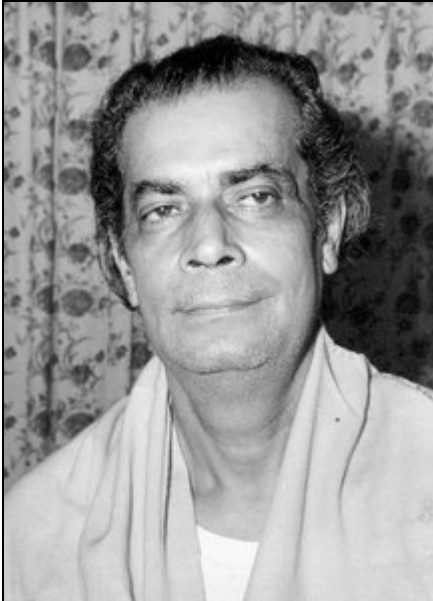


Introduction, continued

Dadaji questions Scientists and Science

Dadaji does not let go of scientists at that. While complimenting them to a degree on their astounding achievements, calling them modern Rishis, seers, Dadaji inveighs against them (a galaxy of Nobel Laureates) and leaves them dumbfounded with the following statement, “Why brag so much? Have you got at the truth? Can you at all? Have you known the secrets of life and nature, of outer space and the universe? Can you make rain or stop it? Can you ward off the billowing ocean, a violent gust of wind, or an explosive sound? Can you deflect the rays of sun or a tornado? How can you claim to have mastered nature? You do not even know how day and night alternate on the face of the earth. And you vainly proclaim you have conquered the moon. You cannot go there. There is an insurmountable natural barrier which can not be shot through even by detonating thousands of hydrogen bombs. How can you go from one world to another? You cannot scuttle His ordination. And you dare exhibit the rocky soil you brought back reportedly from the moon; no, not from the moon. Why, here is that soil. You got it?” With that Dadaji extended his hand before the audience and exhibited on his palm a lump of similar rocky soil that appeared from nowhere. The scientists watching are pulverized to a person.



Dadaji

Dadaji continues, “Your vanity has surpassed all limits. You imagine you can usurp the throne of the Almighty, the one energy, the one principle, the one existence that really matters. You had better get this lousy vanity off your chest and brain and salvage your credibility as a real seeker of Truth. Only 4,000 years back, science rose to higher pinnacles of glory. And earlier still, say 10,000 years back the world witnessed a far higher advancement of science. There were divers kinds of planes; they were very light unlike the modern air planes. Some planes could shoot up in the sky like a rocket; the fighting planes were generally of two to six horsepower. The fastest planes could cruise from India to USA in about 7 hours. There was a very special plane, Puspaka by name, only one of its kind that could accommodate nearly 25,000 people standing. Of course, the theory and technical device of the scientists of those days were different from yours, but they never succumbed to the unbounded megalomania of writing off God and spirituality. Be meek; be sincere to yourselves. Don't overstep the limits of science.”

If scientists could agree, even superficially, with Immanuel Kant when he asserted that God is the sum total of our ignorance, it would be real proof of their obsessed open-mindedness. As it stands, scientists should do well to reflect on the following observation of Aristotle, generally considered the father of science, “For as bats' eyes are to daylight, so is our intellectual eye to those truths which are in their own nature the most obvious of all.” (*Metaphysics*, I)

Incidentally, based on Dadaji's comments about the amazing advancements of past civilizations, might not we assume that a major portion of the corpus of our folklore and mythology is fallout of ancient civilizations completely devastated by cataclysmic natural calamity or manmade holocaust?

The obsession of scientists today becomes all the more reprehensible when one takes into account the lessons they ought to have learned from close scrutiny of the history of science through the past three quarters of the 20th century alone. That brief history reveals a kaleidoscopic pageantry of categorical negations supplanted by equally categorical affirmations. The violent tilt in axis of the world reality subjected the residual negations to more vitriolic negations. Indeed, at the start of the 20th century scientist asserted that life was an accident on

this tiny blue planet; that the universe threatened with extinction by cold death or hot death that solitary puddle of life. Naturally they dismissed the Indian scriptures that spoke of countless universes astir with self-conscious beings as unmitigated verbiage and stupendous mass of mythic garbage. What do they assert now about it? They glibly transport themselves to the opposite pole and with evidently well-informed sagacity vehemently negates their prior negation. As one scientist informs us with a traumatic backlash, there are verily 'a millions technical civilizations in our galaxy alone'.

Science versus Parapsychology

People who are steeped in unscientific superstitions, unlike scientific superstitions previously mentioned above, should not be exultant over such a verdict for tomorrow it might be proven a mirage. Consider the situation that yesterday scientists stopped short after 'Dust thou art, to dust returneth' while reciting that poem of Longfellow. But now parapsychologists' claim having taken photos of souls forsaking their bodies and copies books on life after death are briskly sold nowadays. Not only that; parapsychologists accept metempsychosis (transmigration of the soul, esp. the passage of the soul after death from a human or animal to some other human or animal body.), advocated only in Indian scriptures as scientific fact.

