

## Chapter 2

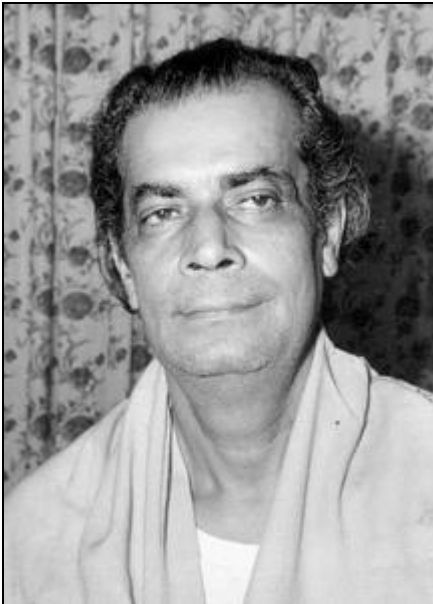
### A - The Love-hooked, Incurable Healer

Religion: What it is, and is not

Spirituality the world over tends to ostracize generally the down-to-earth lives of humans. An ascetic element hangs heavily like a dead weight upon it, making it impossible even in theory, for spiritual promoters to rub shoulders without any qualms of conscience with the secular people who wallow in poverty, disease, and malignant providence. Self-styled spiritual and religious leaders divide life into two hemispheres, the spiritual and the secular or material; the two never converging at a point or one flowing into the other. Some view the world as a purgatory, a cauldron of hellfire wherein individuals reap the harvest of their atrocious sins.

Flapping wings of spirituality these godmen appear, so they imagine, to resurrect in Eternal Life the suffering populace from the stinky coffin of materiality. This is why they decide they don't have to negotiate the agonies, anguishes, and bitter bouts of lethal pain that all human flesh is heir to experience.

You fall into a deep well and are drowning; your piteous cry for life draws a so-called godman to the well. He exhorts you, *utter the name of the Lord and invoke His mercy for your fallen soul.* Dazed and drowning you reply, *Have mercy first for my fallen body. Help me out of the well.* The godman replies, *What's your problem; the world is an illusion; my self-imposed problem is to save your soul, no matter if you die in the process.* This scene illustrates my point; a gloomy scenario is laid out to the innocent people by self-styled spiritual, religious leaders under the guise of salvaging the human soul from its inbred perdition.



Dadaji . 1973 Bombay

Dadaji is *sui generis* (unique; only examples of their kind). He flies into a sizzling rage when he hears such rubbish and thunders, *How dare you utter such rotten words? You blaspheme against Him by virtually taking the world as an illusion. You call into serious question His infinite, unmotivated love while refusing to lend succor to the ailing human body and mind. He, the Father, can never forsake His children; nor can He keep on record their sins and punish them on that account. What you call piety and sin is but your mental constructs.*

*Only actions and reactions hold the stage in this world of Nature. Creation is the supreme manifestation of His infinite love in finitized nuances. The world is real. Had it been unreal, He Himself would have been a chimera. And, we all have come here to taste the nectar of His love as displayed in Nature, animate and inanimate, in unison with Him while doing daily chores, and discharging specific duties and responsibilities to which each one is yoked with a view to progressively dynamic realization of His love nestled in existence around unto perfect self-maturation. But, this world is governed by causality, by bipolar swings of action. If there be an incessant one way*

*linear flow, your consciousness is put on hold and you fail to taste His Love. So you have to reap reactions as the harvest of all your actions.*

*Though He is beyond all these, these actions and reactions are, at bottom, rooted in Him. If you can well negotiate them, yourself being rooted in Him, with fortitude, He will surely help you out of the grim reverses and ordeals of life with alacrity. How can He suffer you in pain? Take heart. This man (Dadaji) has come herein with amulets against adverse destiny. But it's better to brave the backlashes of life, however violent, with fortitude perched on His unfailing love, without praying for redemption. That is the secret essence of human ethic in life. And, He will come to your rescue when you have poured yourself out.*

In fact Dadaji does not subscribe to a religion that is divorced from life. Religion is not an exotic appendage to life to turn to at offbeat moments or on a particular day of the week. It is not being ostracized from our workaday existence, nor is it the opium of the people. On the contrary, Religion is coexistent and coterminous with life taken in its strides through endless curvatures. To Dadaji, spirituality is identical with life itself. The best analogy is that of earth having two-dimensional motion with central acceleration; but this, too, though abundantly and poignantly representative of the human role herein, is imperfect like all analogies. For real spirituality dawns only when you, your loose ends tied up, are perched on and poised, set (Tadgattaa) in His Love. It blossoms when the two dimensions converge, commingle, and coalesce into one, leaving only a fast vanishing specter of another dimension being traced through inertia.

