

Dadaji

The Supernatural Extravaganza

by Professor Nani Lal Sen, D. Litt

Dr. Nani Lal Sen (1918 – 2007) was Head of the Department of Sanskrit and Indian Philosophy, Rabindrabharati University, Kolkata, India; he was once the Dean of the Faculty of Humanities, Rabindrabharati University, Kolkata, India. His publications include: "A Critique of Theories of Viparyaya"; "Dadaji Provaaca" in Bengali in 4 parts; innumerable long and short articles on Dada, published in his own name and other names. He also completed a yet-to-be-published English translation of Nagarjuna's "Madhyamika Kaarika" with Candrakirti's Prasanna-pada Vritti. Dr. Sen was a close friend and colleague of Dadaji from the 1960s until Dadaji died in 1992.

The Supernatural Extravaganza :

Dadaji

Prof. Nanilal Sen, M.A. D. Litt.

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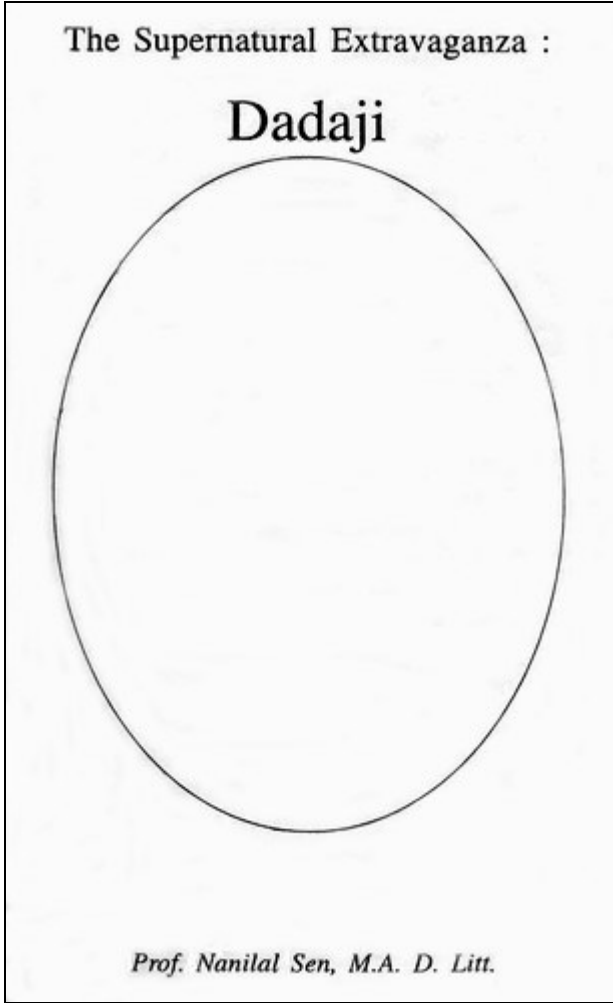
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To Ms. Ann Mills,
Hydear sister,
10.17.06
I do hereby give solemn permission to you to
prepare my book entitled "The Supernatural Extravaganza:
Dadaji" published by my son, Mr. Saktiprasad Sen, for the
online Dadaji website created by you and to offer it to the
online visitors.
Thanking you,
Sincerely yours,
(Prof.) nanilal sen (M.A., D. Litt.)
1170 Jared Drive,
North Brunswick,
NJ. 08902,
U.S.A.



Dr N.L. Sen, Ann Mills, Dadaji
Calcutta 1988



To my Dada—frenzied wife,
Santi Sen, who shepherded me to Calcutta to
my long-neglected duties of Dadaji-gospel
publication through her final repose in Dadaji, who,
with a macabre stroke of His superabundant
compassion, swooped her away, like a divine vulture, from
amidst us to the Isle of Bliss supernal, lapped
by the white radiance of
His love infinite