In recent years a woman created a great flutter in newspapers when she identified herself with a waitress of the epoch of Pharaohs in Egypt and hinted at many unrevealed secrets of pyramids. Fifty years ago such phenomena would have cut no ice with the scientist. Such denials of prior assertions and outgrowing the past ego bear unmistakable stamps of scientific enquiry. These do not discomfit or discountenance the scientists. On the contrary, what they dubbed as silly superstitions of the old, crumbling world previously, today we they get a new lease of life as reckonable milestones on the path of scientific achievement. Scientists are now rehabilitating even ghosts, poltergeists and other satanic creatures that lent zest and flavor to the fairy tales of the old world. However, since they are uncomfortable with ghosts, being unable to definitively confirm or quantify their existence, some invoke the services of priests. To talk of capturing signals from God, or vibrations of God's existence is but childish prattle. God and submission to a spiritual principle still remain anathema to the scientific pursuit of truth. Humility and non-dogmatic open-mindedness are foreign to most scientists. Consistency demands they acquiesce in the verdict of philosophers that God can neither be proved nor disproved. As some existentialists hold a known God is no God at all for He is thus reduced to a product of the finite mind.

God is the life-force itself, the *élan vital*. To divorce God from the onward march of life is to limit and materialize God. That's the worst form of idolatry. That is why Dadaji exhorts all that Almighty God is One, Truth is One, Humanity is One, Religion is One and Language is One; God is beyond the understanding of mind, intellect and ego.

Mind versus Matter

Even apart from an inquiry into the history of science the current achievements of science ought to serve as an eye-opener. At present the dichotomy of mind and matter does not obtain any longer. Matter has become immaterial, a wave packet. No more is visibility considered an invariable condition for an object to claim title to a scientific datum. Many invisible objects are being accepted by scientists. Not only quarks, quasars, and pulsars that are not manifest and/or invisible are admitted, but even an abstract mathematical space christened Hilbert space, which supposedly displays a wave function corresponding to each state of the physical system, is also accorded scientific, though extra-physical, reality.

Remote control of physical objects smacked of ghostly fantasy a few decades ago; now it is common knowledge. Clairaudience was ruled out as childish fantasy, but now has become accepted, in part due to the technological application of the common telephone system. In the field of psychology, ESP (extra sensory perception) and psycho-kinesis are proven facts of life. Life after death has been experienced and documented in near death experiences worldwide. Such significant confirmation of extra-ordinary phenomena ought to have had a sobering effect on obdurate scientists, but few signs of acceptance are appearing from their ivory towers. It is

amazing that such supernatural phenomena inspire a wide variety of television shows themes. How other than by documented experiences of such events throughout world history, would writers come up with these stories?

Scientists try to explain the origin of the universe and its possible destruction while asserting there is no possibility of there being witness to either; yet they proceed to formulate a mathematical guessing game that includes Big Bang or Big Crunch singularity. Why not accept as a possible alternative that God is the creator of the universe? It would have the additional merit of explaining the cosmic order, symmetry, and purpose.

Neither Science nor Parapsychology can deny the Supernatural of Dadaji

Though not amenable to reason, being votaries of positive sciences, they cannot deny the supernatural; what is considered supernatural one day is proved, often by science, to be quite natural today. Nevertheless, many supernatural occurrences observed and experiences by many scientists in the presence of Dadaji still defy scientific scrutiny. Supernatural does exist in its autocratic right notwithstanding the boisterous howls of the self-maligned scientists, who would do well to take a lesson from the Kaurava hero, Duryodhana. In the Mahabharata war 4,000 years ago, Duryodhana could stop excessive rain, remove drought and stupefy waters so that men, horses, elephants and chariots might easily cross. This power, sometimes called Maya, magical power in ancient Indian literature is in fact a kind of science which is still beyond the grip of scientists today. Even with such powers, even then Duryodhana did not deny God.

Supernatural phenomena which have been shown to survive the onslaughts and denials of modern science is to be defined and determined in reference to its specific spatio-temporal framework, for otherwise the supernatural will appear overlapped by the natural and visa versa. Before embarking on such a discussion it is imperative that we pay our debt to scientists who have rendered incalculable service to the cause of religion of Oneness as advocated by Dadaji. Indeed had there been no scientific advancement up until today there would be no Dadaji, that unlettered mystery man who seems to have in his grip all the secrets of the universe and has the Archimedean lever to move the world away from its eon-old axial rotation. Dadaji, a revolutionary of the highest order conceivable, would not give a dime for any of the current religions of the world and their religious practices. Dadaji repeatedly drones into our tradition-bound, somnolent consciousness again and again that what we conceive and practice as “religion” is but a sordid spectrum of animism, fetishism, zoolatry, heriolatry (veneration of saints or sacred things), shamanism, bardism (system of learned verses), sorcery, witchcraft, self-hypnosis and hallucination, egoistic ceremonialism, austerities and penance, and so-called meditation and hero-worship, all of which combine to form diverse façade of ego-based, mind-created materialism that makes a money-making business out of God in the name of religion.



Dadaji

To Dadaji religion is a matter of the heart, a savory rapport of two friends within. “If one could achieve God or Truth,” Dadaji asserts, “God would be reduced to a mental product, finite and accessible by human effort. Religion would then be like climbing a flight of stairs, no better than sorcery, witchcraft, and psychophysical calisthenics.” Religion is not an exotic commodity imported from an imaginary world; nor is it an isolated pursuit of life beside other sundry pursuits. It is, on the contrary, the totality of life taken in its stride with an implicit submission to the Beloved Creator who is our real Self. Religion is communion with a consciousness within oneself that is beyond mind and ego, which perceptively vitalizes all our activity, thought and imaginings.

