

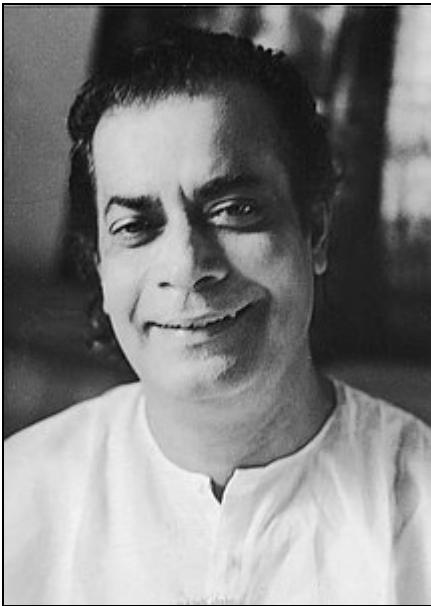
On Dadaji

by

Dr. Bibhuti Sarkar, M.A., Ph.D.

To me it is fit to say that Dadaji, who was born at Comilla and is known to us as Amiya Roy Chowdhury, is a universal man. More than this, he needs no introduction. He, himself, is his own introduction. Though some say he is a saint and some say he's a Yogi, the words saint and Yogi are misnomers in that seeing Dadaji living his life one sees him living like all human beings. Moreover, his dress and manners never resemble our so-called saints, as he appears and behaves conventionally, while being astonishingly unconventional at times. Some say he's a savant, a learned scholar, but his knowledge is not a learned or acquired knowledge. His Wisdom is inborn, rather. Similarly, his revelation of supernatural power is not earned but comes from the Source. But still one may ask and inquire: Who is Dadaji?

Dadaji's life, if we sincerely and earnestly study it, not with some vested interest, surely then we will get his divine fragrance. Will that make us understand who he is? His human affection sometimes misleads us and we misunderstand him. Dadaji has no worldly attachment to anything or anyone. The gravitation of the earth, we find when Dadaji walks, cannot catch him, rather he is beyond its range. So how can so-called worldly attachment touch him? To Dadaji human affection and divine love are nothing but one. His utterances and sayings are so brilliant, more to say scientific and rational; the activities of his life, his each and every action bear some meaning. We have no knowledge of the Supreme Being or Almighty, but a faint idea one may guess of Him when they observe the natural phenomena of the Universe.



Dadaji

The wisdom and power of Dadaji appear fully known, each and every branch of knowledge, and also includes that which is unknown, beyond our knowledge; all are his province. It is not hyperbole. One who is sincere in his or her heart, who has the fortune to observe Dadaji, must admit what I say is correct. His charming and dynamic personality and very handsome looking face and particularly his eyes, one cannot miss appreciating.

His introverted gaze often reminds us that though he moves and lives in this physical world, it is actually not so as he always dwells within himself. Even at advanced age, there appears not even a single curve on his back when he walks. Dadaji's beautifully formed feet and deep engaging eyes have great significance. Observing Dadaji when he moves or walks, it has a rhythm as if accompanied by inaudible music; it can actually be heard when one places one's ear on his chest and hears the sound of Mahanam.

Dadaji's mission in life is emancipation for us from the bondage of ego and superstition, and to remind us that love is the only way to know Him. This should and can be done in this life and in this world. Dadaji often says, "If you want salvation make a promise that you will not wait for other life, you should get it even before the next breath, because one must not wait for or believe one's next breath, as one does not know what will happen in next in life." Our traditional belief is that salvation or emancipation will be attained through intercessors called gurus or priests. Dadaji condemns this sort of thinking like anything! He most emphatically says that a mortal being

cannot be a guru by any means. It is nothing but a trade and all these so-called gurus, priests, Sadhus, etc have built their own network for the purpose of a great exploitation of human being by turning the search for God into a commodity.

Ritualism is also a great hindrance and bar and has nothing to do with spiritualism. Rituals, rites, etc. are creations of the priests and gurus for their own vested interests and ulterior motives. There is no Truth in such things at all. Dadaji says, "The real Guru dwells in everyone's heart and even being a path finder seeking a spiritual world is not required at all because the Supreme Guru Himself will reveal and lead you when you earnestly seek for Him."

Dadaji shows us when a seeker after Truth comes to him, how this Truth appears during the time of receiving Mahanam which is, according to Dadaji, the inner vision and inner voice which manifests within a person while Divine Name flashes for a moment on a blank piece of paper held in the seekers hands. Thousands and thousands of people have experienced Divine Name in this way. Thus Dadaji has proved rationally and scientifically that a mortal being can never be a Guru and it is not possible for a human being to show the inner vision (Diksha) of Divine Name or make another person hear the inner voice of Divine Name which dwells in the heart of each person. Dadaji demonstrates how we are misled and misguided by so-called gurus and priests selling mantras, prayers, and other religious practices.

Experiencing Mahanam in the presence of Dadaji is not a method, skill or technique. No scripture of the world has ever revealed how such a thing happens. Only Dadaji alone reveals this very secret and sacred thing that reveals itself spontaneously to a person from within, regardless of whether or not Dadaji himself is present.

"Life after death," Dadaji says, "we do not know the real meaning of it. Life is a play of Divine. The creation of life is made for us to take part in this Divine play. The creation according to Dadaji is not a Maya or illusion at all. The term Maya often misguides and misleads us. The Creator has a purpose of His creation. So how can we call it a Maya? This is an unfortunate speculation." Dadaji says, "Only a person has the privilege and opportunity of having senses to appreciate His Creation and the Creator." Dadaji further says, "Divine lives in everybody's heart and that Divine consciousness can be possible only in human race. No need for hunting anywhere for Him, either in a temple or as a hermit in a mountain cave or recluse in the jungle." Dadaji says, pointing to himself, "The body is the only pilgrimage, nay, a universal pilgrimage. Priesthood and Gurubad can never lead us to the domain of purification where Divine dwells. Gurubad itself and its method of becoming a Guru are impure and imperfect and full of many flaws. Unless we are perfect we cannot make others perfect. Flawless perfection can only be possible when Divine Himself appears before us and not through any media or interpreter."

