the *Upanishad* says : 'Neti, neti' and so on, only to come to a dead end. It is only through the manifestation of Divine Grace, as it is happening through Dadaji, one could get at the right spiritual technique. Otherwise all techniques are likely to prove more as hurdles than as means. To meet Dadaji is to receive Divine Grace in full measure (which includes a few miracles) and to be assured of one's spiritual fulfilment as an immediate experience, not as a distant goal.

Dadaji

DR. A. K. SRIVASTAVA.

It is rather unusual for an April afternoon (April 9, 1972) in Lucknow to be so cool and bracing. We cross over to the house of Dr. A. C. Roy, where, we are told, the great 'yogi' from Bengal has come, for a brief visit. In the main room where we are seated is the usual crowd of people to have the 'darshan' of the beloved Elder Brother, 'Dadaji' as he has been known throughout the length and breadth of this country. The large room is now filled to capacity--men and women, the young and the old with eager expectation in their faces. The merely curious and the devout, the faithful, the agnostic, the lost, the whole lot of them gathered together for a glimpse of the man they have known, heard or read about. Those who have had the privilege of knowing Dadaji now pass on bits of information about him and the circulating whispers build up, as it were, the image of a man who has worked miracles and won the hearts of people wherever he has been--in the learned societies of Calcutta, in the social hubs of metropolitan Bombay, in the elite circles of almost all the major towns of the country. The curious grow more curious, the devout more moved, the agnostics less sure of themselves, and the lost ones more hopeful. The sharp brief shower has calmed the fever of the earth and the cool breeze that now blows has in it the suggestion of the spring.

HE IS THERE ! A tall, handsome man who may be anything between fifty and sixty years. His walk is sprightly. He moves with the majestic grace of a peacock, and the ability of a panther. His features can best be described as aristocratic : a broad, receding forehead, a sharp aquiline nose, broad mouth, a firm chin resting on a cushion of folds that gives to the face balance and

proportion, a head, indeed so perfect, as to be called the delight of the sculptor. His hair is black, brushed back somewhat carelessly and yet neatly in place. And there is magic in those eyes : a touch of sadness perhaps, or of immense commiseration, that touches you as you return his glance. The gentle, almost shy smile lights up the face which is otherwise perfectly serene. He is bare to his waist and wears a bright silk '*lungi*'—a picture of austere elegance.

He speaks but little ; in short, somewhat jolting stretches, and quite often times off into silence after beckoning to one or the other of his associates to explain his meaning or elaborate his statement. His lack of enthusiasm for long-winded discourses, like everything else in his bearing, is in sharp contrast to the professional 'gurus' and 'sannyasins' who spare no opportunity to preach and so acquire a public platform manner. Dadaji's speeches have the briskness and unadorned straightforwardness of an aside. He does not speak for effect and wastes little effort on persuasion or advocacy. He employs a plain homely idiom and is entirely unconcerned about ornamental felicities of speech. That is understandable when we realise that what he is out to enunciate is Truth which is its own ornament and its own effective advocate. He is in essence the language of the 'sutras' minus their verbal refinement and artistry.

When ardent seekers draw him into a dispute they do not realise that Dadaji never has much use for forensic skill and is least interested in scoring a debating victory. His message is simple to the extent of being bare and stands in no need of scholarly or erudite support and dissertation. Often, when people unaware of his nature harangue or argue with him, he refers to them anyone in the congregation willing to waste time in worldly duels. Not wanting to hurt the feelings of the disputationists, he starts his simple faith once or twice and then relapses into silence, his face beaming with the smile of love and compassion for both the believer and the nonbeliever. In his world of values there is nothing much to argue about and he has realised the principle that words, however learned or pointed, go but a little.

way in matters of spiritual communication. More so since he is ever willing to demonstrate through experience what the world of faith offers : and the minimal effort in self-surrender, even to the extent of a temporary suspension of disbelief, would make one receive all the answers, whereas a million or more words would lead one only to the intricate mazes of confusion and consequent mental atrophy.

Much is made of his power to perform miracles, to materialise medallions, shawls, pens, gold-chains out of nowhere. He often inscribes gifts of books by a mere touch of hand and the 'Mahanam' appears and vanishes in his presence without his touching the plain piece of paper people carry with them. It is however never much realised that Dadaji places least value on the miracles. He claims no credit for them and insists that they happen in spite of himself. He never bothers to enquire about the 'hows' and 'wherefores' of the matter. For those who mob him morning, day and night, the 'miracles', however, have a deep personal significance in that these phenomena, outside as they are the range of rational explanation, impress upon the minds of the beholders that they are witnessing someone who stands above human intelligence. And in this whatever value the 'miracles' have, they serve as catalytic agents to hasten, as it were, the meeting of the mind with the Supermind. They stimulate a kind of Faith in which reason and logic and dull and dry learning cease to be. And it is in the light of such a Faith alone that one can realise what Dadaji has to offer. It might be argued that such a Faith would involve a surrender to what is as yet unknown to the seeker, and would therefore be anti-rational. Perhaps. But that is the way how spiritual realisations are and can be made. The out and out advocate of pure reason would do well to realise that what begins only after reason goes to sleep cannot be expected to include reason also. One might just as well want to dream without first having gone to sleep.

What is Dadaji's message ? What is his mission ? Surprising as it might appear the answer to this seemingly difficult question is very simple. Living in a complicated world and leading mostly

complicated lives, the simple eludes us, shocks us, confuses us. Such is the paradox of modern life. Dadaji's message is Truth which can only be realised through love. His mission is to make us aware of this Truth. What is the Truth that Dadaji's message enjoins on us to realise? It is the Truth that is in us. Preached from outside it would look different to different people. Realised by one's own effort it is the only Truth that ever was, is or can be. One has, therefore, to realise the Truth oneself and not by proxy. Such a view is consistent with the common belief that every created being has a divine essence. It is this divine essence in us that must somehow be made to reveal the Truth. The 'Mahanam' is the verbal realisation of this Truth, and the 'Mahanam' as Dadaji keeps on telling us is revealed by the divine essence within us. The institution of the 'gurus' that has for several thousand years taken upon itself the prerogative of leading the seeker to God is making false claims. God is within us and if only we could realise this, the traditional 'guru' would be redundant. Dadaji helps us to discover the 'Mahanam' that lies dormant in our divine being, and this discovery is an act of love through which we finally realise Truth. Is not Dadaji himself a 'Guru' then? Not exactly. After all, what is being discovered was already within us. Dadaji would much rather be described as a strange and powerful lamp through which we are able to see the inside of us, and bring back the jewel of the 'Mahanam' which *we know* in our nature was lying there to be so discovered. He is the Super-consciousness personified, the Truth that we have discovered. The instrument and the object of discovery never being identical, Dadaji cannot be our Guru. But he is the Truth that we want to discover. Only in his case the Truth has, for our sake, assumed a charming human form. He represents the highest identification between the path and the goal, Truth and the search for Truth. Are Dadaji and Sri Amiya Roy Chowdhury the one and the same person? They *are* and they *are not*. The relationship of sweetness and Sugar best illustrates this unique phenomenon.

The 'Mahanam' as the verbal realisation of the divine essence.

in us is also the tangible connection between the *Jiva* we represent and the divine essence that lies within us. To realise this equation in our lives is the beginning of a life-time of romance, the mythic *Rasa-Lila*. The eternal play of the lover and the beloved, Sri Krishna and Sri Radha, on the grand stage of 'Mana' which may simply be defined as that level of mind where sense and thought-stimuli are translated into feeling! To be taking a conscious part in this unceasing love-play is Supreme Ananda, absolute freedom from the bondage of birth. 'Mana' is Brindaban, the 'Mahatirtha'. What need is there for us to loiter around in search of holy places? The automatic chant of the *Mahanam* is the only guarantee of the purity of 'Mana'. So long as we are with 'Mahanam' the lower mind will be ineffective, totally incapable of soiling the '*lila-kshetra*' of Sri Krishna and Sri Radha.

Does Dadaji's 'message' as stated in the preceding paragraphs represent a system or school of philosophy? Personally, I could not care less. The philosophical interpretations that I have read of Dadaji's thought seem incomprehensible to me, and in the majority of cases are an attempt to demonstrate by purposive elimination what Dadaji's thought is *not*. I should like to hold on to the simple belief that the absolute One-ness of Truth which Dadaji preaches is God under yet another name. One could only define that as the *Vedas* did by repeating *ad infinitum* 'neti neti'.

Do I really understand Dadaji? Once again I do not much care. In the meanwhile, the chant of the 'Mahanam' continues, the familiar perfume fills the atmosphere, the enchanting melody of the blessed prayer nurses and heals the secret sorrows of the heart and what is more He is there, smiling reassurance and benediction and blessing. Is not that more than enough for just *me* life time?

Dadaji—Yogi With Many Facets

A. K. SRIVASTAVA

The Pioneer, April 23, 1972

Who is 'Dadaji'? His is both a pleasing and confusing personality. He attracts people—thousands of them—but for diverse reasons. Some come to him drawn by his reputation as a miracle merchant, others regard him as a savant who is believed to communicate directly with the divine spirit. But whether it is wealth, prosperity, material happiness or salvation they are after, they crowd round him here, there and everywhere. During his recent visit to Lucknow they—men, women and children—flocked for his 'darshan' and each reacted according to his or her own inclination. Savant, yogi or as the sceptics call him, a mountebank, there is no getting away from the influence cast on all sections ranging from film stars, learned professors and bearded yogis. Reproduced below is an impressionist's article by a Lucknow University professor who came in close contact with him during his sojourn in the city.

The great 'Dadaji', Sri Amiya, Roy Chowdhury in worldly parlance, has been in Lucknow since April 9, 1972. His simple philosophy of Faith has transformed the lives of countless individuals in this country and abroad. His powers to perform miracles has confounded the rationalists and disbelievers, although 'Dadaji' himself never thinks much of them, and is often reminding people that miracles in themselves are nothing in terms of spiritual realisation. At best they are proof of a phenomena, observable in life, that are above human intelligence, and proclaim by subtle suggestion the overall control of the mundane world by a Supermind.

His mission in life is to revitalise SANATANA DHARMA,

the Eternal religion of Mankind, by freeing it from the paralysing influences of phoney-gurudom. In fact, Dadaji believes that it is not given to man to be a Guru of another man. In simple terms his philosophy affirms the presence of the Divine Essence in Man. It is to this divine essence that one must look up to in matters of spiritual realisation. The JIVA is in constant company of the Divine Essence, and yet, ignorant of it we loiter around aimless and confused. If only we could discover through experience the Divine Essence within ourselves, we shall have discovered the Guru who can lead us to the path of ultimate realisation. The Divine Essence in Man, according to 'Dadaji', is Truth. The MAHANAM emanates from it, and hearing it we realise that what we have been hankering after in this Mantric Mahanam through which every Man would realise his highest destiny.

The Mahanam is revealed on a plain piece of paper that one carries along for the Puja with 'Dadaji'. It is Mahamantra with the help of which we are to realise Truth and in course of time become one with it. 'Dadaji' refuses to be designated as Guru, because the Mahanam we realise comes from within ourselves during initiation by the grace of the Lord directly. He claims no credit for having introduced us to it, that after all being the mission he has set himself.

In the presence of 'Dadaji' many, many people have realised Mahanam and they include famous (and not so famous) artists, academicians, scientists, industrialists, workers, in short, people in each and every profession and belonging to all classes. The Mahanam being the verbal realisation of the highest Truth is above religion, caste, creed, colour and sex.

Once the musical chant of the MAHANAM starts in us, a state of progressive bliss culminating in pure Ananda quickly follows (making life a perpetual pilgrimage.) It is the surest way in Kali-yuga, of attaining to the highest realisation of which human beings are capable. Even in terms of day-to-day life the MAHANAM is the source of perennial strength. In the feverish turmoil of life, the Mahanam gets us the soothing support of the divine in us and helps us to bear with equanimity and poise the barbs and

arrows of misfortune. According to 'Dadaji', the act of bearing with life with patience, fortitude and unfaltering faith in Him is the only penance we are required ever to perform.

No words are adequate to describe the joy of getting an audience with 'Dadaji', the living embodiment of Truth, Sri Sri Satyanarayana. It is the highest ANUBHAVA charged with inexplicable bliss and must be experienced to be enjoyed. The words, in their pathetic confinement, give only a very hazy idea of the bliss it is to know 'Dadaji' and receive his grace. In a world where the crisis of faith deepens everyday it is but meet that we, who have had this joy of experience, should rejoice that we have at least Him for solace and comfort and guidance and support.

Dadaji — a Siddhapurusha

S. RAMAKRISHNAN

Like forest-flowers exuding their fragrance, there are hundreds and thousands of men and women in our *Punyabhoomi* who have blossomed into flowers Divine. Unobtrusively and unnoticed, they tread this earth rendering the earthly precincts around them charged with a divine aroma. Time and again when unrighteousness raises its ugly head and pollutes the atmosphere, God-men have risen here to cleanse the foulness of the land and fill it with divine fragrance. It was my good fortune to pay my respects to one such great soul on the *Makara Sankranti* Day Saturday, January 15, 1972.

From the utmost point down South the sun returns North. That is the *Makara Sankranti*. This half of the year ushers in the *Uttarayana* and this day is also the *Uttarayana Punyakala*. The *Gita* speaks of two paths : one that is dark, taking which man returns again and again to this abode of misery ; the other, the bright one, taking which man goes Godward, never to return again. How significant then that this chance meeting of mine with Sri Dadaji should have been on this hallowed day !

For, Dadaji is concerned with the path to Truth. To him, the body is the temple of the living God and the soul of man is God. Dadaji's one aim in life, the central purpose of his mission, is the vindication of Truth.

Sri Abhi Bhattacharya, a noble and amiable soul, phoned me up, inviting me to have the *darshan* of Sri Dadaji, a great *Siddhapurusha*, hailing from Bengal. I mentioned this to my good friend Sri K. C. Raman, formerly of *Times of India* and now Director of the *National Rayon Corporation Ltd.* and the *Free Press Journal*. Smt. Lakshmi and Sri Raman, Sri V. A.

Madhavan, Registrar of the Delhi Kendra of the *Bhavan* and myself went to Dadaji's Bombay abode, at Delphin House, Carter Road, Bandra, in suburban Bombay.

When I was ushered into the presence of this *Siddhapurusha* I saw, or thought I saw, a man of forty-five or fifty years of age, a handsome and well-built frame on whose countenance shone that splendour, born of a life of the spirit. *Naayamaatma balaheenena labhyah*—this Self cannot be realised by the weakling, seemed true in deed. Or as the great sage Kanva is spoken of in Kalidasa's *Abhijnanamshakuntalam*—*swaadheena kushallaah siddhimantah*—those who have attained *Siddhi* or God-realisation have their bodily health under their control.

It was only later when I was told that Sri Dadaji was 82, I realised how well-kept his body must be for he looked hardly half that age. As I remained in his presence and listened to his words, I felt that here was a *Jnani* as defined in the *Gita*. *Amaanittva* and *adambitva*—absolute freedom from all vestiges of superiority complex and arrogance—were there in Sri Dadaji. He is simplicity, humility and compassion personified.

The overflowing love with which he received us and the simple yet potent words which he spoke while describing his mission in life were, to my mind, the result of a living faith: that all living beings are sparks of divinity and there is none high and none low in this world; that every soul is potentially divine; that the human frame is a temple of God.

Sri Dadaji spoke but little. He made no claims to being anybody's Guru. He leads a life like any other householder. He is married and has a son and a daughter. He does not accept any gift either in cash or in kind from anyone. He has a small toy-shop at New Market in Calcutta and his adherence to *Karma* for the sake of the journey in life reminds us again of the *Gita*.

When I sought a message from him, Dadaji said that it is the Lord that blesses and it is the Lord only that leads and guides people. In this conviction he asked me to prostrate before the picture of Sri Sri Satyanarayana and place a piece of blank paper.

I was asked to repeat the Lord's name ten times. I did as I was told and when I took up the paper after a minute or two I found a message in English beautifully and in very legible handwriting, written on the paper in red ink. It read thus :

By Guru is meant Nam. It is Nam Who is Guru. With Guru it is a complete Bliss : Nam means omniscience. Where Nam is firmly established and is constantly attended to, an appetite for Nam comes from the faithful recital of Nam, and that is happiness eternal. The place where Nam is firmly set in is called Vrindaban, a solitary abode. Nothing but that abode attracts heavenly excellence and grandeur. None is dearer than husband, the Lord. So God is described as the Lord. And the Nam you have received is God. In this world, without Nam nothing of nature endureth : only Nam lasts. The relation with the Guru (Absolute) is of happiness with love serene. Both disciple and teacher—soul within human heart and the absolute—commingle with love, with ecstasy, with eternal attraction, and then merge into one. Life and all other substances which do appear are but manifestations of God. While the human soul and the Absolute commingle with each other, the debt of the world is cleared, that is, constant practice of Love with Nam who is none else but the absolute leads to knowledge or reality. And this knowledge alone expels all other superficial knowledge, and takes one to the Bliss eternal. Without this state of Bliss coming from a direct communion with Him, no other way attached to 'Sadhan', 'Bhajan'—JAP AND TAPASYA—enables one to come under His notice. Afflicted by desire and staying without the practice of devoted love with complete surrender, such persons following JAP TAP get entangled in their desire and develop the Ego. They become confined to the deep abyss of Maya, or illusion. From this Maya they fall victims to many temptations, to many imaginations and speculations, which lead them to the waves of Good and Evil, arguments and dissertations, and are pushed hither and thither, without finding the Anchor. So know this—their pursuit of happiness is beset with misery awaiting them. Do nothing but practice remember-

are 1.0
Guru

ing and adhering to Nam. This world becomes to the Mortal beings a way leading to the cycle of destruction. The state which is mixed up with a particular part of the way receives the consequent suffering ; it is the duty of mortals to get rid of that suffering. One should learn to get out of such sufferings by offering Tulasi leaves. That is, one should learn to bear these compulsions with patience. When suffering ends, one finds ecstasy in everything. That is Swadhab. It is the ego which condemns one to the temporary abode.

—SRI SRI SATYANARAYAN

As I returned from this memorable visit, I recalled to myself the few yet meaningful words Dadaji had said :

Name is God.

Truth is one ; mankind is one ; language is one.

Truth, Self and God are identical.

Tapascharya is to bear the sukha and dukha of samsara the prarabdha with equanimity, patience and resignation, and adherence to Truth with complete self-surrender (saranagati) and devotion (bhakti), unmindful of consequences.

Dakshina is the mental recitation of Mahanama with devotion.

After this pleasant and inspiring meeting, I left contemplating on the inexhaustible grace of the Lord on this holy land of ours. As long as such great souls—and another *Siddhapurusha* Sri-La-Sri Pandrimalai Swamigal avers they number 4 lakhs—tread our land neither the foul winds of change from alien lands nor the plague of hypocritic speeches and promises by our ever increasing family of politicians will succeed in blowing India off her feet.

The soul of India is and will ever remain sound. India of the Ages *is still alive and active.*

A RIVER GOES DRY WHEN IT IS CUT OFF FROM ITS SOURCE, SO ALSO DO WE WHEN WE ARE CUT OFF FROM OUR ORIGINAL SOURCE, I.E. GOD.

—Mahatma Gandhi.

Dadaji—The Supreme

The Call Divine, August 1, 1972

From time immemorial this vast country of ours has seen many Saints, Yogis and Sadhus but have witnessed the *Lila* of Lord Krishna, Sri Chitanya 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 who goes by the name of Amiya Roy Chowdhury, well-known as Dadaji, 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. Dadaji 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. Dadaji further assures that we need not give up our worldly duties, need not go to forests or mountains or need not resort to *jap-tapasya* 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. Dadaji helps us get that coveted blessing in the shape of Mahanam and thus realise the TRUTH...Thus, Mahanam leads us to that cherished and coveted goal.

Dadaji 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 in his own language, 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 Satyanarayan. Thus, Dadaji proves language is one.

In these days of material values, it is difficult to perceive Dadaji'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 religions are becoming fortunate to receive this MAHANAM. Dadaji 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 is at the will of the Almighty, it is preordained to happen. This assertion of Dadaji has been proved by the fact that some amongst so many willing persons didn't get the Mahanam while others had received the same.

This fantastic phenomenon is possible to have been done by Dadaji 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. 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 of 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. This proves man is one, language is one and religion is one.

People are generally agitated over two questions. How this spiritualism is possible in this material world and why this MAHANAM is necessary. Dadaji 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 mani-



Dadaji—the way he speaks to everybody.

festations which exist in every conceivable thing of the 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 only one part and we do not perform the other part. We enjoy our worldly life but we do not look into our innerself. When we enjoy or remain in affluence we forget the presence of God and when troubles and difficulties befall us we become sorrowful 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 meticulously.

