

## Dada – The Blissful Phenomenon

by

Dr Saroj Kumar Bose, M.Sc., D. Phil.  
Principal, City College, Calcutta

I am afraid whether or not my poor pen will be able to write something about my feelings regarding the man born with immense supernatural power, Dadaji. The only consolation is that no language in the world can speak of Him who is limitless. His blessing only inspired me to this writing and whatever I beg to put forward before my brothers and sisters is His Blessings only.

Religion is the life blood of human beings. Superstition and fanaticism become bottlenecked in the way of Truth. Ignorance of Truth is the cause of eternal bondage and sorrow. Science can cater only to the persons who find pleasure in this materialistic world. In their case the spiritual world is under a black curtain where science is silent. The key of this spiritual world is in the had of Dada who is free from worldly bondage though living like a family man in this world and whose arguments regarding the spiritual world is antagonistic to the present day way of thinking.

Dada unfurls that plan and simple way through which a truth seeker, a love of spiritualism can step in easily. Eternal quests of individuals are: Who am I? From where have I come? Where will I go? Why am I here? Dadaji's answer to these questions are that the individual is part and parcel of that cosmic Soul and has come to this world not by his or her own will but by the Will of that supernatural cosmic Soul. Death has no meaning in the case of Soul. It is the body and the body alone that perishes. The Soul never dies. Leaving one body the Soul merges with the Origin, just like a pot of sea water mixes with the sea when the pot is broken. In this connection, Dadaji quoted a verse from the Vedanta.

The old sages of India affirmed that Soul is deathless. He, the cosmic Soul lies latent in every living being. One can not hurt the Soul by any weapon. The Soul which is deathless is the supreme Truth. It speaks further that the Soul which is the part and parcel of the cosmic Soul is the nearest and dearest one of the living being. Without Him a living creature has no existence. He is always ready to respond to your sincerest call. He always bestows His blessings on the one who calls Him through love. In this connection, I quote a few lines from an English poet:

Thou hast need of Thy meanest creatures  
Thou has need of what once was Thine,  
The thirst that consumes my spirit  
Is the thirst of Thy heart for mine.

Dada clearly gives the solution of the problem. He emphatically says, “You need not observe any formalities to the Almighty for the fact that He is your nearest and dearest one. He is the soul of all Souls. As you do not observe any formalities toward your family members, similar practice should be done in case of Dada also. Think of Him amidst your multifarious work throughout the day; ask for His blessings in every step of your life. It is definite that you will not be deprived of His blessing and the darkest corner of your heart will be enlightened instantaneously by Him.” Dada discards the old idea of spiritualism, the old process of initiation. He says, “Through sublime devotion one can get the glimpse of Him.”

Dada is spiritually so powerful that only by His will he is capable of manifesting all sorts of materials from nature. One can experience strange sweet aroma which exudes from him. It is even seen that at a one time different types of scents emanate from different parts of Dada's body. With a face every-smiling he tells us not to be allured and overwhelmed with these things.

Complete surrender is the only way to come in communion with Him. Shun thy self. Come with a self-less suit whereby you will be able to hear His eternal music and jingling of a tinkling anklet.

As we are all descendants of the same cosmic Soul, we are all brothers and sisters. Dada is a stern critic of conventional Guruism. Dada says, “Guru can be none other than that cosmic Soul. A person with limited powers and being not fully perfect has no right to initiate another aspirant of Truth. The conventional practice of making disciples is nothing but a mere exploitation of simple people who long to know the Truth. Truth is One, the only One. He, the great cosmic Soul, is love incarnate. He, the great preceptor, will lead you to the path of salvation.”

The process of initiation in the presence of Dadaji is entirely different from usual conventional practice. A person who wants to be initiated is called by Dadaji and they enter into a room. The person is given a blank piece of small tablet paper. With a piece of paper held between two hands, he or she bows down before the photo of Sri Sri Satyanarayan. A mystic sound which culminates in Maha Mantra is heard, followed by transcription of that Maha Mantra appearing on the piece of blank paper. The person not only hears the Maha Mantra but sees it on the paper, and then the words disappear after coming in contact with the world of Maya. Mantra is the Vedas. It comes from a transcendental state, but as soon as it comes under the purview of Maya it disappears.

Self consciousness of a person is another important phenomenon which acts as a negative catalyst in the process of salvation. This should be dissolved first when only the selfless love will flow toward the source of eternal love. Dada says, “By love only one can know and unite with Him, but this love should be in resonance with Him. Selfless love is eternal, which makes one immortal. Through Yoga one will fail to achieve love. It is true that by performing various forms of Yoga one can lift one self to a certain higher level, but the ultimate goal still remains far off. The love which is free from any bondage emanates out of His Love. He, the Almighty, being Himself the true lover, dwells in love.

“The work with which you are entrusted is His work. The entire Universe is His machinery where you are to act your part. You need not bother for profit or loss from work. You should not put any attachment to your work while you are consecrated to the work. This feeling will definitely lead you to success. Realize that the author of your work is He, the architect of the Universe, so all responsibilities lie with Him. If you think it is yours you are at a loss. This is the art and science of the thing.