Many observe Dadaji's multiple manifestations at several places at one time on many occasions. It has some purpose or motive. Dadaji does nothing for the sake of sake only. Unfortunately we fail to grasp it. It appears before the seeker after Truth, perplexing to some and inspiring to others as well. But Dadaji says, pointing to himself, "Though it happens, he does not know. It happens at His Will (Mahan Ichcha). It happens, that is alright, but do not bother on this. Spiritualism is above all these things, because spiritualism in India is realization or knowing the Truth, which is the Real Essence." It is quite different from any philosophy or worldly knowledge.

Dadaji creates anything at his will, not by any effort. If we call it magic or miracle surely we will misunderstand Dadaji. Everything is in the nature and it is at the Will of Almighty that these events take place. Many ask Dadaji why these kinds of miracles take place. How does it happen? Dadaji replied, referring to himself, "He has nothing to do with this. It is His Will that it always happens such, unless one's ego is completely annihilated, it is even beyond dream to conceive it."

Among the many eventful things that have occurred are countless phone calls wherein Dadaji has conversations with various people without the use of a telephone. People receive a phone call from Dadaji and later learn from others that at that very same time Dadaji was

conversing with people who came to visit him in person and did not have a telephone to make the call. If anyone asks how these things happen in this age of science, even eminent scientists who have experienced such things with Dadaji have no explanation though they cannot deny the events do occur. We believe when Dadaji talks to someone over their phone without using his own telephone, it has some significance; we must not get bewildered or feel amused at hearing Dadaji's invisible voice. This voice is the Eternal Voice or rather the Eternal Call of the Inner Self, which one hears at the time of taking Mahanam. When we forget Mahanam, Dadaji in this way reminds us to plunge in our hearts and try to hear the invisible voice which is echoed within each person all the time.

Dadaji says, "Ego is, in your language, Vama, rather a death personified." He also says, "Why do you hunt after death, try to know your birth, why you have come here and what is your purpose. The Almighty has never created us for suffering or bondage or agony, rather He suffers for us that when we are born we forget His purpose. This ego is the root cause of our suffering and bondage. Complete surrender to Him is the only way to get rid of ego and thereby to enjoy this play of the Divine. Then we understand what birth is. Death is not a negative term. We always find in scriptures the advice not to be born again, for example that rebirth means a chain of suffering and bondage." Dadaji says, "This mode of thinking is very very unholy. Attachment is one of the root causes of all trouble." Dadaji always hammers on this worldly attachment question. He also advises us, "Do all the worldly affairs honestly and sincerely, only your duty will be not to forget Him." Infinite owes to finite and so the meaning of His creation is to fulfill His duty.

Dadaji always says, "Meditation, practice of Yoga, chanting mantra, repetitious jap, devotional songs all these are for mental satisfaction. One cannot reach that place by doing all these." Dadaji advises us only, "to surrender our entire being to Him, for His play."

In the truest sense, Dadaji's philosophy is out and out in conformity with Vaishnava Philosophy. The foundation of Vaishnava, in the opinion of Charya Brojendra Nath Seal, is: The doctrine of incarnation (Avatara) which has come to the shibboleth of the way of faith भक्तिमार्ग (Bhakti Maarga) had also an independent origin in India. As the belief is principally associated with Krishna and Vishnu, I will first show how their separate histories gradually led up to it. There are satisfactory proofs of the ante-Christian growth of a Krishna legend in the Mahabharata history. Dr Bhandarkar and the last Messrs. K.T. Telang and Bankim Chandra Chatterjee have shown that Panini in his sutras mentions the heroes of the Mahabharata itself; and Dr Weber himself points out the mention of Mahabharata in Asvalayana's and Sankhyayana's Grihya Sutras. Panini's sutra वासुदेवार्जुनाभ्यां वुन् (Kaasudevarjunabhyaam Vun, the suffix Vun has to be attached to Vaasudeva, Krishna, and to Arjuna, Krishna's friend and the great Mahaabhaarata hero.). And Patanjali's Mahabhasya (1/4/92, 1/1/14, 5/3/99) also conclusively establish the fact that Krishna was worshipped as a God or Avatar long before the movement of the Christian era. The most ancient Buddhist text सूत्र पिटक (Suutra pitaka) mentions Krishna as an Asura; and the most authentic life of Buddha, the Lalita Vistara, also names him.

Indeed some suktas of the Rig Veda are ascribed to a Risi Krishna and though this may not be the same person as Krishna, the pupil of धोरः आंगिरसः (Ghara Aangirasa, another vedic Ridhi) and the son of Devaki, there can be no doubt that the latter is referred to in the following खिलसूत्र (Khila-suukta, an appended hymn in the Rigveda) of the Rig Veda (10/1)

कृष्ण विश्वो हृषीकेश वासुदेव नमोऽस्तुते. (Krishna Vishva Hrishikesh Vaasudeve Namostute; obeisance to thee, Oh Krishna, Vishnu, Hrisuksha, Vaanideva; different names of Krishna). The Atharva Sanhita calls Krishna the slayer of the Asurea कृष्णकेशी. The Kanshitaki Brahmana mentions Krishna as an Angirasa Khsatriya and the Chhandyogeya Upanishad has the following passage:

पुरुषोवाच यज्ञः । अथ यज्ञपोदानभार्ज्जवमहिंसा
सत्यवचनमिति ता अस्य दक्षिणाः ।
अथैतद्धोर आंगिरसः कृष्णाय देवकी पुत्राय उक्त्वा उवाच
अपिपास एव स बभूव । सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येत
अक्षितमसि, अच्युतमसि, प्राणासंशितमसीति ।

Translation: The primeval person is verily the sacrifice. Therein penance, charity, guilelessness, non-violence, and truthfulness are the honorarium of it (the sacrifice). Now, Ghara Aangirasa, having said this to Krishna, the son of Devakii, explained it. And he (Krishna) became devoid of thirst (desireless). And he, at the end, would realize as follows: You are shorn of nothing, are unwithered, and are the undying vital principle.