If we give up this worldly Life, who will perform the duties and how will we enjoy the creation? What is the necessity of His creating them? Dadaji says this is a negative approach and by this negation He 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 can they 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. Dadaji 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 endeavours to Him. This is the easiest but surest way to Him. Through different manifestations at different times Dadaji 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 into the spiritual world.

Now, why this MAHANAM is necessary. To reach out to the Absolute is the final goal of all human beings. 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 arbiters of our own fate. The result is inevitably our sticking with the material aspect of life and the reason of our very 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 stage, 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 in all walks of life; and 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 *Krishnabhakti*, where the 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 blessings gets the soul merged in Him and complete Realisation comes. This may not be possible for us, but why should we not make an attempt to minimise the pangs of Prarabdha by taking MAHANAM so graciously offered.

Dadaji's meaningful assurance is that God is one, He is no other

than the SELF. He resides within and nowhere outside. That 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. Dadaji 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 Dadaji asks us to read out 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. Dadaji's real and/or actual self is revealed through such manifestations. A reputed Journalist of all-India fame saw Dadaji in the form of '*Narayan*' sitting at least six inches high up in the air when he went to the *pujaroom* for taking initiations. This happened in Bombay. Previously such happenings occurred at Kanpore. Again a Parsee Lady saw Dadaji as their Prophet in His dress and a Muslim lady saw their *Pirsahab* standing in the place of Dadaji at the time of their respective initiations. 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 the creation of the vested interests.

Above all, Dadaji is the Life of the Universe. He proves this by manifesting throughout the universe his fragrance to his innumerable devoted brothers and sisters spontaneously, whether he is (in the ordinary sense) in sleep or in conversation with a group of devotees. This proves that he is always beyond the limitations of the mind, that is, beyond the limiting factors of nature. As MAHANAM He resides as life in every heart, in every tiniest particle in the Universe.

Sri Dadaji : A Vision of Godliness

DR. DHIRUBHAI N. NAIK

Miracles Galore For Sceptics and Non-believers.

The occasion was Sri Sri Satyanarayan Puja at the residence of Sri A. B. Nair at Juhu (Bombay). At the conclusion of the puja, Sri Dadaji emerged from the puja room and a heavenly fragrance emanated from the room and enveloped the crowd of devotees sitting outside. He was clad only in a white dhoti worn in the fashion of a lungi. He sat down on a chair. Mrs. Nair, the hostess, offered her *Pranama* to Sri Dadaji who blessed her. Sri Dadaji withdrew his hand after the blessing and held his open palm before her, and lo and behold! there was a silver locket there which he presented to Mrs. Nair. It was an oval-shaped locket with the photo of Sri Sri Satyanarayan printed on one side; the other side was smooth and concave in shape. After several persons had a close look at the locket, Sri Dadaji asked Mrs. Nair to bring it back to him. At a touch of his hand, the silver locket was transformed into a golden one. And again the locket went round for inspection by scores of wondering eyes. Sri Dadaji again called back Mrs. Nair and asked her if she wanted her name on the locket—to which she readily agreed. Sri Dadaji held his thumb on the concave side of the locket for a few seconds and gave it back to her. Everybody present found the legend "Mrs. A. B. Nair—Dadaji" engraved on the locket. A beaming Mrs. Nair went round showing it to eager eyes. "Wouldn't you like to wear it on your neck?" asked Dadaji of her after a while and out of nothingness he produced a golden chain for her.

The venue now shifts to the residence of Sri Abhi Bhattacharya at Bandra. Sri Dadaji is reclining on a diwan. Smt. Bansari Lahiri, wife of a music Director of Bombay, is sitting on the

ground in front of Sri Dadaji. The expression on her face depicts a mixture of nervousness, confusion and discomfiture. She is running a high temperature and has not been feeling well for some time. Sri Dadaji, after a few moments of silence, puts his empty hand on her heart, withdraws it and produces a capsule from nowhere and asks her to swallow it. Smt Lahiri's son starts singing a devotional song to the tune of the harmonium. As the song is over, Sri Dadaji feels the temperature of her body and asks her son as well as her husband to do so. The fever is gone. Smt. Lahiri's face beams with smile, "I feel alright," she says.

The writer has been a witness to several other miraculous happenings which occurred at the will of Sri Dadaji. The other day, a well-known journalist who professed to be an atheist entered Sri Dadaji's *Puja room*, calm, composed and confident. When he emerged from the room after about 15 minutes, bewilderment was writ large on his face, his self-confidence apparently shaken and he looked a little non-plussed in his demeanour. No wonder because during these fateful minutes he saw the name of a deity flash before his eyes in thin air, his own hair held in his own hand being transformed into a golden chain, a wrist watch emerge from the empty palm of Sri Dadaji's hand—a series of highly baffling happenings,

Sri Amiya Roy Chowdhury, better known as Dadaji to his devotees and admirers, is a dynamic man with debonair looks and a magnetic personality. His age is anybody's guess. From his looks one could place him at 50 plus or minus 5. He wears a simple dhoti or saree in the fashion of a lungi, and dons a half-sleeved kurta while going out. He smokes his own favourite brand of cigarettes and occasionally has a cup of tea. All this mundane exterior, however, does not hide his innate spiritual strength which is revealed in the subtle magnetism of his personality, the captivating gaze of his eyes, the unique fragrance that his body continually emits and fills the atmosphere and the extra-ordinary or super-natural experiences that some of his devotees have had not only in his presence but even in his absence.

Sri Dadaji indulges in miracles with much reluctance. "They are extraneous. They happen at His will. They are not important," says Dadaji. He weilds the miracles to demonstrate to the sceptics and non-believers the existence of a Divine Power which is inscrutable to human intellect and reason and which can not be explained in the light of all our knowledge of Modern Science. On being asked about the miracles, Sri Dadaji says, "These happen at the will of the Almighty. Your Dada does not know how they happen, Dada cannot do anything. It is He who manifests Himself through Dada. Dada is just nobody." Such is Dadaji—humble, unassuming, self-effacing, who does everything and yet says that he does nothing, a true *Karmayogin* described in the *Geeta*.

In metaphysical parlance, Sri Dadaji is a *Shuddha Advaitavadin* (Perfect Non-dualist). God is one, says Dadaji, and this Universe is His manifestation (*Leela*); He is in the Universe and the Universe is in Him. All individual beings are essentially one but they appear as discrete entities because of the interference of the body and its senses (*Maya*). Once this veil of *Maya* is lifted, the individual Self (*Atman*) will find itself one with the Universal self (*Paramatman*). Unity is real, diversity is unreal. All differences between man and man, religion and religion are man-made and hence artificial and false. All differences based on caste, creed, colour, language or religion are thus superfluous. Sri Dadaji, therefore, strives for the establishment of Universal Truth which is one and one only, of Universal Understanding and Brotherhood.

Every individual self, according to Sri Dadaji, is born with Mahanam or Mahamantra (which is identical with Trath) within himself. But he is unaware of it because of the veil of *Maya*. No external person or so-called Guru can tell him his Mahanam. Sri Dadaji has, therefore, started a campaign of so-called initiation or *Mahanam-Pradan*. An individual is ushered in the presence of Sri Dadaji who hands him a piece of blank paper and asks him to prostrate or sit in a posture of *Pranama*. Sri Dadaji then momentarily lifts the individual Self to a higher

spiritual plane when he (the aspirant) sees the Mahanam written in red ink on the piece of paper and also hears the same Mahanam. Immediately after this, the aspirant returns to the mundane plane and the name disappears from the paper. Sri Dadaji asks the aspirant to remember and mentally recite his Mahanam as often as possible whenever and wherever he can do so.

During the Mahanam-revelation ceremony, Sri Dadaji asserts, he is there as a mere witness ; the Mahanam is revealed to the seeker by the Almighty Himself. It is in fact a self-revelation. Therefore, He, the Almighty can only be called the Guru. No one else, no mortal being, can claim to be the Guru. All those who claim to be Gurus (or *Mahantas* or *Acharyas*) and reside in Maths, Mandirs or Ashrams) are misguided souls who in turn misguide and mislead unsuspecting devotees who are victims of traditional superstitions.

Since the Almighty is within one-self, it is futile to look for him in the exterior world. It follows, therefore, that any doctrine, dogma, tradition or exhortation that drives one to seek Him in the so-called holy shrines and places is necessarily false. Sri Dadaji, therefore, exhorts the aspirant to look for Him within and not without.

The whole Universe is His manifestation (*Leela*). Everything and every being is ordained to play its part in this *Leela* or Play of the Almighty. We have, therefore, to accept the part allotted to us which is our Destiny or Prarabdha. We need not run away from or renounce our worldly duties and chores in order to search for Him, but on the contrary we should whole-heartedly carry on with our Destiny accepting it as His Will.

Just as a child who has just learnt how to walk goes on walking round and round and delights in this exercise for its own sake, so also the aspirant who has received the Mahanam from the Almighty should go on mentally reciting it and take delight in the process without unduly worrying about the goal or object. The object will unfold itself to the devotee in due course, says Sri Dadaji, and will fill his whole being with Bliss.

Sri Dadaji at Sri Charandas Megjes House :

SRI CHARANDAS MEGJI, a Trustee of the *Bharotiya Vidya Bhavan*, had invited Sri Dadaji, a *Siddhapurusha* for the worship of Sri Sri Satyanarayana. Dadaji arrived at the residence of Sri Charandas at 6.15 p.m. on Tuesday, February 1, 1972 and was received with all devotion by Sri Charandas and members of his family. One of the first miraculous things that Dadaji performed was to enable a devotee, Sri Rajaram Laxman of Matunga, a contractor, who was suffering from a paralysed limb for the past nine years, to recover his ability to move up the stairs. The gentleman who came tottering to prostrate before Dadaji was able to move up unassisted.

Sri Dadaji explained to the persons present his mission of life. He is, as he always makes things clear, opposed to any form of *Guruvad*, for according to him God alone can be our Guide and Guru. Mortals cannot play this role. He also believes in the oneness of mankind, of language and the supremacy of love.

The most wonderful part of his worship of Sri Sri Satyanarayana is its absolute simplicity. He holds the view that the worship of God is nothing other than being in tune with the *Mahanama* of God. After his worship which lasted about half an hour during which time his devotees sang *Harinam*, the whole puja room was filled with a divine fragrance and it was also sprinkled over with fragrant water. The fragrance was not due to any external material object.

After the *puja* the devotees were blessed with a fragrant touch of the palm of Sri Dadaji which rendered the bosom and neck that received such a touch to acquire the same fragrance.

In addition to Sri Charandas Megji and his family there were also a large number of distinguished devotees present at this function.

Sri Dadaji-Mystic who Refuses to be A Guru

R. N. GOENKA, M. P.

The Sunday Standard, June 18, 1972.

(Published from Madras, Madurai, Vijaywada, Bangalore,
Bombay, Delhi & Ahmedabad.)

Recently I had the privilege of paying my respects to Sri Amiya Roy Chowdhury, who is known as "Dadaji". I have had the good fortune of knowing well many (saints and savants.) Sri Dadaji, in his sphere, however, struck me as the most remarkable of them all.

Sri Dadaji is much more than a mystic. Though endowed with supernatural powers, he is simple and unostentatious. He works miracles, but he does not set much store by his ability to do so. He has a large number of admirers all over the country, including men prominent in life and scholarship, but he does not believe in the principle of *guruship*.

When I walked into Sri Dadaji's room in his residence in Calcutta and took my seat before him, he presented a book (*On Dadaji*) to me and asked me whether I wished my name written on the fly leaf. But before I could take out my pen, Sri Dadaji's fingers moved on the blank page and my name appeared on it in red ink, correctly written, along with Sri Dadaji's signature and date.

Then I heard 'words' which apparently came from nowhere. (I learnt later it was the *Mahanam* in you that Sri Dadaji enables you to hear). These words, as I heard them, also appeared in red ink on a blank paper I held. The words disappeared a few seconds later.

2-1972

Mr. R. N. Goelka

Miracles

Sri Dadaji asked me whether I would like to receive a present from him, and on my agreeing, produced from nowhere a locket made of lacquer. He then appeared to have second thoughts, and said he should give me a silver locket, and with a touch turned the locket into silver. Even this appeared not good enough for me. He said I should have a good locket, and lo! the locket turned into gold by his touch, with my name inscribed on the back of it.

Though Sri Dadaji regards the miracles he performs with something like amusement, they are impressive enough. Hundreds of persons, captains of industry, scholars and others, have had similar experience of his powers.

"He put his bare hand inside my kurta just under my neck", writes Mr. Jayaprakash Narayan, describing his experiences, "and immediately brought out a very good wristwatch with a strap and all that, and gave it to me. He asked for it and with a touch of his fingers on the back my name appeared. By another touch of his fingers on the glass-cover the name of the watch appeared on the dial. I had never received such a gift in my life".

Overwhelmed

Mr. Jayaprakash Narayan adds, "My wife had carried a bottle of clean water. Dadaji placed it before the symbol of Sri Satyanarayan for a few moments and then took it into his hands. The plain clear water started changing its transparence in Dadaji's hands till the change covered the entire area. When I opened the bottle, a sweet strong fragrance came out; and both my wife and myself were overwhelmed."

Even more remarkable, miracles performed by Sri Dadaji have been reported. Once in Bombay he turned a part of the sky during daytime into night so that the stars were twinkling while the sun was shining. He has brought back to complete health many who were on the point of death without the use of any medicine.

These miracles are remarkable and they are enough to turn

the head of any one who could perform them. But, Sri Dadaji is utterly indifferent to this power of his. With sublime simplicity he says that he does not know how they happen, and that he does not wish to know how they happen. He performs them merely because they serve as a kind of introduction to his teachings, something which draws attention to what he has been saying.

Sri Dadaji does not accept any presents, not even token ones, and when this writer offered to send him his newspaper, he said he would not accept it without his paying for it.

Two principles

Sri Dadaji's teachings centre around two principles, the efficacy of the *Mahanam* and the uselessness of the institution of "guruship." On the latter he holds strong views.

There cannot, Sri Dadaji says, be an intermediary between God and man. God resides in every human being and guides him in everything that he does, spiritual and temporal. The spiritual path is not something different from the path of daily mundane life. Sri Dadaji goes to the extent of saying that the anxieties and cares which man feels in his daily life are all "attuned to his spiritual *sadhana*." There is no need, merely because one is struck by difficulties, to retire to a forest or desert the ordinary round of life. It is in the battle of life that God must be sought. In the words which the *Gita* has made familiar, any action performed in a spirit of non-attachment is an offering to God.

(Each man must work out his own salvation.) It is not for a third person to set up as an intermediary. How can one mortal claim to be the "guru" of another mortal?

Where does he get the "mantra" which is whispered in the ears of those who come to him for guidance?

A brother

A visitor once, referring to this part of the teachings of Sri Dadaji, objected that he himself had heard a "mantra" ringing in his ears even as Sri Dadaji was initiating him. Sri Dadaji's reply was luminous. The "mantra" which the visitor had heard

was not uttered by Sri Dadaji. It had always been ringing in the soul of the visitor. "You have heard your own mantra. You are your own guru. I am no guru, but simply a brother."

As a corollary to this important teaching is the fact that each man, being his own "guru", should try to develop himself spiritually. "Do not run after a guru," says Sri Dadaji with his power of reducing complex concepts to their simple elements. "Run after knowing yourself. Therein lies the whole secret. You have immense power. Use it to awaken yourself from the great slumber."

The Deity of Sri Dadaji's worship is Sri Satyanarayan. Miraculous stories are told of his "*puja*". According to an admirer in Cuttack, "in a closed room, with simple offerings, when the *puja* was performed, the whole room was filled with a 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."

Consistent

Yet Sri Dadaji's attitude is perfectly consistent. "Many seekers of truth," he said once, "confuse my action at the time of their seeking *Mahanam* from Sri Sri Satyanarana. 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 the self who dwells in the seeker's heart and constantly chants the *Mahanam*. The resonant sound of *Mahanam* is sometimes heard by the seeker that he was born with it, but had forgotten it due to his ego."

This is the sublimely simple message of Sri Dadaji, "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. Men are the children of the same father. So, how can there be differences or distinctions?"

Says a well-known poet, "Dadaji has simplified religion. He does not prescribe tapas, ascetic practices or any kind of yoga. His simple teaching is "God resides within you. It is enough to surrender yourself to Him. Repetition of *Mahanam* with love, devotion and complete surrender to the Guru, the Almighty, will

lead to perfection and self-realisation. For the rest you must be engaged in the struggle of existence and look after your children and other near and dear ones."

This simple and effective teaching, is heightened by the personality of the Master. "The most extraordinary thing about Dadaji", writes Mr. Harindranath Chattopadhyaya, the poet, "is that he seems an ordinary person who, however, unlike us ordinary persons amidst whom he remains for hours, wears no mask. He does not pose as a sadhu : he does not roll his eyes upto the heavens in order to impress on you and me that he does not belong to the earth. He does not need to anyway. Those who have the intuitive eye can easily see that, though he seems ordinary, he is extraordinary. His ordinariness may be called a mask which intrigues so many who come to have his darshan."

Message

Thus, a seemingly ordinary individual, with a new message for suffering humanity, has been living amongst us, spreading, by precept and example, the Truth. Sri Dadaji is not as ordinary mystics are. The dimensions of his thought cannot be confined within those narrow limits. He has transcended those limitations and evolved a system of simple and practical way of life.

His message is meant for the twentieth century, for the atomic age, though its foundations are the thoughts of ancient India. (It is nothing if not practical.) It does not require superhuman powers of practice or wisdom of philosophy. It is designed for the ordinary man of the world who, perplexed in the ways of this world, seeks a way of salvation. He is now told that there is no need for an intermediary between God and him, and that he could work out his own salvation. Simple faith—that is all that is required of the earnest and sincere seeker.

Sri Dadaji is a prophet of the modern world. He is in tune with modern ideas. He reconciles religion with egalitarianism, with simple faith, with the absence of rituals. He is one of the number of protestant philosophers which Hinduism has produced through the ages. Perhaps he is the greatest of them all.

The "Man" Who has happened

HARINDRANATH CHATTOPADHYAYA

SRI DADAJI—(Sri Amiya Roy Chowdhury)

May 1, 1972

Man waits for things to happen. God waits for man to happen, man who was made in his image—but the history of mankind has rarely recorded the advent of such men, few and far between, who have arrived and stood at the threshold of the divine expectancy. And each comes in his own way, in his own time, bearing his own distinctive personality and behaviour—in order to justify existence and creation giving them each one in his turn and in his place, and a new meaning and a new interpretation. They have come as instruments, each in his own particular form, of the Formless, which, for inscrutable reasons, needs to publish Itself and be published that it might reach out to more and more forms helping them to realize the source from which they came namely: the Formless—the One who, in an impulse of coloured play, broke himself into the myriadness around, below, above linking up all visibility in One unbreakable chain holding all forms together—and it is precisely the rare Self-realized beings, who are sent through the aeons to dissolve that chain link after link until the Return is brought about. Actually speaking, every such ripe being is himself way-farer, all seeking the only road and the only goal. This world is rampant with primitive purplehood of ignorance and tough-blind obstinacy of egoistic waywardness hurled as challenge to the Voice which says: Return to Me to enable Me to repay Myself in the Formless out of which, in a strange instant of curious impulsion I set out to test My Oneness in myriadness, I succumbed to a lure of forms symbolising contraries, in order to test the total Singlehood of my Formless.

In response to the call : "Return !" there are a few scattered through the ages out of which they have come, who have said without any equivocation : We are returning to You at every foot-fall of our travel within time—towards the Light embodied in each of the myriad darks defined as men. And while to outer eyes they seem to be rooted in one place, apparently human, with several masks of habits, all mortal shape must, of necessity, assume, in reality, unseen by outer eyes they keep walking, each on his own particular roadway, each in his own fashion, each one's quest being unique necessitating a particular music in his tread. There is no difference, in the last analysis between one self-realized being and another ; there are many roadways but only one destination.

On the list of such rare beings, I include Dada, an instrument of the Divine, difficult to grasp since we, addicted to complexities, either miss the Simple or turn away from it fearing that it might baffle many of our preconceptions with which we are in love, and which yield us a sense of security.

Dada is a human being first and foremost—to whom no human instinct is taboo. He does not believe in restricting the rainbow from enjoying its own colours in a white heaven which contains it ; he believes that colour is necessary to ultimately prove the whiteness wooing it from above.

Dada has been a great stage-artist, a singer, a sensitive representative of spiritual quest—in his case, it would now appear that for years before he was recognised, he was playing with his friends and acquaintances a game of hide and seek, which he still does in an intimate, affectionate, compassionate manner. But actually, it is not he who is hiding from us but it is we who are hiding from him—it is not we who are seeking him but he who is seeking us. I do not at all wonder at the fact that there are several who do not realize who he is and even set out to pull down his image in the minds of those who love him. I wonder sometimes if Dada himself realizes what the Divine realizes through and in him.

