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Dada Tatva
(Dada Essence)

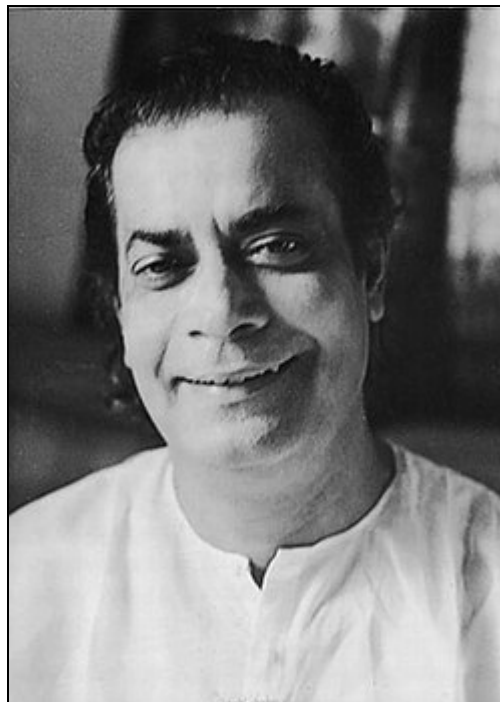
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Dadaji
(1906 – 1992)
Amiya Roy Chowdhury

Translator's Preface

by Professor Dr. Lalit Kumar Pandit

"Dada Tatva" is a gem, of value beyond reckoning, out of the enormous literature about Dadaji, that has been growing steadily over the years. Written originally in Bangla in 1970 by Professor Dr. Bibhuti Sarkar, it is being offered here in English translation on account of its extreme importance as providing an account in one place of the multifarious aspects of Dadaji.

In Bengal an elder brother is addressed with affection and respect as "Dada". The honorific "ji" is appended in Hindi after names to signify respect. This explains the name "Dadaji" by which Mr. Amiya Roy Chowdhury is addressed with love and respect all over the world...for Dadaji is truly the Universal Elder Brother of all mankind. He has to be, for he is tirelessly moving all over the world on his own, without any organization, to explain to his younger brothers and sisters everywhere that all of us are the children of One Supreme Father and therefore, all manmade differences of religions, communities, castes, and creeds are dangerous superstitions. There is only one language, that of the human heart, and only one religion, that of Divine Love of the One All-loving Father. There is only one "Guru" of all, the Lord, and no mortal can ever take that role. He has thus appeared as the true redeemer in the strife torn world of today.

Since around 1969 Dadaji has been openly revealing his Divine Nature. The greatest scholars of Vedic literature and philosophers of renown, like Mahamahopadhyaya Dr Gopinath Kaviraj, Srimat Anirvan, Mahamahopadhyaya Dr Srinivasan, Professor Dr S. Radhakrishnan, as well as the greatest scientists, like Professor Dr Linus Pauling, Dr William Klein, Dr S.W. Goldberg, Dr Eugene Kovalenco, Dr John Hasted, as well as the greatest literary figures, like Henry Miller, Michael Holroyd, to name only a few, along with numerous Yogis, religious leaders, jurists, journalists, in fact distinguished persons from all walks of life and all communities, countries and climes have been eagerly meeting Dadaji, receiving his love and writing about him. They have all been receiving the divine revelation of Mahanam in Dadaji's presence and as a mark of his all-pervading presence, experiencing his Divine Fragrance all over the world, even when in the mundane sense he is thousands of miles away from them in his small household at distant Calcutta.

To sit near Dadaji, to hear him speak in his incomparable colorful mix of Bangla, Hindi, and English, interspersed with an unending stream of quotations from Sanskrit, Pali and even older languages ranging over thousands of years of human history and beyond, is a heavenly experience.

His enchanting smile, his glowing form, his heavenly body Aroma is experiences beyond comparison. Much of his talk is in his native Bangla. How fortunate then that the septum-agenarian Prof Dr Bibhuti Sarkar sat near Dadaji and moved about with him, absorbing every



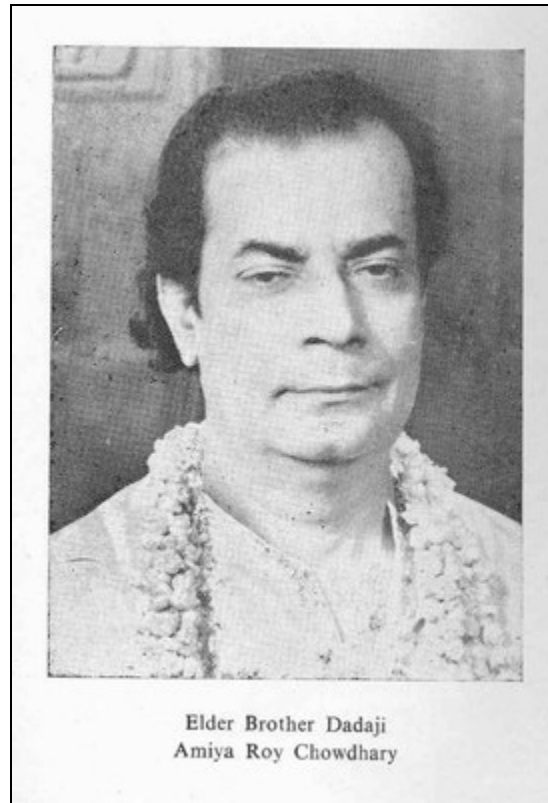
Dr LK Pandit (physicist), Dadaji, Mr C.S. Pandit (editor) 1974 Bombay