This high, hot, workaholic life, even then is high, hot, love-aholic spirituality. There is, indeed, no cleavage between the Lord and Caesar. When you pay Caesar, he is merely another point of your enchanted submission to His omnifluent (ever-flowing) love. That, at bottom, seems to be the import of Jesus' famous utterance couched in words of common parlance. Life, a Pandora's box flung wide open, burdened with evil acts encores and horrendous miseries is not anathema to spirituality whose champions need despise it, on no account, or wrap up before its advancing footsteps.

Therefore, it is quite apposite (suitable) that Dadaji would, more often than not, be found talking with you about your family problems, your job prospects, your financial position, your physical welfare, much to the mighty chagrin of so-called godmen to whom such secular indulgence is profane to the core and to a degree denigrating. Dadaji stalks the earth in arrogant defiance of such moth-ridden godmen and stages in incessant advent spectacular cures of people from lethal physical and mental ailments. Not only that, he stoops lower, the so-called godmen would argue, to turn matchmaker in which trade his expertise is matched only by his omniscience. By doing so, Dadaji is not defiled or denigrated in the least. His Grace, Love, Divine Fragrance, His omniscience, omnipotence and omnipresence are not found wanting in the least.

### Dadaji probes Destiny

Even to this day (late 1980s, early 1990s), Dadaji though in supra-mental and progressively wrapped-up state, displays himself as right on schedule removing the varied miseries of people and bringing to a head the piled-up destructive reactions of Nature with a view to recycling and reclaiming it as a fit haven, the Eden, for human inhabitation. Dadaji, the superb matchmaker enacting the bridal of earth and heaven of man and woman of divergent stances, and is he is not *sui generis* (unique; only examples of their kind) and himself supra-natural? Time will give the verdict.

Anyone who has had the good fortune of having audience with Dadaji, even for a few days must have watched how avidly he probes into the cross-fires of frowning fate in the lives of people around him; how he counsels them with sympathy and finally helps them out of malign situations pounding them relentlessly. Those who did not meet Dadaji must have by now after reading this far been well informed of his altruistic (selfless, devoted) knight-errantry (roving about in search of adventure); Dadaji would call it self-love. Why are a select few, although that runs into hundreds, graced with miraculous cure by Dadaji; why are a select few getting watches, pens, gold necklaces, earrings, etc manifested by him forthwith? There is no denying the fact that everyone and anyone who comes in contact with Dadaji in person or otherwise is from the first meeting onward graced by Dadaji in multiple ways in diverse sections of his or her life. But usually those acts are not dramatic and spectacular enough to make an indelible impression on one's mind.

The question persists why Dadaji saves someone from the clutches of death, while denying the profound grace to others; why he responds to some non-descript person's call instantly while during a deaf ear to others' repeated alarms. This is one of the most pivotal questions assailing any account of Dadaji's supernatural extravaganza of diverse dimensions.

To take refuge in Dadaji's often repeated refrain, ["Don't try to understand"](#)—profound as that is, evades the issue at hand. Certainly egoistic understanding of any esoteric problem, which is beyond mind and its spatio-temporal, causative idolatry, is standing leagues apart from the problem. However understanding need not necessarily be of the empiric, egoistic order.

Understanding may be achieved through empathy, through mystical identity with the point at issue, through submission to it. In the ego's stillness of night, it dawns upon you like a flash of lightning; then you can invest it with your logical morphology (form and structure). That is why scriptures tell us if you don't try to understand, but submit to your ignorance, the Lord instills understanding in you. Dadaji's words, too, have the same ring of submission. As Dadaji explains the situation, [%our mind and intellect, the organs of understanding, are themselves stumbling blocks in the way of understanding. All this is beyond mind and intellect.+](#)

If you dodge the question of why Dadaji intervenes for one and not another and say, [%All this is uncaused,+](#)you touch the core of the truth for sure, but fall prey to the charge of metaphysical prudery, of banal obscurantism (evasion of clarity). In the first place, how could anything under the sun be uncaused? How could something uncaused impinge on the world governed by causality? Conversely, why shouldn't the uncaused, being unmotivated by its nature and constitution, negotiate equally the world of causality and the world beyond it? Since the uncaused can cause no ripple in the world beyond it, why and how should it affect the world of causality differently? Secondly, as implicitly stated, anything uncaused must necessarily be universally applicable; the failure of which as in the case of Dadaji's supernatural feats, is why the question of why one person is graced with Dadaji's extraordinary manifestations or healing has been raised. It is nothing but begging the question; all these arguments spring from our common sense, and empiric point of view.