This आंगिरसः धोरः (Aanigirasa Ghara) is also named in the Kaushitaki Brahman but the Vishnu-Purana makes सान्दीपनि मुनि (Saandiipani muni; ascetic) the teacher of Krishna. I may finally mention that Krishna is also referred to in the तैत्तिरीय आरण्यक (Faittiriya Aaranyaka; a section of the vedic literature) of the Black Yagur Veda. Krishna, this in the Brahmins, figures as the teacher, it not the founder of पुरुष मन्त्र (Purusha naitra; the incantation to worship to primeval person) and a symbolical पुरुष यज्ञ (Parushayajna; the sacrifice with the primeval person; as offering).

In the Bhagavata Purana and its later Vaishnava writings this Purusha=Yaja and these Mantras reappear in many a legend as the foundation of the Vaishnava mysteries. Compare

नमो भगवते तुभ्य वासुदेवाय ध्योमहि
प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च
इति मूर्त्ताभिध्यानेन मन्त्रमुक्तिममूर्त्तिकं
यजते यज्ञपुरुषं स सभ्यगदर्शनः पुमान्
(भागवत 1-5-38)

Translation: I bow to thee, Oh God; let us meditate on Vaasudeva. And I bow down to Pradyumna (son of Krishna), Aniruddha (grandson of Krishna), and Samkarshana (brother of Krishna) (The three extended, partial manifestations of Krishna). One who worships this primeval being as sacrifice, while meditating on the forms (above) , though He is formless, only having the forms of incantations, is verily the person of right judgment (or realization) Bhaagvata 1-5-38) (main scripture on the path of devotion.)

(Vaishnavism and Christianity p. 8-9 delivered in the Congress of Orientalists in Rome 1899).

The purpose of this quotation is to show that the reader may not confuse with Lord Krishna and Krishna, the son of Devaki. Dadaji often says so. Moreover, he says we do not understand the Vaishnava philosophy, when he speaks about Rashlila particularly; it is supreme Divine love as described in the context of Rashlila. The conception of duality, the verge of communion with Omnipresent; that is, when the individual merges completely, then it will be the end of the play of the Divine, even though there is neither end nor beginning in Dadaji's opinion.

Lord Krishna's preaching of Divine Love has no parallel. It is unique manifestation which starts from the human affection. But, Dadaji warns us, "You should love everybody, do

your duty without any attachment.” No question of negation or denial. When Dadaji discussed this Rashlila we also see that he is at that time a completely different entity. Dadaji only warns us, “Do not to be carried over by emotion, only do all your works according to your nature (Swavaba) and if you apply force to change your nature, automatically avaba or artificiality will swallow you.”

According to Dadaji there is, “One universal race. No class, no caste, no creed or sectarianism, but such mental distinctions are all made by people.” These block and barricade the way to universalism and humanism in the broadest sense of the terms. We are all the children of the same parent. So how can there be a difference or distinction? Caste in the name of founder is absolutely baseless and bears no meaning. It is only a political game and gambling. The appraisal of greatness of Dadaji we are contemplating here does not consist in the reproduction of what the great man in question actually says, but in the divination or consideration of what he will lead us on to say over the passage of time that makes history. Dadaji challenges the compelling authority and domination of the so-called Shastras and ritualism.

The contribution of Dadaji in our neo-atomic age is human affection and divine love. The human race can be saved from the peril of destruction and uprooted humanity and we can get refuge, if we trust and have unfaltering faith on Dadaji’s message. It is not romanticism but a Gospel Truth if we follow Dadaji’s conversational remarks on human affection and divine love. Dadaji says, “You have no right to harm anybody. You have no right to exploit anybody in any sense politically, economically or spiritually.” Dadaji has shown in his own life, behavior, mannerisms what his mission in life is; it is the Vedas, the Eternal Truth. He also says, “You must value everything in context of peace and the bliss will come automatically. You will then inhale the Divine grace and you will hear the music of your heart, the Mahanam, which is always going on within you. The individual ego is the root cause of all trouble and the greatest bar and we must overcome this hurdle by complete surrender to Him.”

Our Dadaji

by

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With the earnest desire to be excused by my brothers and sisters for my possible failure to depict correctly our Dada, I venture to write something about him, whom we have known for the last 40 years. Though living in this world as a family man, he possesses endless supernatural power or rather I would say entire energy emanates out of Dada. We believe with this energy anything and everything can be created. During the last Puja recess when we met Dr Gopinath Kaviraj in Benares, Dr Kaviraj spoke very highly of Dada and he expressed his desire to hear something about Dada, by which he meant “to hear the sayings of Lord Krishna, which is Mahabharata, which is nectarous (delicious, sweet, nature of nectar).” In this article I will write about some events of Dada, which some call miracles, but which are super-natural events.

One day during the Satyanarayan Puja in the house of Dr Anil Moitra, I saw a bluish light coming out of the Puja room. That spark of light was so bright that I fell unconscious. After some time, when I regained consciousness, I found my fellow brothers and sisters sitting around me and I was told that doctors had examined me. Dada said, “There is nothing to worry about; she has seen the eternal Light.”

Another day my husband Robi went to Sheurafulli on some business. The day was cloudy and drizzling, accordingly the roads were muddy. My husband went to a sweetmeat (candy) shop in the bazaar to have some sweets and ordered to big size sweets. Suddenly Robi got the mystic aroma of Dada. Looking behind him, he found Dada had appeared and said he wanted to take some food, however in the sweet shop no other food was available. Dada dragged Robi quickly out of the sweet shop and entered into a shabby looking shop nearby and ordered some food. My husband was amazed at this series of events. Dada asked Robi to take the food he had ordered from the shopkeeper while Dada said he would bring his bag which contained some medicine from a car that was parked just across the street. My husband saw that Dada was wearing a pair of sandals, but noticed there was no mud thereon, though the road was muddy that day. He further noticed that the car in which Dada came to that place was so clean it was in showroom condition. In the meantime, Dada boarded the car and immediately steered it out of sight.

Later we learned that at the same time these events took place with Robi in the sweet shop, a great distance away in the house of Dr Anil Moitra, Dada, who had been holding spiritual discourses amidst many people gathered there, suddenly appeared to be in a trance state. We later learned that my husband Robi had been saved because his intent was to eat sweets from a shop that was infested with cholera germs. Dadaji’s bilocation, appearing to help Robi saved my husband from the real threat of contracting cholera.