Dr & Mrs Nanilal Sen – Calcutta 1979



Dr Nanilal Sen & his wife Santi

Table of Contents

	Page	PDF file
Foreword, Sri Satyanarayan Portrait	v	00.1.SE.pdf
Introduction - Science sets Stage; Evolution vs. Creation;	vii	00.1.SE.pdf
Dadaji questions Scientists; Science vs. Parapsychology;	xi	00.2.SE.pdf
Mind vs. Matter; Supernatural of Dadaji; What is Supernatural?;		
Beware of half-truth; Qualities of Supernatural;		
Differentiating Natural vs. Supernatural; Miracle vs. Supernatural;		
How does Supernatural occur?: Cosmology of Universe		
Brief Sketch of Dadaji's Life	xxiii	00.3.SE.pdf
 Chapter One - The Supernatural in a Homely Profile	 1	 01.1.SE.pdf
Mahanama Revelation – Message Immaculate	3	
Unphony Phone-tasy	12	01.2.SE.pdf
Automobile Heresy	14	
Aquatic Acrobatics (Charanjai)	16	
Aura of Aroma	18	
Stirless Majesty of Materialization	26	01.3.SE.pdf
Supernatural in Spectral Trickle	37	01.4.SE.pdf
Supernatural Redeemer from the Frowning Providence	47	01.5.SE.pdf
Supernatural in Pearly Trickle	60	01.6.SE.pdf
 Chapter Two		
The Love-hooked, Incurable Healer	68	02.1.SE.pdf
Death & Resurrection		
 Chapter Three		
Nature in Aromatic Doldrums		
Dadaji in Spatial Facsimiles – Synchronized Multiple Manifestations		
Playful Omniscience		
 Chapter Four – Room in Divine Afflatus		
Puja Manifests Itself		
The Dead among the Living in Puja		
Love Divine in Indelible Embossment		
 Epilogue		
Appendix		
Who is Dadaji?		
Mahanama & Mission in Life		
Dadaji and Self-surrender		
Amiya Madhav & Dadaji		
Don't try to Understand		
Dadaji Speaks out Truth		
Dadaji and Work-a-day World		
Mind becomes Radha		
The Flute-Fragrance Equation		
Scientists & Dadaji		
Ostracism & Idolatry		
Mukti & Your Dada		
Service Racket & Dadaji		
Be with Dadaji through His Fair & Foul		
Perennial Philosophy that is Dadaji, Srimat Amiya Roy Chowdhury		

Foreword

It was possibly around 1980 that Dadaji asked me to write three books: one on his supernatural exploits, one on his world tours, and one on his philosophy, the philosophy of Truth Eternal. I shied away from the second one on the plea of the paucity (scarcity) of relevant data with me. The other two I told Dadaji, I would write for sure. Dadaji, now and then, would inquire if I was working on the two books. Every time my reply in the affirmative was a blatant lie. Dadaji kept me busy all the while, so I decided on writing them when inescapably prodded by His convulsive Will. But, things turned turtle.

In March 1982 I had to come over to the USA where I have been residing since then, getting acclimatized to a new style of life and mental trappings. The anchorage was never snapped asunder. In 1987, I started giving serious thought to the writing, but to no avail; 1988 passed by dry and dreary. At the onset of 1989, I studiously brought myself, one day, to writing a single sentence; then a lull for a week or ten days followed by a crop of one or two sentences some days. It went on that way yielding a harvest of 30 pages for the entire year; the first half of the following year yielded a bumper crop of 20 pages. Between mid-July and mid-September 1990 I was seized by a mighty passion to do 150 pages with abundant ease. After that I had to go to Calcutta, coming back to USA at the end of January 1991. Toward the end of July, writing was started over again, the book being finished by the end of October 1991, including the Epilogue save for its last 10 pages that were prepared in 1996. That's the story of how I have been written out by Dadaji.

As for the Appendix, I had to append 15 articles which, except for the last one, were read out to Dadaji every evening for a fortnight or so in 1990 in response to his bid to hear me sing. After each evening's reading, Dadaji would ask me to sign his name below it, which I did with great thrill. Through Mrs. Ruby Bose, Dadaji asked me to include these articles in the book as a surrogate to my unwritten book on philosophy which Dadaji ruled out through Mrs. Bose in 1994.

Though the book is primarily written for scientists and atheists, it is hoped that general readers will not find it difficult to grasp the essentials of the book which are but a Dadaji Omnibus.

