

Dada – Who is He?

by

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Let me humbly express what I felt after I met Dadaji. Dadaji's very lovely appearance and his magnificent personality strike everybody's attention. This is what I want to emphasize first. Dadaji's role of play this time cannot be compared with that of any other Age. His mission is very straight and striking too against so-called priesthood and Gurubad, and age long traditions and superstitions.

When I first went to meet Dadaji at the house of R.K. Ghose at Nazarbagh, Lucknow, I had no feeling of respect and I was rather insolent, being an expert journalist and a veteran editor. I had met a lot of persons of high caliber in my life. In my mind nobody could impress me much or draw any attraction from me for respecting them. This was my view all along before meeting Dadaji. I have maintained this type of feeling, especially about religious persons or the preachers of religion. One of my friends gave me the news beforehand of the arrival of Dadaji and told me of his supernatural and rather uncommon powers of manifestation, which he exhibits often before everyone. Naturally I was rather inquisitive. I guessed that Dadaji had felt my pulse. He showed many things which we usually call miracles. But the term miracle is not at all befitting in the case of Dadaji. This is my firm conviction.

I was introduced to Dadaji as the editor of the Pioneer. Dadaji smilingly said, "Oh, I see, you are an expert editor of that big newspaper." He then continued, "Of course, there are many other reporters here, all of you may think that I am a great magician. Is it not so? You have come here to see a few miraculous events. But, my dear brother, let me say frankly that I am a very helpless man. I do not know anything and I do nothing. What happens is only at the Will of the Almighty, just believe it. This much I know only." We felt severe cold that day at Lucknow. The warm clothing we wore seemed to be insufficient. Dadaji, at the time of talking with us, said, "People of Lucknow this time suffer from severe cold. Well, what do you say, can't this severity of coldness be reduced?" I just glanced at Dadaji with contempt. Of course, later on I realized that Dadaji had surely understood my attitude. Anyhow, he made us believe and convinced us too, that even Nature sometimes becomes a tool in Dadaji's hands because we felt a prompt rise in temperature. As long as Dadaji was in Lucknow, Nature maintained this warm temperature according to the Will of the Almighty exactly as Dadaji suggested it would happen.

A skeptic like me and many others came to scoff at Dadaji, but Dadaji, himself, gave the opportunity to be tested by them. There was no sign of displeasure on Dadaji's face in spite of being fully aware of our intentions. His sweet voice and amiable nature charmed everybody. All of us repented very much for our false vanity. To me Dadaji is above any smallness. During his stay at Lucknow, Dadaji performed many uncommon and unbelievable things in order to convince us what is Truth and the meaning of Truth. "Truth," Dadaji said, "is One, Almighty is One, Humanity is One, and Language is One. Miracle is every breath. God or Guru is within. A person cannot be Guru."

I have seen how Dadaji converted a glass of tap water into raw wine in a moment. Many of us tasted it. If anybody says it is hypnotism, I must say he or she is wrong; because the taste and smell of the raw wine was still there in my mouth when I came back to my house. Hypnotism is confined within four walls, only for a short time, but Dadaji's events are concrete, extend far distances, and are not so light weight at all. This should first be realized, otherwise, it would not be possible to understand Dadaji.

Dadaji also brought an unusually large cake of sweet meat out of the air, out of nothingness, in the twinkling of an eye. The sweet cake was distributed amongst all of us and we all tasted it, too. I also brought a piece of it to my house and kept it for three days. Even after three days, it was as fresh as before. Similarly, appearing in his hand out of nowhere Dadaji presented me a packet of foreign brand cigarettes, not available in India.

Over and above this Dadaji told me, "I believe these sorts of events cannot satisfy you. You have an inner life and an urge for the quest of Eternal Truth. Am I wrong? You see, I have not read much, I do not know any scripture. You believe me, what I say." But to my utter amazement I saw Dadaji chanting very eloquently and fluently verses after verses, sometimes from the notable scriptures, sometimes from unknown text, and interpreting them in a completely new way.