Often people who come to meet Dadaji are disappointed that Dadaji does not exhort them to do, or not to do, anything except to have a re-orientation of outlook while doing one’s daily duties with worshipful absorption and

remembrance of God. Prior to the worldwide advancement of science, Dadaji's vitriolic invectives against what currently passes for religion and spirituality and the vested business interests of Gurudom (God businesses) might have resulted in any number of religious fanatics gunning him down. Instead, science pricked the bubble of age-old religious and spiritual beliefs and practices by asserting the phony, self-hallucinatory, hypocritical, misguided nature of self-styled religious cults, practices, and leaders on the one hand; and on the other hand, at the same time science helped create an intelligentsia impervious to the advances of such traders in religious and spiritual rituals and requirements.

Jesus had to suffer crucifixion or as Dadaji confirmed flee to India to die in Cashmere. Mahaprabhu Sri Chaitanya had to flee from his native land to settle in Puri, Orissa. Dadaji, in his turn had to suffer the ignominy of being arrested on charges of cheating and forgery; the case continued for over four years during which period his name spread like wild fire among scientist and other intellectuals from every walk of life and discipline. A unique phenomenon occurred due to the failure of scientists to debunk through failed tests or betray Dadaji through false accusations of fraud, thus creating a positive backlash of scientists and intellectuals who began to appreciate Dadaji's philosophy; a philosophy devoid of old-world superstitious dogmas and a philosophy of which Dadaji exhibited by his life as a householder living a normal life devoid of pretense, greed, self-aggrandizement or pontification.

The crown of thorns thrust on him by those who betrayed him and worn by Jesus turned into the diadem of divine glory. In the case of Dadaji, after the attempted betrayal by some of his closest friends, it was mainly the scientists who set the stage thereafter and created the congenial atmosphere for Dadaji's enchanting cruises through the hearts of the elite and people of all walks and stations in life the world over. Although prior to the widely publicized criminal case against him many scientists were dumbfounded by their close observations of Dadaji's supernatural ability to manifest sundry items out of nothingness, after the case was dismissed by the judge as being false accusations, the interest of scientists and intellectuals in Dadaji's philosophy grew exponentially.

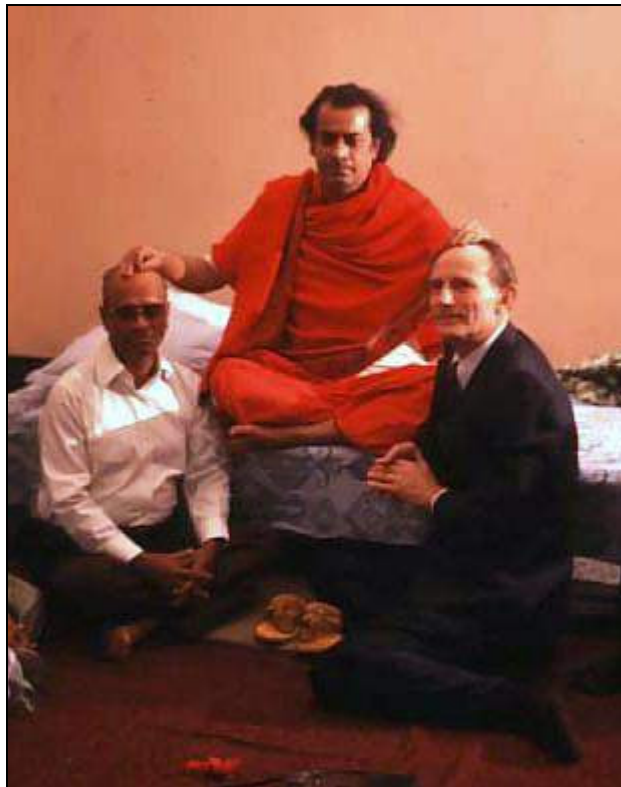


Dr Heraldsson



Dr Osis

Right: Haripad Roy, Dadaji, and Dr Osis - Calcutta 1974



It would be helpful here to quote Dr Karlis Osis, a reputed psychoanalyst from New York who met Dadaji many times in Calcutta. He tested Dadaji using his computer and other electronic devices. Dr Osis and his colleague Dr Heraldsson attended one of the Thursday evening sessions of Dadaji at the residence of Animesh Das Gupta on Lansdowne Extension in Calcutta. It was in the early 1980s nearly a decade and a half ago from now. During the gathering numerous phone calls were coming in for Dadaji from different parts of India and from abroad. Before each phone call Dadaji, in a jocular vein, announced the geographical location where the incoming call originated and identified the caller by name. A call came from the USA and prior to picking up the receiver Dadaji announced it and identified the caller as a key US Senator. The call over Dr Osis remarked, "If we could but get Dadaji eyes even for a single day!"

Dr Merriam, a noted American scientist asked Dadaji, "Why don't you go to America?" He had witnessed, along with twelve other reputed scientists who were visiting Dadaji in Bombay, a torrential downpour stopped with just a slight wave of a Dadaji's finger. Dadaji replied to his question, "Presently he has come back from a visit to America." (Dadaji invariably refers to himself in the third person.) Dadaji continued, describing the house he visited including a description and license plate number of a car parked in the front of the house in USA. Dadaji described a worried woman who was looking after her sick child. The redoubtable scientist, Dr Merriam, burst forth sobbing, "it's my car, my house, my wife, and my son who is sick." That is how Dadaji tickles into submission the great heavyweights of science who start enshrining him in their brains, if not in their hearts, as the greatest ever mobile miracle in the world.