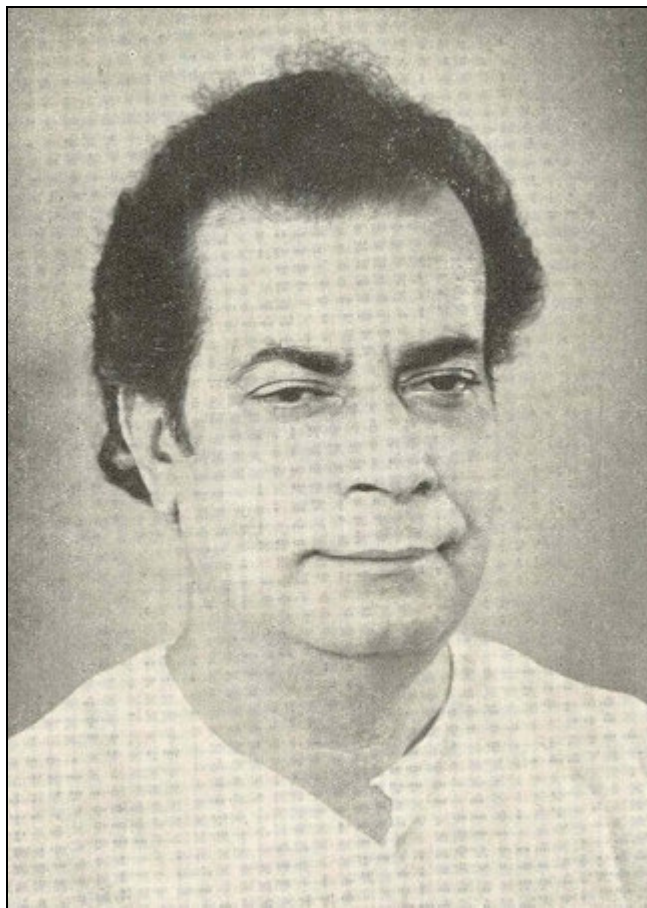
“Denouncing His work by retreating to mountainous caves or jungles to try to know Him through meditation is nothing but spiritual dalliance. So lead your family life taking a detached view and put all your attachments only with Him.”

Miracles betide (happen, come to pass) even in the present century. Atheists often scoff but paranormal events are beyond comprehension. Observable extraordinary facts are not magic, not trickery. Although numerous so-called miracles happen in the presence of Dadaji, or by his hand at miles distant, Dadaji is not a miracle merchant. All events happen in accordance with the Will of Him. Dr. Gopinath Kaviraj, in the course of his discussion with Dada said, “There are not manipulations but manifestations of supernatural power and with this power millions, billions, and trillions of this type of Universe may be created.” Intellect fails to explain such events. Skeptics tend toward theism (belief in the existence of God) when they see with their own eyes and experience so many events with Dadaji that are unexplainable by science.

It would be voluminous if anybody tries to elucidate even brief accounts of the multiple supernatural events experienced around Dadaji. In this article I have depicted only a few cases. Instantaneously bringing forth sweets, foreign cigarettes, flowers, whiskey, gold lockets, watches, etc, these things and many others have been experienced by those coming in contact with Dada. Besides those supernatural manifestations, I want to share here another miraculous thing, that being Dadaji’s telephonic talk with another person without using a telephone machine. While we were in Cuttack, everyday Dada talked over the phone with my children in Calcutta but there was

no telephone or connection in the Dak Bungalow in Cuttack where we all stayed. When we came back to Calcutta my children told us that every day Dada phoned them twice (once in the morning and once in the evening) and blessed them. My children kept a record of the time and contents of the conversations with Dada over the phone. One day we were in Sri Animesh Das Gupta's house on Lansdowne Road in Calcutta. Dada, while placing his hand over my head for one or two minutes, then said "With 32 persons I have talked over the phone in the meantime. You can ring them back and verify." Among the 32 persons my wife was one of them. I dialed her and talked to her through the normal telephone machine immediately. Similarly I phoned the other brothers and sisters who conversed with Dada over the phone at that exact hour. I only obeyed him and thus made the verification.

Capability of multiple manifestations at the same time is another commendable feature. One day Dada was present with more than 100 people in our house at Bangur Avenue from 5 pm to 9 pm where we had spiritual discussions. At about 7 pm Dada told us that he had taken a cup of tea in the house of an imminent jurist of Calcutta High court just 5 minutes before. Professor Bimal Mukerjee rang up the jurist and confirmed that Dada left his house 5 minutes before, after taking a cup of tea there. There were also other similar incidents of multiple manifestations of Dadaji himself in person appearing at the same time in widely distant locations. I am a student of science and intend to see things through the eyes of science, but I find that my intellectual feats are out of gear when I try to put these things within the framework of science.



Dadaji

## Dadaji – In Unison with Eternity

by

Kali Prosad Banerjee, MA, WBCS  
Deputy Secretary, Government of West Bengal, Calcutta

It was with some restlessness around me that I left for Benares in early November 1970 for my first visit to the holy city of India. There was a longing and a quest latent in my heart to seek the Truth in and around that great place of mythological grandeur. In the course of my stay at Benares, I had the great privilege of meeting Mahamahopadhyaya Dr Gopinath Kaviraj. Dr Kaviraj was known to me since my college days only through his writings, and I wished I could meet him in person one day. My discourses with Dr Kaviraj centered on peace and tranquility of mind and the Soul, and how to attain them. At the end of the second day's talks Dr Kaviraj gave me a hint that all these have been embodied in the person of a Mahayogi whom he described as Amiya Baba.