I have since childhood been a lover of ascetics ; the ochre robe

has always drawn my heart away from my bosom—urging me to put on such a robe and wander away into the forest, erroneously believing that the divine exists only in such isolated places. But I first realized that no particular robe meant anything to the Divine clothed in His own nakedness. Sri Ramana Maharshi wore only a white loin cloth and it was then that I realized that the ochre robe was only an obsession with me. One who has renounced, truly renounced, has always stood for a renunciation of the act of demonstrated renouncing. Dada does not wear the ochre robe, he does not pose as a superior being, on the other hand, his spontaneous apparently egotistic gesture of seeking publicity is that of a divine infant anxious to be known in order to introduce its Divine Father to those who visit him and mistake him for that Father. He is an embodiment of childhood. The miracles he appears to perform, are in reality for a purpose unknown to him, performed through him—they are mere bauble granted to him by his Father to play with and to share with those who come to him. If you could only come clear of the miracles, which by the way are conjurer's sleight of hand, you would find him transformed to a personality impersonal in the extreme, ripe with a lonely ache of intimate relationship with the Divine, of whom he has become an instrument through a lifetime of unpublished and disciplined self-surrender during the colourful period of theatre and the apparent abandon of the artist he was, before he revealed himself as the instrument. He has ceased to be an actor, and become a stage on which Silence enacts a perfumed drama of "I-am-Thou and Thou-art-I". If only you and I could step on to that stage and play even a minor role, we would become urgent in that play and arrive at a new self-significance.

Amazing Dadaji' of Calcutta Great Mystic of The Orient

A. D. MANI, M. P.

The Hitavada, July 30, 1972

This article describes Mr. Mani's meeting with 'Dadaji', a great mystic of Calcutta, with miraculous powers, who by blowing his breath over a piece of paper can produce a well-written prose on the highest form of philosophy.

Having for a long time been interested in religion in its various manifestations, whether the manifestations were in the Temple, Church or Mosque or in mysticism of authentic character, I was greatly interested to read recently an article by Mr. Ram Nath Goenka, M.P. in the *Sunday Standard* on 'Dadaji', a great mystic of Calcutta. Mr. Ramnath Goenka is not a person to be swept off his feet. His ears are wide open and he has keenly developed critical faculty and when I read high praise flowing from his pen about Dadaji, I felt I should have an opportunity of having Dadaji's darshan in Calcutta. Fortunately, when I was leaving for Calcutta, a photograph of Dadaji had come from the *Sunday Standard*.

During my recent visit to Calcutta, I rang up Mr. Goenka, an old friend of many years standing and told him that whatever his pre-occupations might be, whatever might be the nature of his engagements, he should take me to 'Dadaji', because I wanted Dadaji's autograph on the photograph sent by the *Sunday Standard*. Mr. Goenka replied that 'Dadaji' was a difficult person to meet. He was available at certain places at about 9 am. and in the evening Dadaji would be visiting his devotees, but nobody knew which devotees he was going to visit on a certain day.

Mr. Goenka said that I should meet him at 5 P.M. on that day and that he would try to take me to Dadaji. At 5 P.M. I met Mr. Goenka at his Calcutta residence and Mr. Goenka rang up a number of persons and located the house which Dadaji was going to visit.

I asked some questions about Dadaji. In ordinary life his family name is Roy Chowdhury and I believe his family has got a shop in the New Market. He is a *grihasta* and he does not wear the robes of the *sannyasi*. I saw a number of bottles of water on a shelf in Mr. Ramnath Goenka's home and I asked him what these bottles were and he told me that all these bottles were of pipe water filled in bottles but which had been touched by Dadaji. He asked me to take a spoonful of the water and I did so and the spoonful was the sweetest water I had ever taken and the most highly perfumed. Mr. Goenka said that Dadaji had only touched the bottles and did nothing else. He then showed me 8 pages torn from a note book. It appears that Dadaji had come to his residence to perform Satyanarayan Puja and at the end of the Puja when a message was wanted, he asked for a plain sheet of paper and when 8 pages were given to him he blew his breath over these pages. Immediately after that he handed over the eight pages, which were filled with very well-written English prose philosophy. The writing was in red ink and even the commas and other punctuations were properly put in on those pages.

Remarkable Features

We went to a house in Lansdowne Place where Dadaji was expected to visit his devotees on that day. Dadaji was 5 minutes late in coming, he was expected at 6 P.M. but as soon as he appeared one could see from the statuesque nature of his features and the sense of contentment and repose that was reflected in his countenance that there was no ordinary person but a person who had received high spiritual blessings. He walked into another room and I was called to meet him. I took the photo of Dadaji and asked him to autograph it and he said he would not do so. He

said indicating himself, "This is a useless body. Why do you want my autograph?" I said he might autograph it on the back of the photograph and he said emphatically: "No". He said, if I was keen on his autograph he would give me one. Then he asked somebody in the room to get one of the books *On Dadaji*. A book was brought and he opened the first page and blew his breath over it. The writing appeared in red ink: 'Shri A. D. Mani—Dadaji—20. 7. 1972'.

He asked me whether I had any wish to be mentioned to him and I said nothing excepting that I wanted happiness and his blessings. He opened my shirt and pressed his thumb and I could see that his thumb was quivering. Then he touched me on the head but his hand was not trembling at that time. He said this was over. After refusing to sign his autograph on my photograph of him he asked if I was keen on having a photograph and said he would give a small photograph of Shri Satyanarayan. He took out a small photograph and his conception of Shri Satyanarayan was of an old aged saint. He said: 'You have this instead of my photograph'.

When I came back to my temporary residence I felt that I had become highly perfumed. I felt I was a bark of sandalwood tree. Before leaving, Dadaji had mentioned that I should meet him on July 22 at a place in Calcutta at 9 A.M. He did not indicate the place. I went there as directed and he was surrounded by a few devotees and not by a crowd and he told me at that time: 'Please do not take me for your Guru. That is my request. God is in all of us, he is in you also. You have to search him out and you can discover God yourself. God is everywhere' and then he asked me to come to the next room and gave me a piece of paper and asked me to put my head down and he asked me in what language I wanted a message and I said 'English or Hindi'. He said—"what is your mother tongue? That is important. The message will be in your mother tongue". I said it was Tamil. I knelt before him in that room and after prayer for ten times to God I lifted my head and there appeared written on a piece of paper in good Tamil two names of Lord Krishna. Dadaji said—"This is

the message and your mantram. You have given it to yourself". Then he asked me to place the paper down on the floor and pray for ten times. I did so. When I lifted my head the message written in Tamil was not there. The words had disappeared and all that remained on the piece of paper was a little smudge of hair oil which had left an impression on it. Before I left that room, he said once again, "I want to tell you that do not accept me as your guru. God is in you and you will have to find him yourself and do not seek instruments for it" and before leaving he touched my chest and my head and shoulders.

I went round Calcutta and met a few friends and quite a number of them asked me what was the strong aroma which was emanating from me. They smelt my head and said it was sandalwood smell. I thought it would last for a few hours but it lasted the whole day, throughout the train journey and still on the third day.

Telephonic cure

M I have heard many stories about Dadaji in Calcutta that he had cured patients of cancer and given relief to persons who had been stricken with paralysis. A case has been reported of a patient in Bombay suffering from severe pain who asked telephonically from Bombay to Calcutta for relief. Dadaji asked him to take a cup of water and put it near the receiver. Immediately the cup of water became aromatic and the patient was asked to drink it and he felt better.

What is Dadaji's age nobody knows. He may be anywhere between 45 and 60 and he has such a striking personality that in a crowd of 1000 he would stand out and people would ask who he is. His message is simple. He has more or less a universal religion namely that God is everywhere and has many forms. How he gets his message written by his breath is not known. He does not ask for money and the shop which is in the New Market maintained by his family looks after him. When I was leaving him I asked him whether I should tell my friends where he was living and he said, "Please don't". "They will come to me when

it is necessary". All that I can say is that he is in Calcutta and his message is a message that can be accepted by all religions, namely, that we should not be bound down by rigid rituals.

In this highly and increasingly sceptical Godless world where science has tried to probe space and planets and uncover their secrets, many are in a state of disbelief. In such an age where there is so much of scepticism and particularly in parts of our country, where there is an attempt at destruction of old established institutions and values, this message of the eternal presence of God serves a great and useful purpose. Undoubtedly, Dadaji is a great mystic of the Orient. How he draws his power and where it comes from, defies scientific analysis. We have to take him for what he is to-day. He certainly is an extraordinary and unusual person.

My Experience with Dadaji

JAYAPRAKASH NARAYAN

The Indian Nation

Patna, May 10, 1972

I had heard of Dadaji's spiritual powers from my younger brother in Bombay and from two of my old intimate friends. On the 7th of May, 1972, I personally went with my wife at the residence of my friend Sri Parmanand in Patna to have a darshan of, and an experience with, Dadaji.

We went into a room where Dadaji had been reclining on a cot alone. We paid our respects and Dadaji welcomed us. He then explained the significance of our existence. Man, Dadaji said, takes his birth in this world and after some time departs from this earth. Where does he go? The body is left behind, but the reality of his existence does not vanish. The Ultimate Reality does not, he said, move from place to place. He is ever present, all-pervading and eternal. When we are born, He too comes with us. Dadaji said this body is our temple, because He is in us. He lives within our hearts. The Almighty comes with the mantra. How can another person introduce that mantra to us?

Assured by Dadaji I put a simple question. Intellectually we can accept the fact that God is within us as well as outside us. Since He is within us, it is not necessary to seek him outside. But, how can we have the actual experience of His presence within us, and have the realisation of the Absolute? Dadaji kindly replied that He is within you, and He alone will give you the experience. He will grant us the knowledge and experience of His existence. We cannot exist a single moment without His existence within us. Initiation or 'diksha' means 'darshan' or to see. You yourself, Dadaji said, will see and have Brahma-darshan.

The Almighty is our Guru, as Guru is eternal. That Guru will give you the mantra. I asked "Who will give? And how?" Dadaji affirmed, He will give the mantra, and instantly, "Will you take it?" he asked. The question bewildered me for a second, as Dadaji had already declared that he does not give the mantra. I did however, say, "We are prepared to receive it." My friend and a lady left the room and we were left alone with Dadaji in the room.

When my wife and myself bowed to Sree Satyanarayan 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 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 do not know how this *Mihanam* came. It was a miracle. God can do anything. We were over-whelmed with our experience. We were told by Dadaji that Prahlad 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 *sraddha* (respect with faith).

A book on Dadaji was then presented to me. He asked me if he could write my name on it. It was a pleasure and I was going to take out my pen. His fingers moved on a blank page and my name was correctly written with Dadaji's signature and the date, I had been holding the pen expecting that Dadaji will ask for it. But, he did it by a simple touch of his fingers.

A Present

Dadaji then asked me if I would receive a present from him. I replied, "I hope it is not a precious thing. I would gladly receive a kind present from you." Dadaji was all along sitting with his upper body completely bare. He put his bare hand inside my kurta just under my neck, and immediately brought out a very good wrist watch with strap and all that, and gave it to me. He asked for it and with the touch of his fingers on the back my

name appeared. By another touch of his finger on the glass cover the name of the watch appeared on the dial. I had never received such a gift in my life.

I did not know that some more experience was still in store for me. My wife had carried a bottle of clean water. Dadaji placed it before the symbol of Sree Satyanarayan for a few moments and then took it in his hands. The plain clear water started changing its transparence in Dadaji's hands till the change covered the entire area. When I opened the bottle, a sweet strong fragrance came out, and both my wife and myself were overwhelmed. The sanctified water was a pleasant surprise and we accepted it with gratitude.

We were having this wonderful experience and some talks from Dadaji for an hour. I wanted to continue the discourse Dadaji had kindly been giving us, but as I had a prior commitment I took permission from Dadaji and left the place after more than an hour with assurance that we will have another opportunity of meeting Dadaji very soon.

In conclusion, I would humbly submit that 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 religion, caste and creed are artificial, and should be harmonised and rather be eliminated if the people want to show their regard for Truth Eternal where no division and no dissension can ever enter. I consider myself fortunate that I had the privilege of having this noble and universal message from Dadaji whose sole concern is to propagate this simple fact about Truth without taking the position of a Guru. I only hope and pray that Dadaji may kindly grace us again by another visit to this State. Let me on behalf of my wife and myself offer our humble respect to Dadaji and our infinite gratitude to Sree Satyanarayan from whom we received the key to the realisation of Truth.

My Impression on Dadaji

DR. BACHANDEO KUMAR, D. Litt.

Head, Department of Hindi, Patna University

The Sunday Searchlight, Patna, May 14, 1972

Since I read about the arrival of Dadaji, Sri Amiya Roy Chowdhury, a great spiritual leader, in Patna on the 6th May, I was anxious to have his *darshan*. I had been a student of Sanskrit and Hindi and am somewhat familiar with Indian philosophy and some Shastras. I was, therefore, fascinated with the brief description of Dadaji's teachings published in some papers in Patna. It was a great relief when Dinkarji, the greatest Hindi poet of modern India and ex-Vice-Chancellor of Bhagalpur University, offered to take me to Dadaji. We went together with some other friends to have a *darshan* of Dadaji in the evening. Dinkarji had met Dadaji earlier the same morning.

My first experience with Dadaji was unique and would be everlasting. His charming face with a beaming smile and captivating eyes immediately silenced the non-believer, and inspired the seeker to have a deeper meaning of all that we have heard or read in books. But alas! books or Shastras can hardly help us to realise the Truth. I was more convinced of this fact after I had sat at Dadaji's feet. But then, Dadaji does not allow us to call him a Guru. What, then, is he? What does he teach or convey? Does he help a seeker to realise the Truth? Dadaji in his inimitable simple language and convincing arguments answers all these questions. We are also given the opportunity to have a taste of the heavenly bliss for a few moments.

The First Question

Generally, the first question that is put is, "How can an individual progress in the path towards realisation unless he chooses a wise person as his Guru?"

Dadaji's answer is simple and direct to the point. How can a person, Dadaji affirms, be a guru to another individual when Guru or the Guide is eternal and immortal. Only the infinite or the Absolute can be our Guru. After all, man is mortal and cannot take the place of a Guru. One who has realised the Truth will see him in everything in every person. When he reaches that stage he cannot give mantra to another person. Moreover, our Guru or the Absolute has come with us, and he is within us and is continuously resounding that mantra within our hearts.

In our ignorance we are unable to listen to that heavenly mantra, and it is only by the grace of the supreme being we become aware of that mantra or Mahanam. Diksha means darshan. Diksha cannot, therefore, be confined to the utterance of a few words to the ears of one person by another. Dadaji says that Nam itself is God or the Absolute, and a faithful recital of Mahanam brings us close to him, ultimately the individual merges into the infinite, Truth being one and indivisible. When the mantra resounding within ourselves appear before our eyes on a slip of paper in any language the initiated asks for, we are raised to a higher level to receive this heavenly gift and that is our *darshan*, that is our *dikshā*. Dadaji as a person plays no part. He simply sits quietly at a corner. We receive the mantra from Sri Satyanarayan direct, and after our *darshan* of the mantra on the paper it automatically vanishes. It is, then, obvious that no individual can give a mantra to another person.

No Outward Exhibition

When the mantra or Mahanam is received from the Absolute, one has only to recite it silently within himself. There is no ritual no outward exhibition needed. One should perform his normal duties but he should remember him with the Mahanam. Dadaji says that when a person performs his duties diligently but

with out spinning a desire or expectation in his mind, he does his duty properly with the recital of Mahanam within. He should also discard the vanity of a doer, the ego of a performer. This ego sense can be eliminated only by a faithful recital of Mahanam with completed surrender to him. With the elimination of the ego the individual is merged into the infinite, and realises the Truth. Dadaji says that jap or tapasya cannot lead a person to the state of realisation. In fact, those persons who follow jap-tap get entangled in their desire and develop the Ego. Dadaji says, "Do nothing, but practise remembering and adhering to Nam."

Since he resides within everything and every person, why should one go out and stay in a forest or a hill to realise the Truth? Why should one wear a particular robe or matted hair to distinguish himself from others? This deliberate distinction is itself a demonstration of Ego. These people become confined to the deep abyss of *Maya* or illusion. From this *Maya* they fall victims to many temptations, to many imaginations and speculations, which lead them to the waves of Good and Evil, arguments and dissertations and are pushed hither and thither, without finding the anchor, such people, Dadaji says, will never realise the truth—not in millions of births.

Why should one build a math or mandir to have communion with the Absolute? Wherever he resides becomes a mandir, and this body where he resides becomes a mandir, too. This universe too is a mandir, and one can have communion with him in this mandir, without building a mandir outside which only demonstrates the ego of the person. We can realise the truth only by love and faith, by reciting the Mahanam within and surrendering completely to him with the elimination of the Ego. Jap and tapasya become meaningless and they lead us nowhere near the Truth.

There is also a mistaken conception that we have to suppress the compulsions of our five senses. We are born with the five senses, and we can hardly discard or suppress them. To bear with patience and fortitude the compulsions of the senses is a tapasya. Fighting them will have a more serious repercussion. We have also to bear our prarabdha with fortitude, under the

protection of Mahanam and the force or the compulsion of the senses will be reduced to the minimum and they will no longer distract us from our path. It is only through *swabhab* that we can realise him.

When one meets Dadaji

It is a new revelation, a new knowledge and a new wisdom that one can have of truth when he has the privilege of meeting Dadaji and listening to his words of wisdom coming out of him direct. The conventional preachers who have built a closed world of their own in the name of religion or spiritualism may not agree and would like to enter into unnecessary arguments and dissertations. Which vested interest in this mundane world has not opposed the call of truth? Dadaji makes no pretention of becoming a Guru and he has no vested interest. His teachings on Truth are, therefore, taking roots in all parts of India, and truth will undoubtedly triumph, since the torch is now held by a person who has come within us with that light of truth. Truth manifests itself and is now manifesting at this critical period of human history against all odds.

In the first two days of Dadaji's one-week stay in Patna, people from all walks of life did have a *darshan* of Dadaji and were fortunate in having a personal experience of the manifestation of truth while receiving Mahanam. Sri Jayaprakash Narayan with his wife headed the list of visitors including Cabinet Ministers, prominent public men, Judges, university Professors, eminent doctors, noted journalists, high officials, legislators and others. Dinkarji spent a number of hours enjoying the company of Dadaji before and after he received Mahanam. Mr. B. N. Azad, former editor of Indian Nation and Mr. Ramlakhan Singh Yadav and Mr. K. B. Sahay were daily visitors. Mr. B.P. Koirala, former Prime Minister of Nepal, specially came from Varanasi only to meet Dadaji. Such is the enthusiasm of intellectuals and others to find the essence of Truth. Let us only hope and pray that Dadaji will kindly allow more opportunity to the people of Bihar to have his *darshan* and teachings by more frequent visits to this State.

My Impression Of The Great Dadaji

SRI K. L. GAMBHIR

I first learnt about 'Dadaji' from the description of the meeting which the Editor of '*Illustrated Weekly*' (Editor's page—20th Feb., 1972 issue) had with 'Dadaji' in Bombay, when 'Dadaji' had materialised the 'medallion' of Sri Satya Narayan, a gold chain and perfume of the highest order. The Editor was indeed wonder-struck and left speechless and described Dadaji as the man of wonders. Soon after, I saw an article in '*Bhavan's Journal*' (20th Feb. 72 issue) written by Sri S. Ramakrishnan, narrating his similar experience of the meeting with Dadaji. Besides, in the same issue, I read about Dadaji's visit to the house of Sri Charandas Meghji and the instant cure that one paralytic person got at the kind hands of Dadaji. This aroused an intense urge in me to have darshan of such a *Mahayogi* and *Siddhapurusha* and I collected his address etc. of Calcutta in order to fulfil my desire when I visit Calcutta next.

My headquarters is in Jaipur, Rajasthan and as the Head of the Salt Organisation, I have to travel in many parts of India. I arrived in Calcutta on the 4th of April, 1972. I had the good fortune of visiting Dadaji on the next evening, i. e. 5th of April in the company of Shri G. T. Kamdar and Shri A. C. Benerjee, in a quiet house when a few devotees were present and listening to Dadaji's teachings and message. Earlier I had sent a friend to enquire about Dadaji in his shop in the New Market. The shop assistant replied that Dadaji left a few minutes back, but had been enquiring if some one had come. I left for my hotel, but I had a vision of Dadaji in a dream that night. As soon as I entered, I felt a completely new atmosphere prevailing in the room when I saw Dadaji reclining on the bed, his captivating

eyes turned upwards and moving sideways with a beaming smile on his charming face. I could immediately feel that I had entered a chamber cut off from the humdrum of everyday life, a place where one gets lost in heavenly presence. We garlanded 'Dadaji' and he accepted them with great grace. Dadaji signalled us to sit down. When I put my head on his feet, I had a sweet fragrance coming out of his feet and I was surprised and moved. Understanding my surprise, Dadaji asked me to feel the fragrance on his navel. It was a different fragrance, and I can hardly explain the thrill and bewilderment I experienced at that moment. I did not know that more was in store for me. Dadaji mildly rubbed my neck and chest and my body became full of fragrance which I carried home and enjoyed till the next day.