This was not only very impressive, but also moved me very much. I remember the saying of Sri Ramakrishna that you must test very carefully your teacher and guide, who will lead you to the path of salvation, as you test the earthen vessel when you go to purchase it. But in the opinion of Dadaji, which inaugurated a new and epoch-making era in my life, he said, "The mortal being can never lead you to or show you the Truth. A human being can never be a Guru." Dadaji said, "What matters is a communion with the spirit, which is in every person. The quest does not necessitate a search for Guru." Dadaji is a stern critic of Gurubad and Guruism, which according to him weakens one's will to work one's way to salvation and often leads one to the clutches of charlatans. I became convinced firmly of the truth of this view when I received Mahanam in the presence of Dadaji while I was holding a blank piece of paper; Mahanam (Gopal Govinda) flashed for a moment in red ink written by invisible hand. In this way, Dadaji proved this Truth. Many others have had the same experience.

All the time I observed Dadaji, when he exhibited his supernatural manifestations by creating any object at his wish; that he is not a miracle merchant, as it is proved by his behavior and manner. Wherever Dadaji goes he exudes a strange heavenly aroma which soon pervades the whole atmosphere. Dadaji does not want his name or fame; all that he wants is to establish Truth. Many witnessed the multiple manifestations of Dadaji himself when he appeared simultaneously at several distant locations. It baffles description. Just now or any time, you try to fathom who is our "Dada"? Though Dadaji often says, "I am nobody. I am your brother only."

The Eternal Tie

by

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Our life in 1971 has started with Dadaji. “Ring out the old and ring in the New” --- the first day of the New Year turned a new leaf in our lives. It was as if ordained, thus it began. But the beginning came in typical anticlimax. Right from the Calcutta Club, setting aside dinner for the night, we came to see Dadaji in a manner unheard and unthought-of of before. Yes, we saw Dadaji and Dadaji saw us. “Veni, Vidi, Vici” --- I came, I saw, I conquered. Yes, two hearts were conquered in a most heroic battle, of a war undreamt of by the great warrior Napoleon Bonaparte. Yes, Dadaji appeared at the first sight as the incarnation of the will of Napoleon with the calmness of Buddha and the sorrows of Jesus on the cross, but still with the unforgettable smile of Mona Lisa. The combination is too much for anybody who has eyes to see and senses to feel.

Dadaji thus came to us, straight within us, overpowering us step by step, bit by bit filling us with the touch of His love and bliss, showing us the way through his Light and pointing us to the polestar of Truth to attain at the end. During the two months the touch of Dadaji’s bliss has been prominent in so many incidents and day to day events of life. The explanation of this was not known to us until 21st February 1971 when Dadaji revealed the mystery of this eternal He. In the afternoon we all sat in the open in a local park in the midst of green all around us. Dadaji was in a high mood. We found him to be the embodiment of Ananda.

Dadaji was talking about his mother’s death and how his mother was released from bondage amidst the touch of the Omnipotent. It was a mystic atmosphere and at once Dadaji switched subjects to the age of Mahaprabhu, some 500 years ago. The scenes he described appeared to come one after another; when all of a sudden he touched Ratna and asked, “Do you know who you are and what your relationship with him is?” Dadaji pointed to himself. Then, Dadaji offered a reply to his own question saying, “You are my eternal mother and this is your son. Never forget this relationship, which of ages and ages unknown.” The serenity of the atmosphere was touching and we tried to feel the innermost significance of this experience revealed by Dadaji through the incidents of our lives.

On one occasion there was an incident wherein we felt the eternal tie Dadaji mentioned manifested. On 17th January last, I had to leave for emergency work to Jaipur via New Delhi and was trying hard to get the IAC booking. Dadaji knew about this. At 4 pm that day I received the airline reservation which was almost impossible to get. Just before I was ready to leave my house, Dadaji appeared in a car behind my car and assured me of “His company” till my return to Calcutta. I did not understand the purport of what Dadaji said at the time.

The plane was flying late and when I reached New Delhi, Jodhpur Mail had already left the New Delhi Station. I took a cab and frantically tried to catch the Mail at the next train station; my attempts were futile. It was past midnight when I was about 70 miles away from New Delhi on the Delhi-Jaipur Road, feeling forlorn, desolate and helpless. Throughout my journey since leaving Calcutta, I was constantly getting the unique fragrance of Dadaji, indicating “his company” was assured.