I was at once interested and felt attracted to meet Amiya Baba, but had to wait until December 20, 1970 to meet him, known as Dadaji, for the first time. Dr Kaviraj refers to Dadaji as Amiya Baba because before he became known as Dadaji he was known also as Amiya Roy Chowdhury. I will not allow myself to indulge in telling about my personal and subjective impressions during my first meeting with Dadaji because these are personal feelings and would naturally vary from person to person. But the objective realizations about Dadaji are to be shared by all those who have, even for once, felt that great pang of Life and the eternal query: Why this life?

At the outset I want to be boldly frank about two things. First, I am far from being a theosophist or a so-called religious being. And second, the time lag between my first meeting with Dadaji and writing out these lines is hardly seven weeks and I must confess that my understanding and realization may be immature and imperfect, and is likely to be very very common as distinguished from the usual writings on similar philosophy. As I continue I have one faith that "Thou would lead me through thy kindly light." And I have an assurance that "Nothing can be done without His Will." The Great Will pervades all actions and reactions of the Universe.

My seven weeks with Dadaji are not only eventful but they also have far reaching significance. The effects have been realized not only physically but in the truest sense of the mind and spirit. In fact, my contact with Dadaji has turned my life's steering completely and placed it in absolute peace and blissfulness. Leaving aside the philosophy and the spiritual message or utterances of Dadaji, I would only concentrate on what the Truth is embodied in this Mahayogi and what are its real manifestations.

It was Thomas Carlyle who wrote this philosophy stanza:

Out of Eternity  
This new day is born  
And into Eternity  
At night will return.

This is the truth about all creation, the universe of animate and inanimate. The individual is born with the atom of that Almighty and it is destined to go back to that Almighty after its course. Dadaji's message starts with this fundamental truth which is the simplest theory every propounded through the Ages. The creation of the entire nature evolves around One and only One element and there is no existence of any other original substance. The same One element is transformed into multiple objects, multimillion things and matter scattered in nature. "A person forgets," Dadaji says, "this original spark within as soon as one is born in the midst of nature, the

embodiment of Maya.” This original message of Dadaji captivated the soul of that English poet William Wordsworth three hundred years ago when he, in his own style, described his realization in the following lines:

Our birth is but a sleep and a forgetting:  
The Soul that rises with us  
Our life’s star  
Hath had elsewhere, Its setting,  
And cometh from Afar  
--- *Ode on Immortality*

All actions, doings, behavior and utterances of Dadaji veer around and emphasize this fundamental Truth of life and soul. The poet went to the extreme to utter the same truth as has been vocally and spiritually manifested by this Mahayogi in all his activities:

But trailing clouds of glory  
Do we come from God  
Who is our Home

And to this eternal Home we are to return at the end of our play on this stage where we are and have been sent. One forgets the spark with which one is born. The spark is to be awakened and to be remembered ever through. This remembrance will lead through the kindly Light, from mortality to the Abode of Eternal Immortality. The spark of remembrance comes through the realization of Mahanam which is the very existence of the Pran or the soul that lies within every being. In other words the Mahanam is to be synchronized with the heart beats of the living; one must remember Him with one’s every heart beat. The dual sound of the heart, the “Lub – Dub” as medical science refers to it, synchronizes with the Mahanam, elevating the Soul to gradual realization of Truth and Its eternal bliss. For this to happen, no preceptor or Guru in the form of a human being is needed or able to ignite the spark. The eternal Guru lies within our framework and is in ever constant companionship with us. One must realize the eternal Mahanam being done by the eternal Guru right within one’s body, which is His blissful abode, i.e. Brindaban.

Without being a medical man the realization has been with me, as well as with most devotees of Dadaji, that remembrance and oneness with Mahanam brings about a total metamorphosis of the body and the spirit. Along with this there takes place an automatic elevation of vision. To describe it at the popular level, I may illustrate this in the following way. Our vision is limited and is obstructed by any matter in front of us. One cannot thus in a room look beyond the wall by which one’s vision is blocked. But when one goes to the roof one’s vision is enlarged to some degree. A person standing on the Sahid Minar would be able to see the major portion of the city of Calcutta. Thus the elevation of our vision takes place with the attainment of height, in the physical world. However, to carry the analogy further, Dadaji has attained heights both within the physical world and beyond it which is we cannot with our limited vision comprehend. The panorama of Dadaji’s vision is unbounded throughout infinity. From that immeasurable place Dadaji looks at the frames of incidents taking place around the worlds, far away from us without barriers of space or time, and beyond any terms of human measurement and calculation.

The supremacy of the panoramic vision attained by Dadaji can dwarf human wisdom in the twinkling of an eye. There is, as many think, no barrier of time and space in the activities of this Mahayogi, which he describes as His Will. Dadaji firmly propounds that the body of the person is the “Small I” and the “Will” which guides the activities of the whole universe is the “Big I”. The “Big I”, no doubt, has His manifestation through the medium of the “Small I”, i.e. the person. All activity takes place in a way guided by the Supreme Will.

Any being awakened by the spirit of Mahanam is destined to realize the omnipotence of this Supreme Will and how it guides the action and reactions of a devotee. We have no other channel to express this truth except through language but one who has experienced Mahanam would feel the omnipotence of the Supreme Will manifested through Dadaji.