Dadaji had been sipping tea from a cup and asked me what I would like to have, tea or some drink. As I had already taken tea, I did politely inform that to Dadaji. Dadaji had been stirring the half-full cup of tea with a spoon and his fingers passing over the brim of the cup and then suddenly extended the cup to me and asked me to drink it. To my utter surprise, I tasted from the cup thick milk, sweet and highly flavoured. It was indeed an undreamt of experience. The lady of the house was also surprised and when I told her that it was milk mixed with nectar, she said that she herself had served pure tea with the usual touch of milk. Slowly but definitely I was being taken to a new world where our reason fails and our knowledge becomes imperfect.

On Dadaji's instructions, a lady gave me two volumes of *On Dadaji*. Both the volumes were first placed on Dadaji's hands. I was asked to pronounce my name which I did, and beheld Dadaji simply passed his fingers on the first blank page and my name with Dadaji's signature dated 5. 4. 72 were written in red ink. I was overwhelmed with joy and most gratefully took the volumes. On reaching the hotel late at night, I found that on one volume there was the name of another person. When I took the books next morning to Dadaji's house and showed him the volume, he asked for another volume,

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and my name was similarly written this time on blank page with his signature dated 6.4.72 as it was on the previous day, without any ink or pen. Indeed, these two volumes shall ever remain the most treasured assets of my life. I feel highly privileged to have been given these two volumes by the Divine Dadaji with his own autograph endorsement on them in my name.

When I was asked to move to the next room, Dadaji asked me to bow down and pray to God. Before entering the room, I received a small piece of blank paper which I folded and held in my hand, when I lay prostrate praying to the Almighty, I heard clearly the whispers of 'Mahanam' in my ears. When I opened my eyes, I found the 'Mahanam' written in red ink clearly in Urdu, the language in which I desired it. The Mahanam written on the paper did however, automatically vanish after a couple of minutes, when I was reciting 'Mahanam, bowing before Dadaji.

I may express and put in words the wonderful experience I had in the presence of Dadaji. But how can I relate the serenity, the peace and tranquillity as well as the heavenly atmosphere I felt in my heart in his august presence. I am a responsible executive of the Government of India, with a post-graduate degree in Science. I am not given to day-dreaming or sentimentalism of any kind. But how can I deny the marvellous world to which I was carried by Dadaji's grace and blessings? There are more things in heaven and earth than we can dream of. With extreme sense of gratitude, humility and devotion I do record my above experience which was made possible only by gracious Dadaji. I pray fervently the Almighty will be kind to guide me to attain higher consciousness to taste the eternal bliss in my life-time. Dadaji refuses to call himself a Guru, but assures us that with devotion, sincerity and selflessness, we can attain realisation in our life-time. He teaches that God, the Almighty Guru, is within us and we have only to look inside for His Grace.

While taking leave of Dadaji, I again bowed my head at his feet, and a strong fragrance was emanating from them engulfing

An Unforgettable Impression

P. M. N. SWAMY

Chief Managing Editor & Publisher,

The Call Divine, March 1, 1972

I had the unique experience yesterday of meeting Pūjya Sri Dadaji, Sri Amiya Roy Chowdhury, of Calcutta at the residence of Sri Abhi Bhattacharya of Bandra. His very presence radiated an atmosphere of supreme tranquillity and peace and his charismatic personality commanded the attention of one and all present. He made kind enquiries about our Magazine *The Call Divine* dedicated to the hallowed memory of *Bhagavan* Sri Ramana Maharshi, which is being published by me in Bombay as a regular monthly.

He called for a book *On Dadaji* to be presented to me. The book was brought and Dadaji asked my full name. I thought he was to write my name therein. I took my fountain pen and was about to give it to him, but, then, he just touched the first page of the book and lo, I found that my name and his were written there in red ink. This was something beyond the realms of exploration and I was just looking at him struck with wonder.

Then, I was called into his Puja room, where I experienced another phenomenon of *Diksha Mantra* written in my own language Tamil, which materialised on a small slip of paper which I was asked to hold in my hands. The writing vanished as soon as I read it and handed the paper back to him. That *Mahanam* also appeared in a circle around me.

Another phenomenon worth mentioning was that after Dadaji performed Puja in his room, the place was found surcharged with heavy incense and with heavenly water on the floor where there was none. The pure cocoanut water which was kept before

the portrait of Sri Satyanarayanji was found solidified into a mass of nectarlike matter sweet to taste.

I was told that Dadaji never believes in *Guru-shishya* concept as prevalent today. He says that the *Parabrahman* is in everyone and one has only to look within himself to realise this. He is the only Guru and our mind is the disciple. No human being can be a guru. It is ego that prompts a man to assume the role of a Guru, for accumulation of mundane values. Guruism is a source of exploitation of the innocent mass in the name of religion. Man is born with his Guru—the Self and the *Mahanam* within. *Mahanam* is revealed to the aspirant during initiation by the grace of the Lord directly. This is true *Diksha* which leads us to the path of Self-realisation. This is the same as the “Self-Enquiry” advocated by *Bhagaban* Sri Raman Maharshi, but Dadaji puts it in a manner and language that could be easily understood and followed by any common man.

Anyone who understands him can never fail to recognise that he is an embodiment of Divinity and always lives in the Bliss of his effulgent SELF which is none other than *BRAHMAN*. What, on earth, is not possible for a person of his innate greatness? Who realises the Eternal Truth of our *Vedas* and *Upanishads* is a self-realised *Atman*.

Pot-Pourri

K. KITTU

Evening News of India

Bombay—January 21, '72

This writer was once not greatly attracted by Amiya Roy Chowdhary, familiarly known to countless Bengalis as Dadaji or his teachings.

Yet, over the past week, having had occasion to talk at some length with this unusual man, this writer takes leave to revise original opinion. Any discussion on spiritualism or metaphysics might seem to many at best an intellectual exercise, at its lowest a somewhat precious essay in pedantic thinking. Yet the remarkable thing is that Dalaji's attitude to these problems opens not merely new horizons of thought but of feeling.

This mystic from Bengal has views so unorthodox that they will puzzle many. He gave a jolt to many *mahants* at a conference in Calcutta recently on his concept of spirituality. Truth, he thundered, could be upheld without the aid of dogmas.

He, in fact, challenged the utility of *muths*, *mandirs* and *gurubad*. The very conception of a guru was assailed by him.

His theory : Why should anybody have a *guru* when He is within ?

No Sanskritist he, lost in Laputan clouds of infructuous learning but a realist who knows his limitations and that of his fellow people. He is pro-mankind.

A *grihastha*, he does not ask you to renounce the world and retire into seclusion in the Himalayas. He wants you to lead a life without excesses.

He does not wear the ochre robes. He smokes and, possibly loves all the good things of life. He must have stumbled upon

some *sutra* which accounts for his personal magnetism and some supernatural powers. He wields his powers to help the sick without expectations.

But, frankly, Dadaji is against exhibitionism. He detests demonstrations of his powers in public. His interest is essentially public weal.

In this troubled and fateful time, the wise man will seek an unshakable foothold, whereon he can rest while the world whirls madly around him. Such a foothold cannot be found in any external place; it is only to be discovered in the secret depths of the heart.

There, in the mysterious recesses of our own being, it exists, giving man a deeper strength and higher wisdom. The man who is wise with the wisdom of the overself and strong in its strength has other business in hand than passively waiting for new Armageddons, or planetary cataclysms. There is no fear for the morrow for him who lives in this absolute trust just as the sparrows have no fear for their morrows.

He knows that the night will pass and dawn, silent and irresistible, will roll back the world's darkness and once more flood it with light.

This is precisely what Dadaji means when he says that the garu is within.

Dadaji's views, even if you disagree with them, seem to arise from an awareness of the basic and elemental of the roots of things unencumbered by doctrine or dogma, something as pleasant and joyous as a walk on the cliffs by the sea with the salt tang of the ocean air on your face.

Discovery of Faith and Dadaji

SRI CHINTAMANI MAHAPATRA

Faith is unquestioning, total acceptance. It is easy to recommend faith, but not so easy to develop and nurse it, because acceptance is never for long unquestioning and hardly, if ever, total. And yet faith is the first and foremost presupposition of all spiritual training and religious belief. What does having faith imply, then? An uncritical mind? A mind dalled by opiate sentimentality or pious hope parading as belief? Human mind cannot be uncritical, although critical equipment and refinement will differ from person to person. All forms of cognition are the product of the critical faculty of the mind which "decodes" different kinds of signals, correlates them, and conditions response. *Unquestioning*, therefore, cannot mean *uncritical*. But while this is true, one must not overlook the fact that all questions are not the product of critical enquiry. Some of these, seemingly logical and consistent, issue not in the interest of honest enquiry as in the childish pursuit of displaying wisdom. The difference between the two types of questions lies in that the former lead to answers, the latter to further questions. The aim of the former is to create understanding and that of the latter to create confusion. In the former, logical consistency is a means to an end; in the latter, it is an end in itself. Humility is the key-note of the former; vanity, that of the latter.

Strange as it may appear, but there is a class of people who ask questions because they must. They are people without an open mind, people whose pet prejudices create resistance that formalises as question. Any assumption that does not allow human mind the freedom to examine and if necessary accept, readily and without delay, ideas and beliefs as yet unfamiliar to it, is tantamount to prejudice. Sectarian religion, aided and encouraged by

GURUS, produces not a system of beliefs but a system of prejudices. Institutional prejudice is superstition which frowns upon reason and yet claims to have been rationally derived. Ritual is social practice of institutional prejudice. When the mind and its genuine critical faculty is constantly and for long exposed to ritual and superstition, it develops resistance that is commonly labelled as orthodoxy and is a form of *Avidya* or Ignorance. Questions arising from such a mind against ideas fell to it are desperately defensive : they are an effort to save the pet prejudices from cruel exposure.

Orthodoxy is in no way confined to religion. It is widespread. Most academic training now-a-days tends to produce orthodoxy in as much as most such training has the implications of indoctrination. Highly-trained scientists, for instance, prefer to reject phenomena that they are unable to satisfactorily explain rather than accept the possibility of their logic being insufficient or their scientific knowledge incomplete. The kind of cynicism that has become fashionable in our time is the result of orthodoxy understood in its widest sense. Commitment, which is yet another fashionable concept of the day, is a form of orthodoxy. Questions that one must therefore silence if one cares to develop faith are questions that flow from vanity and superstition and orthodoxy. Unquestioning acceptance is created by banishing not all *questions* but vain, superstitious and orthodox questions. Honest enquiry must continue, and with it honest doubt, for they will not delay faith and, properly satisfied, would only accelerate it.

Honest enquiry is aimed at understanding. Questions arising out of it have great therapeutic value for the mind : they cleanse and purify mind from pre-emption and prejudice while they clear the way for healthy understanding. Such questions have not to be silenced ; acceptance through them is the only acceptance that will last. If we accept without honest enquiry our acceptance cannot be total since reservations will continue to cling to the mind when it accepts without exercising to the full its critical faculties. The phrase *blind faith* which, apart from being a contradiction in terms, is employed often as a synonym of

“unquestioning acceptance” is, in fact, a misnomer. “Blind faith” is uncritical acceptance; by its very nature it is short-lived, selfish and hypocritical. True faith is not a negation of reason: it is a conquest of reason. The acceptance results from a clear realisation of the range and frontiers of human reason.

Doubt is to Faith as Hate is to Love, a negative affirmation of contraries. Few people are born with total faith and most of us arrive at it through doubt. Doubt is therefore not to be distrusted. It is sincere yearning for faith that shall not die. It is only when we are able to conquer doubt that we enter into the kingdom of faith. The turmoil and discomfort of the doubting mind is its period of penance at the end of which lies the promised land of pure bliss or *Ananda*. Those who sneer at ‘doubting Thomases’ have often only skin-deep faith themselves. There is too much instance in our world on uncritical acceptance. This is too bad if only because being against human nature it is artificial and unfair. But the demand for faith which asks no questions persists, apparently because people wearing saffron-robos or a cowl do not really care for such scrutiny of themselves as a doubting mind is likely to make. They are afraid of being found out and would much rather impose upon the devout the heavy tax of superstition than suffer the risk of exposure. Such professional ‘spiritual’ leaders feel safe when the minds of people who surround them are adequately benumbed. There are many ways of benumbing the human mind: the frenzied beat of drums and cymbals, the heavy incense, the personality cult, clever brain-washing and the most perverse of them all the diet of fear. When religion becomes institutionalised it develops a secular character, and like secular institutions must evolve means to perpetuate itself. It becomes harsh and prescriptive, thriving upon the fear it constantly fans in the bosoms of those who come into its fold.

Fear is unnatural and stints the mental and spiritual progress of man. The harm it does to human beings is incalculable and the unhappy fact remains that it is so easily caught and is so common. Once human mind harbours fear, it is difficult to

get rid of it. And the fear of the unknown is the worst fear of all. The stoutest amongst us are prone to it, and notwithstanding our bravado, we are secretly rather scared of the unknown which the crafty GURUS project into our thinking as instrument and engine of callous punishment. It is amazing how simply this is done. First, we are handed over an ethos of life remarkable only for its impracticability. The rest is easy. Each lapse and there are bound to be a million in terms of such an ethos, is a penal offence. The 'GURU' can, of course, intercede on our behalf and have the punishment mitigated or altogether withdrawn—all for a price. The price invariably is pseudo-spiritual earnestness and a regular or an *ad-hoc* material sacrifice. A religion that subsists on a mafia setting of this kind is no religion? it is trade. It is only when we have cast away fear and conquered doubt, forsaken ritual, superstition and orthodoxy that we realise faith. Such a realisation is total. It is REAL because in such a realisation faith and the object of faith merge into each other—*are* and *have been*, in fact, ONE. It is this faith that we realise as TRUTH; there is no other. Any realisation of this TRUTH is SANATANA DHARMA, the eternal religion of Mankind. There is no place in such a religion for superstitions, rituals, *gurus*, fears and orthodoxies. All human misery results from the decay of SANATANA DHARMA. It is to save this DHARMA from corruption and oblivion that God re-incarnates Himself age after age.

Such a re-incarnation in our own age is manifested in the person of DADAJI. All forms of institutional religion are anathema to him. He has no use for rituals and superstitions of any kind. He is extra-ordinary for his ordinariness. He makes no disciples since the realisation of Truth must be made by the *divine resources* of the individual himself and not through someone, however personally evolved or distinguished. He lashes out at the traditional *Gurubad* because he fully realises its immense dangers for the seeking multitude of humanity unable to distinguish between the sham and the genuine in its state of intense spiritual confusion. He promises no escape from

PRARABDHA which we must all of us bear, just as he promises divine understanding and compassion for all human actions in conformity with our nature as human beings. He assures people that renunciation is the spiritual translation of the attitude of non-attachment, rather an ostentatious display of indecent austerity.

Dadaji's message is the trumpet-call of freedom from spiritual sloth and mental slavery. It releases in Man a tremendous self-confidence in himself by convincing him that GOD lay in his bosom and we must by shaking off ritual and superstition begin a dialogue with HIM. Therein lies SALVATION or MOKSHA or what you will. The *Mahanam* that we realise from within ourselves in the presence of Dadaji is the sound-manifestation of the God within us. The chant of the *Mahanam* is the constant reminder of His presence within our hearts. Whatever the mode of manifestation, the Divine is forever divine. That is why there is no difference, according to Dadaji, between the *NAM* and the *NAMEE*. In essence both are ONE; they were never *two*, in fact, and are referred to separately for the sake of descriptive convenience. To be in everlasting communion with the Divine is the only aim of re-vitalising SANATAN DHARMA by establishing the meaning of TRUTH and showing us the path of its discovery through MAHANAM. He abhors personal publicity and hero worship and claims for himself the courtesy and consideration that one would give his elder brother. That is why he wants himself addressed as DADAJI.

There is something fascinatingly child-like in his personality. He is enchantingly unpredictable, playful and often also moody. He affirms time and again that he is not the doer of those astonishing miracles that come to pass in his presence. His utter simplicity reminds one of the simplicity of God-men of History.

After all, it is only the simple that could be so profound.

Orissa In Spate

DR. NANILAL SEN

I too had gone ; not with the wind ; but, with the avalanche of devotees of Dadaji. I fancied myself being the leader of the party—a hundred and odd strong souls, men flanked by women and children—and the cynosure of all eyes, though hardly catching a glimpse of any of the pilgrims around me. For, Dadaji had left on the previous night, the 10th of March, 1972, and had reached Bhubaneswar on the morrow. Somehow it struck into me that these men and women were whistling off to Bhubaneswar to install me there. But, when the Puri Express steamed off from Howrah on March 11, it was some others, not me, who were on the crest of the avalanche answering the needs of the fraternity. Mind has its own Quaint antics which had played false with me and my high dudgeon and prickly egoism melted away as the train sped on. The journey was a pleasant one beyond measure and offered ample scope for competing sense of fraternity. And we reached Bhubaneswar at about 6 A.M., Mr. Balaram Misra, that amiable gentleman with qualities of head and heart beyond count, was ready with his men and cars to escort us to our respective places of residence there. We were all billeted there in nice buildings with ideal amenities. And on the hospitality ! A District and Sessions Judge was the constant sentinel of our relaxing whims and humours. And the Chairman of the Public Service Commission, Orissa, played a visiting care-taker. What impressed us, blowing Bengalees most, was the simplicity of dress and demeanour of these bigwigs of Orissa, a phenomenon hardly to be chanced upon in megalomaniac West Bengal. Naturally, we relaxed into self-styled royalty over cups of tea and tasty snacks. After a while we had a comfortable wash and were taken to the nearby *Kalama-*

ndap, the venue of *Mahotsava* and *Satyanarayana Puja* for which we, at least myself, have been smuggled into Orissa as the intimate associates of Dadaji.

We reached there at about 8.30 A.M. and were immediately conducted to the breakfast theatre; yes, it was a theatre, if not an amphitheatre, and we instinctively suffered every creek and corner of our bellies being sold with a song to the hot *puris* and mounting vegetables dished out to us. And then with goblinish glee and leisurely air, we—no, I—found time to enquire about Dadaji. It was learnt that He and His company had been hosted by Mr. Balaram Misra, a top engineer of Philophilia and loving resignation to Dadaji and his sweet wife, Basantidi, sweet in every respect. At dead of night the local people under the guidance of Basantidi and few others were busy at *Kalamandap* making preliminary preparations for the next day's festivity. Some were peeling vegetables and chopping them into pieces; others were doing other preparations. The organisers were rather afraid if they would be able to cope with the situation that would crop up on the morrow. Suddenly a discordant note was sounded. Egoistic outlook and expression stole a march upon a few and there was witnessed a babel of sentiments. The whole thing was drifting fast, according to Dadaji's outlook, towards inevitable *Diksa-yojna*. But, Dadaji, that omniscient phenomenon, that grace rolled in grace, was there at Misra's to prick the bubble of mischief that was afoot. Basantidi suddenly smelt the strong aroma of Dadaji's body. It was about 2 A.M. then and Dadaji had relaxed Himself hardly for one hour; still He came there in a car within a shortwhile. He asked the people there not to chop vegetables any more; He gave such other instructions to other people, sauntered about in the precincts of the *Kalamandapa* for some time and then went back to Misra's. Before leaving He inspected the stock of cereals kept ready for the two-day-long festivity which was likely to attract thousands of people. He was told most apprehensively that only one and half maunds of rice and one maund of pulse had been stocked. Dadaji okayed it and left.

In the small hours of the next morning at about 4.30 A.M.

Dadaji went again to *Kalāmaṇḍapa* and offered *Bālya-bhoga* to Satyanarayana. We had reached Bhubaneswar at the time when He just came out after the offering. Then followed *Nāmakīriana* which continued for some two hours. He then went back to Misra's before we had reached *Kalāmaṇḍapa*. So, we could not meet Him in the forenoon. And the hungry wolf in me granted with delight that it had been so. We, therefore, whiled away our time by going round *Kalāmaṇḍapa* and gossiping on anecdotes bearing on Dadaji.

Kalāmaṇḍapa is a big theatrical hall with annexes for ancillary purposes. Attached to it is a very big museum preserving invaluable mementos of Indian culture. Adjacent to the museum is an exquisite garden of modern conception. The campus of *Kalāmaṇḍapa* is very big and can accommodate tens of thousands of people when occasion demands it. Though it does not display distinctive features of Orissan art, *Kalāmaṇḍapa* has been well chosen as the venue of *Mahotsav* and *puja* for obvious reasons.