What is uncaused? What is not affected through causes and conditions, or what is self-caused, being a spontaneous overflow of one's being, is [%uncaused%](#) From our standpoint the Absolute and its spontaneous self-expression in identity as Will Supreme is the basal [%uncaused%](#) entity. And the spontaneous self-expression in identity of the Will Supreme is the endless creation in spiraling, magnetic sensitivity. In the ultimate analysis the initial spasm of creativity of the Will Supreme shapes out as the infinite, diverse destinies of the infinite, discrete creatures of endless universes. The creatures work out the destinies in their lives, arrogating to themselves the agency of only those actions that are rewarding. In the process, desires, cravings and attachments multiply, the ego grows in stiffness, and the filaments of aborted destiny and failed drives of desires spin out through the laws of action and reaction into a cobweb of secondary destinies in which greedy egoists are enmeshed.

While destiny is uncaused, being as it is the self-expression of Will Supreme, we ourselves are the architects of our secondary destinies. From this analytic point of view, we have scope here for both fatalism (submission to fate) and voluntarism (will as fundamental agency; voluntary action). Fatalism propped up by constant devoted activity is advocated; not lazy commercing with the stars (looking to astrology or other pseudo-spiritual means to determine or change one's fate). Dadaji recommends, [%Do your duty, your job with activities shorn of hankering for good results; and just remember Him.+](#)Destiny is our primeval heredity, while secondary destiny is like the environment turned garbage heredity through cycles of births and deaths in the course of our voyage to relish the flavor of His deluging love.

Dadaji asserts, [%Destiny of both sorts the uncaused self-expression of Will Supreme and destiny resulting from cycles of action and reaction in cycles of births and deaths may be altered under exceptional circumstances.+](#)There is a popular saying in India that birth, death and marriage are ordained in heaven. Dadaji asserts to the contrary, the ordination though generally universal, may give way in singularly exceptional cases. Thus the span of life may be cut short or extended; death at the appointed hour may be averted, granting a longer lease on life. It is our common experience that marriages are made, unmade, remade by those caught in the secondary destiny syndrome. [%Even then the destiny that has grown momentum and is on the run, the part of destiny's avalanche that is thawing and carving out your present life,+](#)Dadaji exhorts us, [%should be born with fortitude rooted in loving submission to Him.+](#)

The scriptures inform us that even spiritual enlightenment or even God cannot ward off, neutralize or destroy that destiny; it has to be suffered full cycle to wither it out. The scriptures add that destiny can, however, be removed through complete submission to the Lord's Name, in which form the Will Supreme manifests all creation. Dadaji assures us time and time again, [%He \(Dadaji\) has come with an amulet to redress one from the onslaughts of adverse fate.+](#)

## Dadaji: Will Supreme & Human Being

This long digression was necessitated by the exigencies of squarely negotiating the question raised of why one person experiences the grace of Dadaji's supernatural events and others do not; why Dadaji intervenes for one and not another person. So to resume discussion of the complexity and mystery of Dadaji as Supreme and Dadaji as human being, the Will Supreme as the self-expression of Satyanarayan in identity is the basal uncaused existence manifesting spontaneously. Dadaji is the self-expressing manifestation in fullest blaze of the Will in identity with Satyanarayana, but he has another facet as a human being; a normal, finite (though unbounded) human being. He was born into a particular human society in a particular geographic region, acquired a certain speech form, certain dispositions, habits, tastes, and socio-ethical conventions, the likes and dislikes consequent thereupon. He has friends, though having no foes. He may dislike someone for erratic, irresponsible, fraudulent or hypocritical ways, but that never goes beyond human level.