The case over and the easy though staggering profundity of Dadaji's spiritual cosmonautics salvaged unsullied, the diasporas (dispersion) of his love-laden fragrance across continents being wafted by the zeitgeist (world view) nurtured by scientific zealotry. It is no wonder that scientists and other top intellectuals form a major part of the congregation assembled to hear the discourses of Dadaji in Europe and America; not that Dadaji dislikes the general masses of people. A scientist once convinced becomes unshakable; such a solid awareness is necessary for propagation and perpetuation of Truth. Dadaji is a watchtower dedicated to the maintenance of Truth against the onslaughts of untruth; a lighthouse directing the ship of life across the dark, tempestuous sea of worldly existence to safe anchorage in Truth. That is why Dadaji often asserts that a scientist or a philosopher is worth a million, in some cases 10 million individuals. Scientists are magnets to Dadaji and then Dadaji plays the magnet to them. As Dadaji told us often though he rarely speaks in such language, "[His \(Dada's\) mission is to pulverize the granite egos of scientists, intellectuals and the so-called Godmen growing like mushrooms.](#)" Had there been no scientists of staggering stature, no Dadaji would have appeared; therefore, it is imperative to pay a glowing tribute to the great scientists who made possible the advent of Dadaji in a spate of supernatural manifestations, to the self-assured undoing of themselves.

What is not, and what is the supernatural?

What then is the supernatural? The simplest answer is: what is not natural is supernatural. But what is natural? Nature has a way of doing things, a pattern for self-fulfillment, for the élan vital to run its full cycle and entire gamut. By our constant rapport with nature, fair and foul, that cradles us into definitive consciousness, down through the ages humanity has garnered an enormous volume of experience about nature. Such experience having been winnowed, analyzed, and sorted has yielded a copious harvest of general and particular notions about the behavior of nature. Though the why of nature's behavior is but vaguely known, more likely fully unknown to us, we do know for certain, for example, the sun rises in the east, day follows night in regular succession. Until the recent advancement of science, nature was a ruthless tyrant, but presently has turned into Aladdin of the magic lamp catering to the needs of humanity today. Denuded of all mystery, nature is laid bare into constituent factors: the trident of nature in its solid, liquid and gaseous states; atoms and molecules and wave-packets do not frighten the intellect instead becoming our handmaids to reshape to our advantage the world of nature around us. How has it become possible? Because scientist have discovered a legion of inviolate laws and guiding principles of nature and have harnessed them to realize human needs. However, when certain things happen that do not conform to those laws and principles, we call them freaks of nature, miracles, and in certain cases supernatural.

Supernatural, then, is an event not commensurate with our experience; is not explained or demonstrated using the vast accumulated pool of present knowledge. Confronted with such an event our intellectual moorings are shaken to the core and we exclaim upon seeing a supernatural occurrence: How could it happen! However consider this: People from the 18th century could they appear today would view the world we live in with awestruck disbelief and no doubt label it a panorama of miracles that transgress the laws and principles of nature as they knew them in the 18th century. Thus knowledge of nature varies from generation to generation, from age to age, and often undergoes radical purges and thorough overhauling. What was a miracle yesterday is today's banal commonplace event. To the primitive person every aspect of nature appeared miraculous. Thus from a historic point of view what is called miracle has myriad scales of being.

Dadaji says beware of half-truths

Who can dare claim to have unlocked all the secret chambers of nature in which lie embedded inexorable laws? Should one do so, one can only realize it as a whole, nurture it as a whole without raping or defiling it. That, in fact, is exactly what I propose to present in this book: the situation of the whole, calling up its dimensional modalities to explain the supernatural.

Let us try to figure out what the scientists have been doing for the last century and a half. Are they not working miracles of a sort despite their sharp protests to the contrary? They deny working miracles because they can explain, demonstrate and replicate an event time and time again. This begs the question, for what are they doing but setting one law of nature against another and ushering in hybrid outcomes which, if not unnatural are in many cases against the very purpose of nature and outrage the laws of land, air, water, electricity, magnetism, gravity, etc. Some such outcomes appear monstrosities of nature that reject the inexorable stance of the laws unless they are restated, calibrated one under the other leading inevitably to the Unified Field Theory. The Unified Field Theory will ever remain beyond the exploration of science for the simple logic that it must be outside the domain of the diversified field of physical nature. Dadaji admonishes, "Beware of half-truths. Reality is one indivisible whole, not the misconceived unified field of science, but the one integral unity that is in its immaculate transcendent isolation inalienably immanent in the panorama of existence all around." Despite the obduracy of scientists, the modern spectacular achievements of science are nothing but dazzling pageantry of miracles even if in the sense of being unnatural parading on the aspen (trembling) canvas of the simple laws of nature.

Miracles are nowhere near the supernatural we propose to present in this book, for as has been shown a miracle of yesterday is the commonplace of today. The miracles of the old world are accustomed way of life for us. The supernatural, however, never lapses into commonplace; it does not suffer being woven into the fabric of one's daily life except for the one through whom it is manifested such as we have seen with Dadaji. Even in the case of Dadaji he is seldom, nay never, seen to us to his own advantage on the worldly level. The supernatural of which I write has no temporal psychosomatic trappings; nor does it cave in and evaporate with the advancement of our knowledge or with the expansion of our mental horizons. When 7 loaves and a few tiny fishes feed the hunger of 4,000 people as demonstrated by Jesus, no sane person can argue that such tricks could occur or prevail upon the illiterate and intensely gullible people of two millennia ago and not to mention the so-called enlightened people of today; no one then or now could argue that Jesus was a trickster, a magician, or hypnotist. Loaves are not witnessed to grow in magnitude or multiply at will. No one then or now is deficient in general intelligence, regardless of claims of superior intellect or a high IQ, which doesn't depend on literacy. So such an occurrence as the loaves and fishes multiplied by Jesus to feed the multitudes must be defined as supernatural manifestation. Over 50 miraculous feats of Jesus must belong in the category of the supernatural; in no way can they be called miracles which would make them based on the ignorance of Jesus' followers and thereafter become the commonplace of today. They were not sorcery, witchcraft or voodoo. There were *sui generis* (unique; only examples of their kind) and must remain beyond our comprehension for all time to come. That is the differentia of the supernatural.