Dadaji came back to *Kalāmaṇḍapa* at 12 noon to offer noontide *bhoga* to Satyanarayana. It being done, he went back to Misra's at about 2 P.M. We heaved a sigh of relief. I do not know how many were there to share my feelings; but, I, for one, who am ever fond of feeding myself physical and egoistic food, saw the rosy prospect of meal-time drawing near me in fast strides; I was alert to a degree and fell to the dishes with an unknowing urge without caring to know or enquire who and who had lost a seat after a grim battle, of course. And how nice of the Orissan people! The palate itself seemed palatable and my belly seemed being graced beyond measure by Bhumā Himself. The hospitality rendered by the Orissan people was, to say the least, ideal and sincere to the core, though one should not make repeated mention of this as it might offend their sense of fraternity with us. So, the real business smoothly over, though a bit painfully towards the sequel, we went back to our places and enjoyed a noonday siesta. Some hilarious and sociable people were amusing themselves with pranks and antics; some others were taking time by forelock and gushing out incessantly

their life-long stock of songs in order to prove that they were, after all, musicians of note; yet others were thrusting into unwilling ears their occult experiences with Dadaji as the ever sleeping partner. And what was Dadaji doing? Was He sleeping, or was He moving about with starry, steadfast eyes piercing into the devilry of my base mentality which was spinning out all manner of caustic calumny in respect of all but itself? I did however, sleep; but, had no dream; nor did I snare; but, I simply kept whisking off nobility and geniality that were foreign to me. And did I not whisk off Dadaji Himself? So, my vaulting vanity reinstalled itself during sleep in the role of Anti-Christ.

The evening session, which was scheduled to begin at 6 P.M., provided for a meeting under the presidency of the then Chief Minister of Orissa, Sri Viswanath Das. Thanks to his multifarious responsibilities, he was late in coming; but, when he came—a short, unassuming octogenarian in simplest dress and with a wet napkin on his bare head—it seemed that egoism and vanity have been hiroshimaed in Orissa irretrievably. A man of sterling qualities of head and heart, he took the presidential chair placed beside Dadaji's and the meeting had an enchanting start-off through the superb vocal artistry of the famous Bijandi (Sm. Bijan Ghosh Dastidar) and her troupe displayed in the inaugural music of *Ramaiva saranam*, '*Hare Kṛṣṇa Hare Kṛṣṇa*' and the like. Then followed speeches by the local celebrities—Justice B. K. Patra, Mr. Nityananda Mahapatra and Dr. B. D. Panda, a top industrialist. Justice Patra was neat and perspicuous, succinct and pithy in his delicious address. Dr. Panda exhibited great felicity of expression and variety of interest brought to bear upon Dadaji. And Mr. Mahapatra was intensely oratorical and succulent, learned and introspective, witty and manifestly devout. The spirit of complete resignation to Dadaji was, however, the inevitable refrain of all the speeches. I shall do injustice to myself if I do not record here the felicity of expression and idea as displayed in the speech of Mr. Mahapatra: "I have not the mind or energy to chant your *Nāmā*; instead I can practise '*Frānāmā*',

I have no means to offer You *Daksinā*; I can very well offer *Pradaksina* to you." It instantly enchants the mind with its superb grace and depth of meaning.

Dr. Gourinath Sastri was to have been the chief-guest at the meeting. But, since he could not go for pressing preoccupations, his signed address in English was read out by Mr. Gunada Majumdar. The address was in style and diction and clarity of conception a masterly one and was read out in the most befitting manner. Then followed a very neat speech by the president which amply displayed his resignation of spirit and unquestioning devotion to Dadaji. The meeting ended at about 9 P. M. and we darted towards the dining room lest we lose the battle. But, I have forgotten to record a matter of great moment. Before the inaugural music by Bijandi, a hymnal music by Dadaji Himself, which was recorded earlier, was played which by its rapturous melody and vibrant feeling touched the inmost chords of our hearts. And after the meeting the local artists treated us to melodious music of the first water.

The next day dawned with a brighter prospect. It was the day of Satyanarayana puja to be performed by Dadaji himself. Dadaji came to *Kalāmandapa* at about 8 A. M. *Nāma-kirtan* was in full session right from the small hours of the morning. We had our breakfast as on the previous day and then collected in the auditorium where *pālā-gān* was being sung by the local musicians. Dadaji had left after offering *balya-bhoga*. We stayed on and only left after having our meals at noon.

This was the day on which Dadaji would perform Satyanarayana puja in the evening. The puja is *sui generis* and is packed up with exciting miracles. It was only to be expected that the puja would draw a crowd beyond all computation. The puja was to be preceded by a meeting at 6 P.M. under the presidency of Mr. Radhanath Roy, renowned editor of the *Samaj*. But, even at 5-30 p.m. the auditorium was packed to overflowing. And when the meeting began with the inaugural music, the whole campus was studded with heads and it was really a sight to see how such a huge crowd observed tongue-tied silence and discipline.

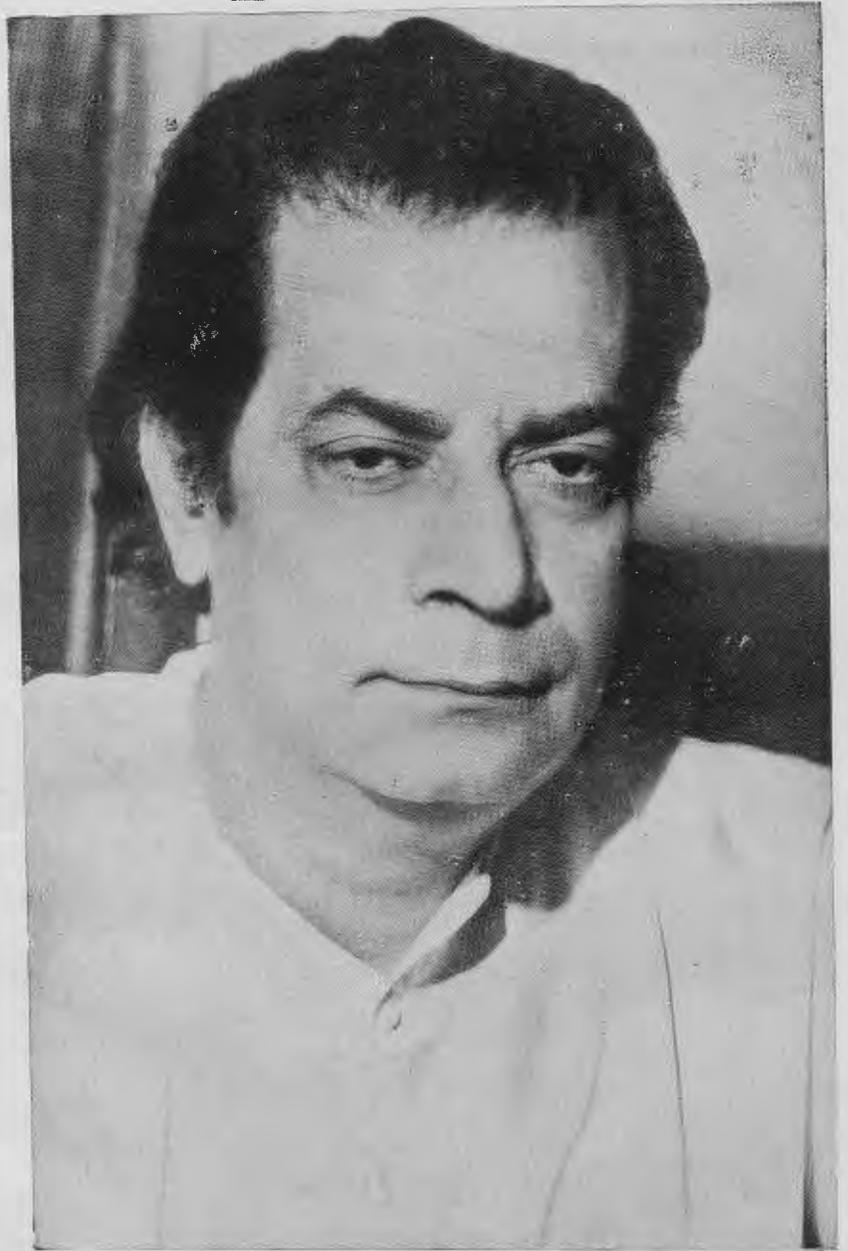
The music over, the meeting was addressed by a Calcuttan. Then followed the presidential address in Oriya which continued well over half an hour—it seemed it was gripping, to the mind and soul at once—and then the meeting concluded.

After a short spell of respite and meetings with some notable persons of the city, Dadaji went to the adjoining puja room which possibly serves as the green-room of the theatrical hall. Was it a mere accident or an object-lesson for us who run after gurus in hills and jungles and try to share with them the proud privilege of practising austerities and atrocities. On our Nature? The green-room is the puja room! Is not that one of the main strands of Dadaji's philosophy? The world is the green-room, the stage, and we have to brave it with equanimity, not forsake it. What is needed is a thorough overhaul of our perspective and then the green-room will assuredly turn into puja room. However, Dadaji went into the puja room and slammed the door behind him. Dadaji was alone in the room with Satyanarayana and He started the puja which lasted for about an hour. Then he came out dyed in purple and straggling possibly to rehabilitate himself in his physical sheath, if there be really any. The door of the puja room was flung open for streams of visitors who queued to have an entry into the historic room. *Prasad* of 'Cocoanut Water turned into 'Ksira' was being given to all. Both these affairs took a long, long time to come to an end. Then there were endless visitors who craved to see Dadaji and have his blessings. Many were given *Mahanoma* subsequently. However, at about 10 P.M. Dadaji went back to Misra's house and took some of us along with them. We came back to *Kalāmandapa* at about 11-30 P.M. and had our night meal. Thus ended the two-day-long program of Dadaji's visit to Bhuvanewar. And what next? A resume of the *Mahotsava* preparations revealed that the quantity of cereals stocked for the purpose stood there undiminished in stoic defiance of the ravages of the hungry generation. Need I remind the learned readers of '*Pūrnasya i ū namācāya Pūrnamevāvasīyate*'?

The Chief Minister had some time back extended invitation

to Dadaji to go to the *Veda mandir* at Puri. It was decided therefore that we shall all go in reserved buses to Puri next morning. So, we retired that night with the blissful thought of getting to go to Puri whose attraction can never be on the wane. Next morning at about 9 A.M. we went to *Kalāmandapa* and had our breakfast there. We had packed our bags and baggages earlier and kept them in our respective rooms; for, we had to leave Orissa for Calcutta that evening. So, after breakfast we were divided into small groups and were gossiping and reviewing our short stay in Orissa. And I feel greatly proud to submit that not a single soul among the hyper-critical Bengallees could be found out who could betray any untoward feeling against the local people. "On the Orissa people! they are so simple, so sincere, so devout, so hospitable and so very dutiful and disciplined!" That was the only talk of the day. But we were talking and going about, going about and talking and the hands of the clock were going round and round. But, where is Dadaji? It is almost 11 A.M. and He is expected every moment. In fact, He was due here earlier. Somebody informed that Dadaji told him last night, "You cannot start for Puri on the morrow till at about 12 O' clock." But, we were tired of waiting. The buses were there in the campus and we were all posted there to board the buses any moment the green signal came. But, the Supreme Will has inscrutable ways. And Dadaji came at long last and the buses started plying ahead for Puri five or ten minutes before 12 O' Clock. The Journey was a pleasant one and we reached the *Vedabhavan* at Puri at about 1.30 P.M. The Chief Minister along with Dadaji and other Ministers and high Officials had arrived there a bit earlier.

The *Vedabhavan* is a small one-storeyed building with a rather small campus strewn here and there with a sprawling of structures. In front of the main building there is a quadrangular structure open on all sides, which serves as the fire-sanctuary. When we reached there, oblations were being offered into fire with the recital of *Vedic* hymns. We entered the rather commodious hall of the main building which was already packed to



Dadaji—With his mysterious look.

suffocation. We somehow threaded our way through the crowd and sat near Dadaji. Beside Dadaji was the Chief Minister. Dadaji was talking in his usual homely way. A little later, an old sannyasin with a staff in hand came and sat on the floor some five cubits off from Dadaji. Dadaji was discoursing on the unassailable Supreme Will. He instantly looked straight into the eyes of the sannyasin and beckoned him to come nearer. And he obeyed it like a child. How now? Where has his sturdy egoism fled? His scholarship and eminence as a writer, his fame and renown as a great *siddha* ascetic, his incontestable lordship over a legion of his disciples—have they in a trice gone the way of all flesh? Then the wonted jocular mood of Dadaji manifested itself. He suddenly stared at me and said, ‘Let me first of all put an end to him, then I shall negotiate you,—.....’

Dadaji then passed his finger-tip from the chin of that ascetic up to the lower lip and thrust something like tiny particles of *sandesh* into his mouth which he did not grudge to eat. Then he placed his concave palm before the gaping mouth of him and thrust something into it which also did not disagree to his palate or prejudice. And then came the Zero hour. Dadaji most unceremoniously pulled him by his head and delivered Mahanama to him and let him see that written in Dadaji’s palm even when all of us kept looking on. Stillness pressed upon stillness all about the hall and the calm that prevailed foreboded the impending deluge. A few seconds and the ascetic started reciting with rapture the following Rgvedic verse possibly in the ganapātha form, “Yajñena yajñam Ayajanta Devāḥ Tāmi dharmāṇi prathamānyāsan etc.”. This continued for some five minutes, his right hand waving and body trembling with hectic excitement. Some one questioned to him first in Sanskrit about the pertinence of reciting the verse at the moment. But, there was no answer. The question was repeated in Hindi. He then said, “I am a Marathi.” Then it was the turn of Sri Nityānanda Mahāpātra to repeat the same question to him over and over again. At long last came out the reply from his quivering lips: “This is the primal religion.” Sri Mahāpātra asked him again to describe his ex-

perience. And sharp came the reply, "Can vision of Brahman be expressed in words? So, that is what is that-our Dadaji. It seemed as though the old ascetic has been completely benumbed and brought to bay. His erudition gone, vanity evaporated, he looked like a simple lamb near the shepherd. Then Dadaji sipped a glass of water and handed it over to the ascetic. The ascetic dipped his finger into it and took a jet of water. Dadaji then delivered Mahanama to the Mahant of Emar math and a few others and then retired into the adjoining room where the Rgveda is kept in an iron casket and worshipped daily. Dadaji did inscribe some words on the volume of the Rgveda with a simple touch of the tip of his finger. The room which was out of bounds except for the priest was on that day flung open for commoners like myself and Dadaji was smoking cigarette there in his usual reclining posture. However, after some time, Mahaprasād of Jagannāth and Balarām was given to us all and we had a hearty and delicious deal of it. Then we were permitted to move about at will for half an hour and we went straight to the seashore to enjoy ourselves. Some suggested a visit to the temple of Jagannāth. But, it fell through due to lack of enthusiasm of many amongst us. Sometime afterwards we undertook our return journey to Bhubaneswar by bus and private cars. We reached there at about 5 P.M. and immediately dashed towards the railway station to get the Calcutta-bound Puri Express. The Orissan admirers of Dadaji mustered strong at the station and gave us a hearty send-off. Many of them were in tears for the grim prospect of being parted from Dadaji. The train steamed off and in almost every station it touched in Orissa there were visitors including Justice B. K. Patra to pay respect to Dadaji. We had grown rich in experience by then—experience that cannot be purchased with all the gold of the world. We mused within ourselves. Is it a dream or a hallucination? Is Dadaji a reality? Orissa was in spate; and were not we deluged by that flood?

But, dream-symbols have a genre of their own which ill accords with what happened in Orissa. Swami Brahmānanda Paramahansa is the best example of it. Yes, that is the name of the

old ascetic wooed into rapturous resignation by Dadaji. He is one hundred and seven years old and is one of the two greatest ascetics of Orissa and one of the very first rank in the whole of India. He is a great scholar, particularly in Pātanjala Yoga and has reportedly achieved siddhi in Yoga. It is passing strange how a stalwart of the monastic order, who has hinged himself high upon the pulpit held aloft by a lakh of disciples could submit so tamely and so instantly defying even the instinct of self-preservation. And the verse he recited! It was a singular attempt at proving beyond any speck of doubt from all points of view the unenviable position of Dadaji and His mission, though God himself is not spared the venom. The R. K. (verse) belongs to a hymn of the tenth maṇḍala of the Ṛgveda. It is the famous hymn called 'puruṣa-Sūkta—in which sahasraśīrsaḥ puruṣa is extolled. The Puruṣa is extolled, the Puruṣa who is all (Pūruṣa evedaṁ sarvaṁ), whose quarter existence is the whole universe and three quarters are transcendent (Pādo'sya Viśā Bhūtāni Tripādasyāmṛtamdivi). It is anybody's guess why thus Puruṣa-Sūkta caught the imagination of *Swamiji*. But, it was partly inhibited and transfixed on the particular R. K. possibly because of the subcutaneous influence of the supreme will in order that the eulogist may not get to anything beyond his desert. So, he possibly switched over from Puruṣa to *Dharma*. Let us come to the hymn itself. It is a cosmogonical hymn with a deep metaphysical import. The hymn after some prefatory verses describes the creation of this world of creatures. Thus it runs, "His quarter is this universe. And by that quarter he encompassed both the hungry and the reverse. From him was born virāṭ who was the source of Puruṣa (the second or the third, virāṭ being the second). The devas commenced a sacrificial session with the (third) puruṣa as oblation. Spring was the clarified butter, summer the faggots and autumn the offerings. Puruṣa itself is sacrifice and that puruṣa placed on Kusagrass was sprinkled with water. Then devas, sādhyas and ṛṣi is sacrificed with him, (as oblation). From that sacrifice arose the three Vedas, the four castes, the moon, the stars, the sky, the heaven, the earth, the directions and all vege

table and animal world.' Then the hymn brings us to the *ṛk* under reference. The language is rather mystic. A free rendering of the verse is as follows :—The devas sacrificed sacrifice with sacrifice and that was the primordial religion. They, in resplendence, are transported to Nāka (the immortal realm of Puruṣa) where the former sādhya devas reside. Sacrifice is Puruṣa as we gather from the hymn itself. The instrumental and the objective cases as also the verb is here one and identical with puruṣa, and 'deva' symbolises the sense-organs. Hence, the *ṛk* here clearly speaks of the Svabhāvadharma which is so emphatically preached by Dadaji. And that was the primordial religion and the religion of all times. What can a jiva do all by himself? Whatever he does with whatever accessories is all that supreme being. When our sense-organs and the mind arise to such a consciousness, our mundane existence becomes a sacrifice. "Sacrifice yourself"—that is the eternal refrain of Dadaji's teachings. And who are the Sādhyas? They are verily the sentinels of Goloka of Kṛṣṇa ('Tadūrdhvaṁ ca gavāmlakah Sādhyastani palayantihi'), And Dadaji's advent is for that Goloka, Vraja. So we can possibly grasp now the deep import that the *ṛk* yields to us. So, all glory to Swami Brahmananda Paramahansa who has so unmistakably and so eloquently proved to the populace the role of Dadaji and the nature of his mission. He, all by himself, achieved in the space of five minutes with the recital of a solitary verse what could not be achieved by many a scholar and ascetic in years by writing volumes on it. And what about Dadaji? Let us not try to carry coal to New Castle or to sit in judgment over one who is timeless and 'awalpa'. Let judgment judge itself out there at the lotus-feet of Dadaji; for, that is at once its consummation and final fulfilment.

I Found A New Light

DR. RAM CHANDRA PRASAD

I had read about Dadaji in the *Indian Nation*. My anxiety to meet him got further impetus from my father, Prof. R. Saran, who had received Mahanam the same morning, and I lost no time in having a darshan of Dadaji.

As a student of literature I had developed a natural inclination to look beyond the apparent reality, and to fathom into the depth of our existence. I had some occasions to meet some spiritual personalities of India, and had tried to understand and propagate their ideas. In fact, I took some pains to write some tracts on the teachings of some religious teachers. They spoke mostly in the language of conventional Gurus, and whatever difference they may proclaim from one another, they were not of any fundamental nature. My further intimacy with them did not satisfy my hunger for Truth, and I was in doubt whether these religious leaders would ever be able to illuminate the modern mind. When I heard from my father that Dadaji is preaching the direct path to the Absolute with Mahanam and is rejecting both the Sastras and any individual Guru for self-realisation, I found the light, and rushed to Dadaji. On his advice I went home and brought my wife to have Mahanam together.

Dadaji's teaching is simple and straight. God is with us and in us. The Mantra is being continuously resounded in the heart of the individual, and it can be had only from the Absolute direct. Both my wife and myself bowed before Sree Sree Satyanarayan and the Mantra was clearly heard from a region we could not understand. It also appeared on the small slip of paper and then vanished. It was a 'darshan', a real 'diksha.'