Manifestation of the Supreme Will or its impact on the person of Dadaji is the most cherished phenomenon a person may desire in his or her lifetime. In the words of my engineer friend, "The Great valve is open." Or, "The Supreme switch is on" and then anything may take place at His Will. Hundreds of scents and fragrances would flow, one matter would be transformed into another, time and space would vanish and then tears would roll down one's cheeks as a result of the touch and presence of the Omnipotent. Such things take place at anytime at the Supreme Will of the Creator. If we wish this phenomenon to be realized at a popular level, we may take recourse to the language and techniques of the technocrats.

Let us understand what Dadaji is and what others are in the following way. Radio transmitters all over the world are sending and creating sound waves which are broadcast into the air with varying strengths. If there is a small power transistor, or a two valve radio, only the local broadcast sound waves can be heard. But if one has a high powered, high quality transistor or an 8-valve radio one can hear the programs from any station around the globe from right here in Calcutta. This is scientifically and technologically proven phenomenon accepted by those seeing or using such radios. Now let us realize that the sparks of the Almighty or the Creator of the Universe scatter throughout cosmic space in the way destined by Supreme Will. Based on this analogy, we can say that Dadaji is the multimillion volt transistor radio or an infinity-valve radio catching the sparks of the Creator flowing in the cosmos. Can any philosopher or scientist of the world challenge this truth and divine phenomenon? No, they cannot.

Yes, this is the truth about Dadaji working from the view point of a technocrat (scientifically oriented technical manager or administrator) reduced to a common level of explanation. Be that as it may, the truth remains the same whether the language of the philosopher or in the words of a scientist or in the rhymes of a poet.

The same truth is revealed in that great performance that Dadaji calls Satyanarayan. People refer to it as Puja or worship, but when we dive deep into our heart after we have known Dadaji what shall we call it? Worship, prayer, Puja, or what? I am indebted to my foreign qualified architect friend Mr Gopal Mitra who with his whole existence felt this Satyanarayan to be a phenomenon where Dadaji in isolation from others, away from the eyes of mundane human observation, gets the Divine Valve open, or in other words, at Satyanarayan Dadaji's Supreme Wish manifests. No other adequate vocabulary being available at the moment, I use the words of popular appeal. If I have not succeeded in making the expression sublime, it is because of my own state, level or elevation which I have discussed before.

There would be no gain denying another truth about the impact of Dadaji on different beings. This impact depends on the elevation or level one has attained, in other words, depends upon what is cherished in the hidden soul of the being. Thus Dadaji appears as what is cherished by the devotee; the Supreme Will has not any shape, figure, color, sound or smell. The varieties are in accordance with the longings of the devotees (Saranagatas) and take place at the sweet Will of the Supreme Soul in its blissful mood.

One of my near relations, Mrs Anjana Chakrabarti (wife of a senior I.A. & A.S. Officer) heard about Dadaji from me a few days after I had met him. Within two days, she had a vision at night and insisted she wanted to meet Dadaji at once. To her profound joy she found Dadaji to be the same as she had seen him in the vision. Consequently she felt her heart ad libitum (at one's pleasure) whenever on successive occasions she met Dadaji, experienced his presence by the unique fragrance of Dadaji, or thought about him intimately. This unique experience of dreaming about him, or experiencing Dadaji's fragrance, has been gifted to others also who have not seen Dadaji previously.

I would not dwell upon the cluster of incidents that take place automatically by the Supreme Will. They are as if the play and actions of the involuntary muscles over which we have no control. One evening Dr Saroj Bose, Vice Principal, City College, was talking about the different types of presence made by Dadaji and incidentally he asked, "What is Karan Deha?" Dadaji to the profound wonder of those present asked Dr Bose to smell any part of Dadaji's body and as he did so Dr Bose found that different areas of his body were give out different fragrances. The whole room was full of the body fragrance, Karan Deha, of Dadaji after we were left alone there after Dadaji left the room.

It has been the realization of many a devotee that the manifestation of the sublime activities (known as Leela) is a consequence of the bliss or Ananda of the Supreme Soul embodied in the person of Dadaji. The bliss or Ananda comes at His Will; there is no control of the "Small I". It is He whose Will is Supreme. Dadaji thus combines the two in one: surrender of the "Small I" to the "Big I" and the manifestation of Leela of the "Big I" through the medium of "Small I". Here is the significance of the submission; complete surrender known as "Saranagati". Without this, the Supreme Will does not reflect Its image on the individual soul.

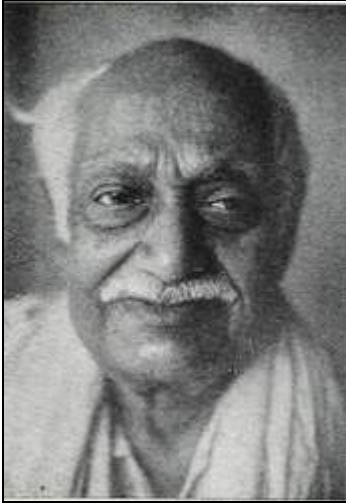
These are some of the pebbles that I have been able to collect from the shores of the uncharted ocean of Dadaji's message of Truth, Love, and redemption. We stand today at a crucial juncture of civilization when all values are at the lowest discount. When millions and millions of suffering souls would raise their last voices to ask, "What is the way and how can I reach the goal?" The one answer would come from the sonorous voice of Eternity: "JAI RAM."