What are qualities of the supernatural?

What are the positive marks of the supernatural? What is the supernatural qua (as) supernatural? C.S. Lewis in his monograph "*Miracles*" takes the supernatural for granted without any urge to define it, and remarks confidently that naturalism gives us a democratic (equal power benefiting all) picture of reality while supernaturalism imposes upon us a monarchical (surpassing all in power and preeminence) one. That is to say, Lewis is assured the supernatural is despotic (absolute oppressive power), autocratic (absolute, unlimited power) in its advent and betrays scant regard for the multiple laws of nature that govern and sustain our lives. But a little later he seems to contradict himself when he failing to determine how the supernatural works itself out, sort of parries the question and exclaims, "The question is whether nature can be known to be of such a kind that supernatural interferences with her are impossible." (p 67) Evidently the answer is that such interferences are quite possible and nature gives ample scope for that. The supernatural should not be maligned as monarchical (surpassing all in power and preeminence). How are such interferences by the supernatural into the natural possible? C.S. Lewis assures us the laws of nature do not cause any event at all; they cannot even set the billiard balls moving. What then are they for, these impotent imposters masquerading as laws of nature? How could anyone discover all the laws of nature unless the laws had certain potencies and behavior patterns that rammed into our existence favorably or otherwise?

One might guess that Lewis intends to convey that nature merely serves as a limiting, defining background, an environmental snag or booster, for all human activities. But who can ignore the gigantic devastation caused by earthquakes, volcanic eruptions, tornados and other violent forces of nature? Between the lines of Lewis appears to lurk his conviction that not a blade of grass moves without God's Will and Power. In fact in the opening pages of his book he asserts that supernaturalism thrives on a belief in one basic thing which must be God. He ought to have worked out that thesis to yield the harvest of the impotence of laws of nature and it would have led to the unwelcome contingency that the supernatural cannot be differentiated from the natural, both being equally and entirely inspired by God. Any effort to evade the predicament would merely beg the question.

Mr. P.D. Ouspensky, in "In Search of the Miraculous", asserts, "...beyond the think film of false reality there existed another reality from which, for some reason, some thing separated us. The 'miraculous' was a penetration into this unknown reality." (p 3) By 'false reality' he means the phenomenal reality all about us. If that be so, we are all completely entrenched in and enmeshed by that 'false reality' without any hope for redemption. How can it be possible for us to penetrate into an unknown reality? For all our efforts would lead us from one falsity to another, truth and reality being ruled out of our reach. Then, quite arbitrarily, Ouspensky makes a startling statement, "Nobody does anything and nobody can do any thing...Every thing happens." (p 21) For "in order to do anything it is necessary to be." (p 22) Profound utterances, undoubtedly, as Dadaji repeatedly says, "Man can do nothing. A person has no power."

How do we differentiate the natural and the supernatural?

Still, the question remains: If everything happens, the natural and supernatural alike, how do we know the one from the other? We are forced to admit the supernatural is of a different sort from the beaten track of ordinary natural happenings. Or experience tells us that what we call natural has a more or less universal provenance in the context of a set province of discourse, but the supernatural has its imperious descent on one person or another, on this or that group of people, or in this or that geographical region and for this or that space of time only. The supernatural must be a special, supra-normal happening to meet the exigencies of a particular situation worked up through the psychosomatic expectancy of a particular person or group of persons, in a particular *spatio-temporal* (space-time) complex. Supernatural does not just happen like the natural does.

It might be argued that the natural, too, does not just happen; we cannot do it because we cannot be; God however who is perfect Being does it all. This conforms to what Dadaji says, "A person has no power at all. A person cannot even play or be as an instrument to anything. He

(God) does and can do anything He likes.” So the natural happens through the agency of God, through the fiat of His Will; so does the supernatural. There is no difference between the two etiologically (in cause or origin). The difference surfaces only because our perceptual and conceptual habits suffer a rude shock when the supernatural pops up. This is clearly untenable. God creates Nature and endows it with certain powers through jerk, a jolt, a vibrational push of the Will Supreme. Once put on the rails by the Prime Mover, Nature keeps rolling on exhibiting repetitive actualization in cyclic order of those powers through eternity. What we call natural forms the warp and woof of this display of Nature, but the supernatural coming within the fold of that primal Will Supreme has a direct, immediate contact with the Supreme in a particular spatio-temporal setting. It is the external manifestation of what is called the Grace of the Lord.

The natural exemplifies the order, coherence, symmetry, inviolable and necessary causal sequence manifest in the operation of the laws of Nature; but, the supernatural is anathema to all such stereotyped order and coherence. Supreme Will comes as supernatural when it will, overriding the Leviathan (immense size and power) stance of the laws of Nature through the wily jerk of the point-instant Will Supreme. This Grace is a reminder of the omnipotent freedom of the Lord in a world governed by the inexorable laws of Nature. This may well be termed the principle of indeterminacy far removed and quite out of reach of scientific prudery (excessive or affected modesty).