Response to A Call Within

DR. V. K. SAHU

This universe, as we see it, is not the result of an accident ; it is the result of a long process of evolution. Right from the anatomy of human body, the floras and faunas, the birds and animals, the streams and rivers everything follows the law of nature. The entire creation with all its features speaks the glory and grace of the Supreme Creator.

It is a way with human life, that in one time or other, he faces the question from his self—"Who am I"? He then tries to find the answer "Am I the body ? Am I the mind or the intellect ? Or, am I the final Saccidananda ?" Yet the answer is not far to seek. I am Thou, That Thou Art ! So on. But this look inward makes him aware of the call from the Unknown, inspires him with the consciousness to realise his own role in the manifestation of the great Lila, being enacted by Him. He becomes conscious of the fact that his journey does not end in this world—it is destined at somewhere else, the eternal abode of all the creation.

The life passes on. We appreciate the beauty of the creation through our senses, mind and intellect, which are also a gift of nature. Then suddenly the wisdom dawns in us that we are all helpless being. He is the real Doer ; we are all following our destiny at His Divine Will at the proper time. Our period of existence here depends on His course of manifestation ; the underlying law here is an idea of wholeness behind all. The defect in our angle of vision makes us divide the One Whole into parts.

Right in tune with this spirit of our *Sanatan Dharma*, Dadaji is among us to establish this truth, this only truth that man should bow down only before his *Guru*—the Almighty. The aspirant

has to proceed alone on the way with the grace of the *Guru* as the blessing. The *Guru* resides within us—the question is not of attainment but of time when man can feel the throbs of His Eternal call through the ins and outs of his breathings.

Dadaji condemns the idea of Maths and Aramas vehemently—which in his words are “another name for building up property.”

“Money and funds raised on this issue is no ‘*dakshina*’ in the true sense of the term and takes one far way off from his goal. Daksina, as Dadaji explains it, is actually the remembering of the “*Mahanama for, the Nama and Nami are identical*”. There can never be a transaction between a thing of the relative plane and that of the spiritual plane. The temporal and temporary assets have no value except in this material world; they are at best a fitting phantom of a transitory day. In fact, they are a distraction from the right path to Eternal Joy, Eternal Peace and Eternal Bliss.

In the words of Dadaji, this real ‘*asram*’ is the sacred body, which God has given to all of us. And our most sacred duty is to search within where God resides with all His glory. Dadaji therefore, rightly advises that there can be no mortal medium between God and man. If anyone pretends or professes that he can help in the attainment of Truth, that is all bluff. The *Param* Guru alone can deliver *Akhanda Prema* and supreme bliss to those who pine for Him.

Behind all apparent diversities and divisions, there is a single guiding Truth, uniting all these into a whole. The creation surrounding us, this visible universe, the Brahman^{da}, and for that matter, such innumerable universes beyond our vision as Dadaji often tells us, all these are tied up in a single chain by the manifestation of the Supreme creator. This leads us to the immortal message of Sri Dadaji that mankind is one, irrespective of the artificial distinctions in race, colour and creed. The mankind appears to be one family. All religion of the world sing the glory and grace, in one form or other, of that Truth, who is the Ultimate Reality, the Absolute Consciousness—the Truth.

A heavenly deliverance and salvation

GUNADA MAJUMDAR

Shri Paramananda of Patna, formerly Chairman of the Bank of Bihar, came to Calcutta in April 1972 for a darshan of Dadaji with a prayer to alleviate the sufferings of his eldest son, Narainji. His son had been ailing from cancer, and physicians had little hope of his recovery. Paramanandji also requested Dadaji kindly to favour him and grace his house in Patna by Dadaji's presence. Dadaji reached Patna on the 6th of May, and stayed in Paramababu's (he is affectionately known as Paramababu)—house till the 13th of May. The local Press—both English and Hindi—took a special interest in Dadaji's presence in the Capital of Bihar, and published special articles on experience with Dadaji by such eminent personalities as Shri Jayaprakash Narayan, Poet Dinker and Shri Brajnandan Azad. The elite of Patna thronged at Paramababu's residence to have a darshan of Dadaji.

Certain incidents happened in Paramababu's house, all of which are not known to most people. The first was that on the 10th of May when Dadaji was to go to Arrah at the residence of Bihar's well-known industrialist, the late Lal Babu, on Paramababu's request. Narainji was sinking fast. Paramababu and members of his family were busy throughout the night calling the doctors and attending the patient. As Paramababu found Dadaji awake in his room at 2 a.m. he reported Narainji's condition. In the early morning I was called by Dadaji and we sat on chairs in the lawn. Paramababu also came out a little later and after reporting the patient's latest condition to Dadaji, he took a chair a few yards away. Dadaji asked him "How about the Arrah programme?" Paramababu coolly replied, "We start at 9 as per schedule". We went to Arrah where Dadaji performed

Sri Sri Satya Narayan Pooja and got back to Patna at about 7.30 in the evening. Dadaji was full of kind admiration for the person leaving behind his sinking son and proceeding to attend the Pooja, which, of course, was being held at his request. It was rather interesting that even the members of Paramababu's family did not object to his going to Arrah. On our return from Arrah to Patna, Narainji's condition was equally serious. He would not speak as he had lost his voice and was lying in coma.

Suddenly the patient got a sleep at about 8 P. M. At about 8.15, Dadaji went to see him, when he remained closetted in the room for 2-3 minutes. After coming out, he told Paramababu to see that the patient was not unnecessarily disturbed. Dadaji thereafter went to the main hall to give Darshan to the large number of people, who were waiting. Paramababu sat with Ganga Babu (Sri Ganga Sharan Sinha, M.P.) in the porch. It was about 8.30 that a news came to Paramababu that Narainji wanted a cup of Horlicks. Immediately after, Narainji's friend Ramanand came running to Paramababu and said that Narainji wanted some Rasogollas but not from the stock kept in the house but fresh ones. Paramababu sent his Car to get fresh Rasagollas. In the meantime, Ramanand again came running to enquire what time the Pooja started at Arrah and on questioning why he was interested knowing the time, Ramananda wanted to make sure whether the Pooja was started at 12 noon. He said that it was at 12 that Mrs. Narainji felt strong Sugandh and Dadaji being away to Arrah, she conjectured that this Sugandh came just when the Pooja started. As a matter of fact, the Pooja did start at 12 noon precisely. When the Rasagolla was brought from the market and sent to Narainji, he sent for his father (Paramababu). It was a most pleasant surprise that the patient who was in high coma for 20 hours regained consciousness like a normal man only 15 minutes after Dadaji's visit to his room and discussed the Puja at Arrah. On the following morning when we were sitting in Dadaji's room, Dadaji asked Paramababu, how it was that he (Paramababu) left Narainji in such a serious Coma and went to Arrah to join the Puja there!

Paramababu explained : "When I was sitting on the lawn yesterday morning a question flashed into my mind that I should consult Dadaji whether I should accompany the party to Arrah to participate in the Puja there or remain behind at Patna to attend to the patient. Simultaneously I got an answer, 'Your faith is on trial. That is why this sudden deterioration just on the eve of the Arrah programme.' I felt that my duty lay in going to the Puja at Arrah (as Dadaji had kindly agreed to go to Arrah at my personal request), I also felt that if I did not go to Arrah and if there was anything wanting in the Puja there, the patient may meet with some *Anishta*. So, I requested my trusted Physician Dr. C. P. Thakur to give me leave to go to attend the Puja at Arrah."

The second was that Narainji became anxious to have *Mahanam* which he did not receive on the first three days of Dadaji's presence in Patna. On the fourth day, Dadaji gave *darshan* to Narainji, and spent a few minutes each day thereafter. Narainji received the *Mahanam*. He had been insistent to have it and conveyed his request to Dadaji through his father. Paramababu had also told me (we are good old friends) that if Narainji had to go, he must not go without the *Mohanam*. Such was the anxiety of father and son for receiving the *Mahanam*. Paramababu's prayer to Dadaji was not only to give relief to his son, but to relieve the agony of mankind.

When Dadaji returned to Calcutta, I expressed my anxiety to him about Narainji. Dadaji had told me on the morning of 10th May in Patna that the son would not stay. I entreated Dadaji to prolong Narainji's life by at least a year or two. Dadaji simply replied, "Well, wait and see what He does." Dadaji repeated his warning more than once in Calcutta in the presence of a few friends and I repeated my entreaties. It was not merely for my personal feelings for my friend. The battle of the physicians to save Narainji's life was a losing one. They had been advised by Dadaji to do their best.

One day Dadaji called me and said, "If the Great Will prevails, Narainji will have to go. Otherwise, he may stay for some-

time." He knew my anxiety, and on another day he told me, 'Look, Narainji will stay, but don't ask me how long'. I understood the warning, and insisted no further, Dadaji knew the exact position, and I held my curiosity in check.

In the last week of May Dadaji asked me to talk to Paramanandji over the phone and to tell him to come to Calcutta. Two days later Paramanandji arrived in Calcutta. He had planned to return the same evening, but obeyed Dadaji's instructions to stay on. Paramanandji told me that Dadaji had been taking great pains to personally look into Narainji on his bed in Patna. It was known to some of us, although Dadaji had been staying in Calcutta all the time. On the 2nd of June Paramababu left for Patna by air. I accompanied him to the Air Port, and on the way he reported to me what Dadaji had told him in his Puja room: "Parama, Narain is not your son. Don't worry for him." Paramababu understood the hint, but brave as he has always been there was not the slightest touch of tremor in his voice when he was telling me of it. I tried to interpret it in a different way, but I knew he was not listening to me. Nor did I tell him of the warning I had personally heard from Dadaji about Narainji. The plane was about 4 hours late, and instead of taking off at 11 a.m. it took off at about 3 p.m. The next day in the early morning I received the message of Narainji's demise conveyed by Paramababu through a common friend.

A fortnight later I rang up Paramababu at Patna, and heard the details of the magnificent passing away of Narainji. A couple of days later Paramanandji rang me up and informed me that he had prepared a statement to be signed by all present at Narainji's bed at that particular time, including the physician, giving details of the extra-ordinary action of his dying son. From a long distance I heard the melodious voice of a proud father, proud of his great son who faced death with God's name continuously ringing in his feeble voice suddenly becoming loud and fearless. The document, signed by Paramanandji, members of his family and the physician, was sent by Paramababu on his own to Dadaji. The original statement signed by Paramanandji and

others is in Hindi, which now has been rendered by him into English. The statement of Dr. K. K. Singh, M.D., D.M.R.T., (Lond) was written in his own hand in English.

The statement clearly depicts a graphic account of Narainji's mood of peace and serenity. There was not a touch of sorrow, a word of lament, a thought of a future of his wife and minor children, a word of consolation for his old father and mother. He had known that his last hour on this earth would come that day, and was anxiously waiting for his father to return. When the hour came he lost no time in singing God's name and reciting the *Mahanam* with his eyes fixed on the picture of Sree Sree *Satyanarayan*. He did not like any interruption, and was irritated when he was asked to drink the fruit juice. To him each moment was precious, too precious, to miss the name of God. The last breath went with the Nam, his mouth sending it out and remaining open after the last utterance, as the statement clearly indicates. The sweet fragrance emanating from his body and felt by the physician—as recorded in his statement—can have only one significance. Sree Sree Satyanarayan Himself came to receive the soul of His devout Narainji to deliver him from the miseries of this world and grant him his salvation. In his selfless exercise of the recital of Nam without ego and with complete surrender, the NAM manifested Itself, and the NAMEE or GOD appeared before him, and his body became 'prasad'. Narainji's fixed gaze had all the time been looking at Lord Satyanarayan.

Dadaji at that hour was in the midst of his numerous admirers at Lansdowne Road, and at about 9.15 p.m. he was giving that silent detached look into the beyond, and after a few minutes at 9.15 p.m. exactly when Narainji passed away. Dadaji suddenly uttered, "Well, he has left this world." Only a few could surmise and Dadaji did not elaborate.

Narainji suffered a great deal of pain from cancer. But he felt no pain at the crucial hour, and fearlessly took his journey back to his home—the home of Sree Sree Satyanarayan. We could later realise the significance of Dadaji's earlier words—"If the

“Great Will prevails, he will have to go.” What a heavenly deliverance and a great salvation !

STATEMENT OF SRI PARAMANANDA AND OTHERS :
PATNA, Friday 2-6-1972,

After meeting Dadaji I return from Calcutta to Patna. The plane being late by 4 hours, land at Patna Airport at 3.45 P.M. At the Airport, driver Moti tells me : “Ever since early morning Narainji has been very anxiously waiting for your return and sent the Car to Patna Jun. to attend to Punjab Mail, Delhi Express as well as Janata Express. When news came that you are coming by Air and that the plane is late, he sent me to the Airport as early as 1 O’ Clock with instructions to wait here till your arrival.” On reaching home I go straight to Narainji’s room. I gather that there has been a sudden big fall in the potassium content of his body. As such, the main injection is deferred today and potassium is being injected along with Glucose and Normal Saline, Technician Choubeyjee is unhappy that he found great difficulty in locating the vein ; consequently he had to prick at 3 or 4 places.

Dr. K. K. Singh M.D. (Pat) D.M.R.T. (London) arrives at about 8.40 P.M., Narainji calls me also. Dr. Singh takes the Blood pressure. The B.P. records 120/85. On this point, the Doctor is rather pleased. Narainji complains that Choubeyjee has pricked at several places in his arm and is hanging the bottle for hours together. Choubeyji consoles that the drip will be finished within 15 to 20 minutes when the bottle will be removed. Narainji feels irritated and starts arguments. I say “Leave this rot. Come, let us have prayers.” Narainji turns his face from Choubeyjee and very enthusiastically says, “Yes, let us pray.” When I ask him, “Will you have CHARANJAL ?” he instantaneously opens his mouth and takes two spoonfuls of CHARANJAL. Thereafter, I start prayers. As soon as I recite HARE RAM HARE KRISHNA Narainji takes over the lead and with full vigour he starts reciting the following MAHANAM.

"HARE RAM HARE RAM, RAM RAM HARE HARE"
"HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA HARE HARE"
GOPAL GOVIND GOPAL GOVIND
GOPAL GOVIND GOVIND GOPAL"

After reciting these lines 3 or 4 times he tells Dr. Singh, "Doctor, you also recite". To Choubeyjee he says, "Choubeyjee, you also recite." To Ramanand he says "You also join". To his wife Sobha, who is standing to his left, he addresses, "Why don't you also recite?" Everybody sings in chorus. After 5-7 minutes, Dr. Singh whispers in my ear, "Please give him some fruit juice". Bahu (Sobha) hands over to me a tumbler containing orange juice. Narainji takes one sip and says, "Pray, let it be." Dr. Singh takes over the tumbler from my hand and requests Narainji, "please take one sip from my hand also. 'Narainji says", "Doctor, why do you disturb?" Nevertheless, at the Doctor's affectionate entreaty, he gulps the orange juice and says "Please call Gurudayal Babu". Sheojee who was standing at the door, goes out to call Gurudayal Babu. Narayanjee resumes the KIRTAN "HARE RAM HARE KRISHNA, GOPAL GOVIND" and makes everybody sing in chorus. This continues for another 2 or 3 minutes. At 9.15 P.M. he gets a hiccup and while reciting the prayer, the mouth which was opened, remains open. All throughout, his eyes are resting on the Photo of Bhagwan Satyanarayan hung on the wall facing him. Sobha (Babu) hands over the bottle of 'Charanjai' and spoon and points out towards Narayanji's mouth. I give 2/3 spoonfuls of 'Charanjai' in his open mouth but it all flows out. At this moment Sheoji and Gurudayal Babu arrive. Ashu and Somi also come to the room. Bhola hands over 'Gangajai' to me. 'Gangajai' also flows out of Narainji's mouth. Narainji's mother comes running from the Hall and straight-away starts praying with spread out Anchal before the photo of Lord Satyanarayan. After that, mother and Bahu both start massaging Narainji's feet. Dr. Singh starts pressing the patient's chest and giving him cardiac massage. He asks for Coramin from

the Nurse ; presses the syringe at two places in the heart and ultimately injects at the third point. After giving the injection, Dr. Singh examines the heart, pulse, eyes etc. of the patient, covers his body and moves out of the room. I follow him out and ask him "Can I now declare him dead ?" The doctor starts crying. I say "Doctor, please do not cry. There are certain duties and formalities to be performed. So, kindly speak frankly". With a very saddened heart Dr. Singh says, "Unfortunately, he is dead". At this moment Chhabiji arrives. Uma and Urmila are standing at the door. I get back to the room, spread out a 'Sitalpaati' on the floor and announce : "Let Bhu—Shayya be given".

Inderdeo Choubey,

Paramananda
SHOBHA

"We were conducting 'Hari-Kirtan' with Narainji. It was Sree Narainji's request that I very much became interested in doing Hari-Kirtan with him. All on a sudden he stooped doing 'Hari-Kirtan' and by the time I turned my attention to him, while I was affectionately holding his right hand in my hands, probably he was breathing his last. For two to three seconds I could not make up my mind what to do, but reflexly I started giving him external cardiac massage. In the first five—ten minutes period he gasped three to four times and hoping for some nice return I continued giving him the massage. While doing so I do commit to say that a very soothing smell similar to sandel-type I perceived from his body every time when I pressed his chest and went nearer him while giving the cardiac massage. It (the smell) persisted for nearly ten minutes and got lost when I can't really say, because I was so very much ~~lost in doing~~ my own job. Yes I did try to confirm whether the smell was coming from any material source. Later, on asking from persons including Shree Par:ma Babu I found that there was no such source of

smell. Yes, it was for the first time in my life. I believed in something very most unusual.

With Grace and prayers for the departed soul and with respect to him.

DR. K. K. SINGH, M. D. DMRT (LOND.)

Shivji-Narainji's younger brother. Rammanand—Narainji's friend. Ashu and Semi—Narainji's two minor sons. Chhabiji—Paramanandji's niece and daughter. Gurudayal Babu—had been devoted by looking after the medical needs. Bhola—Paramanandji's attendant. Shri Paramananda was a minister in the Cabinet of Azad Hind Government of Netaji.

EDITORS

Centenary of Prabhu Jagatbandhu An interview with Dadaji

GUNADA MAJUMDAR

The Sunday

Amrita Bazar Patrika, November 7, 1971

The Advent centenary of Prabhu Jagatbandhu, one of the great sages of Bengal is being held in Calcutta from the 7th to the 9th of November, 1971. We may know something of this great man from an 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 Faridpur. We need not go into the details of his personal or family life. All that I can say is that he led a simple normal life without any ostentation. He did not belong to any sect, nor did he pursue any dogma as ritual. He was always in connection 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 practising 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 anxious to have him, as he 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 Sree Krishna Chaitanya was one, and later Sree Ram Thakur who took no initiation from a 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 truth 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 practice 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 his *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 and recital of Shastras. The Absolute is not found by any of these prescriptions. Nor does He divide mankind into sects, castes, Sannyasis and non-Sannyasis. 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 and they need not depend on a third person for their spiritual goal.

Q : But did not Prabhu have a '*mantra*' to break the carrier ?

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.

Many are called, but, few are chosen

HARINDRANATH CHATTOPADHAYAYA

The most extraordinary thing about Dadaji is that he seems an ordinary person, who, however, unlike us ordinary persons amidst whom he remains for hours, wears no mask. He does not pose as a sadhu; he does not roll his eyes upto heaven in order to impress on you and me that he does not belong to earth. He does not need to, anyway. Those who have the intuitive eye can easily see that though he seems ordinary, he is extraordinary. His ordinariness may be called a mask which intrigues so many who come to have his Darshan. Many who have heard of his power of performing miracles come with high hopes to see them performed and, when they do not find anything happening they return disappointed and even begin to scandalise him. Only a handful come to receive peace and light and strength and the luminous nakedness of interior vision which such a being as Dada can bestow. But the trouble is that we do not really wish to have ourselves stripped of what we erroneously call our individuality. What the peace does, what the light does, what interior vision does is to strip us of our individualism and not our individuality. We are accustomed to the darkness, we are afraid of the light which Dada wants to spread in the heart of the seeker. The surest way to gain access to him is through love and not worship. He prefers to be loved rather than be worshipped since worship is at best a wall between two, who wish to become one. Love ushers in a gradual but permanent intimacy.

Dadaji, in any case, has never claimed to be Divine, a creature worthy of worship. The whole charm of his being's Truth is the colourful personality packed with humanhood that it wears.

He does not believe in "*gurubad*"—which to him is tosh. No human being, he says, can be another's guru—but he most certainly becomes an instrument on which the Divine plays; a way which the Divine treads towards Itself through human beings who come into the presence of such an instrument. But even to contact and sense such presence is purely a matter of Grace. Faith moveth mountains—yes, but it takes a mountain to have faith.