Thanks are due to Mrs. Ila Sengupta, almost a daughter to me, for hurriedly making a Xerox copy of the entire manuscript in two days and delivering it to me on time. Thanks are also due to Dr. Sabitri Roy and Mrs. Ruby Bose, the lady in mask, for constant encouragement and boosting my drooping spirit with the words, "Dadaji is in charge of the book, His book." And, Mr N. D. Jaiswal, one of the most intimate devotees of Dadaji, who took great pains to correct the proof and see it through the press to its finish while enhancing the merit of the book with multiple photos of Dadaji supplied by him. He has my deep debt of gratitude and appreciation for which my words fail miserably. At bottom, it is Dada, Dada everywhere even in the person of Mr Jaiswal, and so all thanks are redundant, me having no role to play herein.

Mr Adhir Kr. Ghosh is an honest and conscientious printer with a spiritual bent of mind. He and his staff have done the job well in spite of lapses and omissions. I sincerely wish him and his staff well and Godspeed.

Omiyam Brahma Tadvanam. (The Supreme Being, support of Om, is to be worshipped with love; refers to Amiya, proper name of Dadaji.)

The Author
12.12.1997
224 Fletcher St., Edison
New Jersey 08820 USA

Sri Sri Satyanarayan Portrait



Dadaji



Sri Sri Satyanarayan

In 1965, a group of people came to Dadaji and one of them said, "You say that He is in everything." Dadaji replied, "Yes, that is correct, He is in everything and everyone. He is everywhere. It's just that you have to be in tune with Him. As it is there is no difference between you and me."

"That is not possible. We want to take your photograph," they protested. Actually, what they wanted to prove was that Dadaji would give his photograph for worship and he's also a Guru.

Dadaji said, "OK, bring the photographer. I don't mind that. But, there is one condition. The first photograph that comes out you can do whatever you like with that...you can pray, you can offer flowers, you can do whatever you like. But, the rest of the photographs, you will treat them as photographs of one of your family members."

They agreed to Dadaji's conditions and were very happy to have succeeded in their ulterior purpose. The photographer came and Dadaji took a small table that was in his house and sat on it. The photographer kept on clicking photos for ten or fifteen minutes as he had a lot of difficulty with the flash attachment. After he had finally succeeded, they took the film for developing. Upon seeing the prints, they came running straight back to Dadaji. Showing him the first photograph taken, someone said, "This is not yours. This photo is absolutely different. You don't have a beard, you weren't wearing these clothes! Why did this photo come out?"

Dadaji said, "That I don't know. But remember your promise. I told you, you could do anything with this first photograph." "Who is this?" they asked, obviously baffled. Dadaji replied, "This is Satyanarayan, the Truth within everything and everybody. But remember Dada's photographs are not for Puja (worship) purposes. Remember, you must fulfill your part of the contract."

Introduction

Science sets the stage for Dadaji

The astounding history and achievements of science, the resultant atheism unwarranted, Dadaji admonishes scientists, ought to serve as an eye-opener. And, in fact, scientists have set the stage for Dadaji's messianic activities (delivery of the message of Truth).

Because of the element of chance and uncertainty dogging Quantum mechanics, Einstein could not heartily yield his palm to the fugitive advances of the theory. He, on the contrary, expressed his displeasure with it in the oft quoted assertion, "God does not play dice." Yes, he did not feel it necessary to liquidate God or spirituality. His so-called superstition or bigotry did not befog his intellect; nor did it bedevil and circumvent his efforts to make hypotheses and build astounding theories of reality about the universe.

Indeed the three major theories that affected a titanic breakthrough in modern science and ushered in a brave new world of the space age may all be fathered upon the fell gullibility of Einstein breathing the stinky morass of God-phantasmagoria (shifting series of phantasms, illusions, or deceptive appearances). He was the sole architect of the general theory of Relativity, while being largely responsible for the special theory of Relativity. And, as for the theory of Quantum Mechanics, Einstein played a key role in its uninhibited formulation. Despite all these, he has long been superseded by a galaxy of modern scientists making gigantic strides with supersonic momentum in their exploring spree of the expanding universe. God and spirituality, and submission to some supernatural power have been laid to rest, they fancy, for good.

Undoubtedly the achievements of science during the past few decades may possibly far outweigh the entire load of achievement of the past two thousand years of recorded human history. The two singularities of Big Bang and Big Crunch, the superstring and the plasma theories, the Unified Field Theory, super gravity and super symmetry, Bosons and Fermions. Set Theory and Category Theory of Mathematics, Graded Lie Algebra, the discovery of quasars, pulsars and Black Holes, computer science and robots, satellites, rockets and space shuttles and remote control systems, the DNA and the RNA, the unmanifest Quarks, continental drift and plate tectonics, entropy, and Homo sapiens, and what not!