If parting the waters of Jordan to make it possible for the people of Moses to cross proved a natural phenomenon, the supernatural is manifest in their reaching the bank in the nick of time. Though scientists cannot even dream of repeating that feat of parting the flowing water, it may well be exhibited by a maestro of non-egoity (no personality, no ego), whose will has turned up in breezy anonymity with the Will Supreme. When Nature does anything in its proper time and place, it is natural. When it is exhibited otherwise, out of time and out of place, it belongs to the realm of the supernatural.

Ouspensky takes refuge in the theory of seven cosmoses and asserts, “The manifestation of the laws of one cosmos in another cosmos constitutes what we call a miracle.” (Ibid, p 207) He does not feel secure even thereat; he goes beyond that to proclaim that “...eternity is the fifth dimension which is the line of the eternal existence or repetition of the actualized possibilities. The sixth dimension is the line of actualization of all possibilities. Even scientists presently mumble hesitantly of 12 to 14 dimensions.”



Dadaji

This clearly pushes the problem further back for the assumption of seven cosmoses and two more dimensions does not help Ouspensky elucidate the operational strategy of the miraculous in any way. Why should the law of one cosmos break through its bounds and dart itself with a bag into another cosmos? Dadaji tells us, “There are insurmountable barriers between two cosmoses. There are fourteen worlds under the same sun; each of these principal worlds has countless other worlds.” Dadaji continues to describe it, “Here is a wave; and there is another wave. They project in spiral fashion all about.”

The waves are certainly each of different length, frequency and color, but how does such a situation help explain the operation of the miraculous? Ouspensky may imply that things of other worlds might be smuggled into our world; but how to cross the barrier? And who has affirmed the things of our world have their replica in other worlds? The assumption of the fifth dimensions implies that the past is not irretrievably lost to us; that it may somehow be recycled into our empiric existence; but how? And the sixth dimension similarly implies that the future is a fait accompli awaiting our ingenuity for its materialization. Therefore, Ouspensky has failed to define the miraculous and its modus operandi. Had he postulated rather a hierarchy of laws in which the higher and higher ones are inclusive of the lower and lower ones, the entire matter would have sounded more reasonable.

How do we differentiate the supernatural and miracle?

What then is the supernatural? To recapitulate what I have discussed to this point: What cannot be achieved by science that is, what will not become the commonplace of tomorrow; what is not acquired through psycho-physical discipline (i.e. Yoga Sutras of Patanjali), that is the domain of the supernatural.

Patanjali describes eight principal Siddhis or miraculous attainments beside a legion of lesser Siddhis all of which are said to be attainable through psycho-physical practices. The Bhagavat sounds a discordant note and asserts that the eight principal Siddhis belong principally to God. Dadaji goes further and asserts, “Many of the lesser Siddhis are unattainable. They only come through the grace of God to one who is in tune with Him.” In the history of the Christian church there is testimony confirming Dadaji’s assertion, for example, the story of St Joseph of Cupertino the “Flying monk” who during trance levitated into the height of alters, tree tops. But he could neither will it, nor control it. Yet, levitation may happen and it happens the one levitating is not conscious of it. The moment the person becomes conscious of it, he/she falls down. Such acquired powers belong to the domain of the miraculous, not the supernatural. Cryptesthesia (paranormal perception, as clairvoyance or clairaudience) is also excluded from the domain of the supernatural.

One thing must be made perfectly clear; the miraculous can never intrude into the domain of the supernatural, although supernatural can invade the domain of the miraculous. Dadaji has from birth, congenitally, all the powers included in cryptesthesia; and they are normal to him. Others also may have some of these powers of paranormal perception but they whither away over time as they use or abuse it; therefore, they do not belong to the supernatural. All acquired extra normal powers dissipate over time, but the supernatural bellows to the inexhaustible storehouse of Omnipotence. The supernatural is manifestation of Divine Grace. Supernatural presupposes an immediate Will Supreme and exemplifies the principle of indeterminacy (not fixed in extent, space; uncertain).

There are junctures in human history and the evolution of the world-process when the supernatural appears nestled in the supremely unique body of a phenomenal person. As though dumped in a transparent and overly porous sanctuary, the supernatural takes wings and pops out now and then like the streaks of light piercing cracks in a window shade into the darkest of night during a blackout. In the case of Dadaji, it has been observed by many that supernatural events belch out like sparks in a smelting factory.

Dadaji is seen gently waving his index and middle fingers up and down while muttering inaudibly syllables or just gently waving forward his right palm, and the supernatural is manifested there in an instant. The supernatural is perfectly natural with Dadaji who is shorn of all artificiality, affected demeanor or playing to the gallery. Dadaji is always in tune with Nature, always in perfect love with Nature. Dadaji often exclaims, “Can’t Nature be changed through love?” He does so while in the company of topmost scientists, intellectuals, engineers, professors, etc. Despite such events, Dadaji says in reference to himself, “He is, now and then, simultaneously present in infinite worlds.” Our natural world finds its rejuvenating haven in the radiant panoply (wide ranging display) of the supernatural of Dadaji.

How does the supernatural occur? What is the cosmology of the universe?

