

A brief Survey
of
Shri Dattabal's New Philosophy
&
its Adaptation

by
Satyapriyadevi
(*Edle A. Saxlund*)



3 rd April, 1962

Shri Dattabal Mission Divine

Kolhapur (India)

Dedicated

in deep veneration

to

Shri Dattabal

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Satyapriyadevi



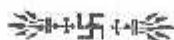
Preface

Satyapriyadevi is the artist. She is not only the observer of the beauties of green nature but the eminent intuitive reader of nature's deeper inspirations.

She is not only the artist, but the continuously burning flame of aspiration in infinitely wide region of abysmal nature. Her aim of painting her pictures is to express and manifest the depth behind external existence in its totality and fullness.

In her daily life she is like a spring which sprouts from the earth's depth. She has made her life the art. She has made her art the music of the soul, and she has made herself the dedicated flower at the holy feet of God.

Shri Dattabal.



Introduction

This article has been printed in order to reproduce—as faithfully as possible—the talk given by Mrs. Saxlund on the 3rd of April, 1962, on the birthday of our venerable Shri Dattabal.

I take this opportunity to introduce to you Sister Saxlund who has dedicated her life to the Mission and accepted Shri Dattabal as her Guru.

Sister Edle A. Saxlund is from a highly reputed Norwegian family and she came to India in the year 1934. She has great aspiration for Divine life; and in order to fulfil this aspiration she came to India and established herself here,—and is now a native of India.

She is artist in genius and proves herself to be one of the best artists. She believes that art is no ultimate goal in itself, but only a path for the artist, that can bring him nearer to the realization of one of the aspects of spiritual reality.

She is old enough; however she is gifted with keen intelligence and great aspiration for real knowledge. No doubt the philosophy and the words of Venerable Shri Dattabal originate from an abysmal depth—to which ordinary people have no comprehensive approach, and hence Sister Saxlund has tried to simplify this difficult task by adding facts taken from daily life that serve, as it were, as a kind of illustration—relating with touching sincerity some of her own experiences and other anecdotes.

Venerable Shri Dattabal has given her the name: "Satyapriyadevi", i. e. "One who is the lover of Truth". I believe that she thinks, speaks and acts in the light of Truth—and hence I find the name "Satyapriyadevi" quite apt.

Sudhakar Belhe

A brief survey of

Shri Dattabal's New Philosophy and its Adaptation

(A talk by Satyapriyadevi)

We are now living in a time of examinations, and hence I also feel like a student who has to appear. My talk to you will then be my examination, but the curriculum differs from the general curriculum—and just because of that, I hope that my talk may be of interest to you.

The name "Satyapriyadevi" that Shri Dattabal has given me will be a guarantee for what I say is true and without any exaggeration.

"Shri Dattabal Mission Divine" is the name of this organization; and it is, as the name shows, erected by Shri Dattabal for the sake of the Divine.

We want to develop in divine consciousness, and the "Symbol" of our organization also indicates the same.

Every alternate Sunday our Guide, Shri Dattabal, delivers some talks in order to clarify for us the path we have to follow and how we have to overcome our difficulties.

Someone asked me, "Can one then not contact Shri Dattabal in private?" The answer is "No", not before first seeing his Secretary and getting an appointment through him.

Shri Dattabal makes no distinction between high and low standing in society — between rich and poor — caste and creed. It is as "Soul" that he deals with us all—and the soul has no sex either.

"Every religion," he says, "is a pathway leading towards one supreme reality, that is "God."

In Sanskrit you have a well-known Shloka which clearly shows us that under whichever name you pray, your prayer will ultimately reach God.

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केवलं प्रति गच्छति ॥

There are many religions, because people are different; but the essence of all is the same.

In the "Declaration", Shri Dattabal has given us "his Promise" to lift us into higher spiritual wisdom and to guide our steps towards God.

The first two things he demands of us are :

- 1) To love God.
- 2) To follow Truth physically, mentally and vitally.

In the 11th Chapter of the holy Bhagavad-Gita we find Arjuna asking Shri Krishna to forgive him for having taken him, in his ignorance, for a friend, and for at times having treated him without the necessary respect. Similarly we also often may have done towards Shri Dattabal.