## A Talk with M.M. Dr. Gopinath Kaviraj

by

Rathin Maitra, Professor, Government Art College  
General Secretary, Academy of Fine Arts  
Calcutta

I had the opportunity to visit Kashi in April 1969 at the end of the examination of the Benares Hindu University. I went to Benares and had the privilege to meet Dr Kaviraj. Though at the time the revered wife of Dr Kaviraj had just expired a few days previous, he received me cordially as usual. I found him balanced, no sign of sorrow or mourning on his face or in his behavior. Gourinath Shastri, Vice Chancellor, Benares Sanskrit University and Prof Jagadish Pal of Calcutta University were present at the time also. My main objective was to discuss Dadaji with Dr Kaviraj. Of course, thereafter, I also talked about Acharya Brojendra Nath Seal on whom Dr Kaviraj had written an article.



Dr Gopinath Kaviraj

Dadaji has been acquainted with Dr Kaviraj for a long time. I observed that Dr Kaviraj loves Dadaji most heartily and admires him too. I handed over the letter from Dadaji to him. He read the letter more than once with great care and attention. He asked me how many days I have been acquainted with Dadaji. I told him that it was about six months that I have known Dadaji and I had the privilege to be closely associated with him. I expressed my experiences and views regarding Dadaji through some unbelievable events I have seen and experienced with Dadaji.

After thinking for a few minutes, Dr Kaviraj remarked, “I know Dadaji very well. I have had some talks with him whereby I thought that his spiritual unfoldment would not take place so early. He should have unfolded himself, not before four years more at least, that was the contents of some of my talks with him.\* Of course, there must be some mystery behind this. I doubt it will be difficult for most people to understand him.” One thing

he said about Dadaji, which I could not understand at that time was “that the force in center **मध्यबिन्दु** (Madhya bindu, the store house of energy in the middle plexus in the heart) the force in top; **ऊर्ध्वबिन्दु** (Zurdhva bindu, the centre of energy of dissociative intellection in the region of the topmost cerebrum), and the force in bottom **अधःबिन्दु** (Adhah bindu, the bottom plexus of life-force), these three forces have merged or rather united (The merger of the psycho-physical life principle and the empathic participation mystique of the heart principle and the principle of dissociative intellection, ie the spontaneity of absolute fullness) in one in the case of Amiya Baba (Dadaji). As a result, Dadaji is free from the gravitation of earth.” As a result of Dr Kaviraj’s comments, I understood he is closely associated with Dadaji.

As a humble artist it is impossible for me to express anything of value about our beloved Dadaji, but the Truth which he wants to unfold and establish is very simple and easy. Particularly when Dadaji utters comments against so-called ritualism and superstition and especially against Gurubad (Guru-business) as it appears today.

\*Dadaji had to have manifested himself 22 years after the disappearance of Sri Ram Thakur in 1949, i.e., in 1971. In that case, Dadaji’s manifestation occurred 2 years earlier than expected, not 4 yrs.

## The Contribution of Kalinga

by Gita Dasgupta  
(translated by Hena Bose)



Dadaji

Arriving at Cuttack on 24 August 1970, Dadaji said, “It is that Kalinga. Nobody knows any history of Kalinga. Emperor Asoka conquered this Kalinga in 72 BC. At that time Kalinga as a country flourished culturally and educationally; history is not the sum total of acts only. The record of history remains incomplete if we do not understand the event maker behind the events. That is why the history of Kalinga has not yet been written wholly, because nobody knows about Kalinga still even now. Listen, the insatiable Emperor Asoka repented intensively after conquering Kalinga for his lust for expanding his kingdom. At that time the great Buddhist monk Upagupta delivered the sermons of Bhagavan Buddha, for his consolation; this is the fact written so far. What was the immense contribution of the people of Kalinga, that has not been written yet and we have not assessed it either? The thousand and thousands of sons of Kalinga sacrificed their lives at the alter of their motherland in order to save her during the time of the horrible war with Emperor Asoka. The motherland bled red by the blood of her sons. The dead bodies of the thousand sons of Kalinga were thrown over the dust of this land.

“But the unfortunate mothers of these dead sons did not curse Emperor Asoka; on the contrary, they hid their deep sighs within their own hearts silently and why? Now you try to understand how these unfortunate mothers set an immemorial ideal of forgiveness. The mothers of Kalinga blessed Emperor Asoka forgiving him. Devotion is never devoid of strength. Those who try to explain devotion minus strength they make a mistake at the root. It was because the sons of Kalinga had immense devotion for their motherland that they got such great strength. This made Emperor Asoka gain his lost conscience amidst the dead bodies of the thousands of sons of Kalinga. The mothers of Kalinga converted inhuman Asoka into virtuous Asoka, like Siva the all-renouncing lover, in exchange for her thousands of dead sons who were lying on the land of Kalinga. The consciousness of Siva is bliss. From that time Asoka became the lover of humanity as a whole He dedicated his life for the cause of humanity.

“Just at that moment Upagupta appeared. But, Upagupta was only an object; the main cause in converting Asoka lay in the forgiveness and blessings of the mothers of Kalinga who had lost their sons. Really Asoka had been converted long before Upagupta appeared on the scene. Thereafter many remarkable changes came to the land Of Kalinga, the influence of Buddhism, Tantra, philosophy of Sankara and last, but not the least, appeared Mahaprabhu. Lord Mahaprabhu amalgamating all these influences transformed Kalinga into holy Srikhetra, the land of Lord Krishna. The deity of the Jagannath Temple of Puri changed in accordance with the influences of the respective philosophies of the Age, but Kalinga never lost her own identity, keeping it intact while consuming all influences.