Indeed it has made possible exploring the depth of oceans and the heights of outer space. The moon has, supposedly, been conquered and space stations erected and now invasion of other planets is under contemplation. Modern scientists fancy having commerce with distant stars and galaxies. And, they have conclusively estimated the age of the universe at 20 billion years, and that of the earth at around 4-6 billion years. What more do you want?

Where is the place for God or any unseen power in this scientific scheme of the universe? Had God been in existence even as a gaseous invertebrate, God must have been detectable by science. The key to the secret laws of the universe are in the grip of the omniscient scientists. All the talk of the supernatural or miraculous occurrences should be dismissed forthwith as irredeemable gibberish. Mark you well; these omniscient autocrats have well decided that the universe is unbounded, though finite. What, then, is there beyond the finite universe? A silly question, they would blurt out. One wonders if they do look forward to entropy in the domain of scientific exploration. As a celebrated writer once remarked, the paradox of science is that it has always to start afresh from the beginning.



Dadaji
(1906 – 1990)



Dr Stephen Hawking

The bubble of Omniscience (infinite knowledge) is pricked in no time. Stephen W. Hawking, of the topmost modern scientists, curtly refutes Einstein with the words, "...God not only plays dice but also sometimes throws them where they cannot be seen." (Vide "The Quantum Mechanics of Black Holes" by S.W. Hawking, *Scientific American*, January 1977) Dr Hawking laments at the close of his paper titled "The Edge of Space Time", "Thus we would still be a long way from Omniscience." One should not fail to notice the capital O in Omniscience. Nascent God-hood of scientist! The fact of the matter is that if you are not omniscient you know nothing at all in reality. For things of the world are all interrelated and interdependent.

The entire universe is a monolithic structure from a very basal standpoint. In fact, reality has myriad scales of being. There are different layers and strata of existence, higher and lower laws of nature interpenetrating one another, all converging to a unified field of existence. The entire universe is governed by a single law which may somehow be described as the static dynamicity of Self-referent Self-expression, that through spontaneous symmetry breaking gives rise to a hierarchy of a legion laws graded according to the respective densities (or should I say, destinies, esoterically of course) of the diverse stations of the space-time framework of existence. Unless you discover that single law, all talk of Omniscience is a pious platitude hollow through and through.

The method of observation and experiment to which the scientist is inextricably wed makes his/her data discrete and isolated from the world around. And, when instead the entire universe or a vast region of it serves as datum, they indulge in bold hypotheses and delve deep into mathematical physics. Here conformity to the known reality, i.e. workability, takes the place of experiment. I am afraid I shall be accused of incorrigible foolhardiness if I dare say that mathematics, that sparks the recent astounding adventures in science, is at bottom a mere convention far worse than the words of a language, a fantasy, a figment of universalized imagination. We all know that the quotient multiplied by the divisor gives us the dividend, but when the divisor is zero, the quotient must invariably be infinity, not matter what significant number the dividend is. What is the upshot then? Infinity multiplied by zero would yield the result as 1, 2, 3, 4, etc., simultaneously or in succession, fishing thus inadvertently an element of uncertainty into the domain of mathematics.

Consider the case of zero again in the equation "a plus or minus 0 equals a". That means zero has no value here. But in the equation "a multiplied by 0 = 0", 'a' standing for any number whatsoever has no numerical value. Do the numbers have only an intra-relational value and no independent status? Confusion is more confounded when we consider the equation "a to the power = 1" and "0/a = 0". To call this or that operation undefined or as giving indeterminate forms and to call into request differential calculus is quite unavailing.

The point that I seek to make is that the numbers are not unerring transcripts of reality and that the mathematical zero, like the indeterminate Brahman of the Upanisads, is a misfit, and untouchable, in the space-time framework of the universe. Yet, scientists can hardly dispense with it lest the grandiloquent edifice of mathematical physics topples down in no time. That eventuality, however, is nobody's meat and is never at the back of my mind. Nor do I fully subscribe to the contention that we are witnessing an enormous horizontal growth of our culture at the expense of its vertical efflorescence. What I want to emphasize is that science has these days become so theoretically and subjectively oriented, like much maligned philosophy and religion, that it is fast losing its title as positive science.