It may therefore be useful, when at the very beginning, that especially new-comers are made aware of, that Shri Dattabal is an instrument of the Divine—and hence it would be "Sheer ignorance" on our part, if we were to classify him as our equal.

In order to elucidate this,— as well as to show the adaptation of his philosophy in practice, I shall narrate some anecdotes based upon facts :

Here is my 1st Anecdote.

One night Shri Dattabal, being in his subtle body, suddenly plunged into the Astral. There he caught hold of a man whom he knew very well, and lifted him up into higher spheres of consciousness—ever higher and higher up—until he received the inner instruction : " Now leave him there ! His Karma does not extend further, it is enough. "

The next day that man who had been lifted up told Shri Dattabal that at that very time he had felt such great happiness as he had never experienced before. Now, who was this man ? He was not a member of this mission,—but a man who had great love and affection for Shri Dattabal,— and as we know Shri Dattabal has perfect love for everyone—so we may conclude, — yes, we can be quite sure of, that there was great love between them. Without love this thing could not have happened. Love is like a strong motor-engine that can drive us fast through many miles of difficulties. It is also said to be more useful for " Self Realization", i. e. for the realization of the Divine in us—than many years of severe austerities. It is indeed " A Short-cut ".

Now I should like to describe to you the beauty of "Divine Love". But I feel that the subject is too high for me, too lofty and hence I shall resort to Shri Dattabal's poem 'Divine Love', it being the best, I shall read it for you, after that I have finished my talk.

Shall I now go over to my 2nd Anecdote ?

One night, Shri Dattabal was lying on his cot—and Mr. X was sitting nearby. They did not sleep yet, though it was already half past one.

All of a sudden, Shri Dattabal saw a figure standing before him. It was Mr. W. S.—an old man—a friend of Mr. Shovade who is present here today. They used to come regularly together to the meetings but Mr. W. S. being ill,—could not come for the last six months. Shri Dattabal directly told Mr. X that he had seen Mr. W. S. standing before him. The next day they got to know that Mr. W. S. had expired at 10-30 in the evening, that will say, 3 hours before Shri Dattabal saw him. His death had already been predicted to many by Shri Dattabal, long before he died. The dead man had appeared in his subtle body before Shri Dattabal, but he had not been seen by Mr. X.

This capacity to see a man in his subtle body is not given to everyone. It was but natural that Mr. X could not see him.

Now I am coming to my 3rd Anecdote.

It is about myself. An accident had happened to me—and I did not know if perhaps a rib had been broken. It happened on a Saturday—and I felt extremely sorry at the idea of perhaps not to be able to attend the Sunday-Meeting. It would then be the first time that I would be absent. I asked, therefore, a follower of Shri Dattabal (Mr. K) to inform our common Guru of my accident and give me the answer per telephone (between 2 and 3) whether I should come, or if I had better remain at home.

Meanwhile I suffered much from the pain. While taking a warm bath, I thought it may get a little better— and I decided to go to the meeting—whether I received a telephone-message or not,—and in the evening I went.

Mr. K had correctly given my message to Shri Dattabal who directly began to meditate; after a few seconds he said : " Don't worry; you need not telephone. She is coming. "

Shri Dattabal was able to see my coming, before it actually happened on the physical plane. In accordance with his new philosophy, an action or a thing can be seen on the "Vibratory Plane" before it appears on the physical one. The timing I mean—how long time it can be seen beforehand, may differ according to circumstances. Seen on the vibratory plane a thing seems somewhat different owing to magnetic waves—that is what Shri Dattabal explained to us. Further he says: "Beyond the Vibratory Plane there is the **Inspiratory Plane**. There are in all seven planes. Amongst one of them (the last one) there is the plane on which everything—even a chair—has its "Point of existence", from where its development starts, before it is created on the physical plane."

Now I may go over to relate my 4th Anecdote (I call it, " A Riddle ").

One day, (on the 8th Sept, 1961) when I came to Shri Dattabal—bowing down before him as usual— he caught me firmly by the scarf I was wearing around my neck,— and in this way he bent my head downwards— with the result that within a second, I found myself seated next to him.