“The singularity of the variety of the architecture of the Jagannath Temple of Puri can be specially marked from that of all other temples of India. The deity of this Temple conveys mystic attitude. The only festival is Rathajatra Utsava (Holy Chariot festival). There is no discrimination

in this festival (Utsava). The feeling of one human race has become possible in the ideal of this festival (Utsava) in Srikhsetra alone. The great poet Rabindranath Tagore adored this idea in his poem *Rathajatra*. Sri Aurobinda too conveyed his dedication in his book *Jagannather Rath*. The meanings of the pictures on the outer walls of the temple bear some significance. The fresco of Ellora is also exquisitely beautiful; another notable type of art is in Konarak with its wonderfully excellent narration. It reflects artistic mind. The art and architecture of the temples of Orissa occupy a special position in the history of India. But the artistic sense which is reflected through the temple of Puri, its significance and inner meaning are unique manifestation of the taste for artistic creation. It is as if a great Renaissance of the artistic mind occurred. Acharaya Brojendra Nath Seal has explained eloquently about this artistic mind in an article. After this, Srikhetra became the land of Mahaprabhu's Divine play. He tied Anga, Banga and Kalinga in one link through a thread of Divine Love in the Mahamantra: *Divine Name is the only path.*"

According to Dadaji we "know very little about Mahaprabhu. We could not grasp what Mahaprabhu wanted to say or do. Is there any difference between creation and the Creator? Do we ever think why Mahaprabhu selected Kalinga as the land of His Divine play for the last few years of his life? The idea that the whole human race is one entity can be observed even today in Srikhetra only. The Hindu widows never observe fasting in Puri, even today. The fanatic Hindus could never realize Mahaprabhu, even now. Only the people of Kalinga were able to realize His Divinity. So why is Kalinga blessed today?" Arriving at Orissa (the site of ancient Kalinga), Dadaji smilingly said, "It is that Kalinga." The memory of five hundred years back appeared again in Dadaji's mind and he began to utter repeatedly, "It is that Kalinga."

It was 24<sup>th</sup> August 1970 when Dadaji and some devotees reached Cuttack early in the morning. Many eminent citizens were present at the station to offer Dadaji a warm reception. All differences between the known and the unknown were removed in a moment at the very presence of Dadaji and his Divine attraction. Everybody was charmed and moved by this invisible power of Dadaji. They all bowed down at the feet of Dadaji. The press photographers shot snaps of Dadaji in different casual, unprepared poses. Then Dadaji proceeded on his victorious journey to conquer Kalinga.

Kalinga, which was once conquered by Emperor Asoka at the cost of much bloodshed, and which resulted in Asoka himself converting to all-renouncing Asoka, that Kalinga was again conquered by the Divine love of Lord Krishna as expounded by Mahaprabhu. Now again, in 1970, a march for victory began at the advent of our beloved Dadaji who is an embodiment of love and unattachment. It was previously arranged that Dadaji would stop in the Circuit House at Chowliaganj. Of course, there were some secret reasons behind this arrangement, which were later revealed. It happened for our revered Boudi, wife of Dadaji. She informed Dadaji that she saw the hands of a spirit in the bathroom that night. As if ready for this to happen, Dadaji entered the bathroom where the spirit folded its hands in prayer for salvation which was granted, while instantaneously all residents of Circuit House simultaneously smelled the Divine aroma of Dadaji. This compares to the legend of Ahalya's emancipation from age-long stage of stone life. (Ahalya was cursed by her husband Gowtama, a sage of Ramayana period, into becoming a stone as a result of infidelity.)

Biran Mitra, Ex-Chief Minister of Orissa got news from Dinabandhu Sahu, Ex-Advocate General of Orissa about the arrival of Dadaji that morning. He sent his son to pay his homage to Dadaji and asked to meet Dadaji the next morning. That evening Dadaji performed Sri Sri Satyanarayan Puja at the residence of Pradyot Gupta, an eminent children's film director. Many notable citizens of Cuttack experienced Mahanam in the presence of Dadaji before the Puja ceremony. Everyone was grateful after receiving Mahanam. Dadaji told them one thing, "**Mortal being can never be a Guru.**" They experienced the truth of this utterance when they experienced Mahanam. Many people were disappointed to not experience Mahanam due to limited time. They were asked by Dadaji to come again the next morning to Circuit House for Mahanam. After Sri

Sri Satyanarayan Puja, when Dadaji came out from the closed Puja room, many people commented that they felt as if Mahaprabhu appeared before them once again.

At Cuttack hundreds of people gathered at the dak bungalow of Chowliaganj in the morning in the hope of receiving Mahanam. Dadaji incessantly and untiringly showed the way to thousands of seekers after Truth how Mahanam flashes and is even heard. Dadaji told them, "You convince yourself whether or Dada is right. Human being can never be Guru." From distant places like Mayurbhanj, Balasore, Bhubaneswar and Puri thousands of people came streaming in and stood in queue to receive Mahanam in a private room in the presence of Dadaji.