Dadaji performs remarkable miracles. Several of us, who are not quite insane or undeveloped people, have been witness to them. I, for one, do not doubt that when a miracle is performed it is performed, not by him who performs it, but by some Power, whose ways are unpredictable, of whom the performer of the miracle is only a tool, become so and not by accident. But why should miracles at all be performed? Dadaji will answer: "In order to prove that there are more things in heaven and earth than are dreamed of in your philosophy"—and once that is proved, it becomes easier for one such as Dadaji to hold the hand and lead him along a roadway which runs within, of which every miracle is but a milestone on the way at which one does not stop since the goal is past all milestones—and the true aspirant, the authentic traveller never counts his footfalls. "Many are called but few are chosen" is what Jesus-Christ said. But I should like to put the truth in a different way! Dadaji and his ilk have chosen Him to whom they have called and called. It is the Divine who has been chosen by the Human—and, as we know, He is seldom called and rarely chosen.

I have had the privilege of coming close to Dadaji. I have had conversations with him which have led me to believe that he is an open book with no mystery about him—and the pages of that open book are waiting for those who love him to write on them. What a privilege, really. And his eyes filled with tears when we write the word Love on any page of the book you may happen to turn. I have told Dadaji that I have always considered love to be the most precious miracle of all! and, I, for

one, have no doubt that Dadaji is an embodiment of love waiting to give it freely and without stint to anybody who may approach him without preconception or prejudice; approach him with just simplicity and surrender. "Suffer the children to come unto me for theirs is the kingdom of heaven." Unfortunately so few retain the innocence, the whole-hearted surrender of a child, free from the taint of suspicion, the corrosion of a self-flattered ego, nervous of being disturbed! The kingdom of heaven is within—and Dadaji walks right into it and floods it with a new light—his own granted to him by heaven itself—the light of simplicity and affection; the glow of spiritual intimacy of which he is an inexhaustible storehouse within his own Within. It cannot be a one-way deal; it is a two-way traffic when two souls set out to need each other in the Wise Pattern of the Composite Lonely One—the Divine Creator—who is ever in quest of unions to crowd His Loneliness.

Dadaji is free from inhibitions—a Great Childhood is always enjoying itself inside his consciousness free from the duality of you and me. He loves colour, perfume, music, beauty, humour—indeed he is composed of all these qualities. When he is silent you can hear music if you have the sensitivity to do so; if you examine his personality closely you will see it is a Kaleidoscope of colourful patterns constantly changing—like the perfume which keeps on changing all over his body as he reclines and relaxes on a couch—and he has a smile which hides humour born of insight into vanishings and brevities around him which, within the perspective of the Everlasting bear a sense of sad humour—but humour withal!

Do you really wish to plumb, even to a least small extent, the truth of a Divine Instrument like Dadaji? Then, before you enter, leave behind, at the threshold not only the dusty shoes your feet wear, but the slush-covered shoes of your mind. Empty yourself of prudery and scoff and antagonism—and let that emptiness be such that you do not merely say: "I am empty"—feel and say: "I am full of emptiness"—which is the ripest fulness a human can arrive at. Such emptiness-fulness is the

authentic state of reception. Do not continue to lounge about on a lazy bed in the darkness of your room with your window shut, when broad daylight is waiting for you in the sky. Is it the fault of the sky if you do not open the window to receive its light?

If and when a spiritual Master ever decides to draw any particular being to himself—howsoever forward and obstinate that person may appear to be—heart closed and rebellious..... the Master indulges in a subtle technique of bringing him close. It is by slitting the heart with sadness which is the start of a possibility for an entry of light into the heart through the slit—which gradually grows wider and wider with every pain inflicted by the Master, until it opens completely like to a window for a total and triumphant entry of His love, His light, His presence. This technique of inflicting suffering, of making the ego bleed, is, truly speaking, the master's technique of compassion, of intimacy, of deliverance. I have known of at least one such case—the one who had first come face to face with Dada by way of so-called intellectual defiance hurled at spiritual humility—returned home and sickened with sadness—phoned to Dadaji, a tremor of remorse in his voice—and at the next meeting with Dadaji submitted to his influence and went back home with a face beaming with joy and a heart relieved of anxiety and refreshed by a new faith, a new hope, a new understanding. The Intellectual, before the Spiritual, becomes the Ineffectual. How can you ever hope with the mind to comprehend that which is beyond the mind? Doubt proves to be a healthy thing only at the stage where it begins to doubt itself. I know it is not at all easy to start with faith, but it is with faith even a scientist starts towards discovery—and real faith presupposes knowledge. No real Master ever asks you to have blind faith since faith was never blind. But what he does want you to do is to come without prejudice, without preference—with an eagerness of wanting to arrive at your own hidden self which is the only Guru, he wishes you to recognise and reach. There is a beautiful copper etching I came across during my

research on William Blake, the exotic soul, the misunderstood mystic who was, besides being a great poet, a great painter. It was of a ladder set against a black night which seemed to be blacker for the brilliant stars around twinkling inside its hollow—and a lonely man, trying to scale that ladder, who, yet is at the lower rung, cries out to the sky: "I want", "I want". If you really 'want' then you will receive. But unfortunately, even to want in the way that man in Blake's etching wanted, it needs Grace. And Grace will come to him who begins to feel the hollowness of not wanting—which is the first stage for the Grace to begin to feel his need.

To sit in judgment over anybody is crass idiocy—leave alone sitting in judgment over one like Dadaji, which is stark crime. "Judge not that ye be not judged." I have come so close to Dadaji that I am able to talk so freely with him as to tell him that evil things, blended with mockery, are being said about him. He said quite calmly: "Let them. I know all that is being said; but even that is in the Divine Pattern."

And I said to him: "Dada, Christ was crucified." It is the fate of Truth to be crucified.

An Interview with Abhi Bhattacharya

PROF. REBA BANERJI SRVASTAVA

(Sri Abhi Bhattacharya, the famous cine-star, visited Lucknow on May 16, 1972 to meet the members of RAMASHRIT SANGH dedicated to the movement for establishing TRUTH as revealed by DADAJI, Sri Amiya Roy Chowdhury, the well-known Seer. Abhida, as Sri Bhattacharya is popularly called, granted this interview with gracious promptness and talked about Dadaji with whom he has been in close contact. The following brief report is a small part of the longer interview in which a far wide area of Dadaji's message and philosophy was covered by the interviewer).

R : It was very kind of you, Abhida, to visit us soon after your very busy shooting schedule at Dehradun. Your visit is most welcome because so many of us here would like to know more about Dadaji. His recent visit gave us a lot of solace but it was very brief and we are rather ignorant about many facets of his personality. If you would please agree to talk about him, as if to people who don't know him at all, it would be very helpful.

A: Thank you very much for saying such nice things. You see, it has been no trouble visiting Lucknow. In fact, I was looking forward to it. When I came here in April to see Dadaji I had decided to pay another visit soon to renew my contact with you all. Any thing I can do to spread our beloved Dadaji's message is no trouble, it is a privilege and a pleasure instead. But I should much rather prefer straight questions than be asked to give a general discourse. I am not at all good at that, you know. Also, I don't promise I can answer all the questions, but I will at least be candid and honest.

R : Oh, well, if you prefer that I will try to ask straight questions. What do you think is Dadaji's central message ?

A : That is not really a straight question, but I will (smiling) answer that. First of all, let us get it honest. Dadaji's message is simplicity itself. There is nothing in it which is not central. When Dadaji was here he was most explicit about it. Dadaji says that his mission on this earth is to establish TRUTH by revitalising SANATAN DHARMA.

R : Oh, yes, he told us that. But which *is* Truth ? And what does he mean by SANATAN DHARMA ? Does he have any special concept of it ?

A : I was coming to that. TRUTH is the highest realisation of SANATAN DHARMA, the eternal religion of mankind. So, when Dadaji says he is here to establish Truth, it automatically means he is here to revitalise Sanatan Dharma. The Truth which Dadaji wants us to realise is that man is born with the divine spark and should be in constant touch with it. As long as we are out of contact with the divine within us we suffer from falsehoods or delusions and the consequences of these in our day-to-day life. That the *Jiva* is hiding within itself the yearning for the Divine is the major postulate of Sanatan Dharma, which seeks communion between the two. This concept of Sanatan Dharma is not new but I suspect it has been deliberately misrepresented by the professional 'Gurus'.

R : How can we establish contact between the *Jiva* and the divine essence within us ? And what is after all *Jiva* ?

A ; I will answer the second question first. *Jiva* is Existence-essence, the sole glorification of which is the aim, I believe of modern existentialist philosophy. I dare say such a philosophy is misleading because there is a higher essence that informs and in fact sustains existence. We call it the divine essence. Dadaji makes us realise this divine essence. Once such realisation is made, an eternal bond has been created between the *Jiva* and the divine essence.

R : Yes, but how do we realise this divine essence ?

A : Through MAHANAM, obviously. If you have received the Mahanam you will have noticed that the Mahanam materialises on the plain piece of paper out of nowhere. You also hear it being spoken into your ears. This Mahanam is only one of the modes, perhaps the easiest one to realise, of divine manifestation. If you would still insist upon calling something central to Dadaji's message, I will say that Mahanam is central to it. The Mahanam is our viable connection with the divine essence within us.

R : Does not Dadaji himself give us this Mahanam ? I mean why is it that we can receive Mahanam only in his presence ? What is his role, if not that of an initiator ?

A : Oh, no. Dadaji is only a witness, call him a catalytic agent if you will ; but if you have the thing within yourself how can anyone other than you can initiate the process ? It is also not true that people receive Mahanam only in his presence. Also, there are people who do not receive it at all, even in his presence. There are people who have received Mahanam in their sleep, for instance. As Dadaji says it all happens at His will.

R : You have been most clear, thank you. Now, may I ask you to tell us something about the miracles that occur in Dadaji's presence ? They are widely talked about and if I may say so, not little misunderstood.

A : I know, I know. Miracles are rather misunderstood not because miracles themselves are wrong, but because the word has become much-abused in recent times. What is after all a miracle ? That the sun and the moon and the stars move only in their appointed orbits is no less of a miracle than the instant materialisation of a gold medallion or a shawl or a string of letters. This humanbody is indeed in itself a miracle. How do these things occur ? By His will, if you ask one. Dadaji disclaims any know-

ledge of the 'whys' and 'wherefores' of the so-called miracles. They just somehow come to pass at His will. We cannot predict them or anticipate them. They don't occur at our insistence. Why should people misunderstand these? I am not unaware that people visit holy men mostly for some miracle or other and it is often these people who talk slightly of the phenomenon they have either not witnessed or understood. Dadaji has been repeatedly telling us that the miracles are acts of His will. You can neither wish them nor stop them. They excel men's curiosity about higher power. But it is too big a subject for me to go into at the moment.

R : One last question, please. How does Dadaji expect us to lead our lives so as to earn his grace ?

A : He does not expect anything from any body, frankly speaking. He does not prescribe a code of conduct for us. He has left us free to follow the dictates of human nature, Swabhav, so long as we realise the Truth that it is He who alone is the doer. He wants us to shun hypocrisy, superstition and ritual because they delay the realisation of Truth. That is all. You probably know that he does not accept even the most paltry gift from anybody. He has no *Ashram* or *Math* to maintain, as selfish end to meet. He has manifested himself just for establishing Truth ; even as we lead our mundane lives He sees no contradiction in material pursuit and spiritual quest. Both are the natural inclinations of the human mind. You restrain one and the other is restrained.

R : Thank you so much, Abhida, for giving me this much of time.

A : You are welcome. Thanks.

A Few Pages of The Diary

Mrs. RUBY BOSE

21-6-71

Right from the morning an enchanting divine aroma was impinging itself upon my consciousness now and then. And at times it was not making me sad. Two cuttings from *Bharat Jyoti* have been sent to the address of Sachin Babu for Dadaji ; if they reach Him, I shall only take it that it is He Himself who is doing His own work.

At dusk after 6 P.M. I made my bow to Sri Sri Satyanarayana and set to chanting the Mahanama received from Dada for some fifteen minutes. I was trying to do it as directed by Dada, and I felt suddenly—I do not know if it was two to three minutes or five to seven minutes later—my chanting had grown easy and as though it was chanting of itself within me keeping time with my respiration. A little later I felt respiration was describing a curve within my chest from left to right even like a pendulum—a feeling that was intensely physical. It was slow at the outset ; but, by and by, it grew more rapid—a feeling that was distinctly physically located.

All of a sudden it seemed to me :—it would be unseemly if I describe it thus ; I felt I was witnessing clearly even with closed eyes—Dada is standing in the portico (Verandah) of a temple situated at the place where chanting is going on within me ; He is clad in white dhoti, its skirt hanging in front, going across the shoulder ; the body is bare. The portico is skirted by a garden ; and there Radha and Krisna, seated in a swing, are swinging ; Kṛṣṇa is clad in yellow garment. Dada is standing beside the swing, his eyes set on it. The swing assuredly was moving in consonance with my respiration. Suddenly the chant-

ing assumed such a speed that I could hardly follow it ; a feeling of rather intense physical pain was on me. It seemed as though the rope of the swing itself sped up the swinging movement to the accompaniment of chanting within me. And when in no way could I catch up with it, the chanting slowed down by and by. The vision also lapsed into dimness. I was then experiencing severe physical pain, while all the time the exquisite fragrance of Dada was glued to my consciousness.

Now, the question is—What the deuced thing is it? Well, shut are my eyes and I cannot reasonably pose having seen any thing. Still, how vivid is this spectacle! and the physical sensation attending with it! I have, of a surety, experienced both. If I consider, what I seemed to have seen, being a figment of imagination, that will not hold water; for, why should I at all drift into such a quixotic fancy. Secondly, when I was gasping in my effort to let my articulated Name catch up with the speed of the (inarticulate) Name (chanting of itself within me), the pain I felt was literally a physical one. Dada! It will do my heart good, if I can get to know the answer. I am posting a letter for you. It is already given, if you simply say, 'I shall give'—that is what you have said. For a time it crossed my mind that you had thus initiated me into the rhythm (of chanting). Is it really so?

Playful Gopal, Enchanting Govinda

DR. LALIT KUMAR PANDIT

The other day Dadaji was reclining on the divan, surrounded by several of us in a flat in Bombay.

The above statement is both true as well as false at the same time. It is true, because with our minds bound in space-time conceptualisation, we had, in fact, been enjoying him as stated. It is false for the same reason, for Dadaji is beyond the limitations of space and time—and we get intimations of this but we cannot really grasp it on account of our own limitation.

To a query of a learned man (in our terms), well versed in “Shastras”, he replied in his colourful mix of Bangla, Hindi and English and then started quoting from ancient divine sayings in Sanskrit, Pali, Dibas, and even more ancient languages hardly known today.

Just then a young lady (in our language) came in and bowed to Dadaji. Dadaji playfully planted a kiss on her cheek, touched her chest with his hand filling her with his heavenly body-fragrance that engulfed us all, too. He said, “She is a very beautiful girl” and then turned mirthfully to the octogenarian Sri Kamdar (addressed as “Pitaji” by all) saying, “You old man, you too are a beautiful girl, right?” Pitaji replied, “Of course! Otherwise, why would you have married me?”. We all enjoyed a hearty laugh.

Dadaji continued, “Is there any male in this world? I only see females. ‘Prakriti’ (Nature) itself is feminine. So, how can any one in her kingdom be a male? There is only one male—‘Purusha’—and He is the Lord unconditioned by Nature. So, marriage really means the conjoining of those in this world of Nature with the Lord (Husband) within. That is love. Have

you understood? Can a body make love to another body?—when the Lord within throws off the body it is hurried to a crematorium!”

Dadaji lit a cigarette, and just then the telephone started ringing. He told us, “This phone is from London from the wife of Dr. Kumar,” and asked someone to pick up the receiver. It was indeed from Mrs. Kumar, herself a physician and the wife of the distinguished physician, Dr. Shiv Kumar, practising medicine in London. She was frantic with worry, for her husband was suffering from acute heart pain and several members of the distinguished fraternity of Harley Street had come to examine the patient suspected of suffering from a severe heart attack. Dadaji went smiling to the phone and said, “Why do you worry? All of you, doctors, are fools. There is nothing wrong with Kumar’s heart. It is only some wind pumping against the heart that is causing the pain. Just give him some ‘Charanjai’ and phone me after half an hour.” Exactly after half an hour, she phoned again to say that the pain had disappeared. Dadaji laughed and told her, “Dr. Kumar is a beautiful girl married to Him. So, a wish arose in Him that took care of him”.

Two days later Dr. Kumar himself phoned that he was in a panic as specialists had examined him and suspected stomach cancer. Dadaji shouted into the phone, “All you doctors are such utter fools! He says there is no cancer, not even an ulcer. You get all the tests done and phone tomorrow”. The next day the phone came to intimate that the stomach was clear and Dr. Kumar was in perfect health again and attending to his normal work. Dadaji was so playful during all this—enjoying His ‘Lila’ (Divine play) in such a childlike manner.

And we all wondered—where is London, where is Bombay, where is time or space for Him. A hint we did get, but we could not grasp it with our limited minds. And such a divinely beautiful aura was radiating out of the dazzling youthful face of Dadaji, his enchanting eyes pouring out love on us all—everyone went home inwardly dancing with joy, hearts overflowing with love, submerged in His divine fragrance.

A couple of evenings later as we were sitting listening to Dadaji talk to us of the nature of 'prarabdha' (Destiny), a very devoted lady in mid-forties came in, her eyes shining with love for Him, visibly trying to suppress signs of acute pain in her knees that she had been patiently bearing for more than two years. Dadaji blessed her as usual with an embrace and told a doctor of medicine present, "Look, how much I am suffering—my daughter here has such pain. Please take her to the next room and examine her knees". The doctor, himself a great devotee, came back after some time and reported, "Dada, she has a kind of arthritis for which the medical science of today has no cure. One has to simply live with it. Only your grace can do something for her".

Dadaji told the lady, "Oh my girl, I feel something. You know how the father suffers when his daughter is in pain." It is impossible to describe the tender and loving manner in which he said this with an accompanying gesture. The lady began shedding tears of love. Dadaji continued, "Your love itself will make your trouble go away gradually. It can go away instantly if you want; but I think it is better to keep some of the pain and let it go slowly. You see, to bear Prarabdha with patience is the greatest virtue—the greatest 'tapasya'. Prarabdha must be dissipated by bearing it". As the lady was bowing to Dadaji to take her leave, suddenly Dadaji got up and gently moved his hands along her legs. The next time we saw her she seemed to have got over at least eighty percent of her trouble. She seemed to be glowing with an inner love. It seemed as if she had invoked His grace by her patience and devotion. No son, husband or daughter can feel what the indwelling Lord knows and feels for His children. When true faith and awareness arise in us by His grace, we come to a stage when we feel no need to tell Dadaji of our troubles, for we know that He knows all already. Let things happen as be His Will.

Dadaji told us, "He is such a loving Father! Just you see leaving things to Him for a moment. He asks nothing of you. He sees no faults. For Him there is no virtue or vice.

He is so easily satisfied by your just remembering Him once !”

Someone asked him whether our bad actions won't lead to our punishment. Dadaji replied, “What do you know what is bad and what is good? What you call bad one day, you call good the next day, and vice versa. Man is so helpless, he can do nothing on his own. All this is mere mind function. How can you judge any one? Think of a young woman, mother of a small child, who has no money or means of earning. The child is hungry and crying for food. The Lord has given her the child and also the heart of a mother. To feed the child she sells her body. Would you call that bad? Who are you to judge? No, no, He does not see any faults of any one, He is so merciful; He is only touched by inner love and devotion. A man may go to the brothel, but if he sees only the Lord even there and remembers Him with love, such a man is truly His devotee-salutation to him !”

“You ask, then why are some poor, some rich, some in good health and some in distress? You think troubles come as a result of sin? What nonsense! Do you think Rama was a sinner, or Yudhishtir was a sinner, because they had to live in jungles for years, driven out of their Kingdom? What about Harischandra's sufferings? It is all a role that one has to play for a limited span of time in this Divine Play, Abhimanyu, inspite of having Sri Krishna for uncle and Arjun for father, had to die young for the play. Nobody can change the Destiny. Have patience! Just remember Him once, then you see, you will enjoy His love no matter what the situation !”

“The only sinners (in your language) are the spies of this ‘Kali-yuga’—the charlatans who go about deceiving innocent fellow human beings practising guru-business, putting on deceptive garbs. No mortal can be a guru. The Lord alone is our Guru; He is within all as the One Supreme Existence”.

By Dadaji's grace so many persons all over the world have seen and heard Mahanam as proof of his foregoing assertion. He explains to us that in the world of Nature, perceived with the mind, action and reaction hold sway, interpreted by the mind as

the bipolarity of good and bad, etc. It is the mind that is space-time bound and cuts up the Reality into fragments. Thus, Supreme Truth is beyond the reach of the mind and intellect, is beyond Time, is Eternal. We thus make a grave mistake when we conceive of Dadaji as an individual. That is why he almost never says 'I', but always "He". The Universe we see is His 'Lila' (Divine Play). So, He appears to us as our playful Gopal and as our enchanting Govinda. His famous body-fragrance manifesting anywhere in the world at any time, is the Divine Flute of Krisna. His Power of Divine Love is the 'Sudarshana Chakra' that He manifests in this world of duality. But, while He is with us out of His overflowing Love, He is ever untouched by Nature—by the mind limitation—and is, therefore, the Lord of our hearts. As Supreme Existence He manifests and moves the world remaining Himself unmoved. So, He indeed is the unmoved mover, Satyanarayan (Truth).