How I came there is a " Riddle " to me.

When I later asked Shri Dattabal to explain to me how this incident had taken place, he answered that he himself did not know, but that he was sometimes only a vehicle or an instrument for higher forces that they might act through him.

So my " Riddle " remains still a riddle to me, and to the other observers also.

But all riddles ought to be solved, isn't it? And so I hope one day when I may have progressed further, that I also shall be able to solve this difficult one.

Now comes 5th Anecdote (called : " Subtle Travelling ").

On the 6th Sept., 1961 I heard Shri Dattabal say to a family that lives in the same lane as I that he might perhaps visit them in " his subtle body " that night.

It made me think that possibly he might come to me also — and hence I kept awake.

I went to bed. I was lying in bed, trying to meditate; but I was opening my eyes every now and then in order to see if he had come. This was going on for hours.— But I did not see him !—

The next day he directly told me that he had visited me at night in his subtle body— and that he had found me awake. He had been so close to me that he could see the wrinkles forming certain crosses above my upper lip— which I had not even noticed myself— and he told me further that I had wide open eyes, which I then shut— to open them again and again.

“ Am I not right ? ” he asked. Yes, to be sure he was.

But think of that, I was lying in a dark room. How could he see me ? ?

Later he told me that light was not at all needed.

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Now I am going to compare the means of investigation used by a Yogi for his spiritual researches— and the means men of Science use for their material researches.

The spiritual researches made by Shri Dattabal are made by means of his own spiritual faculties. He is a Yogi.

The researches made by Science however are made by using our senses and scientific material instruments or magnifying glasses etc.— all pertaining to the physical plane only.

The spiritual field is as a consequence thereby excluded— is outside its domain of research— and hence we are allowed to say that Science cannot be permitted to judge that which is spiritual. The Scientist would then first have to become “ a Yogi ” and that he may probably find too difficult, and besides that may perhaps not be possible, even after many succeeding incarnations.

The basis on which Science is being built is a rather insecure foundation.

When the same occurrences take place over and over again under the same circumstances, Science takes it for granted that they will always do so, in the same manner. But that is only a “ Presumption ”, a “ supposition. ” An occurrence may also happen in a different way; because in the surrounding some influences might be active, which escape the investigations made by Science. Hence we see

the theories—placed by Science high up on pedestals—often tumble down, whenever a new discovery is being made, which contradicts the previous established ones.

I remember when I was young, I visited "La Sorbonne" in Paris. A famous doctor in medicine, a psychologist, was delivering a lecture, mostly meant for medical students.

He drew, on the blackboard with a piece of chalk, the contour of a human skull—and somewhere in it he made a cross and said: "The Centre of Hearing was previously there".—Then he made a second cross at a little distance from the first one and said: "Now it is here."

He made a joke—not saying that Science had been mistaken, but as if the "Centre of Hearing" had travelled from one place to the other. It may perhaps have to travel a lot—and all the same, not be found on the physical plane!

This change of opinion—always correcting itself whenever it may be necessary—is however the way on which Science has to proceed. There is nothing dishonest in that, but we should at least expect more modesty and humility whenever scientists stand before spiritual problems, of which they can have no judgement at all.

What would they say, if ordinary people who have never looked into a microscope, were to contradict Science and say: "There are no microbes; they don't exist, because we don't see them."

But that is now exactly what Science does—or at least has done, for example regarding "Levitation."

Science admits that though gravitation may exert its force upon an object—that object may go in another direction in case another force, stronger than it, would operate upon that object.

But when that opposing force is not seen by Scientists, for example, "Ecstasy", which can raise a person up into the air—then they simply deny the fact or accuse the demonstrators for fraud. (Let us hope they won't do that again).

Such behaviour of Science is not worthy of the earnest, sincere and self-sacrificing attitude of many scientists; because really there are scientists, who even give up their life in order to help mankind. So that, what we can expect of Scientists—and what is most important

is that they should know their subordinate place, so that they may not retard the spiritual development of the human race,—and thus co-operate with the divine influences.

I shall now try to explain to you "**The Symbol**" of this Mission.