For it has happened, quite often in fact, that someone who comes with piteous supplication to rescue a relative from terminal disease or threatening life situation, is most rudely and summarily dismissed by Dadaji; made to pack up his emotions, make immediate exit, and return home in sullen desperation only to discover upon arriving there, the situation has already been taken care of. So, Dadaji's dislike on a personal, communicative level does not in the least stand in the way of supernatural cures and unexplainable resolution to threatening events. But those individuals Dadaji likes have a special claim of his grace in the sense he is already out to resolve their problems of his own, even without any request from them.

There are two kinds of people Dadaji likes to associate with aside from great scholars, scientists and so-called godmen and spiritual recluses whom he intends to rout and win over. The first kind is those Dadaji finds ready reciprocation to his patterns of thought, behavior and socializing manners; in a word, homogeneity, on the surface at least. They are abundantly fortunate people who deserve the admiration of all. The second kind are those rare personifications of Dadaji's love of whom he said, *He (Dadaji) has come along (into this blue planet) with them. It is like a pool of water sprinkled out in different places; the one pool of conscious water. Verily he (Dadaji) shares their pleasure and pain.* They are his entourage, marionettes of Dadaji; they display strip-tease dances of love dedicated to Dadaji in the gala carnival of the world in ferment. Dadaji professedly can go to any length to resolve the problems in their lives.

There are three considerations regarding supernatural feats, the Will Supreme and Dadaji. First, what is called *uncaused* might be caused, so to say, by the Will Supreme in the first place. Second, it might be the handiwork of Dadaji who is the spontaneous expression of the Will Supreme. Dadaji pointed out clearly, *He has come here surcharged with the Will Supreme. One has to come here impelled by some desire. That Will Supreme is the desire in his (Dadaji's) case.* The Will Supreme which is the uncaused cause of Dadaji is also nestled in him as desire. It is a reconnaissance flight of the primal Will Supreme, the primal Desire, from which it differs only by way of being pinioned in Dadaji's body and mind. It is the same primal Will, now consolidated and grown nimble, out to display a mini-recital of the creation drama oriented to the actualization in the fullest measure of its denouement, the end, which has generally eluded the grasp of individuals until the present day; now and then being realized partially or in a lesser measure. Third, Dadaji as a person with a well-defined personality profile might, despite that, be the architect of supernatural feats that may be called *uncaused* simply because Dadaji constantly asserts, *He (Dadaji) is nobody.*

When the Will Supreme stirs up Dadaji to affect some supernatural cure, Dadaji works it out like an automaton without knowing why he is doing what, or for that matter, that he is doing anything at all; for the supernatural cure proceeds from a beyond-mind, stirless vacuity which is perfect anonymity to the core. He never has to suffer physically for this sort of fantastic cure of disease. The fact of the matter is that although Dadaji is considered omniscient by many, and rightly so in the sense he can know a moment before that such a supernatural cure is well on track already, he affects such cures quite unconsciously and often bounces beyond the bounds of socio-ethical behavior. Such cases of cure are thoroughly spontaneous, impersonal and uncaused and are in no way open to the charge of differential treatment of someone by Dadaji.



When the Will Supreme is absent, that is when it does not tend toward negotiating a certain situation; Dadaji has to assert himself to stave off the catastrophic situation. How does he do it? A wish pops up in Dadaji. It may be a sudden or premeditated wish; or it may be a wish prompted by intense love for the person suffering. Even if it be a sudden upsurge it emerges with a stamp of consciousness which marks it off from the titanic surge of the Will Supreme attended with lack of self-consciousness. The conscious wish, then, instead of being bogged down by the gravitation of the mind and ego, is instantly integrated across the root-mind of Dadaji, into being of the Will Supreme and the suffering patient makes a turn around on the way to fast recovery for sure.

During such cases of healing Dadaji may have three different psycho-spiritual stances under varying circumstances. First, he may be quite unconscious through initially conscious, while putting the biological clock of the recipient back on the right track. Second, he may be only half-conscious in so far as he is oblivious of the scenario. Or third, Dadaji may be fully conscious, self-possessed and in a talking and joking spree while effecting supernatural cures. Whatever the stance, invariably Dadaji is constantly embedded in all three states, his beyond mind poise attended by the emission of characteristic Divine Aroma which marks Dadaji being as he calls it, [%a tune+with Truth](#). In the first stance, Dadaji does not have to suffer. In the second or third, he may or may not have to suffer depending upon the gravity of the lethal situation, hurdles and bottlenecks he encounters to bring back the sick to normal state of health. In other words, if the personal element gets woven into the fabric of the healing operation, Dadaji has to suffer. If sympathy or pity arises, Dadaji has to suffer a lot. When Dadaji hosts the ailments into his body willfully, as he often does, or is infected with them automatically because of the absence of a resisting mind in him, through tactual contact with the sick, Dadaji has to suffer more.