One morning my husband went to the residence of Dada at Prince Anwar Shah Road in Calcutta. Spiritual dissertations were going on in the room with a number of devotees. At about 10 am, Robi felt impatient which did not escape the notice of Dada, who asked him, “**Robi what will happen if you do not go to Srirampur today?**” My husband was surprised to note that he had not mentioned his desire to go to Srirampur to Dada previously. Time passed. At about 11:30 am the feeling of uneasiness prevailed in Robi’s mind. Dada in a mystic tone told my husband to go directly from his residence to Howrah Station to take the train to Srirampur. Robi obeyed him. On the train Robi was thinking of his crowded programme at Srirampur when he suddenly experienced the mystic supernatural aroma of Dada. After arriving at Srirampur Robi was met with chaos prevailing in the town and somehow managed to get to the office. When he arrived the officers there were astonished to see Robi and said, “Well, Mr Dutt you phoned us at about 11:30 am informing us that you were not coming today and we accepted your proposal. Why have you

come amidst this chaotic situation? It is better you should return to Calcutta immediately.” With great curiosity Robi tried to comprehend what they had said as he had made no such phone call to them. When he returned to catch a train back to Calcutta at Rishra Station, Robi looked out of his reserved compartment and was astonished to find Dada standing on the train platform in front of his compartment. Dada asked him to come down out of the train immediately. Robi was hesitating, as he had an appointment in his Calcutta office at 4:30 pm. Dada, sensing Robi’s mental dilemma, again ordered Robi to detrain.

Dada took Robi to a black Ambassador car (Indian brand of automobile) and asked Robi to sit in the passenger seat beside him as Dadaji took the driver’s seat. After driving for just two or three minutes, Dadaji asked my husband to shut his eyes till further ordered. My husband felt a sudden jerk. After a couple minutes Dadaji asked Robi to open his eyes and he found that he was under the balcony of Howrah Station in Calcutta. Dada was smiling mystically and asked my husband to take the N. 32 tram which was then approaching the train station. Robi found it took only four to five minutes to reach Howrah station from Rishra station a distance of 13 miles. He proceeded two steps to take the tram and turned to look behind him to see Dada, but neither Dada nor the car were there. No motorist in the fastest car could possibly navigate the crowded narrow streets and make that journey in that brief amount of time. It is impossible. I fail to explain these things but such are the supernatural events which did occur according to His Will.

The eventful supernatural chariot is passing on. The full account of the events would be more voluminous than Encyclopedia Britannica. With my folded palms I bow to you, Dada.

An Experience

by

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I first learned of Dadaji from my daughter Bithi. Her letters were so exuberant in her descriptions of Dadaji and his doings that I could not but feel anxious for my girl. I am a student of science and as such I am habituated to examine truth or otherwise by a particular method of applying scientific reasoning. However, my first meeting with Dadaji was marked by the occurrence of so many events that defeat all human calculation.

On 30th December we were going in a taxi car with Dadaji. Suddenly Dada asked us about the time. It was then three minutes past ten. Dada asked us to note the time and asked me whether I liked the taste of the best cigarette from England. Immediately as he said that, Dada stretched his hand outside the window of the taxi and handed me a packet labeled "Best" brand cigarettes of England. I was dumbfounded. Then Dada pointed mentioned Bithi's indifferent health, and within seconds a vial of medicinal capsules appeared from nowhere in his hand and he gave it to Bithi. We were simply bewildered.

Then the mystery of our previously taking note of the time was made known. We had reached Nirmal Babu's residence. Renu Guha, Minu, Bela and Renu came and said that they had come there as a result of a telephone call to each of the four of them received from Dada at three minutes to ten that morning. As a veteran scientist, I could not simply explain this as hypnotism. We were in a taxi with Dada at that exact time. How could he exhibit such a feat without super-human power?

One day Dada said that I and my wife, who had died, would get the mercy of the Lord. He said that I would get it directly from God. Dada took me to the room of prayer where by the side of a picture of Sri Sri Ram Thakur (Satyanarayan) Dada gave me a sheet of blank paper. I held the paper and offered my Pranam before the picture and Mahanam appeared clearly written in red ink while at the same time I heard the Mahanam. My mind filled with absolute bliss.

I have seen Dadaji many times since then. He attracts people who have the luck of meeting him, if even only one time. I can not explain any one single act of our Dada by scientific reasoning. Whatever he does, he does in a mood of fun. That he is in complete command of super-human power is a matter beyond dispute.

Our Beloved Dada

by

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“ধরায় মানুষ দেবতা চাই”
মানুষ সবাই, নহে গো মানব,
কেহবা দৈত্য, কেহ বা দানব,
উৎপীড়ন করে দুর্বল নরে,
তাদের তরে যে ভরসা নাই,
ধরায় মানুষ দেবতা চাই।

With my first encounter with Dada, the above poem flashed in my mind. Spontaneously with folded hands I bowed down my head. He called me near him and blessed me by touching my heart and forehead. Instantly I smelled a fragrance of Kasturi all around me. I was confused and only uttered, “I could not imagine that you would come to my place.” He just smiled.

The present work is ridden with unlimited suffering and exploitation of the common people who are bewildered and passing through a phase of despair and uncertainty. At this time we need someone who can purify our mind, uplift our moral, enlighten us with truth and guide us toward almighty God.

Dada embodies such a person who believes in universal brotherhood, one race, and one humanity. He is not a Guru by any means and does not care for material gain. By his affection and sweet fragrance he creates a heavenly environment around him and his devotees. He emanates vitality to our mind and body; I myself have experienced a few miracles performed by him. Although it is hardly a couple weeks since I met him, coming in touch with and becoming acquainted with Dada has enriched my mind and I feel happier.

With kindest regards, I would like to conclude that Dada is a vast ocean of spiritual knowledge where diving deep can surely lead us to divinity.

Letters from Devotees

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I am asked to put my impressions during my association with Dadaji in black and white. I hesitate to give my impressions as by that I would be exposing my ignorance and folly. Leaving one's impressions amounts to one's judgment. Dada is so much beyond understanding by those who have to form judgments with the help of their Indriyas, Mana and Buddhi (sense, mind and intelligence) that they should refrain from giving any judgment on him. One can not judge Dada by sense, mind and ordinary intelligence.