On the morning of 25<sup>th</sup> August 1970 the ex-Chief Minister Biren Mitra came to see Dadaji. Dadaji performed Sri Sri Satyanarayan Puja that same evening at the Mitra's residence. When he bowed down before Dadaji, Dadaji placed his hands on Sri Mitra's back and as if from the air Dadaji manifested a packet of foreign cigarettes, Benson & Hedges, made in London. Everybody was much impressed at this event. Dadaji laughed and said, "Remember, this is not the credit of your Dadaji. It is not essential rather extrinsic." During the time of Puja, suddenly there came a heavy shower outside even though there was no previous sign of rainfall. Hundreds of people did not leave their seat in spite of the rain. Dadaji too was on his seat and was smiling. After awhile Dadaji remarked, "Oh rain, be kind and please be off from here." The rain stopped at once and it was thus proved how Nature abides by the order of the person who knows the secret.

Many felt fortunate after getting Mahanam in the presence of Dadaji. All of them admitted from the core of their heart how the Supreme Being appears and His voice can be heard too. It confirms what Dadaji says that mortal being or human being can never be Guru of any person and can never show this sort of event. Another most important event happened yesterday at the residence of Pradyot Gupta. Biren Mitra felt sorry that he could not attend Sri Sri Satyanarayan Puja. Most affectionately Dadaji talked with him over the telephone, but with great astonishment Sri Mitra heard later that at the time of his phone conversation Dadaji did not use a telephone, rather he talked to him by touching the head of Dinabandhu Sahu. This is a wonderful, unheard of, unthought of even, and beyond one's dream to conceive of it event in this history of the world. These things do happen in the presence of Dadaji in this age of science. Our scientists boast of their many astounding achievements, but the science which Dadaji knows and shows is beyond their range. Thus Dadaji proved the Truth which our eminent scientists do not know and cannot even conceive of the cause and the effect of Dadaji's Science.

Sri Mitra's wife saw a vivid vision that the beauty and love of Christ are reflected in Dadaji. Soon thereafter, Dadaji said to Mrs Mitra, "Sister, know that there is no difference. All are One." Dadaji performed Sri Sri Satyanarayan Puja in the homes of Ex-Advocate General Dinabandhu Sahu and an eminent business magnet Chandra Madhab Misra. Hundreds of people including many prominent persons received Mahanam there and witnessed the Puja. The idea and tradition of Gurubad left their minds entirely after coming in contact with Dadaji.

Some time before Dadaji's visit to Cuttack, on hearing Dadaji's name G.M. Misra came to meet Dadaji at Calcutta. Sri Misra said to Dadaji, "I have no faith in God, whatever you may call Him and have no inquisitiveness too. My self-confidence guides me in my everyday life, but of course, this is not my vanity."

Dadaji replied, "Excellent. Self-confidence is the main thing. Without it a person cannot achieve anything whether in earthly life or in spiritual life. I am very glad to see that you have got self-confidence. But you see the one who has got self-confidence, has also confidence in self (Atman)."

Sri Misra said, "I do not know what is self (Atman), but I feel quite sorry and repent for this because my old mother does not live with me because I am an atheist out and out. My mother is also very unhappy for this separation between us."

Dadaji said, "But theists and atheists both appear the same to me. You may say that you have no faith in God. Then to me you yourself are God. This is called confidence in self (Atman)."

If you take God as a word, then you are God, I am God, everybody is God. Again, if you take the special qualification (Gunas) and special power of God, then I must say, all these are in everybody, too.”

Sri Misra became convinced and surrendered to Dadaji and experienced Mahanam. He became transformed. When he entered Dadaji’s room he looked very conscious of his power, position and wealth. When he left the room after experiencing Mahanam privately in the presence of Dadaji, Sri Misra was much changed. He thought Dadaji immensely powerful. It was C.M. Misra who invited Dadaji to Orissa.

Thereafter one by one, Biren Mitra, Dinabandhu Sahu and others came to meet Dadaji. Dadaji performed Sri Sri Satyanarayan Puja at the residence of Balaram Misra, Additional Chief Engineer, Electricity, Orissa, On Friday the 28<sup>th</sup> of August. At that time Sri Misra was not present on account of his official work. At that particular night Dadaji stayed there. Mrs. Misra at the very sight of Dadaji saw him to be Mahaprabhu incarnate. Her sister-in-law, Annapurna, was suffering from bone tuberculosis. Though she did not mention this to Dadaji, yet to Dadaji nothing is unknown. At night Annapurna saw Dadaji as child Krishna (Balak Gopal) coming to her with the ringing sound of nupur and she felt the touch of his little fingers on her bones which suffered from TB. Bijay, who is brother-in-law of Sasanti Misra, has been suffering from heart trouble also felt the presence of Dadaji at the same time in his home. Both people Annapurna and Bijay were completely cured by the Divine grace of Dadaji. The whole family of Balaram Misra is dedicated to Dadaji and have been inspired by him. Balaram Misra, of course, got Mahanam later when he came to Calcutta.