It must be stated here that Dadaji does not always succeed in his fantastic therapeutic adventures. There are two cases on record in which he started on his healing way which aborted in the space of a second or two, or was left off for consideration of the aftermath that promised to be gloomy. In the first case, with his raised hand pushed down, Dadaji exclaimed in despair, [%o couldndq install the Lord!](#)+That is to say, Dadaji could not get the concurrence of the Lord.

### Dadaji: Supernatural Healing

Another occasion appeared when Dadaji was bent on saving the life of octogenarian adept Dr Bibhuti Sarkar, author of *Dada Tatva* (Esoteric Essence of Dada; read at <http://www.dadaji.info/DLOAD2.HTM> ). Dr Sarkar was one of Dadaji's inner circle and Dadaji had earlier cured him of cancer as well as helping him out in other adverse circumstances, pecuniary and otherwise. Dr Sarkar's last days drew near and he was suffering unaccountably with high fever; the end was around the corner. Dadaji was fidgety; he suddenly had a wish to prolong Dr Sarkar's life beyond the eighties. With that end in view, Dadaji, along with Abhi Bhattacharya, sped to the dentist's office where at Dadaji's request the dentist pulled a healthy tooth as ransom to the god of death, i.e. malignant Nature. Dadaji once told me, [%At times, he \(Dadaji\) has to ransom to the god of death an unimpaired tooth to save the life of a person of great spiritual stature \(Mahaajana\). Many of his teeth are gone that way.](#)+Anyway, Dadaji's tooth pulled, he and Abhi returned home trailing the convalescing tide in the patient. Suddenly a gloomy prospect cast an immobilizing shadow on Dadaji. Should he be spared his life, the doctor would be a burden on his family physically and on Dadaji financially. Dr Sarkar's body had run its course in full, disabling him to meet with Dadaji even now and then; if the doctor was failing to enjoy even Dadaji's company what was the purpose of life continuing? Although recycling his body was possible, it involved great risk to Dadaji which he could hardly hazard at that juncture of his messianic activities. Dadaji ate his wish and withdrew from saving the life of Dr Sarkar who died a few minutes later.

Another story may be recounted here. Dr Dhirendranath Saha, in his eighties, was on his death bed. He came from the same village of Comilla in Bangladesh as Dadaji and his family was close to Dadaji. Dr Saha suffered a severe stroke that left him paralyzed and ebbing in and out of awareness. His son and daughter came to Dadaji's house crying and beseeching him to go to Dr Saha's bedside and save him. Dadaji though melting inside assumed an impervious hardy stance and bade them leave. At the time, Dr Amal Chakravarty, an eminent physician was with Dadaji.

The siblings left broken hearted and Dr Chakravurty entreated Dadaji to come to the rescue of the dying man. Dadaji grimly replied, "Can you imagine how they would take it if Dr Saha dies at the first sight of him (Dadaji) in his house? That is one probability if he (Dadaji) goes to him. The other probability is he would live paralytic, rooted to the bed, for a number of years. That would be desirable for him or for the family. This man (Dadaji) cannot take the virulent disease upon himself. +Indeed it has to be born by someone unless stamped out by the Will Supreme.

How unpredictable from our empiric point of view, Dadaji is in selecting beneficiaries of unerring supernatural therapy. This is illustrated in the grievous death from cancer of Mrs Brooke Cogswell, wife of Mr John M Cogswell of Denver, Colorado USA. She was a wonderful lady on all counts, in love and understanding for all around her, in lively and suave social manners, in patience and fortitude, and in willing submission to God. In July 1985 she received Mahanam from Dadaji. The number of patients with cancer who were cured by Dadaji runs into the hundreds; it happened again and again with a simple touch of his fingers or passing of his fingers over the affected parts, and at times giving Charanjali (fragrant milky white water manifested by the Dadaji's touch or wish on a container of plain water) with instructions to drink it now and then. Only once during the years when Dadaji cured many of cancer did physicians suspect he brought it upon himself; but a few days later tests were negative.