The whole upper part of the picture symbolises :

"**Supreme Divine Consciousness**" and it is in three parts :

In the middle "**Divine Consciousness**", and
at both sides "**Divine Beauty**" & "**Divine Love**".

Love is an essential part, and no divine consciousness can exist without it,—And this "**Supreme Divine Consciousness**" is bound to be beautiful,—but of a divine nature.

The blue colour you see in the picture indicates :

"**Eternal Truth Consciousness**". Without truth, no spiritual progress can ever be achieved,

In the picture below, we see a lotus; it is in bud, it symbolizes : "**Universal Love identified with our individual being,**" (we may also call it if we like : "**Universal Brotherhood**").

The Golden Colour just above it indicates :

"**The newly-born Divine World**". Its foundation has thus been laid, but it has still to develop —and then the lotus will also blossom. Love and Harmony will rule. The Kingdom of God will be established on earth, and there will be no war any more. A new race will be born, a divine human race.

The whole symbol represents a big lotus, symbolically :

"**God-Consciousness**". We see the small lotus in miniature being contained in the big one --- thus the microcosmos in the macrocosmos.

Regarding the new Divine Race I shall now read for you the recent "Prediction" given by Shri Dattabal:

"This Future Divine Human Race will be born with spiritual intuition within, and with a divinized shell of body; but the mental principle will be instrument, guided by divine intuition on every layer of consciousness.

Our present race is more a vital race guided by mind, which is still instrument of denser forces of ignorance and lower *prakriti*.

The present human race which is advanced in scientific pursuits is still fighting for power; but this fighting will be completely abolished in the future race, and spiritual harmony will elevate and enhance the scope of scientific knowledge in the divine light, and every effort for scientific pursuit will be made in perfect equilibrium for harmonizing every field of life — from the Divine to the material.

This prediction will materialise after years 2006. And India will be the centre, which will be radiating the teaching of this new way of life. And India will guide the world, directly and indirectly on every field in Divine Light."

This was the recent prediction given by Shri Dattabal. Exactly how this new race will look like, we cannot know; but it must grow, and we must help it to grow. It will be as different from how we are now, as we differ from the animals.

Nature works in an ascending scale from the primitive to the more complex, from the simple to the more complicated, ever more and more refined. And there is no reason why the Divine should stop with the human race, as it is now, as if it could not become more perfect, more divine. We have always to advance, not to go backwards, — otherwise, as a French Poet Victor Hugo said: "God would have given us eyes in our backs."

Now the "Transformation" which Shri Dattabal speaks about is the beginning towards this grand view. He says that we must establish in us the rule of the Divine—not only in our mind, but also in our breathing, in our whole body, to the tiniest of our cells. In all our feelings the aspiration for the Divine must be firmly kept — and in our hearts as a flame, steadily burning, that cannot be shaken by any storm.

That Shri Dattabal has given us his **Declaration**.

is a thing not to be trifled with. Concerning that I may therefore come with : " A last little Anecdote. "

A man, Mr. G. P., was a new-comer to this mission. He might have been present only a few times, --- but he had been given the Declaration.

One day Shri Dattabal said all of a sudden to Mr. G. P.'s niece and nephew : " Now, what has happened to your uncle ? I don't receive any vibrations, any communication from him. Please go immediately and see what is the matter with him ! "—And they went and found that he had expired, —and that even at that very moment when Shri Dattabal had told them to go.

So we see the Declaration is not a Symbol, and it is not mere words on paper, but it has really a deep mystic significance. There lies occult power behind it.

I have finished my anecdotes. The reading of the poem still remains.

- Love Divine -
By Shri Dattabal

Love is Soul's eternal moment,
Which enlightens the being
With sudden fusion of spirit and flesh.
Love is God's transcendence,
Where He with all His might entrances Himself
With the holy communion
With the mother nature.
Love is immortal's holy residence,
From which every inspiration
Inspires with infinite intensity,
To awaken and to enlighten,
The drowse of mortal's ignorance.
Love is Soul's emanation and agony of silence.
Passionless domain of remoteness of ' being '
Bears the love with its immutable persistency
To harmonize ethereal notes of heaven
With the dreadful cry of the earth.