All the high officials of the Government of Orissa arranged for Dadaji’s tour in August 1970. When Dadaji was crossing a bridge on his way to Puri, he asked the name of the river. The driver of the car informed him that the name of the river is Daya Nadi. Dadaji was looking curious. It was arranged that Dadaji would halt at Pantha Nivas (Tourist Lodge) in Puri. But Dadaji went straight to Swargadwar Hotel first. Seeing the famous sea of Puri, Dadaji became a little bit unmindful. He was gazing with deep emotion at the dancing waves of the sea. Dadaji moved toward the beach slowly and rhythmically in keeping pace with the dancing waves of the sea. At the moment the atmosphere became unimaginably powerful. Many observed this momentous scene; it seemed a mystery whether Dadaji was inviting the sea or the sea was welcoming him. This mystic atmosphere was solved immediately. Dadaji, after proceeding a few steps, paused for awhile. There was considerable distance between the waves and Dadaji. He was enjoying the sight of each and every splash of the waves. It seemed as if the broken waves were hankering after something. All of a sudden, a big wave larger than all the others came in and washed the feet of Dadaji with a quick pose of Pranam (salute). With utter astonishment, the edge of Dadaji’s dhoti (floor length wrap of cotton or silk cloth commonly worn by Indian men) was not wet and no single grain of sand was found on his feet. This is nothing but an unthinkable fact. Then Dadaji said smilingly, “Let us go to your temple of Jagannath.”

An entry fee at the gate of the temple is charged during certain times of the day. So why when Dadaji approached did the gatekeeper not ask for the fee? The Pandas (guides) thought that a rich person had come to visit the temple. They hoped to gain a lump sum reward from Dadaji. But Dadaji was in such a mood that nothing touched him, as if he was not within himself. He entered the temple with ease, unmindful of the gatekeeper and others around him, and with a vacant look, without offering any money to the Pandas, who did not object.

Undoubtedly the Pandas were much impressed with Dadaji’s uncommon attitude. One young Panda was following Dadaji along with others. Dadaji came in through the front door of Jagannath. Significant changes in the expressions of Dadaji were noticed now and then. The Pandas were chanting their usual verses regarding the history of the deity, how the body of Jagannath changes in certain periods, its divinity, and so on. Dadaji was very unmindful, as if he could hear nothing being said. He looked at the three deities displayed in the temple without

blinking his eyes. Everyone observed that a beam of light came out from between the eyebrows of Dadaji and reflected on the faces of the deities making them brighter and brighter while they were looking at one another. It seemed during this meeting as if one became two in different forms. Observing Dadaji's attitude the Pandas understood their mistakes and accompanied Dadaji throughout the temple not to miss this opportunity. At last they gave a hearty farewell to Dadaji when he got into his car to leave. The young Panda exclaimed with great emotion, "I have seen Mahaprabhu."

Then Dadaji proceeded to Sakhsigopal toward the house of C.M. Misra. On the way Dadaji showed us the place where revered Totapuri used to live and a walking path leading toward the river named Daya Nadi over which a bridge has been constructed and across which Dadaji went before. An Alsatian dog, seeing some unknown people began to bark at us when we arrived at the entrance of Sri Misra's residence. It seemed that the dog wanted to say something in its own language. Dadaji made it quiet and it never barked again whilst Dadaji stayed there. The aged mother of Sri Misra lives in this house. The compound of the house was very big and it was landscaped with various types of flowered trees. There were five big ponds and a vast area of land under cultivation. It is known that the amount of production of paddy was considerable.

After a short walk around Dadaji arrived at a pond in which Sri Misra was bathing. He came out of the pond and walked up to Dadaji, who while giving Sri Misra a little water in his hands, said, "See how it is." Smelling the water Dadaji somehow dripped into his hands, Sri Misra exclaimed emotionally, "This is the smell of holy Ganges, which we get during the time of Sri Sri Satyanarayan Puja. Thereafter, Dadaji came inside the house and sat on the ground floor room where all arrangements had been made for his visit.

The aged mother of Sri Misra then came near to Dadaji to pay her homage and respect. She sat near him and felt much relieved as she had regained her son lost to atheism by the grace of Dadaji. Dadaji had molded her son and converted him into one of his sincerest devotees, "a divine being personified," she uttered, pointing at Dadaji then folding her hands in Pranam. She continued, "This is my Lord Krishna! This is my Lord Krishna!"

After taking his lunch and resting for awhile, Dadaji returned to Cuttack that afternoon, reaching the house of Deva Prasad Kar, Attorney-at-Law. Dadaji performed Satyanarayan Puja in his house that evening where many distinguished persons from far and near gathered there to witness the Puja. For the time being this was the last Puja at Cuttack.

Some notable saints of Orissa, who have a great influence over thousands of people in and outside Cuttack, came to meet Dadaji. Their motive was to test Dadaji and expose him due to Dadaji's crusade against Gurubad, which threatened their religious businesses. These saints are preachers of religion and have firm faith in age-long superstitions. When they met Dadaji they found they had to accept and appreciate his logical approach against Gurubad. They could not deny the Truth before the presence of so many people and unhesitatingly accepted Dadaji's views.

The scene of bidding farewell to Dadaji at the Cuttack station was unprecedented. Nobody ever saw such an event before. All other trains were diverted to different routes and Dadaji's train was detained for 3 hours behind scheduled departure time. Thousands and thousands of people came to pay their homage and offer Pranam. With great patience everybody waited to see Dadaji, who had already told them, "The train will depart at your will." His will is the Divine will. Dadaji sat before the window so that everybody could see him. When the time came to depart, Dadaji said, "Please, all of you permit me to start."

On hearing Dadaji's words, people broke into tears. Some of them even cried out aloud, "Lord Krishna is leaving Brindaban again." A great pathos, a very painful scene touched everybody's heart as if everybody's nearest and dearest one were taking farewell from them. The train began to move amidst this blissful atmosphere sharing the Oneness of humanity; there was a chorus of the song in the name of Rama being sung by some. Dadaji gently said, "This is that Kalinga.