Brooke Cogswell's son & Dadaji - 1986 Boulder

One might assume the Will Supreme was not in operation in the case of Mrs Brooke Cogswell who was in the prime of life in her forties. However who knows what empiric and metempiric (beyond or outside the field of experience) considerations weigh heavily with Dadaji? Possibly Brooke's life may have been prolonged for a decade or so, but more likely her cup of destiny was drunk to the dregs, was fully used up at the time of her death. That is why Dadaji exclaimed, "She is the luckiest. She has merged with God. She is one in tens of millions. +For Dadaji to grant her a new lease on life by supernatural healing would invite new destiny and be ill-advised, positively detrimental to the tranquil state of no return into which she glided on her death.

Despite those considerations it is poor consolation for her near and dear ones, as also for us who find no earthly reason for such erratic behavior by Dadaji. We feel hurt; we start nursing obstinate suspicion and disbelief. We indulge in talking about Dadaji's human limitations. All human flesh is prone to doubt, denial, disbelief and betrayal; regardless, the caravan of Truth passed across us laden with manifested merchandise of the supernatural, bestowing its bounties on those it chooses. It is futile to raise the charge of partiality or lapse against Dadaji. Ultimately it is his sweet Will that rules the roost of our malicious charges against him. There are other factors to contend with, of course, namely the destiny of the prospective recipient, other empiric and metempiric considerations and Dadaji's readiness or otherwise to absorb the disease himself. The final etiology is embedded in Dadaji's wish that does not obey any logic of this finite world. By the grace of God, it is the principle of indeterminacy in human life that we so crave for healing and are denied for the asking; or healing is granted of its own accord at another time.

Then there is the account of the son of someone very close to Dadaji who was not healed of an ailment endured from birth that made his hands shake uncontrollably. The son, father and entire family are very intimate with Dadaji, who on his own assertion loves them all to an inordinate degree. I will try to clear the dense fog of heavy heart caused by grating suspicion and casuistry resulting from the son's continuing ailment that never drew Dadaji's supernatural healing cure.

One day while Dadaji caressed the boy, Dadaji stopped just short of touching his hands, evincing thereby awareness of the boy's manual discomfort. Although Dadaji had on many occasions cured such a triviality, in this instance he did not. To cure such triviality would require no Will Supreme; nor even Dadaji as spontaneous self-expression of the Will Supreme; and further, Dadaji as human being might have most playfully cured it without any backlash on his person. But Dadaji did not do it then or on any succeeding occasion although he had often rescued the boy and members of his family from situations of graver dimensions. The son, even today after a lapse of twenty years, has to make do with his shaking hands; what else can he do?

Possibly in this case the Will Supreme sparked off in Dadaji's mind antibody that stalls the operation of supernatural cure now and then. Possibly cruising through this world of bipolarity, the Will Supreme is suddenly caught in the ambivalence of the dynamic and static states in convenient alternation. But, bottom-line it is the unaccountable sweet will of Dadaji that is ultimately responsible for all his supernatural therapeutic feats. The Will Supreme, static or dynamic, must be matched by Dadaji's sweet will, conscious or unconscious, in order that the supernatural cures by him may take effect.

If the marginally ill person raises a frantic alarm, pouring out heart in a gallop, it instantly touches the fringe of the vacuity of basal existence stirring up the Will Supreme that absorbs the alarm and puts forthwith the anguished person out of harm's reach. The Will Supreme, Dadaji, and Dadaji with a personality profile are all bound to respond to it immediately to salvage the person from the sea of misery. Therein lays the glory, the divine element in the human species. Therein the suffering soul reaches infinity; and the Will Supreme bounces out to greet and embrace its counter-whole enshrined in the human heart in the shape of infinity submission anonymous. The beyond-mind Will overflows into the beyond-mind will of submission as freedom and rules out of court all talks of causality and sequence, motivation and discrimination, double standard and partiality for good. Therein lays the real dignity and strength of spirituality.

Let us now proceed on to the concrete incidents of supernatural healing as manifested in daily profusion by Dadaji. Any account of such supernatural tours de force of Dadaji is bound to be damned to titanic imperfection owing to the gigantic lack of information about what happens daily to Dadaji's admirers whose numbers even by modest estimation must go beyond a hundred thousand. And then, one has to take into account the stories of astounding healings of their acquaintances, readers of Dadaji materials, and those who simply gaze on Dadaji's portrait. In addition, one must consider the possibility of misinformation, and sketch, confused, fragmented, or even dubious information. In some cases there are conflicting accounts or the identity of the person healed is missing. To be honest to oneself, one has to sift the material with circumspection and present only those stories that smoothly bear the stamp of genuineness and credibility; that I will do.