Next we will consider the question of how the supernatural works itself out; how it surfaces in this world governed by the inexorable laws of Nature. When human effort is ruled out, how does the supernatural manifest itself? To answer this I will make an excursion into the field of cosmology. The Big Bang theory of science is currently threatened with rejection, although the Bible, Koran, and all Indian scriptures speak of creation through the Word that is with God. The Bible and Koran seldom speak of the Will Supreme as the motive force of creation, though it is implied. Indian scriptures speak of the Will Supreme, seldom calling it that. Dadaji tells us, “The Will Supreme sets on the primal vibration, which passing through one or two instant phases, shapes out the Vibrant Word (Shabda-Brahma) or the Primordial son from which material creation emerges spontaneously in spiral projection of diversified vibrational enclaves.” This spiral

vibrational configuration might be at the root of the concept of Omkara*. Be that as it may, creation was a spontaneous affair without being dogged by any plan or program despite what the world scriptures proclaim.

While appearing to reminisce, Dadaji said, "When such a wish welled up, creation emerged instantaneously. It is a push, a jerk, a ripple. There is no plan or program behind it. Your (manmade) gods do have plans and programs; but, He none." The entire creation is an endless configuration of diverse vibrational complexes of varying wave-lengths, frequencies and colors in progressive stages of condensation and rarefaction. Space and time, convergence and divergence, difference and multiplicity, all emerge from this vibrational urge. Plans and programs are preceded by space and time and like space and time are post-creation contingents.

One way the supernatural occurs is through the manifestation of Mahanam. The Word resolves itself into the two sounds of Mahanama, which ushers in the cosmogonical (origin and development of the universe) vibration and imparts its bi-polarity. The vibration is of a two-fold nature, tending inward and outward, self-transcendence and self-integration, rushing in opposite directions, thus explaining the endless spiral formations of worlds and universes. Another reason for the spiraling activity is that between every two worlds there is an impervious barrier, a vacuum, which vibration cannot touch or penetrate. The gross vacuum resists all motion across it unless one is in perfect equanimity of mind. And, there is a vacuum at the heart of every being in manifest creation, an alcove, the temple, of Mahanama, that may be called the working vacuum. This is from an empiric (practical) perspective.

The ubiquitous Vacuum that is non-being is beyond Mahanama, yet springs vibration without any involvement in Mahanama. Dadaji symbolizes this Vacuum as Satyanarayana; a symbol of existence lying in state upon existence where nothing is, despite the presence of everything. Dadaji often says, "Satyanarayana does not have even the potency of Will Supreme." Thereby Dadaji implies that Satyanarayan has Will Supreme as identical with God, not as bulging out (rising out in vibrational waves) potency.

This Vacuum is everywhere in order that it might integrate into its Being the diversified, runaway, disintegrated manifoldness that is creation. The entire creation displays a hierarchy of disintegration and integration, dissolution and resolution, hide and seek. It is not your seeking or mine, but it is God's; His world at every stage a unity in multiplicity. The vibrations of the two sounds of Mahanama are architects of this wondrous creation. Dadaji assures us, "The entire creation is composed of the two sounds of Mahanama. They are the warp and woof of your existence, and of every thing around. Everywhere the two sounds are ringing. Our mind has perverted and broken them into splinters. There is no gap anywhere. It's like an unbroken chain of rings." The Vacuum as Satyanarayan is omnipresent as the support and sustenance of all existence, all vibration. The infinite creation is at the furthest bottom, a vacuum, a non ens (non-entity). The Vacuum and the vibration are One, the total reality of all existence, of Being and Becoming embedded in perfect non-being.

That being the cosmology, it is clear that all laws of Nature, known and unknown, are caused by different vibrational stresses initially and subsequently further modified and stratified by particular spatio-temporal complexes. If one tries to conquer and enchain the laws one by one, it is a hopeless exercise in futility.

How then does one get at the supernatural? If one can touch, imbibe the vibration, if one can tap it to one's purpose, can one do anything one likes? Dadaji says, "They speak of getting vibration. If they do, why, then, the infinite is in their grip." That is to say, if you can catch the vibration, you become Omnipotent. How can one manifest the supernatural? If Mahanama is manifested in one's mind and overflows to and encompasses one's body, one becomes the dynamo of infinite creativity. For the Mahanam, which is at the root of all creative vibration, is manifestly ringing within granting one rapport with the creative vibration which is constantly nestled within. All manner of breathtaking supernatural occurrences take wing at one's slightest wish, or even without one knowing of its imperious, irresistible advent. Dadaji characterizes this state as "being in mood". Dadaji assures us he can stay 'in mood' for three to four hours at a

* Omkar means the mystic syllable "Om", the "Amen" of Jews and Christians, and the "Amin" of Moslems. Omkara is the first sound of Creation and is the epitome of all other sounds. As the sonal symbol of God, it is regarded as Sound-Brahma. Dadaji said, "Omkara is beyond the state of Krishna. It is vacuity (Vacuum)."

stretch. Thus Dadaji displays copious, spectral supernatural performances and it may be asserted without any fear of contradiction, that Dadaji's one day tally of supernatural events will far outnumber the total output of so-called miracles by predecessors. However, Dadaji has said that if he consciously addresses the supernatural to change the course of Nature, for example to cure terminal illness, to work it out he has to suffer. Whereas if Dadaji does it unconsciously, not knowing what he is doing, nothing happens to him.