word and every gesture of Dadaji with most childlike love he felt for his all-loving Father, Lord and Dada. He remembered every word better than a tape recorder, every gesture better than a

photographic film. And being himself a great scholar (professor of economics at Calcutta University) and having had the good fortune of being and associate of the great savant and philosopher Acharya Brojendranath Sil, having known the great Vedic scholar Srimat Anirvan, being a great lover of the poetry of Rabindranath Tagore and being well-versed in the developments of modern science and literature, no one could have been more qualified than him to observe, note and write down in beautiful Bangla a record of his experiences with Dadaji. The result is "Dada Tatva" written and published first in 1970. Four year later he passed away at age 82, leaving for us this treasure.

The present translator (a professor of theoretical physics, a researcher in high energy physics) had the greatest possible fortune of meeting Dadaji and receiving Mahanam in 1973 at Bombay. Since then he has been blessed with numerous meetings with Dadaji both at Bombay as well as Calcutta (where he also met and talked with Prof Sarkar several times). He has felt happy beyond measure at his meeting his beloved Heavenly Father, seeing Him sometimes as playful Gopal, sometimes as enchanting Govinda and even at times as the unmoved mover Satyanarayana. He too, like a child, has hung on to every word, every gesture of his most beloved Father. He has, however, been secretly envious of his Bengali brothers and sisters for he could only half understand and half guess Dadaji's colorful expressions in Bangla. There grew in him a profound desire to read the Bangla writings on Dadaji, as well as the letters to devotees written by Sri Sri Ram Thakur and the beautiful divine poetry of the Seer poet Rabindranath Tagore, in nothing less than the original Bangla. So only a couple months ago, he finally, driven by an inner force, started learning the Bangla script. Dadaji himself took charge and assigned him the task of translating "Dada Tatva" into English and lovingly assured him that he will be able to do it within a month's time. When He says it, where is the scope for any doubt! And here, for all to see is another "miracle" of Dadaji in the form of this offering in English of "Dada Essence". He hopes the message comes through even though the colorfulness of the original is beyond any attempts at translation.

May all his brothers and sisters, all over the world, enjoy and benefit from this Essence as much as, in fact, more than he has done! Jai Dada!



DADA TATVA

(DADA ESSENCE)

The first thing that comes to mind as one speaks of Dada Tatva (essence, substance, philosophy, truth) is: why is he everyone's Dada (Elder Brother)? My Dada, my father's Dada, mother's Dada, wife's Dada, son's Dada, daughter's Dada, whole family's Dada, all relatives' and friends' Dada. What a wonderful relationship! His affection is equal towards everyone.

This Tatva or Truth of Dada is something entirely novel in this epoch. Without fullness of vision he cannot be impartial in this manner towards all. He sees no differences; that is why all of us learn to look upon him in an identical manner. Son comes and calls him Dada, father also calls him Dada. And all-loving Dada pours his affection in equal measure on all. With whom everyone is seen pervaded by the Supreme Being can it be otherwise? If we learn to understand truly this sweet relationship then would Dada essence become meaningful to us.

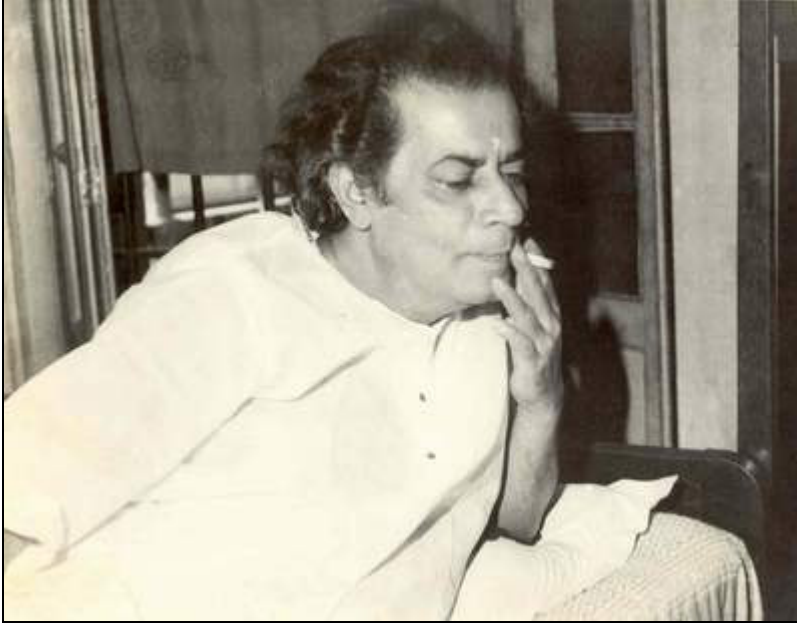
Dada says that before all else you must learn to think that all humanity is one community. In Dada's behavior there is complete equality towards the rich and the poor and towards all communities. He, who is conscious of the infinite, the eternal and the supreme, sees all as one. If the substance is one, then indeed must all be one. If the substance is one, then indeed must all be one. Dada says that relationship is never with the body but with Him who is within the body. He, who is within you, is within me too; where then is the difference? Body is ever changing, ephemeral. But He, who is within the body, is unchanging, eternal.