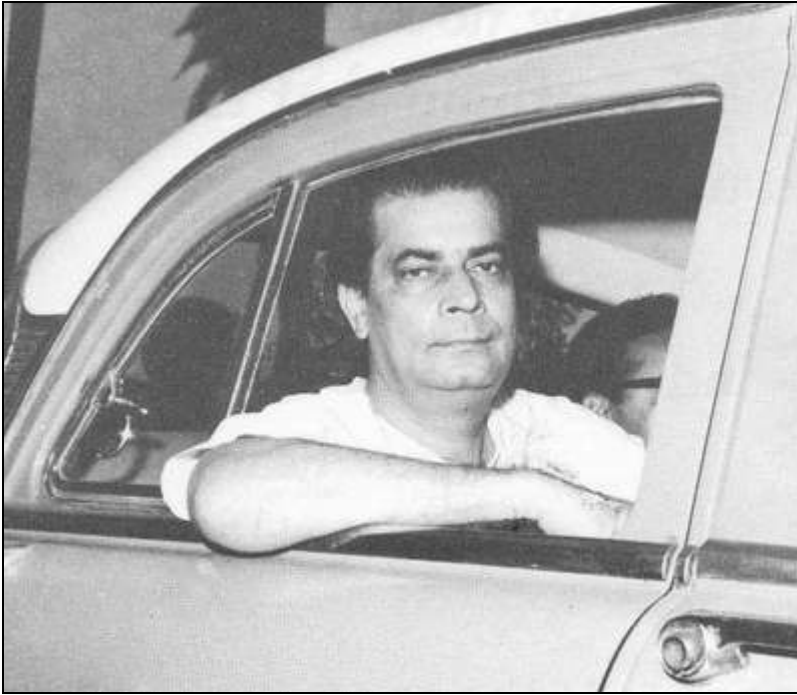
A truck pulled up all of a sudden at the wayside as if from the unknown. It was most mysterious and the truck driver of his own accord offered me a lift up to Jaipur and assured me that I would reach Jaipur by the next morning. I must confess that I have never heard of such an unusual truck driver in my life. In spite of my woolen jacket and trousers, I was shivering in the cold during that northern India midnight winter of January feeling forlorn on the side of the road. The unusual and mystic truck driver gave me both his woolen blankets and he was happy at the steering wheel wearing just a plain Ganji. He stopped at waysides along the road every 15-20

minutes and prepared hot tea for me and made me comfortable. I reached Jaipur early the next morning. The experience of that night on the road was unforgettable and the manners and behavior of the unusual truck driver was mystically enchanting. Let me not name who he was, but I realized it when I came back to Calcutta and talked to Dadaji.

Dadaji to us, as he is to many others also, is not a person and not a relation only. He is the symbol of love, affection and awe, all combined. He combines in his person everything which is beautiful and stands for what we know as "Beauty is Truth, and Truth Beauty." The realization that Dadaji is our most intimate relation in life fills our whole existence with valor, company and confidence. We know we are not all alone; we are having the company of One who is in eternal tie with us. The Holy Bible has given to humanity quite a number of sermons for guiding the way to heaven. We have learned only one sermon which is: "Blessed is that Soul (Saranagata), who has known Dadaji." Yes, we say, we are thrice blessed on earth; blessed with Love, blessed with Light, and blessed with Truth, of which Dadaji is our sole symbol.

Dadaji in Uttar Pradesh

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Dadaji

At the request of thousands and particularly at the very request of Mahamahopadhyaya Dr Gopinath Kaviraj, Dadaji decided to visit several cities of Uttar Pradesh (U.P.), like Benares, Allahabad, Kanpur, Lucknow, etc. Dadaji started for Benares accompanied by C.M. Misra, Chief Engineer, Electricity, Orissa, and his wife Basanti Misra, along with a few professors and many of his admirers.