Persons like me who have some vanity due to their earthly success, position in society and some undeserved praise from others, should never try to judge the lofty soul like that of Dada. I do not know whether I should call him a man or a superman or even higher than that. Seeing some performances of his over a period of two days, I am of the view that Dada is beyond comprehension. He cannot be valued with the help of science or scientific laws, or with the help of Shastras or knowledge received by the study of religious books.

I have no knowledge of Reality nor can I make an estimate as to what level Dada can soar. All that I know is that he can bring himself to our level at times and communicate with us in our language. One sometimes feels that he is one of us because of his form, habits, dress and manner of talking, but suddenly one is made to feel that Dada is no longer with us and has gone much above the world of our understanding. How far he has gone and how high he has flown, one does not know. One can only know the unknown with the help of what he knows. But he is so much different from what I know that Dada remains unknown and perhaps unknowable for me.

I bow down to Dada and his spiritual eminence. I admit my defeat to understand him. I refrain from passing any remark or judgment on him.

With prayers,
 Dinabandhu Sahu

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In reference to our beloved Almighty Dadaji and his blessings I would fail in my duty toward my brothers and sisters if I do not let them know how happy I am these days. The extent of my happiness pervades all around me and my self within. These feelings have been mine ever since my recent meeting Dadaji and thereafter due to the successive developments that followed. Much of what I experienced has already been written about and described in a previous publication, a charming treasure, titled *DADA PRASANGA – Part I*. I sincerely believe and have firm faith that subsequent books in the series will continue to be released for the benefit of those who meet Dadaji and follow his philosophy, as well as for the benefit of humanity in general.

Changes take place in this world as it is His wish and it is only His wish that creates and diminishes. This phenomenon continues and will continue, in spite of erratic thinking of human beings. Truth and Dharma, which are eternal can never be forsaken by humanity in spite of all the modern thinking based on the theories of science and technology that seem to guide our thoughts and actions at this time in history. Truth and Dharma is nothing but “His Self” which people like us who are swimming in darkness cannot perceive as we are surrounded with the misery of riches, power, personality, fads, and vanity, whatever it may be. Nothing of these is real and lasting. These are not given by Him but are self-acquired by us for which most of the time we consider ourselves to be great enough. My beloved brothers and sisters none of these worldly attributes or achievements are lasting or true; none will make us either big, important, or take us anywhere nearer to Him.

I had once upon a time the same feeling that I am a big, rich, powerful, strong person capable of doing anything I wish. But since my meeting with my Dadaji whom I consider as the Lord Eternal, I have been rid of these false vanities of life and as a result you can guess and believe how happy I am now after having surrendered to him completely.

Therefore, my humble submission to you all in this letter is for you to have calm resignation and firm faith in our Dadaji, the Lord Eternal, thereby you will not only secure everlasting happiness, but also you will brighten your life during the darkest and gloomy developments that befall us all at times. Faith and Truths in Dadaji is to have faith and trust in God Eternal.

Yours Lovingly,
Chandramadhab

J.P. Jain
Chief Engineer
Uttar Pradesh, India

3-12-1970

Who is Dada to me? I do not know the language through which I can express my feeling regarding Dadaji. Despite my poor knowledge I feel an urge which compels me to write a few lines.

From the local newspaper *Pioneer*, I came to know that a savant, a yogi of fame came to Lucknow and he was staying in Nazarbagh with Mr Ghosh. Immediately my mind sprang up with the thought to see this yogi. I went to Mr Ghosh's house where I met Dadaji who was talking with some people of Lucknow, amongst them were Principals, college Professors, scientists, journalists, and High Court judges, many of whom I know. I expected to see the savant in yellow robes and with an overgrown bunch of matted hair, but I saw Dadaji in unconventional religious dress and manners. Dada's dissertations regarding Truth impressed me like anything. His arguments against the usual practices of Guruism and the traditional ways to know the Truth were pointed and sharp.

During the course of intellectual discussions with Dada I observed some unnatural things happen. One gentleman offered Dadaji two marigold flowers. Dadaji received the offer and returned the flowers back to him immediately although the marigolds were instantly turned into two roses.

At the time of bowing down to Dadaji I experienced a sweet aroma emanating from his feet. The next day (30-11-1970) during the evening hours at the time of Sri Sri Satyanarayan Puja in the house of Justice Puri, I with my wife, experienced Mahanam in the presence of Dadaji. The process was entirely different from the usual initiation process. Dadaji asked us to hold pieces of small blank tablet paper in our hands and we saw the Maha Mantra appear in our own language (Hindi) and we each heard that Maha Mantra coming from inside our hearts.

I was extremely overwhelmed when I saw and felt and heard the Maha Mantra. I was in a mess of feeling. The divine presence of Dadaji attracted me so profoundly that I forgot the Mahanam. I asked some others there what I should do and was advised to recollect the Maha Mantra from my wife. Accordingly I asked my wife to help me recall Mahanam. She refused to do so as she believed it was a sacred and secret thing that should not be divulged to anyone. Repentance for my negligence tortured me.

At about 2:00 am in my house I was awake and deeply thinking about Dadaji and the Maha Mantra when I immediately saw that Dada had come to my house and entered into the Puja room. I was astonished to see Dada at my house at that unearthly hour. I heard a whisper through which I got that Maha Mantra again. The next day at about 8:00 am I phoned Justice Puri of Lucknow High Court and told him about Dadaji's late night visit to me. Justice Puri told me that at about 2:00 am he also found Dadaji in his house. Dadaji was radiant and was glaring while putting his hand over the head of his wife and blessing her. Justice Puri was fortunate enough to receive similar blessings from Dadaji. My intelligence fails to explain and express these things. I fail to understand how a multiple manifestation of Dadaji can appear at the same time in different places. Later on it struck me that everything is possible according to His Will.