The hot blood with burning passion
 And feeble emotions with foaming shadows
 Build the shrine of love,
 And claim as successors.
 But the silence that pursues the heart of beauty,
 And beauty that seeks the silent refuge
 Are true descendants of divine love.
 In the dark night and in the fresh morning,
 In blooming flowers and in the greenness of Nature,
 In the blue sea and in the golden horizon,
 In the parlour of truth and in the abyss of silence,
 Sometimes I hear love groaning.
 Once I asked why, and the answer came :
 " They who say that they know me, know me not.
 For no one can know me in dual knowing.
 To know me is to be.
 They create religions and paths
 And say that they know me.
 Long ago I was crucified,
 And they crucified me, who know me not;
 But they built my shrine
 And called it the path that leads to me."
 Oh ! my luck, my luck ! my misfortune !!
 Then I realized, love is Soul's eternal moment,
 Which is known by becoming itself only.
 Love, the virtue of voiceless divine void,
 Transforms the being with fresh air of freedom and peace
 Into active generator of God's transforming power.
 Which burns the passion and erects
 the temple of righteousness
 And awakens the creature in delight of divine bliss.
 Love is cool contemplation of crescent moon of emotion
 In dark night of Soul,
 Which with enormous swiftness of grace
 Illumines the dark night
 And turns it into golden dawn of soul's serenity.
 Love is lightning
 Which appears on the vivid horizon of consciousness,
 And breaks the bondage of time and space,
 And makes the being float -
 Into timeless - spaceless --
 ever-shining reality.

To hear a poem containing deep philosophical truths, dressed harmoniously in a poetical garment, cannot be fully appreciated by hearing it once only. One should hear it **many times** and then it may happen that the chords of our heart may get tuned like the strings of a musical instrument—and re-echo in answer deep within and we may get a glimpse of a higher plane and be lifted up into higher spheres of consciousness.

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Now I should like to ask you what is

“ The Conclusion ”

we come to, after such a long talk ?

Is it not clear that a life here on earth, lived merely under physical worldly conditions — must seem rather absurd or at least very small and of minute importance, compared with the magnificent Vista of “ A New Divine Human Race ” on earth ?

“ **Man, discover thyself,** ” that we have heard so many times. But how far have we come ? — or rather how far are we willing to go ? We ourselves lay barriers in our way. If we cannot cross a river, we take the help of a boat. Similarly here also, we can take the help of a Guru; but we should not do that in rashness because it is a very important thing. Shri Dattabal has himself warned us against the choosing of a Guru in haste ! But only after long consideration, and not unless we have got “ a prompting ” from the inmost inner of our hearts. Just as there are many religions, because people are different, — but in essence they all are the same — similarly there are different Gurus—and one Guru may suit one person and another Guru another one—but we must not commit the mistake of demanding that all Gurus should be of the same type. Just as we don't demand of one painter that he should be the model for all other painters— and these other painters merely imitate the first one— merely doing copies. The original painting is of value, not the copies.

All **genuine Gurus** are in essence the same— of the same Divine origin, though their ways may differ.

Some people say : "We can do without a Guru. Gurus are not at all necessary ! " Do they know what they say ? —because we can be helped unknowingly — for example when we sleep. What is the use of spiritual knowledge for one person, if he cannot help others ? For that to be " spiritually advanced " means to have compassion that makes you help others.

So no one, who wants to live a good life, can with right say that he does not need a Guru—he is probably helped without knowing it, until he becomes conscious of the fact — and then he admits that he has a Guru.

A person, who seeks to live an evil life, may be helped by the " evil powers " — but this help, we don't want.

We come here for the sake of the Divine.

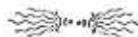
Today is a very auspicious day for us, — because today is " The Birthday " of our leader and Guru Shri Dattabal.

I may, therefore, on behalf of all of us present here today convey our good wishes to him.

May his spiritual endeavours be crowned with success—and the trouble he takes for our sake bear fruit !

It is indeed a hard task : " to awaken and to enlighten the drowse of mortal's ignorance, " and " to harmonize ethereal notes of Heaven with the dreadful cry of the earth. "

! Long Live Shri Dattabal !



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