Early on the morning of 25th November 1970, Dadaji began his journey along with four motor cars heading toward

U.P. This time he had decided not to travel by train. On the way he showed us many important landmarks of events, even though there were no signs or marks indicating such events had occurred there in the distant past. In this way Dadaji let us understand that our Shastras and histories are all wrong and their narrations are full of mistakes. In the afternoon he halted at Ranchi for a few hours at the residence of Somnath Misra, I.P.S, S.P. Ranchi. Though the programme was not scheduled thus, but for some reasons Dadaji halted there changing his route to Benares. Many devotees were waiting at Ranchi to see Dadaji, which we did not realize before. Dadaji reached Benares in the early hours of the 26th November, where he stayed for two days his main object meeting with Dr. Gopinath Kaviraj.



Anandamayi Ma & Dr Kaviraj

Dadaji went to the ashram of Anandamayi Ma where Dr Kaviraj was staying. Dadaji's scheduled arrival had been 25th November, but had been delayed due to the change in route. In the meantime, Dr Kaviraj sent his men to Jangambari where Dadaji would be staying. Dr Kaviraj was disappointed when they found that Dadaji had not yet arrived. At last his long-cherished desire became fulfilled when Dadaji arrived the next day. The meeting was very cordial, Dr Kaviraj with great joy clasped Dadaji's hands and said, "Amiya baba, 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 here at the scheduled time.” Dr Kaviraj was seated on his bed and Dadaji took his seat on a chair by his side and introduced us to Dr Kaviraj.

News of Dadaji’s arrival had been published in the newspapers and his programme had been announced and circulated as well. Hundreds of people including many saints gathered in the ashram to see Dadaji. Although he was already known to many saints and Sadhus, and other eminent persons of Benares for many years, this time his visit had some great significance and far-reaching meaning. This time Dadaji’s revolutionary approach established the fact that so-called Gurubad, age long superstitions and manmade Shastras are absolutely wrong and baseless, without any bearing of Truth.

At the very outset Dadaji raised these points during the discussions with Dr Kaviraj. Dadaji point by point and step by step explained and analyzed the issue of Gurubad. He said, “The mortal human being can never be a Guru. Guru never dies. The Supreme Being that is 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 person 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 an individual dare to call himself a Guru?” Dadaji most emphatically says, “Gurubad is not only bluff and bogus, but also harmful.” While Dadaji was talking Dr Kaviraj was 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 Amiya baba (Dada).”

In the meantime Dadaji leaned over and placed his hands on the pillow of Dr Kaviraj, whereupon immediately a Kashmiri shawl appeared in the hands of Dadaji out of nowhere as witnessed in the presence of us all. Dadaji said, “I have come this time not to know anything from you Baba (my father), 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 or know Surya Bignan (Science of the source of the Sun)? Here it is.” With great astonishment everybody had seen that shawl come out of nowhere. Dadaji smilingly wrapped the body of Dr Kaviraj with that shawl and told him to use it always. Thereafter, he again took one corner of the shawl and said smilingly, “Let there be the name of Baba.” Immediately it was found that the name of Dr Kaviraj was embroidered on that shawl in conformity with the color of the edge of the shawl. All spectators were dumbfounded and became bewildered, having never observed such a thing in their lives. Dadaji said, “Don’t think it is my credit. I have nothing to do with it. It happens at the Will of Almighty which I do not know and also I do not claim that it is my achievement.” Dr Kaviraj was very much moved.

Then Dadaji quoted many Slokas (verses) from Shastra (scriptures) from memory which Dr Kaviraj (famous Indian religious scholar) frankly admitted he had never heard or read before in any scripture, saying: “This is unique, this is Truth.” Thus Dadaji proved before all the renowned scholars who were present at the meeting that so-called scriptures and Shastras are actually unhistorical and full of mistakes. The religious commentators throughout history up to and including the present are fully responsible for this misrepresentation of Truth. Practically speaking, Dadaji had never studied either Sanskrit literature or any scripture, but it is observed that when he is “in tune” he speaks fluently quoting Sanskrit Slokas and Brojjobhasha wonderfully. Dadaji’s object in visiting Benares this time was to establish the Truth and condemn and uproot the theory and practices of Gurubad (guru religious businesses). Dr Kaviraj himself admitted to the correctness of and supported this mission of Dadaji.