A second way the supernatural occurs at one's sweet will is, as Dadaji puts it, "There is such a neutral force here in this world; one may, though rooted in a particular place, very well see any region of it." 'See' here seems to imply all manner of perception including diffusion (migration, intermingling) of Dadaji's divine aroma experienced at far distances and Dadaji's presence including tactical (calculated, adroit) perception. Dadaji's multiple manifestation, stemming as it does from the Will Supreme, belongs to this second category of the occurrence of the supernatural. It is unclear whether or not when Dadaji fetches items from distance locations in an instant, accompanied by purchase receipts, belongs to this second category. It is doubly unclear if 'any region' ducks into its fold 'any point of time' also; if it does it becomes easy to comprehend how Dadaji in an instant fetches new brands of wrist watches from the womb of futurity.

Of course the Will Supreme may be called on to explain any supernatural phenomenon, but the Will Supreme may be in short supply to meet the persistent demand of Dadaji's down-to-earth, at times bizarre, lifestyle of universal love. How do we deal with this uncertain contingency? Dadaji informs us, "When there is no vestige of the Will Supreme, Sudarshan has to be applied." Sudarshan is immersion in the equipoise of integrally conscious existence, manifestation of Mahanama, equanimity and so forth. It is difficult to decipher what Dadaji means by "neutral force". If it means 'neutronal (elementary particle having no charge) force', which is neither positive nor negative, it may be equated with perfect equanimity, another name for Sudarshan; an interpretation which seems dubious for neutronal force is everywhere to be found in the infinite worlds of material existence and is in no way a unique phenomenon with this earth.

Dadaji says, "There is such a neutral force here in this world..." evidently referring to this earth. The identity of the 'neutral force' will remain unknown to us, but it must be recorded here. Before leaving aside the question of the 'neutral force', in reference to himself, Dadaji often exclaims, "This body is so very sensitive, a legion of things happen with or without any will to spur them on." His use of the word 'sensitive' may denote two contradictory situations: 1) prone to constant emotional upsurges and cross-currents; and 2) having neither positive, nor negative tendencies, i.e. completely non-resistant. The latter meaning applies to Dadaji for he has no mind, or from the mundane point of view, no modalities of mind. That is why Dadaji often fails in current time memory since he has no mind as we have that is constantly between the two horns of dilemma. He may be said, however, to have a Root mind; Dadaji easily catches contagion of anything around him. Dadaji asserts, "You know your Dada has no mind, but those who touch him have minds, so their ailments instantly infect him."

Above I wrote about the Vacuum as the ultimate reality of all existence, and also about another kind of vacuum, the material sort such as the barrier in between one world and another that can only be penetrated and crossed through equanimity. In every human body there is a vacuous region from which emerge the two sounds of Mahanama. Every atom has a vacuous region within it wherein the Mahanama is not manifest, so it transpires that the entire manifest existence may be described as a chain of vacua (plural of vacuum). These infinite vacua may be called immanent, working vacua upholding and sustaining severally each entity of the entire manifest existence. The Vacuum, the source and substance of all other vacua, is the transcendent ultimate reality and is concretized, symbolized for us by Dadaji as Satyanarayana.

I previously referred to the 'in mood' state of Dadaji; there may also be an 'in tune' state. Dadaji says, "He (referring to himself) may stay in tune, say, for fifteen to, at the most, twenty-five minutes at a stretch. Beyond that his body will evaporate." This is the state of perfect equipoise in utter vacuity and in that state nothing is impossible including creation of trillions of worlds in a moment.

I draw a close to this discussion with a passing reference to another kind of supernatural occurrence. Ardent devotees of Dadaji often have diverse rapturous visions. About these Dadaji says, "No body really makes them happen, but when one's wish be attuned to the Will Supreme (through loving submission), these things happen of themselves." Dadaji writes off credit for such

visions, and for that matter for all supernatural phenomena; however it seems there lurks behind all of such occurrences a passive will of Dadaji. Once Dadaji chilled the zeal of someone who was hopelessly pining for such soul stirring visions saying, “[Know it for certain I will never show you such manifestations.](#)” One may conclude one has only oneself to thank for such visions; but Dadaji’s involvement must not be ruled out.

In summary, the different states of Dadaji from which supernatural manifestations occur:

- 1) It, He, state (fully unconscious); nascent Satyanarayana
- 2) I am that I am state (passively conscious); Kaivalyanath, i.e. Ram Thakur
- 3) This joyous Being is me state (apperceptively conscious); Mahaprabhu
- 4) Me and Love state (conscious-unconscious); Govinda of Vraja
- 5) Yogeswara Krishna of Dwarka (mostly conscious)
- 6) Sub-Krishna state (fully conscious).

From the last state, sub-Krishna state, occur such supernatural manifestations as are fully consciously performed by Dadaji on the supplications of his devotees and are generally denigrated as ‘superficial’ by Dadaji. That Dadaji can descent to such a low state is confirmed by him when he said, “[Ram Thakur could not get down even to the Krishna state \(of Vraja\). This man \(Dada referring to himself\), however, can plummet even to the depth of hell. He has verily come here endowed with all rights and privileges.](#)”

Whatever state Dadaji might be in during a particular period of time, he is always in the natural state of the supernatural, or inversely, in the supernatural state of the natural. It all depends upon Dadaji’s initial no-bodied attitude in the background of his supernatural exploits. Supernatural is what just happens unexplainably without conscious agency. That is why Dadaji often says that he does not know at the moment what has happened and if he has done anything at all; however, at times it is monitored by his passive consciousness. The neutral force Dadaji speaks of can be pressed into served by a neutral mind that alone is capable of discovering it.

Continued....