On 2nd December 1970 at about 9:15 am I went to see Dadaji while he was staying in Model House with Mr Lalaji. Dadaji as usual accorded me a very warm reception and simply patted my forehead. The people sitting in the room observed and told me that a miniature image of Sri Sri Satyanarayan appeared on my forehead. I ran to a mirror to see that in fact there was a picture of Sri Sri Thakur on my forehead. What should I say? Joy with shivering enveloped me and tears glided down my cheeks. My voice was choked due to the rush of my feelings. My intellectual hat is off before Dadaji.

With highest regards I bow down to him, the man who is supernatural with limitless power and potentialities.

J.P. Jain

S.L. Pandey
Professor of Philosophy
Allahabad University
8-12-1970

This is Dada as I see him.

The newspaper header that read “Dadaji in Allahabad” attracted my attention. The Uttar Pradesh newspaper wrote very highly of this great personality and Yogiraj Dadaji. I longed to see Dadaji and cherished the idea of talking to him regarding the spiritual world. On December 7, 1970, I went to South Malaka to meet Dadaji at the home of Mr K.B. Dhar. I saw Dadaji who was then talking to some gentlemen of Allahabad regarding spiritualism. I participated in that discourse and had some experiences of spiritual life. I felt attracted to return to see Dadaji again and hoped to be initiated into spiritual life.

Accordingly the next morning I went to see Dadaji at about 8:00 am. He welcomed me heartily and blessed me. I bowed down at his feet and then expressed my desire for initiation. Dada took me to adjoining room where I found a portrait of Sri Sri Satyanarayan. Dadaji explained to me about Sri Sri Ram Thakur who was Love and Truth. I found in Dadaji an eternal flame which is a guide to suffering humanity. His advice to know the Truth is perfectly in conformity with the past great spiritualists of the world.

As a seeker of Truth, I found Dadaji is Truth Incarnate. He is Vedanta. He asked me to awaken the spiritual power which was already in me as also in him and in everybody else. He put emphasis to awaken this latent spiritual force. Dada spoke further of that everlasting yea. I assured him that I would follow his advice. I have every reason to believe that if I follow Dada’s advice I will not be deprived of spiritual achievement.

I was initiated in spiritual life in the presence of Dadaji by Guru, who is Satyanarayan, Almighty God, within everybody and controlling the destiny of the whole Universe. Through His Will and grace of Sri Dadaji, spiritualism is installed into suffering beings and the true seeker of Truth. The Truth is One and the only One which I realized at the time of initiation when I found that Maha Mantra sprang up from within as if in transcendental state. It is Almighty alone who can initiate the individual, this is my realization.

S.L. Pandey

Lt. Col. B.K. Das
Principal
U.P. Sainik School
Lucknow, India

1st December 1970 was a great and memorable day in my life when I had the fortune of getting the Maha Mantra revealed on a blank piece of paper in the presence of Dadaji in Lucknow. I had read in the newspapers about his providential powers; what I saw and felt after having had his Darshan and blessings is beyond anybody's comprehension. The Maha Mantra flashed in red ink on a white piece of paper that had been given to me and my wife. It appeared on the paper after Dadaji had asked us to prostrate before the photograph of Sri Sri Satyanarayan and to request Thakur for his kind blessings. The Maha Mantra disappeared after we both read it written on the paper. The phenomenon cannot be described fully, much less explained.

Dada's criticism of Gurubad is very rational and it has the most appeal for me. How can one imperfect person be a Guru to another imperfect person? Guru is within every being and it is up to us to get the blessings of the Guru by our own efforts, actions and way of living. Though Dadaji does not claim himself God, according to my conception Dada is the Almighty incarnate. Dadaji is a great soul. He has not initiated us, but we have received the Mahanam from Guru who is within very being while in the presence of Dadaji.

Dada is so manifest everywhere that I smelled the sweet fragrance all around me at the time I was at home reading the book *Dada Prasanga* and was deeply thinking about him. He appears more loving, humane and is the embodiment of everything precious and invaluable in life. Dadaji's spontaneous love, affection and kindness pervade the whole atmosphere whenever he talks to anyone or blesses anyone. In his company we feel perfect contentment, disillusionment, and happiness in the truest sense of the terms.

Lt. Col. B.K. Das

Pratap Singh
Lecturer, Commerce & Business Administration
University of Allahabad

I know that language will fail me if I try to express my reaction or rather feelings about Dadaji. But this much is enough if I say that I was bestowed with the unforgettable opportunity of meeting Dadaji on 7th December 1970. The subtle and ineffable spiritual experience I experienced in those few precious moments with him inculcated in my mind that which defies rationalization or systematization, but also beggars imagination or description.

Dadaji's philosophy impressed me like anything. His endeavor to make us understand Truth cannot be translated into words. His arguments in favor of his philosophy and later the process whereby one experiences Maha Mantra from within is unique and cannot be found in any religious books of any age or country. Unless Dada is Almighty Himself, he cannot help us getting Truth on our own. The sweet fragrance that emanates from Dadaji's feet is the same that I got at the time of Sri Sri Satyanarayan Puja. I am sure Dada's aroma cannot be obtained or manufactured by human beings; it is simply the Divine alone. All these events go to establish what Dadaji says, "Guru is One and that is God; no human being can be Guru." Surrounding me as I write this letter, I experience some dormant, drowsy and latent repository of innate strength appears to have been graciously placed at my disposal in my attempt to narrate, however sterile my words, those heavenly experiences on this earth.

Pratap Singh

Dadaji in the Eyes of Journalists

The Pioneer

Monday, November 30, 1970, page 3

YOGI'S QUEST FOR TRUTH

By Staff Reporter

LUCKNOW – November 29th. Miracles do happen even for the 20th Century! Scoffers and skeptics are referred to a yogi answering to the description of Mahayogi Dadaji, once known as Amiya Roy Chowdhury. Hailing from Comilla, Dadaji is now in town and is holding discourses at different places in an atmosphere as mysterious as it is strange to be initiated.

Dadaji stoutly denies that he is a miracle merchant, but wherever he goes he exudes strange aroma which soon pervades the whole atmosphere. Even whatever he drinks gets scented and sweetened at will.