Another event occurred. The rays of the sun hitting his body were disturbing Dr Kaviraj, so he wanted to close the window. Seeing this Dadaji most amusingly remarked, “Wait, Baba, won’t the sun abide by the request if he (pointing to himself) says so?” In the twinkling of an eye

the rays of the sun moved away from Dr Kaviraj's body showing that even Nature obeys the person who knows the secret.



That evening Dadaji again met Dr Kaviraj and there was a prolonged discussion about the many-sided views of Hindu philosophy. Dadaji spoke against the age-long Hindu superstitions and traditions. The next morning when Dadaji again came to visit at the request of Dr Kaviraj, Dr Lina Banerjee and other eminent scholars of the Benares Hindu University were present. During the discussion against Gurubad and religious superstitions, Dadaji addressing Dr Kaviraj most affectionately said, "Would you like to have a Parker pen to write with?" Saying this he touched Dr Kaviraj's shawl, which Dada had manifested out of nowhere the previous day, and a fountain pen, Parker '61 (left), appeared from nowhere in Dadaji's hand. Dadaji laughed and said, "Baba, use this pen, it is for you."

Another admirer of Dr Kaviraj then and there remarked, "I like Parker '51 more." Dadaji only smiled and said, "Oh, very good, can't it be converted into Parker '51 right now, dear friend?" Saying this Dadaji just rolled the pen in his fingers and it was then and there converted into a Parker '51' (right). With great amazement everybody witnessed this marvelous and unbelievable event. Dadaji then rubbed his fingers on the pen and the name "Dr Kaviraj" was automatically embossed on it.



Dr Kaviraj said, "Everything is possible for Amiyababa (Dadaji). He can create million, billion, and trillions of universes in a second at his will. He has such tremendous supernatural power which a person cannot dream of, not to speak of believe. In this century these things do happen. In this context Dadaji remarked, "Is it not possible to create another Benares right now?" Dr Kaviraj replied, "Oh! Yes, I admit it and I believe if you think so you have that great power and it is possible for you alone. Since yesterday I have observed and noticed that many deities always surround you. It is another wonderful event. I am very very fortunate. Amiyababa you have opened by eyes, and you have made me understand what Truth is, what is Real, and what is Eternal."

Then at the request of Dr Kaviraj, Dadaji went to the residence of Dr Lina Banerjee who prayed for Mahanam from Dadaji and had previously asked Dr Kaviraj to bring him to her home. Dr Banerjee was much impressed and moved in receiving Mahanam and saw Balak Gopan (Lord Gopal) in place of Dadaji. When she came out from the private room where Dadaji had taken her for Mahanam, tears glided from her cheeks and she looked as if she had received an invaluable gift.

On 29th November 1970, Dadaji reached Lucknow; the city had been struck by a severe cold wave. The arrival of Dadaji had been announced through local newspapers. Many eminent scholars, journalists, scientists and High Court judges assembled at the home of R.K. Ghose to meet Dadaji. All of them had heard about Dadaji's way of spiritual unfoldment and his crusade against so-called Gurubad. It actually amounted to a revolutionary approach in this age of spiritual traditions and religious superstitions. They had also heard about Dadaji's wonderful power, which some described as supernatural, yet actually is more than that. Dadaji makes Nature play at his will. All the elites of society were moved and impressed at the sight of Dadaji's charming appearance, amiable nature and affectionate way of addressing people which conquered everybody's heart.

The first words Dadaji uttered were, "My brothers, you all feel severely cold. Isn't it so?" It was in utter amazement that everybody felt that within a few moments they felt a quick rise in temperature and the severity of cold was reduced. Everyone admitted frankly that such things do

happen even in this age of science, which boasts knowledge but cannot explain such an instant shift in temperature resulting from Dadaji's comment and felt by everyone.

Justice Ramaswami of Supreme Court ventured to approach Dadaji and prayed for Mahanam in Kanadese Latin language. Dadaji, in reply while pointing to himself, said, "He does not know this language, but whatever be the language, you will get it from Him (Guru within). Your Dada is nobody here." Justice Ramaswami received Mahanam in his desired language and was dumbfounded. Prior to experiencing Mahanam, Dadaji had asked the Justice, "What do you like most?" The Justice mentioned a particular thing which, as he told us later he had been trying without success to find, even in London, although it has been off the market for forty years. When Dadaji touched the Justice's necktie, the item immediately appeared and Dadaji handed it to him.