Workability can never be the test of final truth, but only of provisional and statistical truth. Scientists admittedly do not know simultaneously both the position and velocity of an electron rotating around the nucleus of an atom, but does that ignorance affect workability? Scientists would retort that they are concerned only with workable truth; that a final truth is a chimera, a wild goose chase. Without in the least devaluing or writing off the unimaginably fantastic achievement of science, it might be argued that the scientist cannot even prove he/she has eyes or ears. Without the ability to see his/her own eyes or ears, how can he/she carry out observation and

experiment, the cornerstones of the edifice of science? Inference? Yes, that is what all your hypotheses are; but unless there is prior perception, you can never leap into inference.

Why then are you lethally prejudiced against philosophy and religion? Philosophers and logicians are probably the best equipped to make valid inferences, and religion has the additional merit of direct and most intimate experience of its datum in identity. Should not the scientist be compelled by the data harvested for science itself to conclude in unison with J.B.S. Haldane asserting in his possible worlds, "If my mental processes are determined wholly by the motions of the atoms in my brain, I have no reason to suppose that my beliefs are true...and hence I have no reason for supposing my brain to be composed of atoms." But scientists won't submit to such candid sagacity.

And there lies the inveterate malady of the modern age of science, which has long since turned into a dogma, a new religious bigotry, a bumptious demonology, an incurable superstition. It has overstepped its premises and has been putting the cart of obsessed hypotheses before the house of truth. What is called scientific outlook, an open, unbiased spirit of inquiry, has nearly been liquidated; and the scientist, toddling through the rut of technological achievements fancies that anything under the sun and even beyond it is perfectly negotiable; that he/she is the final apostle and arbiter of truth. What he/she rules out as non-existent is verily not. So the scientist proclaims that God is not, and all spiritual entities are bosh and moonshine, a figment of self-delusive imagination. That is why religion is progressively faring as the Cinderella of the school curriculum.

The War between Evolution and Creationism

What a vigorous war is being waged between creationism and evolution in the USA, the perfect epitome of the modern world, betraying an inordinately pathetic urge of the scientists for having even through legislation, exclusive coverage of their dubious dogmas in all channels of cultural and public media of the world! But have they disproved the traditional conviction of creation of all this by an unseen power, God? Or to put it more charitably, have they been able to explain the world process, its origin and self-sustenance with their stupendous load of scientific wisdom reducing the concept of a 'deus ex machina' (Greek god introduced into a play to resolve the entanglements of the plot; any active agent who appears unexpectedly to solve and insoluble difficulty) to a superfluity, a stinking ghost?

Have scientists to this day succeeded in producing life even in its tiniest form like amoeba, virus or bacteria? Have they been able to produce plant without its seed, or a new plant at that from laboratory improvised matter or a sixth element beside the elements of earth, water, fire, air and either that make for the wellbeing of all life under the sun, or an islet in the ocean, or a speck of a star in space? Why the, such self-dismantling braggadocio? A staunch advocate of divine creationism might well be prodded into recalling the eloquent parable of the frog in the well. (Robots have neither amino acids nor protoplasm, nor chlorophyll, nor DNA or RNA.) In Indian mythology, a great Vedic seer, Viswamitra, is credited with having ushered into being a new genre of tree, the coconut tree. That did not make him vain. On the contrary, he evinced great submission to unseen powers, no demented submission, but one born of love and friendship.

I am afraid I may be accused of misrepresenting the issue at hand, of mincing matters. Scientists do not advocate creationism, whether by an exploded god or by the narcissistic omnipotent who shape out as a modern scientist. On the contrary, they speak of evolutionism. Even then my queries above are quite pertinent. Should we take this theory of evolution as an epiphany, bringing into focus the manifestations of the modern godly scientists to the gullible gentiles of the present world?