Dada—The Man of The Age

KSHITISH ROY CHOWDHURY (BROTHER OF DADAJI)

I received the Mahanam ; it was a wonderful experience. The Mahanam entered into the recess of my heart through the ears. I had read of Dada's supernatural incidents in books and magazines, and did myself see some of them. Who is this Dada ?

More than a month back one of my good friends rang me up and said, "Do you keep track of your elder Sri Amiya Roy Chowdhury who is now famous as DADAJI ?" I had heard about Dada's recent development from members of our family—Dada has become a Saint, Divine fragrance is continuously coming out from his body, etc. etc. He unreservedly praised Dada and designated him as the Gouranga of this age. He made some time and took me to Dadaji. An exceedingly beautiful person beaming with divine grace came to my view in a new light.

From the angle of my family Dada is very near to me. He is the youngest son of my youngest uncle, Dr. Haranath Roy Chowdhury. Our ancestral home was in Fultali village under Comilla district in the present State of Bangladesh. This middle class family was quite well-known throughout the district for its ancestral glory. Dada's father, Dr. Haranath Roy Chowdhury, was a man of sharp intellect and of enormous courage. He had also wonderful eloquence and the gift of charming conversation. Without him the local gatherings would become dull. As a physician he was dear to all, and his fame spread to large areas in and around his district. My aunt was a simple unostentatious lady with her mind always full of religious devotion. We never missed the charming smile on her face.

Dadaji did not pursue the conventional education for long.

While discussing he jokingly remarks—"I am uneducated ; I am afraid of the educated and the pandits." What is the use of conventional education for one who carries the Divine Light and is himself the example of Sree Satyanarayan. It is often found that while discussing with the devotees Dada's words become unassailable and readily acceptable, as his words and analysis flow from a region of supreme knowledge and intuition.

Dada has a love for music. In his earlier life he was known as a musician of the first order. It was in 1944 when as a detenu in Mymensingh Jail I saw in a Bengali daily the picture of Sri Amiya Roy Chowdhury, the best musician. He was one of the top singers among Radio artists.

In his family life he was completely detached. Quite often he would just leave his home and go into seclusion. I do now understand why he loved a secluded life. We know the life in seclusion of Jesus Christ; Great Souls love to be immersed in Truth outside the gaze of inquisitive eyes.

We did not meet each other quite frequently, I also chose a homeless life ; in pre-independence days most of my years were spent in prison, and after independence I became busy with constructive work. But, whenever I met Dada I felt the presence of an extra-ordinary personality, a lion of a man. To whatever work he put his hand he made it easy and complete it without much effort. He took a hand in business and brought in enough money. And, he gave them away in gifts and charities. When he entered the field of Bank and Insurance he became incomparable. From the ordinary angle, he had no knowledge of Banking, and yet he became a successful Manager of one of the best Banks of India. In the field of Life Insurance he similarly occupied a high position. Any activity, any field, any subject just came under his palm, and he could deal with it without any difficulty, without a single frown. These days we learn from Dada that everything is possible by His Great Will. Dada claims no credit nor any authorship, The expression of this Great Will was found in the earlier part of Dadaji's life. It has now become rich with FULNESS.

I am inspired to describe Dadaji as the MAN OF THE AGE. My earnest belief is that Dada's arrival on this earth has been to meet the historical need of this age. What is that need? It is a rhythmic balance between the worldly and the spiritual life. That essential unity is epitomised in Dada's life as a shining example to mankind. He has a family of his own, and he lives with his wife, daughter and son. To earn his bread he has to work like all other men. Living within the confines of a family, Dada has been constantly enjoying the limitless Bliss of Eternity. To unravel the mystery of Life while leading a worldly life and performing the daily duties—that is the straight and simple path of self-realisation. And Dada himself is the precursor of that noble existence. Austerity, self-infliction and renunciation—these, Dadaji says, are lapses, as they go against the true Self. The realisation comes with the fulfilment of the Self. The misery of lapses tear and weaken the self. That is why Dadaji gives a clarion call to mankind of this age—Get rid of the lapses, and follow the Self and realise Its fulfilment. This call is unique for this age, and it appeals to multitude of mankind. Creation, Dadaji says, is an expression of the "Leela" of the Supreme Bliss. The One and Indivisible extends Himself to Many in His "Leela". The idea of monism and the idea of dualism are all merged in this great confluence of Unity. Dadaji's says, "Know thyself and realise the Self. Remove all obstacles which stand on the way to Realisation. Only then will your own greatness appear to your intellect. It will then be realised that each existence is inseparably connected with the Truth." The initiation of Mahanam with its novel method makes the deluded conscious of his own self. When the mind is cleansed with the influence of Sree Satyanarayan, Mahanam then automatically springs out of the inner recess and shows the light to realisation. In the words of Dada, with the evolution of life Mahanam becomes a constant companion and unfolds the Great Consciousness stage by stage. When in the Puja room Mahanam appears to the seeker in the presence of Dadaji, then the presence of Sree Satyanarayan in Dadaji is clearly felt. That is an indescribable experience. To mentally recite and

remember Mahanam is not a difficult exercise. In this age, this simple method has been made clear to all men, and this is the Royal road of "aradhana" or devotion to God. "Namaib Kebalam"—Nam is the only path, the Nam which has been initiated by Sree Satyanarayan Himself breaks down all hindrances by Its invincible force and establishes the Truth. That is why Mahanam is suitably apt for this age for self-realisation. Dadaji's divine powers have attracted a large number of persons of talent and ability. Quite a number of doubtful persons became converted to faith and submitted completely to Sree Satyanarayan. When the miracles happen, Dadaji becomes a witness and says that he has neither any credit nor any authorship for all the miraculous incidents. All these, he says, do happen by that Great Will. These cannot be understood by intellect, and they do happen outside the pale of human understanding and intelligence. Dadaji at such hours is tuned to another sphere and is directly identified with Truth, where there is no distinction in the Limitless: the Great Will then creates the apparently impossible but factually real incidents. When requested Dadaji simply says that they do happen. He is neither anxious about nor interested in these miracles, He does not know how they happen, nor does he want to find the causes, because these miracles are extraneous.

His attitude to these matters is, however, clearly understood when one listens attentively to Dadaji's discourses. Dadaji does not use the First Person "I" in his discourses and teachings. While describing himself, he uses the words "This one" or 'he'. That has a great significance. The ego sense distracts the sense of unity between the cosmic infinite Reality and the Absolute residing within the body. This ego sense is a great hindrance to self-realisation. Small desires and expectations cast a net around us blinding us from the indications of the Great Will. Children of Eternal Bliss move around the wheels of happiness and misery, and this ego sense creates a tragic drama in this universe of Eternal Bliss. Dadaji always warns against this ego sense. About the miraculous incidents Dadaji would invariably caution the

fortunate witnesses in these words—“If the slightest thought of authorship peeps in, then ‘this person’ would be finished. He has to walk on a tight rope, and can not afford to depart an infinitesimal part of hair’s end from the straight path. Dada knows nothing does nothing. The Great Will manifests itself”.

With the disappearance of ego comes the fulfilment, the indivisible unity. The narrow wall of ego breaks down and unites one with the Infinite, and that creates a life divine. Mahanam is the Royal road leading to this Life Divine. Dadaji is completely unified with the Divine Will, the Truth ; and that is why miracles happen as soon as the Divine Will creates them. The Absolute, the Truth, has complete control over the elements of nature in this universe and anything can happen only when He wills it. By His Will the cocoanut water is turned into thick milk, the ‘prasad’ comes from the space, a copper locket is transformed into a gold one, a divine fragrance issues out of Dada’s body. Nothing is impossible for Him. All the elements and great manifestations of nature await to obey His Orders.

Dadaji’s charming personality irresistibly attracts all to him. Every one feels his great affection. He is indeed our Dada, elder brother, drawing every one towards him. He keeps no distance and infuses a self-confidence by his simple presence. His only concern is to introduce the Truth to humanity and to establish It. By his discourses he helps the seekers of Truth to be on the right path, and to continue the journey towards self-realisation with the aid of Mahanam. A simple mental recital of Mahanam without any ritual, and complete surrender to Him eliminating the ego takes the seeker to his fulfilment, the complete merger with the Absolute.

A large number of persons of talent have been attracted to Dada’s magnetic personality and have accepted his Message of Truth. A large family of ‘brothers’ initiated by Sree Satyanarayan is daily becoming larger with new inclusions from all over India. Well known personalities of India have come under the protection of Sree Satyanarayan. I am fully confident that the days

of exploitation of man by man are coming to an end. Dadaji's appearance indicates the birth of a new age. The human society will henceforth be guided by Truth and Love and will establish Sree Sree Satyanarayan in their lives. Every one is awaiting to welcome that golden age.

Why the appearance of the new age is called the golden age is because the new age will be an age of truth and love. The human society will henceforth be guided by truth and love and will establish Sree Sree Satyanarayan in their lives. Every one is awaiting to welcome that golden age.

Dadaji's appearance is a sign of the new age. The human society will henceforth be guided by truth and love and will establish Sree Sree Satyanarayan in their lives. Every one is awaiting to welcome that golden age.

A new age of truth and love is coming. Dadaji's appearance is a sign of the new age. The human society will henceforth be guided by truth and love and will establish Sree Sree Satyanarayan in their lives. Every one is awaiting to welcome that golden age.

At The Lotus Feet Of Dadaji

DR. RAMDHARI SINGH DINKAR, *National Foet.*

It is no devout exaggeration to claim that Dadaji, Sri Amiya Roy Chowdhury, is utterly unlike any holy man of whom one hears or reads. And this is true not only of his outward bearing but of his thought and philosophy, which is supremely simple and truly revolutionary. Except for the state of spiritual excitement in which he constantly dwells, and which gives to his beautiful face an awesome serenity and his smile a beatific significance he may well be mistaken for a charming old man who has preserved in his make up youthful zeal and enchanting manners of a blue-blooded aristocrat. He has no appetite for religious discourses, shastric disputations, pulpitry. None at all for verbal artistry embellished with high-sounding Sanskrit quotations muffling the doubts and enquiries of the seeker by an overdose of make-believe piety. He holds his court in the tone and style of a good natured *pater familias* who derives his authority from the unselfish love that he bears his children. The easy informality of the family living-room prevails in these meetings and pleasant raillery and laughter flow like self-generated currents of well being. We are no longer called upon to carry the dead weight of attitudes, the exercise of social roles constantly develops upon us, but be ourselves, for a change. To be with him minus our crippling attitude is to be in *swabhava*, completely free. And the freedom is *ananda*, bliss. Dadaji is at once the actor and the spectator, the centre and the circumference of the party. By deliberately cloaking the difference between himself and the lesser mortals in these familiar day-to-day parleys Dadaji introduces his associates to the spiritual principle of non-dualism which when preached in terms of philosophical half-truths so patent with the professional Guru, appears but a remote and unrealisable ideal.

Spiritual pursuit, so Dadaji insists, is not an esoteric, exclusive business; it is of the essence and stuff of life in its myriad modes of manifestation each day. To assume otherwise is to miss the point of spirituality. Even a private audience with Dadaji is in the nature of a *tete-a-tete*. What one derives from it is bigger than the sum-total of verbal messages exchanged. The meeting owes its significance to the fact of the meeting as much as to what passed in there. One comes away from him not as the poets so often proclaim by leaving behind a part of oneself, but by bringing along for the keeping a part of him. A meeting with him is the purest joy of life.

The one lesson that stands out as one gets to know Dadaji that life and its laws have at all times to be cheerfully accepted. Not to do so is an act of cowardice that will not merit his love. Dadaji encourages us to live our lives fully and to bear both happiness and sorrow as two aspects of the divine grace that constantly supports life. In fact, spiritual discipline begins from such an attitude of acceptance. While Dadaji listens patiently to our tales of anxiety, he wants us to face life courageously with the conviction that, if we submit to him with all our heart, he will be with us through thick and thin. The awareness of his presence lifts one up from the grosser levels of our perception of pain and pleasure. Of course, at his will, numerous people have been miraculously cured and saved from different troubles; but it is to be assumed that for such miracles to occur his grace alone and not our prayers and supplications are responsible. Dadaji does not encourage love that is predicated to the fulfilment of our mundane desires. The thought of the here and the hereafter is extraneous to Dadaji; if the moment of union yields the rich harvest of fulfilment it would be foolish to cry for the morrow! Such an approach frees one from the self-deluding pressures of wholly artificial and external piety demanding severe and unhealthful penances. As Dadaji says the only penance that one need undertake for spiritual development is to face life squarely. Spirituality, as Dadaji affirms again and again, is not the rejection but a positive affirmation of life. In such a scheme

of values it is not necessary to entice weak human beings by a glorious promise of divine help or support. Whatever happens does so at His will, and the patches of darkness are no less significant than the bright circles of light. Let not Man covet the one and spurn the other in the mistaken belief that the one is the mark of favour and the other that of censure.

The two are in essence the same and both are vitally important for the wholesome evolution of life. God is always merciful, and does not discriminate between His own children. The difference that we notice are governed by the larger interests of which we are ignorant. The system of belief, with which we gradually become informed in Dadaji's company, has the quiet power to vanquish religious bigotry on the one side and religious cowardice on the other. Left to themselves the one breeds senseless orthodoxy and the other the equally senseless thralldom to ritual and superstition: A true intellectual emancipation—Freedom from fear, bigotry and ritual—is, according to Dadaji, an essential precondition for spiritual discipline. In this Dadaji differs from the so-called spiritual guides whose hold on their congregation depends on the element of fear which is subtly induced into the mind of the gullible, the fear of punishment, the fear of divine displeasure, the fear of retributive justice. In the gospel of love that Dadaji broadcasts, fear has no place. Nor mental slavery, 'the willing suspension of disbelief', or any religious cant so common in the spiritual cults and coteries the world over.

Dadaji says that man carries the spark of divinity within and must not look for it outside or elsewhere. The implications of this seemingly simple thesis are nothing if not pervasive. If man carries the spark of divinity, one man cannot be the Guru of another. Temples, mosques, churches are at best externalities not basic to man's spiritual progress. Various forms of Japa and Tapa aimed at propitiating God as an idea or entity outside of oneself are self-deluding. If God is within us, all that need be done is to cultivate an awareness of His presence. This awareness is spiritual realisation. The *Mahanam* which people

receive in the presence of Dadaji is the tangible connection between man and God, a *self-revealing* divinity, of an introduction to our true self. We were born with it in that we were born with divinity of which it is the verbal symbol. Dadaji helps us by his presence alone to realise it, and so renew our connection with divinity and our faith in divine inheritance. From here onwards the path of life is itself a spiritual path and the pursuit of life in *swabhav* the highest and the only worship. The extraordinary number of religious superstitions including those that claim to have sprung with scriptural authority appear no better than humbug with the discovery of the Mahanam, and one begins to realise as one learns to live with it that, this alone was the Path. While others groped towards the realisation, the man who has received the Mahanam stood there, exalted in the knowledge that in essence the *Nam* and the *Nami* are one and the same. Resting in the spiritual security of the Mahanam, the seeker gets gradually acquainted with the Divine Play (Leela) which is our mundane world. We must play as He would make play our roles here, but always in the knowledge that we do so not for our own interest in the game as in difference to His wishes. Attachment is involvement with life without a constant and unflinching loyalty to Him. If we could discipline ourselves to the belief—and this is so evident as to need no proof—that everything happened at His will, we will automatically come to practising the non-attachment recommended in the Gita. At the lotus feet of Dadaji one acquires not only the wisdom but the courage to practise the age-old precepts without the misleading puffery of religion which reduces them to soulless formulae fit only for text-books. The idea that man is born with the divine spark within him has been recognised by all religions. Dadaji's special role lies in revealing to us this incipient divinity in starting that process through which we tune ourselves with the divine. This individual realisation makes the practice of all institutional religions utterly meaningless. If spirituality is the realisation of our inner divinity, sects and creeds and religions which divide mankind should be banished,

since in terms of this unique ideal humanity is one. Dadaji is the first real philosopher of the spirit to proclaim this essential one-ness of humanity. If the world would only listen to him and refuse to be misled by religious leaders bent upon keeping the humanity divided for their own selfish ends, we may yet live to see the Vedic idea of *vasudhaiva kutumbakam* attained and realised. Only a Philosopher can visualise the tremendous power and modernity of Dadaji's idea !

Dadaji is not interested in establishing a church, ashram or math, for his universal message cannot be confined to such an affiliation, however broad-based. He wants nothing for himself and is known to discourage even symbolic gifts of fruit and flower. Dadaji says that, as divinity resides in each one of us, it would be wrong to persist in myth-building or personality-cult. While he indulges some of us who insist upon keeping him on a pedestal, he is happiest when treated just as an elder brother and no more. In fairness, however, to all the reverence that is showered on Dadaji is but an inadequate gesture of love and regard that comes from the experience of his breathtaking powers. His presence, his love, his powers are truly divine ; and who can blame those having an inkling of it to treat him otherwise than they do ! It is no wonder that some of us sincerely feel that if God had a human form he would be like Dadaji. It is no mere metaphor to assert that the elements follow his command and those who know Dadaji are firmly aware it is not an immodest assertion.

But it is not to know him except vaguely, for his knowledge is divine. He is our Satyanarayan, that state of consciousness where the duality does not exist and an inwardness glows with the power that sustains all creation. If we can recognise him in the song of the seasons, the heady flight of birds, in the laughter of children, in the faint sussurations of hope, in the nightmares of misery in the sword of the victor and in the sobs of the vanquished we shall have known him. And that is new knowledge ; it is the highest realisation.

Dadaji

HARINDRANATH CHATTAPADHYAYA

A solitary being plies his task
Amidst a crowd of men who seek his grace.
Perhaps, he wears an ordinary mask
To hide the extra-ordinary face
Which I have seen behind—in my own fashion,
A face of deep affection and compassion.
It is no simple thing to understand him
Who seems a curtain difficult to raise.
They only brand themselves who choose to brand him
And scoff at him in most unfriendly ways.
The spirits calm and unobtrusive splendour
Knows that the darkness shrinks from self-surrender.
As far as I, a human, am concerned
I find my Dada is, in truth, no other
Than one who has most graciously returned
To earth, his home, to find a long-lost brother
In each of us who cares with love to greet him
And, on a plane of inner silence, meet him.

Glossary of Select terms

1. Mahánám : The Lord's names as witnessed during the initiation of the 'Mantra'.
2. 'Mantra' : The initiated Name, which liberates the Mind.
3. Mahájñán : The spiritual wisdom or Supreme Knowledge.
4. Maháprasád/Prasád : The Lord's highest grace.
5. Jagatbandhu : lit, Friend of the World, here it refers to the Spiritual Master, Jagatbandhu of Faridpur.
6. "Naám" and "Naamee" : His Name and He Himself.
7. Saṅtan Dharma : Eternal religion, i.e. Truth Absolute.
8. Sri Satyaṅgráyan : The name of the Lord Almighty. Here it means the 'Truth' that helps sustain the human existence.
9. Tapasyá : Penance or austerity.
10. Tattwajñáni : One who has attained the Supreme Knowledge.
11. Prárabdha : Destiny.
12. Prakásh : Manifestation.
13. Saranágata : One who remembers Him.
14. Mahotsav/Utsav : Lit. Great Festival or Festival. In Dadaji's philosophy it indicates the occasion when Sri Satyaṅgrayan manifests Himself or comes to Light.
15. Guru : religious or spiritual preceptor. In Dadaji's philosophy it refers to the Almighty, who is deathless.
16. The Vedás : The sacred books of the Hindus,—Rik, Sam, Yaju, Artharva.
17. The Upanishad : The concluding portion of the Vedas or the Vedanta.
18. Sádhan/Dhyán : Meditation or contemplation.
19. Prema : Love for the Lord.
20. Bhakti : Devotion.
21. Bhakta : Devotee.
22. Bhagwan : God, the Lord.
23. Lila/Rasa Lila : Divine sport of Krsna with the Gopis.
24. Charan-amrit/Charan-jal : In Dadaji's teachings, Charan Jal is not water sanctified by the touch of the feet. By His very touch, the plain water in a bottle gets transformed into deliciously perfumed nectar like substance.
25. Bhajan : singing the praise of God.
26. Sadhu : In Dadaji's usage, the word "Sadhú" is derived from "Sat", i.e. Truth Absolute. So, every living being is a Sadhu.