Dadaji . 1973 Bombay

Although from his boyhood Dadaji was given to curing all kinds of diseases with a simple touch of his magnetic hand or bringing back impaired vision with a rub of the patient's dress-skirt on the eyes, I will begin here with the 1960s, the period when Dadaji kept company with the Behala group of people. During that period he became close to Mr Bipanna Ballav Basu at whose house Dadaji often held evening audiences and Pujas. Mr Basu's daughter, Manjusri, suffered from acute rheumatic asthma that used to take heavy toll of her now and then almost to the point where she ceased to breathe at times. Quite understandably Dadaji often gave the girl relief by clearing her long congestion with a gentle touch.

Mr Basu didn't like this patchwork of temporary relief and he didn't understand why Dadaji would, each time, stop short of a cure to the fell disease. So he entreated Dadaji for a

complete cure for his daughter. Dadaji said, %Destiny has to be borne with patience and fortitude. If you take refuge in Him, He will help you out for sure. Don't be scared. He is with the girl.+Days and months passed and one day Manjusri had a severe relapse of asthma that in its severity brought her to within half hour of death's door. The girl's plight was beyond the patience of those around her as well as her father who tried to ring up Dadaji by telephone. Calling various places, he met with stubborn failure. Dadaji, presager of the girl's zero hour, was at Dr Anil Maitra's residence in bid to test the integrity of the Basu family.

Meanwhile Dr Madhusundan Dey arrived at the Basu home and seeing the girl's near death condition at once tried to call Dadaji by phone. Dadaji answered the call promptly and said, %Don't worry. Place your palm by the receiver. Got the capsule? Ok. Thrust it into her mouth. Hurry up.+Dr Dey replied, %But she is already dead! How can I help her with the capsule?+%Not dead!+thundered Dadaji. %You rub it on her lips; she will come round pretty soon.+Dr Dey did as Dadaji instructed and the patient was brought back to life in rapid convalescing even before he started rubbing the capsule on her lips.

At Dr Maitra's house Dadaji was observed to start sneezing violently, one after another. His body turned blue all over. The next day the girl was normal and doing fine, but Dadaji showed high fever and recurrent urination lasting for the entire day and night, finally leaving him extremely weak on the morrow. Apparently the Will Supreme was at a discount in this case. The girl's imperceptive father was mighty happy his beloved daughter had been rescued from the jaws of death through the abundant grace of Dadaji.

However, the jaws of death are, at times, too far-flung to negotiate so easily. That is why Dadaji exhorted the father, Mr Basu, against such premature cure. Destiny reasserted itself and surfaced in the body of the poor girl as rheumatoid heart within months. Her father lost no time arousing Dadaji's redeeming compassion. Dadaji scanned the situation for awhile, reflecting on the aftermath of any forcible cure; but finally submitted to the piteous entreaties of her father. What did Dadaji do? He told the father he would go to Mr Basu's house on a specified day during which the girl must be kept on a fast; then Dada would do what he chooses to do. That day before going to Mr Basu's residence, Dadaji went and had two unimpaired teeth pulled out as offering and ransom to the girl's malefic destiny. Looking sullen and in pain, Dadaji then repaired to the house of Mr Basu and asked for the girl, who came near Dadaji in no time. In a stern, somber voice Dadaji cautioned her father, %He is going to the Puja room along with the girl. The door will be slammed shut behind us and we may be in there a long time, even over an hour. Don't disturb us in any way. Don't make any noise. Put the phone receiver off the hook. Let all rowdies out of your house. Observe strict silence. No food or drink during the period we are in the Puja room. Geeta will stand guard at the door. If you fail to comply, your daughter is done for.+

So the people in the house did as instructed with bated breath and gathered in a room farthest from the Puja room. Taking the girl, Manjusri, Dadaji made for the Puja room. The sister of Mr Animesh Das Gupta of Lansdowne Road in Calcutta, Miss Geeta Das Gupta stood at the door of the Puja room and was stunned and rooted in place when she saw Dadaji approaching the door to the Puja room appearing nearly double his normal size, appearing radiant. He looked forlorn with the majestic gestures of his up turned, ruddy, glassy eyes; his head crowning upward and his body perspiring a deluge of stifling divine Aroma.