The question may be raised why some consecrate evolution as a theory instead of calling it a hypothesis. Has it or its workability been proved in any sector of this Darwinian misadventure either down or up the ladder of evolution? Postulates of natural selection and postulates of survival of the fittest are each set against the other by rival camps of anthropologists, thus shaking vehemently the bedrock of Darwinian fantasy. Credibility of these scientists suffer greater erosion when it comes to light to the general masses of people that not a single full skeletal fossil of any significant species has been discovered to this day that might help advance the hypothesis of evolution. Not only that; even scientists other than naturalists, not to mention run of the mill

intelligentsia worldwide, are mostly ignorant of the heated controversy persistently raging over one and a half centuries between Darwinians and the ostracized followers of Cuvier, a senior contemporary of Darwin, who could not in his extensive studies come across any datum in favor of evolution as against special creation which he zealously advocated. Scientists are non-conversant with the law of naturalists that the phenotype (observable constitution of an organism) alone undergoes change, while the genotype (genetic makeup of an organism) persists immutably, thus making the hypothesis of evolution of human species even more dubious.

There is no region of the earth these days, in sea or on land that has not submitted to the keenest exploration by super perceptive scientists. The laws of nature, and those promoting evolution have certainly not come to a dead halt, shying away from eagle-eyed scrutiny of the subliminally egalitarian votaries of science. If naturalists could conduct us to a region of earth where a species is discovered mutating progressively toward itself from the immediate species before it, or growing side by side with it (not like a butterfly and caterpillar, the same species), their credibility regarding the hypothesis of evolution would be a subject for serious discussion. Why aren't humans evolving today? Why are the supposed earliest hominids extinct? There are plenty of tropical and subtropical regions today where eco-systems would allow scientists to prove their thesis of evolution. Are they fooling around purposely? So the dying out of humanoid forebears in the manner of dinosaurs and mammoths is unwarrantable? Samuel Wilderforce is perfectly justified in arguing that, "If these transmutations were actually occurring must there not ... be somewhere, some instance, of the accomplishment of the change?" (Vide, *Adam or Ape*, page 26) It turns out, as William Jennings Bryan so aptly concludes, "Evolution is not truth ... it is millions of guesses strung together ... every effort to trace one species to another has failed." (Ibid, page 41) We are not permitted on that account to denigrate science as a babble of lies.

Should we not highlight the crucial misgiving of Darwin himself expressed by him in the following, "Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps is the most obvious and greatest objection which can be urged against my theory." (Vide, *Origin of Species*, page 280) Such candor and humility have since been cast to the four winds from the domain of science and stiff-necked Darwinians have been avidly outdoing Darwin as Marxists have outdone Marx, or as scientists have outdone the aims and objectives of science.

Let us listen for awhile to what the great savant Arnold Toynbee has to say on this issue, "...what is the agency that introduces it (the effort of the constituents of organic matter to perpetuate life) if we rule out the hypothesis of the operation of a creator god?" (Vide, *Mankind and Mother Earth*, pp 2-3). "Are mutations fortuitous or...designed, or...infractions of a design...?" (Ibid, p 3). "Finally, what is the situation and significance in the universe of a conscious purposeful human being imbued with this sense of the distinction between right and wrong and impelled...to do what seems to him to be right?" (Ibid, p 3). And he concludes that the history of life is misnamed evolution.

This long drawn out discussion on evolution might appear out of proportion and unjustified, but it has been indulged in only to bring into focus how scientific myths soon grow into gospel truths thriving upon the ignorance of the people and how Dadaism and the cult of the absurd can hold in ransom even the most mechanized brains of scientists. Before having done with it, it would be advisable to hear on this issue from Dadaji, who is well-known to the topmost talents of every walk of life throughout the world as an incomputable spiritual prodigy *sui generis* (unique; only examples of their kind) and whose supernatural exploits sparked by a breezy afflatus are proposed to be presented in this book.

Dadaji emphatically asserted before assemblies of topmost scientists and literati on several occasions that, "Darwin, while formulating his theory of evolution and descent of man, was very much influenced by the savage people, no better than beasts, all around him; man can never be bird, beast or plant; nor can the latter ever ascent into humanhood; there are no exigencies in nature for such an ascent or descent; the two streams of life are entirely divergent; and finally everything else in the world is, in one way or another, meant for human beings only." Dadaji asserted, "The first animal on the earth is a kind of tiny fish, Malaya by name, existing to this day, and born out of the elements of air, clay and water. Man also was first born in such a similar manner." It appears Dadaji advocates a theory of spontaneous generation as opposed to evolution.

Continued.....