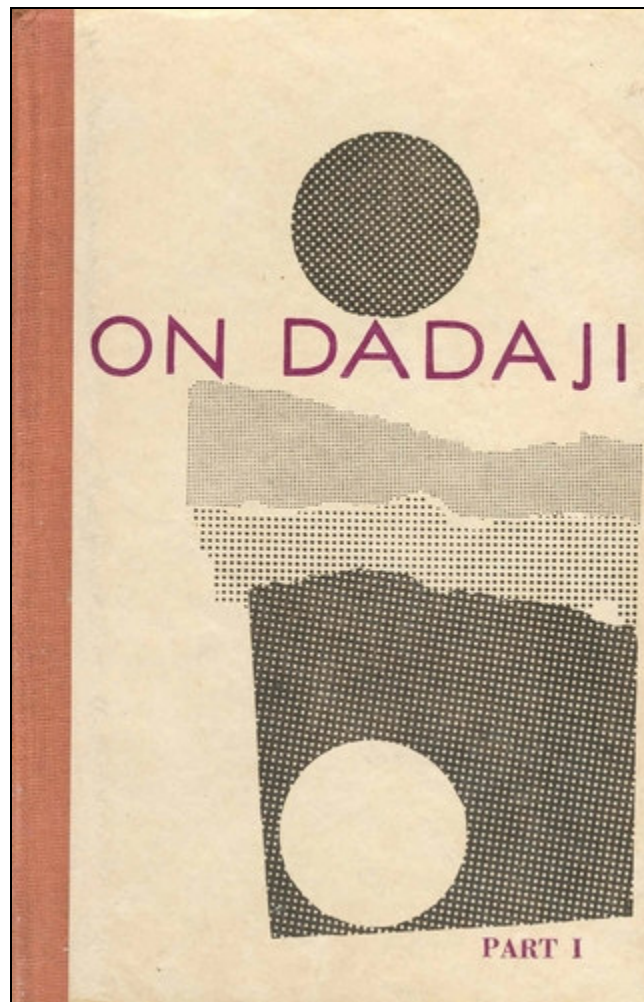


.....A simple personality in worldly life, Dadaji is solely devoted to Truth....He sees in humanity a single entity and does not encourage any division by founding a separate sect or ashram.....And he does not claim to be a Guru.

.....And to achieve the spiritual goal one has to discard the material world, according to most of all the religious leaders. Dadaji says there is no inherent conflict between the two. Special prescriptions of penance, renunciation, yogavyas, rituals and recital of Shastras are presented by the Guru to gain the spiritual objective. These Dadaji says, retard our progress, as they go against our nature. Dadaji rejects Gurubad, as one who has realised Truth will see Him in everybody and can make no distinction.

.....A Guru, he says, cannot initiate or give mantra. It is He alone who residing within will give the initiation.There are uncommon actions of Dadaji which can be called miracles.....Dadaji claims no credit for them. Dadaji's main emphasis is on knowing the Truth in a simple direct way..... Amrita Bazar Patrika reviewing the First Part.

Price : Rs. 6/-



.....Many ways are prescribed about Self-realisation or attainment of Divinity. For the last few centuries the path which is most current is the path of renunciation, penance, jap-tap, study of sastras and practice of mantras given by Gurus. Dadaji has raised a question "Can one attain Self-realisation or know the Truth by these methods?"

Though Dadaji, who in worldly life Sri Anaya Roy Chowdhury, is a family man yet he has brought Truth with his birth. He preaches, Truth is not an entity staying outside of us. It resides within us.For Him we have to enter into our ourselves, undoubtedly with a single devotion. There is no need of external exhibitionisms.

Dadaji is strongly opposed to Gurubad. He says that if Guru realises the Truth, he will see Him in every soul. There would, then, be no difference whatsoever. As such no human being can be a Guru. Truth manifests itself..... So, Dadaji says, we have to take to the path of Truth by our 'swavab'.

.....Jagantar, reviewing Dada Prasanga Part (1st, 2nd & 3rd Part)

.....Dadaji is much above the ordinary human being and that he has attained Divinity.