In similar fashion, at the touch of his hand, Dadaji manifested an abnormally large sweet cake, converted plain tap water into whiskey. I mention only a few of these events although there were innumerable such events which took place and are too numerous to narrated here. Dadaji did all these things as were needed to convince and make people believe in the power and existence of the Almighty which, as Dadaji says, dwells in everyone's heart although we cannot understand it. Mr J.P. Jain and Justice Puri have narrated their own experiences which have also been included in this book. Dadaji performed Sri Sri Satyanarayan Puja at the house of R.K. Ghose, Lal Chand Arora and many others. Hundreds of Truth-seekers were fortunate to receive Mahanam in the presence of Dadaji. Dr. S. Bose of Lucknow has also narrated his experiences and feelings. During the time of discussions and discourses about spirituality, religion and philosophy, Dadaji responded to some questions giving the following replies:

Question: How can one get Mahanam without a Guru when Guru is the representative of the Supreme in the light of worldly senses?

Dadaji: Well said. Whom you call representative, every body is such. I do not find any difference anywhere. Is it not correct?

Question: How can it be? He who is Guru, is more powerful and well versed than us spiritual. In one word, he is god-realized superman. The body is not Guru; it is His abode only and nothing more.

Dadaji: Very well said correctly. If the abode is not Guru, then what really is Guru? Then what is the use of keeping overgrown hair or wearing saffron robes and so-called religious dresses?

The person who posed the questions became embarrassed.

Dadaji: Look, we do not understand anything. We are sunk into the atmosphere of blind superstition. How can one blind man (calling himself a guru) lead another blind one? He, himself, has no light, in your language. But Dadaji does not understand either light or darkness. I just used the word 'light' only to make you understand. In the opinion of him (Dadaji points to himself), both light and darkness come from one source. But He is above all. Just what have you said, something about Brahma, or god-realized? So?

Reply: Brahma-realized superman.

Dadaji: Explain to me what this matter is. I am a fool and ignorant.

Everyone kept silent.

Dadaji: Dada wants to be a disciple, but alas! The Guru could not be found, in your language.

Question: But are you giving Mahanam?

Dadaji: My God, what do you say? Dadaji is her neither the cause nor the subject.

Question: But you are ways to means?

Dadaji: Nothing of the sort. You will see your own thing (Mahanam).

Question: Often Mahanam can be heard, too.

Dadaji: Everything is He. So long ego is there, how is this possible at all? The word Guru itself is full of ego. You misunderstand your Dadaji. But Dadaji thinks himself helpless. Dadaji does not show anything. He who is authorized alone, Himself shows this (Mahanam).

Then, Dr Sukla, Professor of Philosophy, University of Allahabad, tried to explain the mission of Dadaji and his philosophy in simple words. He also raised a few questions to which Dadaji replied:

Dr. Sukla: What is the relation between God and the universe?

Dadaji: Manifestation of God Himself is the universe. In your language, that Supreme is the poet and this universe is His song, like poetry and tune. Tune alone does not express any feeling, similarly poetry alone cannot enrich fully without music. There is no difference between flower and bud.

Dr. Sukla: What is the meaning of Nature?

Dadaji: His science is the ruling factor of the matter. When it is manifested, it follows a law. You say Sattva (essence), Raja (energy), and Tama (mass) and so on. But your Dada says that the thing is One, the difference lies only in the stages of manifestation. Where there is Gunas, that is, real, not just characteristics or qualities, there will be matter and visa versa. As where there is form, there is symbol and visa versa. Actually the two are not separate.

Dr. Sukla: Why is there the impulse of Satan (wickedness) in Nature?