Dadaji entered the Puja room and the door shut of itself somehow. Miss Das Gupta stood in front of the door reflecting on what she had seen, it being in line with her previous experiences of Dadaji's divine manifestations. She waited and waited, expectantly, for the door to open. At long last after an hour the door opened and Dadaji came out of the Puja room. Splendidly divine, Dadaji was covered with streaks of red, blue and yellow over his aromatically drenched body. He held the hand of the girl who was now grown supple, sharp and lovely. On the silhouette of the former Manjusri appeared a new body that looked whole, shiny and lovelier to a degree. Dadaji, exhausted to the marrow, was given a glass of water to drink. After that Dadaji revealed to everyone gathered in the living room that he had been %giving a new body+to the girl.

%Giving a new body+what a fantastic proposition! However is there anything really fantastic with Dadaji who can at any time demonstrated sharp rise or fall in blood pressure, extreme changes in cholesterol or sugar levels, dislodge the spleen to meet the liver, control turbulent Nature in its temperature, weather conditions of rain or sunshine, fetch or manifest anything from anywhere and even from beyond in the twinkling of an eye, give shape to and



exhibit any object you want of him, convert gold into silver and visa versa, and know and control anything that is happening anywhere. %Giving a new body+, it is so unbelievable yet so real to Dadaji admirers who have had kindred experiences numerous times. What does %giving a new body+really mean in this case? It cannot certainly mean the dissolution of the physical stuff for purposes of recycling it into a new body; for in that case the person would lose his/her former identity and fail to recognize anything that happened before. This statement is on the authority of Dadaji who once said, %the body be changed, there will be loss of memory. Only He can avoid it.+Dadaji's exact words were %giving a new body+which I referred to above as recycling

Lest there be a crisis in self-identity, Dadaji's words %giving a new body+may signify a change in blood chemistry and metabolism, and rectification of the organic and functional physical disorders to set the girl's body on an even keel. If that be the case, then it would have been smooth sailing for Dadaji. But, considering the extensive span of time Dadaji spent with the girl, more than an hour consumed, for the thorough overhaul of the her body, such time was essential so that her body might stand in halting phases the shock of ten thousand volts at minimum. Had the process not been taken in stages, her body would have burned to ashes. The girl lay unconscious throughout the process, so she could not narrate a thing about it except being in deep slumber in the lap of Satyanarayana.

But this %giving a new body+or recycling as I call it, might have been done in another way, even more horrendously fantastic. Dadaji might bring forward the body of the girl as would appear in her next birth; screened by the time-dimension to bear upon her present body, to her present silhouette might be grafted necessary parts of her future body to give shape to a healthy and viable present body. Such process is beset with problems of diverse dimensions and intensity. The future body may be weaker and more impaired; the span of life of the future body may be shorter; the destinies of her two lives may be mutually divergent. I mention it here only because it might be a possible alternative which Dadaji had earlier demonstrated by endowing the deceased with new bodies during the performance of propitiatory (conciliatory sacrificial) rites. The number of such cases of embodiment may well run into around two score and ten. It may not be against the laws of Nature that one's present life may overflow into one's future life with a narrow hiatus in death. Such is the experience of many people, both children and adults, and confirmed somehow by astrology, mystic divination, séance, and other ways of psi. It happens when one is in the prime of life and is suddenly cut off with one's destiny in motion, lagging behind unfulfilled.

From that perspective, it also happened to Dadaji although in a different way. In 1973 he said, %He was off through a full 22 years. Otherwise He would have gone off (died) by now.+ That is to say, Dadaji's activities proceeding from his destiny lay stalled for 22 years. Since that time through his activities Dadaji has been actualizing the promises of his destiny put on hold for those 22 years. Therefore, his destined activities are likely to continue for 22 years beyond 1971\*.

Clearly what Dadaji did %giving a new body+is not and cannot possibly be known to us. We only know Dadaji did not suffer any backlash of Nature in the aftermath of %giving a new body+ to the girl. We know further from Miss Das Gupta as she later learned from Dadaji himself, that the form of Dadaji she saw coming out of the Puja room was verily in his form as Sri Krishna-Chaitanya precursor to Dadaji 500 years ago.

If any reader complains that I have authored herein a few intensely vibrant situation-sequences akin to Star Wars movies, I would reply, %No, honey, you are underrating me spitefully!+

\* Dadaji died June 7, 1992, thus fulfilling Dr Sen's comment above written well before Dadaji's death.