.....Dainik Basumati reviewing Dada Prasanga (3rd Part)

.....Dadaji says "A human being cannot become a Guru. Almighty alone is Guru. Wisdom leads to virtue-moral excellence. When your heart will be void of anything then and then only the Divine will fill your heart". This also has been said "Divine grace will descend spontaneously as soon as you will be bereft of your ego".....

.....Weekly Basumati reviewing Dada Prasanga (3rd Part)

ON DADAJI PART I

Published by Sri A.N. Sain on behalf of 'Anami'
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Dadaji, the saint and savant of the present century, has revealed himself to show people the real path of Truth which will qualify them for initiation into higher life. Articles of this book confirm that life cannot be divorced from ethical background nor dissociated from spiritual urge; otherwise life becomes a mere aimless and rootless existence. According to Dadaji, no penance is required for spiritual salvation' only by selfless love and the aspiration for truth we can reach the ultimate goal of life.

--- February 16, 1971 - A.N. Sain, on behalf of ANIMI

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INTRODUCTION

by An Unknown Mystic

I have been asked by the Publishers of this book “On Dadaji” to write an introduction to introduce the subject more than the person concerned. The contributors in this book come from different disciplines and walks of life including eminent scholars, administrators and educationalists speaking of their personal experiences.

Readers of this work will find what are called miracles. Miracles are a debatable subject in philosophical, spiritual, religious and supersensory experiences. Both in the East and in the West many have seen miracles, heard and read about them. The orthodox and traditional schools of thought all over the world decry and condemn miracles. Miracle-mongering according to this school of thought is an aberration in the spiritual path. Far from helping one in the path of self-realization, miracles create greater delusions. Those who are said to produce miracles are thought to indulge in cheap exhibitionism. Exhibitionism and advertisements are not marks of spirituality or a spiritual life. Seeing and producing miracles creates excitement and sensations detrimental to spiritual health and spiritual growth. The injunction of the scriptures and holy books is that the true spiritual aspirant must set his or her face against miracles.

At the same time miracles have happened in the past. They happen in the present. They will continue to happen in the future. The lives of prophets, religious leaders, spiritual masters and mystics abound with miracles. Innumerable stories, parables and anecdotes speak of miracles. To treat all this as pure imagination and fabrication is to insult human experience and human intelligence. To dismiss all miracles as magic, hypnotism and mesmerism is to become irrational in the garb and cover of rationalism.

What is needed is an objective attitude to miracles. It is wrong to be swept off one’s feet by seeing miracles. Miracles are very often misunderstood. In a sense there is no miracle. Our knowledge of nature and the phenomenal world is very limited in spite of the knowledge which the physical sciences of the modern age have brought to our doors. Whatever is beyond the ken and perception of our ordinary senses we consider as miracles. An aboriginal sees a miracle when he or she observes someone pressing a button and getting electric light and illumination. It is a miracle for that person. For the one using electric light it is natural and there is nothing miraculous about it. Miracles, therefore, are indication of knowledge and practice of higher laws of nature. Miracles are just as much natural as any other ordinary events or phenomena. The only difference is that individuals ordinarily do not know the laws which produce miracles. In that view miracles are just as much natural as any other ordinary natural phenomenon. The difference lies in our unawareness of the one and the awareness of the other. The recent developments in ESP (extrasensory perception) and Para-psychological sciences indicate the possibilities of clairvoyance, clairaudience, materialization and asportation which were so long, and even now, regarded as miracles. Developments of the mental sciences and extra sensory perceptions have not kept pace in the modern age with the advances in physical sciences.