This correspondent, a hardened cynic and skeptic like most newspaper men, sampled a plain cup of tea brewed in his presence and later 'sanctified' by Dadaji who took the first sip. The taste was amazing. It baffles description. Those who have come in close contact with Dadaji claim that he is capable of multiple manifestations; he appears simultaneously at different places. Dadaji, himself, however plays down all these strange phenomena or miracles. According to him what matters is a communion with the spirit within every person. The quest does not necessitate a search for a Guru. Dadaji is a stern critic of Guruism or Gurubad which, according to him, only weakens one's will to work one's way to salvation and often leads one into the clutches of charlatans.

Dadaji's thesis is: Know the Truth, for the Truth alone can liberate you. This Supreme Truth is innate in every human being and the grand quest should be the unfolding of one's own spirit. Bliss eternal, Dadaji claims, is each person's heritage. All that is needed is inner revelation for which no extraneous aid or stimulant is necessary.

Many sick and ailing persons go to Dadaji for relief and though Dadaji does not claim miraculous powers, his touch or the touch of water sanctified by him is reported to have quite a few cures which can't be explained by medical science.

Dadaji arrived from Benares on 27th November. He will be in town till Monday and on December 1st he will leave for Kanpur where he will stay with Mr S.K. Dutta-Roy at Karaglin Khanna. On December 4th Dadaji will be in Allahabad where he will stay with Mr K.B. Dhar.

The Pioneer

Wednesday, November 25, 1970

By Staff Reporter

LUCKNOW – November 24th. Preparations are afoot to accord a fitting reception to Yogiraj Dadaji who will be visiting the city on November 27th and stay for three days at the residence of Mr J. K. Gosh in Nozarbagh.

Before he became a yogi, Dadaji was known as Amiya Roy Chowdhury. A brilliant scholar, he took to yoga for administering relief to both physically and spiritually sick people. Dadaji counts among his disciples celebrities including ministers from all over the country.

The Pioneer
Tuesday, December 1, 1970

DADAJI'S REVISED PROGRAMME

LUCKNOW – November 30th. Yogiraj Dadaji whose discourses have been drawing large crowds here and whose miraculous powers are being exercised in the interest of the sick and the distressed have lead him to prolong his visit in the city by one day more. According to his present programme Dadaji will leave for Kanpur on December 2nd and not December 1st as previously announced. He has made it clear to his devotees that he will be nobody's Guru as he does not believe the so-called Gurubad, but is interested only in spreading what he describes as "Mahanam" intended to help all seekers in the quest of the ultimate Truth which can bring their liberation.

The Pioneer
Saturday, December 5, 1970

DADAJI TO VISIT ALLAHABAD

KANPUR – December 4th. Yogiraj Dadaji who has been distributing Mahanam, the Name of God, to hundreds of devotees and seekers and performing what it seems to many as miracles will leave for Allahabad on December 6th. There he will stay with Mr K.B. Dhar, 136 B South Malaka, to spread the Name of God and to help the sick and distressed.

The Pioneer
Thursday, December 3, 1970

MIRACLE YOGI FOR KANPUR By Staff Reporter

LUCKNOW – December 2nd. Many who came to scoff at the yogi known as Dadaji during his sojourn in Lucknow stayed to pray! Unconventional in his dress and even his manners, Dadaji, as he is called, strikes the uninitiated as a chain-smoking tea-guzzling, and mus too voluble and self-opinionated person with nothing more to commend him than a bag of tricks passed off as miracles. Those who have delved deeper find to their satisfaction that Dadaji's sole quest is for Truth and that his love for humanity is such that he wants everyone to find liberation through his inspiring Mahanam, given in the language of the seeker.

That Dadaji is no charlatan is the verdict of many scholars, hardened business people and even High Court justices who met him in Lucknow last night to test for themselves his spiritual powers apart from his capacity to effect miracles. Dadaji again made it clear to the skeptics as well as to devotees that it would be sheer waste of time to run after the will-o-the-wisp of miracles. In his case they just happen by the grace of the Divinity. But that was not self-realization, maybe such manifestation was needed to make the skeptics believe that the answer relating to the Great Beyond could not be found in any book of science or by any scientist rooted firmly in the materialistic world.

Dadaji left for Kanpur this afternoon. He will be staying there for two days with Mr S.K. Dutta-Roy at Karachi-Kanna.

Northern India Patrika
Wednesday, December 9, 1970

DADAJI LEAVING FOR CALCUTTA TODAY VIA JAUNPUR

ALLAHABAD – Dadaji a well known saint who arrived here from Kanpur on Monday last will leave for Jaunpur on his way back to Calcutta this Wednesday morning. During his stay a large number of persons attended a religious function performed by Dadaji at 136B South Malaka. Besides many persons including University professors and other prominent citizens were impressed by his saintly bearing teachings.

Dadaji's Spiritual Unfoldment in My Life

by

Srimat Manju Chakravarti

It was August 17, 1968, a memorable day in my life when I first met Dadaji. My cherished desires have been fulfilled. It is a hard task for a woman like me to write anything about Dadaji. Is it possible to narrate any description of Dadaji in language/ Many events crowd my mind when I had the great fortune to meet Dada through one of my friends.

Of course I feel a bit sentimental when I remember the first day of our meeting. I was informed that Dadaji would not meet me for some reason. On hearing this I prayed to God that I was so unfortunate and unfit to have His Darshan. I do not recall feeling much pain because my firm conviction was that I would get His Darshan and grace surely some day. This feeling was realized when I first met Dadaji.

I was passing through days of great bereavement as I had lost my son. During that period I chanted the Mahanam all the time which was then my only consolation and waited patiently for a great person who could unfold my inner being. Unless He calls me, how can I be nearer to Him? With that quest I was wandering after many saints but nobody could satisfy or convince me. I did not get any peace from them. At last by the grace of Dadaji I received Mahanam and by his momentous touch I could realize that infinite peace.

The heavenly aroma of Dadaji reminds me of the role of Lord Krishna. Divine aroma is not only a striking phenomenon of Dadaji, but seems to me something far more than that. His manifestation this time has much more significance. He unfolds the spiritual consciousness of a person by very simple and plain ways, but at the same time it is unheard of and unknown in any Age.