Dadaji: I have said already what the meaning of Nature is. From very ancient age, there are writings about God and demons in the Vedas. Whatever you say about bad, evil, demons, etc, unless they are there, how can the reverse feelings of good, piety, etc, be there? Actually good or bad depends on certain stages of condition. What you now call evil, who knows, will it not lead to better? Love alone can make both good and evil merge into values of One. Friend and foe are the same to Him. Everybody is equal before Him. If you are good, then all are good.

Dr. Sukla: From One, how do many trends of thought emerge?

Dadaji: Unless there is a feeling of more than one, how can there be a thinking of Oneness? In reality it is neither one, nor many. It is due to the nature of the mind that it appears so. The period of the New Moon and the period of the Full Moon, these are conditions of Nature whose knowledge is being acquired in a certain domain, that is, in the existence of this earth. But if we reach the firmament, then nothing is visible. That is, when we go beyond the orbit of earth and the moon, then there is neither New Moon nor full Moon. The mystery is this: there is mind,

but it has no feeling of difference. Now tell me what do you understand by Prakriti or natural phenomena? Your Dada does not understand these things (miracles, manifestations, supernatural events, etc), but these things happen, so much I can say.

Sri Chandra Madhab Misra asked: Why does the Mahanam disappear even at its very sight and sound, too?

Dadaji: It does not disappear. There is no place to disappear, there is only one place. Nobody comes or goes. It is already there. What is called a momentum; it is the manifestation of the time eternal. You have no such knowledge. By knowledge, I mean consciousness. Consciousness does not depend on time. A spark of lightning removes all darkness in a fraction of a moment. Consciousness of light awakens in the midst of darkness.

After discussions ended, Dadaji came to Model House of Lalchand Arora. He and his daughter saw a vision of Dadaji on the marble image of Ramchandra, which Mr Arora worshipped in the temple inside his home. Dadaji performed Sri Sri Satyanarayan Puja there, too, which was attended by a large number of notable citizens of Lucknow.

Then Dadaji started his journey to Kanpur. There also many skeptics and atheists who came to scoff at Dadaji, became converted ultimately, seeing Dadaji's unbelievable events and hears his impressive discourses which were most scientific, full of logic and rational, too. Dadaji received many invitations from the top circles of government officials in Delhi, but he did not comply with them for unknown reasons, however he came to Allahabad again and stayed with Mr K.B. Dhar of South Malaka.

Dadaji's program had been published in the newspapers, so naturally there was a heavy rush of people who came to meet him. Many eminent scholars, including Vice Chancellor came and had the fortune to receive Mahanam before Sri Sri Satyanarayan Puja was performed by Dadaji. Many saints and Sadhus who came to witness Dadaji's performance became puzzled and bewildered. Dadaji did not follow any rites; on the contrary he discarded the traditional superstitions and formalities of Puja, while proving that they are nothing but fake and fiction. Religious superstitions, traditions, rites, and rituals have nothing to do with spiritualism. Dadaji made them believe that Guru dwells in everybody's heart. His presence can be felt or known by the true seeker. Nobody even ventured to protest against Dadaji's view, even when Dadaji announced, "If anybody wants to challenge me or can convince me that I am wrong, I am to be his disciple. I am true or let them be true; there is no compromise between these two." Nobody had the courage to face Dadaji's challenge.

Thereafter, on his return home to Calcutta, Dadaji came back to Benares at the request of Dr Kaviraj. Dr Kaviraj had been suffering from diabetes with acute blood sugar difficulties. All treatment possible was being given. Sweets, sugarcane and candy, most of which were unavailable in the markets in Benares, were all forbidden in his diet by the doctors. While Dadaji was riding in the car with Dr Kaviraj and others, he said, "It (candy) is not available in the market; well, that's alright, but at His Will it may be had." To our utter amazement, out of nowhere appearing in Dadaji's hand which he had just placed on top of the head of someone next to him, were candy sweets. Dadaji offered some to Dr Kaviraj and assured him that he could eat it because his blood sugar was nil. To prove it, Dadaji asked an eminent doctor present to re-examine Dr Kaviraj's blood sugar level. It was found to be normal, as Dadaji said, so he could eat the candy offered by Dadaji.

Thus the hurricane tour came to an end with a gallant victory for Dadaji in denouncing so-called Gurubad while he conquered the hearts of thousands.