There is still another way of looking at miracles. That depends on our perceptive sense and our own sensitiveness. In a sense this whole Universe, its every phenomena, its recorded syllable of time are all miracles. The sunrise, the sunset, the waxing and the waning moon, the countless stars in the endless canopy of the sky, the vast oceans and the worlds underneath the waters, rocks and the mountains, the snows and the deserts, the underground world, the forests and the vegetation, the vast starry nebulae, endless varieties of animate and inanimate entities, the ceaseless coursing of the planets in their orbits in endless space and endless time, the procession of seasons, the course of life, growth and decay are all miracles piled upon miracles. But how many of us have the eyes to see these endless miracles or perceive them? A great prophet of a great religion once challenged by one of his disciples to produce or show a miracle as a test of his divine powers; his reply was, “Look at yourself. You are a fantastic and breathtaking miracle; you

are a mere lump of flesh, standing, talking and even trying to realize God. I do not know of any greater miracle nor can I produce one so great.” Miracles have also laws of their own. They are a part of the universal order which one has to learn and understand.

Miracles do not bring us nearer to God or to self-knowledge. But they at best can create a kind of spurious faith in the unseen order of things which prevails over the visible and the seen. It is however always a temporary faith, which does not endure, and instead of faith it will be more accurate to say that miracles create and stimulate one’s sense of curiosity. This stimulation has its limited use in spite of its dangers. Miracles at least show that there are more things in heaven and earth than are known by the ordinary process of reason, intellect and physical sciences. They prick the balloon of our conceit of limited knowledge. In so far as miracles create even a temporary faith in the unbelievers they serve a certain purpose.

For so long we have been speaking of true miracles, but one great danger in this line is the fraud so often practiced by those who proclaim to produce miracles. Very often there is deception. More often it is trickery or a sleight of hand. Ordinary people, who are simple and innocent, fall victim to such charlatans and fraud.

The attitude toward miracles must be cautious. Miracles should not be overemphasized. They are never a substitute for spiritual discipline and Sadhana. The true Sadguru will never try to impress his or her disciples with miracles. Power to produce miracles and its frequent and intemperate use are one of the greatest obstacles to spiritual life and its fulfillment. Many saints, yogis and mystics have betrayed themselves and their noble mission by the lure of miracles. In patanjali’s Yoga Darsan there is elaborate description by which a person can develop infinite powers by Sadhana (spiritual discipline). Godhood is within a person’s attainment. The Vedas and the Upanishads in their famous words Mahavakyas like Ayamatra Brahma, Aham Brahmasmi and Tat-tamasi stamped and anointed people with Godhead. Necessarily one on their way to become Isware (God) will acquire Aiswarya, power of every kind, including the power to produce such miracles as to become minute and light, heavy and gigantic, levitation defying the laws of gravity, distant vision, distant hearing, presence at the same time at different places, instant creation of objects and materials by thought, sight and touch, healing and a whole host of other miraculous powers.

But it is essential always to remember one thing that the only miracle is God and to know Him and to have self-knowledge is apart of that grand miracles which alone is worthy of real humanity. The rest is pursuit of shadows.

In conclusion it is necessary to mention one more problem in spiritual training. The position of the spiritual teacher or the spiritual master or what is known in India as Guru, is a very controversial subject. Passion and prejudices run high in any discussion on this problem. The modern mind is protestant. It tends to reject the place and scope of spiritual teacher, because it seems to think that no middle person is necessary to introduce a person to God. According to this view priest and preceptors are said to confuse spiritual perception and create a separate class to exploit the credulity of humanity. The other view is that if a teacher is necessary in ordinary education in life, a teacher is all the more necessary in spiritual training. True spiritual life is based on the science of all sciences and one who has oneself lived and practiced such science of life is alone competent to lead the disciple to self-knowledge and God-realization. As reading of books on music does not turn one into a musician, or reading of cook books does not make a person a good cook, so reading books on religions and spiritual life does not alone make a person spiritually disciplined and thereby transform life. One has to live the life of the spirit. To live that life one has to learn from a person who has actually practiced it in life. That is the function of a Sadguru, whose words and company teaches others. That is the real role of Sadguru, not to be confused with the false and spurious Gurus who make it a business to earn their livelihood. The Sadguru does not charge any tuition fees, giving education for free as nature’s sunlight and air that make life possible. Readers of this book will find trenchant comments on the so-called false Gurus who are a danger to the community and the society. --- Calcutta 12 March 1971