Unlike in any other period in history, this time he is Dadaji to everybody, to the entire human race. He is none but Dadaji (elder brother) and this is a wonderful relationship. When I received Mahanam, Dadaji told me, "You have already received Mahanam; it is not new to you, as it is always with you. Remember, mortal being can never be Guru. Guru always lives within you. Try to receive Him and know His perpetual touch; He is always in tune with you. This life is without any meaning unless we can realize His Divine Play."

Many unthinkable events happen at His Will, so often that it is beyond my power to describe them. Anyhow, remembering Sri Sri Thakur (Satyanarayan) I am trying to briefly write some events. If there be any mistake, I hope I will be excused for my ignorance; it is not a fiction rather it is my inner feeling.

On a particular day in 1969, for the first time I experienced his grace in an accident in my house. I touched a switch inside my refrigerator which sparked electric AC current, strong enough to cause death. But I did not get any shock, just a push that removed my hand from the switch. To my utter astonishment, just then my son got a telephone call from Dadaji who was in New Market (Calcutta). Dadaji told my son, "I myself have absorbed the shock and am burning; your mother was saved." I realized how God saves His devotees. Yet, I am not a devotee, nor do I claim to be, in the traditional sense. In spite of my defects He took my fatal suffering upon Himself. There was a controversy when the technicians came to inspect and repair the refrigerator because they could not imagine that I had touched the switch and not been electrocuted. They insisted had I touched the AC as it was, I would have been shocked and killed. The technicians

found the switch was defective yet current continued to pass through it. Such things happen with Dadaji who appears to us in flesh and blood, yet in whom the Omnipotent, the Almighty, manifests. I feel unbalanced in emotion for him and cannot explain my feelings.

On another occasion, owing to my ill health I was admitted to the P.G. Hospital in February 1969. There were preparations going on all around for the Puja of Goddess Saraswati. My son and daughter were anxious to know the date of my release from the hospital, but the doctors were hesitant to say. Our compassionate Dadaji often used to visit me in the hospital. He told me the valuable divine sayings of Sri Sri Thakur, which I have kept in my heart. I hoped that Dadaji would perform Saraswati Puja in my house. By his grace I was released from the hospital on the day before the Puja.

My son was reluctant to have Dadaji there because Dadaji would not observe any ritualism of the traditional Puja and would not utter any Mantras for offerings, which everyone thought were very important and essential. I told my son, "Let it happen according to His Will." My son was disappointed to find that he could not get any priest to perform the Puja. That evening I contacted Dadaji by phone and it was settled that Dadaji himself would come in the morning and perform Puja. I silently conveyed my Pranam to Dadaji.

Dadaji reached my house just in time. I said, "Dadaji, my son want you to utter the Mantras of offering and Pranam. Hearing this, Dadaji asked my son to bring a piece of paper and a pen and set them before the image of Goddess Saraswati. We all saw more than sixteen lines of Mantras appeared written by an invisible hand in red ink on that paper. Dadaji then asked us to salute Goddess Saraswati and told me to chant the Mantras written on the paper in red ink so that others could follow me. Dadaji thus proved how mistaken we are when we observe the age-old manmade traditions and rituals in the name of God. These rituals are nothing but a trade of the priests and there is no Truth in them. Dada changed our entire outlook by showing what is real Puja and Truth. I feel how blessed I am by the grace of Dadaji. One who has received his blessing can never forget him.

Another event I want to mention here happened to our friend Mrs. Malhotra who had fallen ill and was admitted to the Medical College Hospital. Her condition became very serious; the doctors gave up hope for her life. At our request Dadaji went to visit her. Entering the room, Dadaji asked all of us to leave the patient. He gave Mrs. Malhotra something and told her to keep it always under the pillow. Unfortunately while the bed sheets were being changed, that thing from Dadaji was found to be missing. Before this event Mrs Malhotra was improving rapidly; after it came up missing her condition deteriorated and became serious again. We hurriedly went to see Dadaji at the home of Dr Anil Maitra. Dadaji asked us to bring a life of a tree. As soon as he touched that leaf, it was charged with that familiar heavenly fragrance of Dada. The next morning Mr Malhotra gave it to his wife in the hospital. The dying patient gradually regained her health. Is there anything more surprising that this? Can science give any explanation?

Having tried, I think I have failed to express my views regarding these sorts of events which we observe often since meeting Dadaji. For so long I was happy with my own family, as are most women. But after meeting Dadaji, I am constantly reminded, "Don't waste any more time in forgetting your own Self, which is your only companion." Let me frankly confess here, that I have no knowledge about religion, history, nor philosophy which cannot in any case touch my heart.

I do not find any difference between Dadaji and Sri Sri Ram Thakur. I often cannot go see Dadaji and think, "Oh Narayan, why don't you come to me?" This was my prayer which was granted one day. One morning at about 9 am I heard the door bell and opened the door. I saw an aged man would be my guest. He said, "Mother, I am very

hungry, I have walked a long distance. Would you kindly give me some food to eat?" I offered him a banana and two slices of bread, but still I felt uneasy as I could not offer him any cooked rice. My son, who was also there, insisted we offer him rice and a meal. I prepared what I could and offered it to the elderly man. It was my firm conviction that Thakur himself had appeared before us in this form because his utterances and movements suggested that was so. I could not stop my tears while I was sitting before him. He blessed me with these words, "May Ram Chandra bless you."

On another evening, Sri Sri Thakur pushed me and said, "Know that your Dadaji and Goddess Kali both are the same." I witnessed images of both of them and saw them merge into one. On other occasions I had the fortune to see Dadaji appear as different images of Lord Krishna and Mahaprabhu. It is a great misfortune that hearing about and seeing such things we do not hesitate to misunderstand Dadaji. We hurt him and give him trouble by our conduct and behavior. Dadaji said, "You do and enjoy everything as you like but your only duty is to remember Him. You will see nothing will affect you. Try to act your role in the drama of this stage of world perfectly." Pointing to himself, Dadaji continued, "Do not get attached with this physical body; what you have received (Mahanam) stick to it; He always envelopes us. Once He has held us, it is impossible to leave Him. He is our dearest of all. Is there any need of keeping overgrown matted hair or wearing saffron robes in order to get Him? One can enter the domain of His Play by complete surrender to Him and keeping unfaltering faith in Him."

Stay tuned...