Why does he introduce now the name Dada? This, indeed, is a big question. Born Amiya Roy Chowdhury, right from early boyhood he used to disappear from time to time. And he used to adopt several assumed names. At that time he was not using the name Dada nor was he revealing his infinite supernatural power. He certainly did show it from time to time only to saints and hermits. There was some purpose in that. Dada says, at first he thought that by going to these people, who had decked themselves as gurus (spiritual preceptors), he could show to them their mistake and prove to them that gurudom is all false so that common people would be freed of the superstition of gurudom.

But Dada says that this effort of his proved fruitless. The reason is that gurudom (guru business) is so enticing that the gurus did not agree to give up their greed and allurements for it. Then Dada had to declare war against the gurus. At present, introducing himself as Dada, he is openly attacking gurudom and is showing some manifestations of his supernatural power. This then is the fundamental tenet of Dada, his Dada essence.

Dada criticizes guru business! He shatters the prevalent religious beliefs. He wishes to establish Truth. Seeing any kind of disrespect for Truth by use of a religious mendicant's garb, Dada protests vehemently. Truth must prevail in the natural course. What is not in Nature can never take place. There is much in Nature that is latent, unmanifest. That is why it is said that what does not exist can never happen. For this reason Dada tells one to move under nature's control. That which is in the nature is natural. In grasping this there could be differences depending on differences in experience and attainment. Thus we are all devotees, but who is who much of a devotee is determined by his attainment.

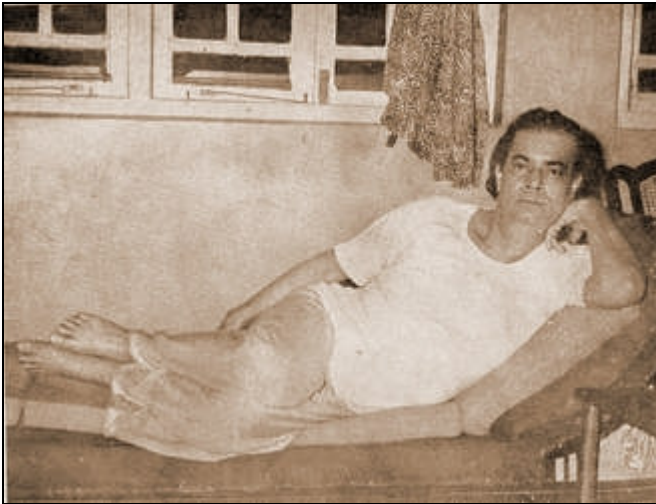
We could not imagine that it was possible to go to the moon by means of some device. Still we can see that one is able to go to the moon. Those who invented the device must through the use of their skill. Nature manifests such phenomena that often appear impossible or miraculous. Dada manifests such miracles, some descriptions of which have been given in this book that is not possible to explain them on the basis of science. But whatever Dada does, he makes use of Nature's given elements. How he does it is the question. That he has the skill is admitted by many. Some say he has acquired the power through worship and austerities. It is perhaps a subject for research; but, whether any satisfactory conclusion can ever be arrived at I do not know.



Dada's ways are mysterious. Hence there are great possibilities of misunderstanding. Nevertheless, it is perhaps useful to write something of a general nature on Dada, as this may turn out to be beneficial to some.

Dada is seen taking tea, smoking cigarette, indulging in banter, saying to someone, "Will you marry me? Is the contract in order?" The next moment it is seen that he has become very serious and in some context, started reciting profusely verses in Sanskrit. "Do we understand Gita?" he asks,

"The original Gita has only 27 verses." Again, all of a sudden he has addressed a person, "Aye, will you take Mahanam?" Saying this, he cut into four pieces a sheet of paper and giving one to the person took him to the room set apart for worship. The devotee received Mahanam written in red ink by some invisible hand. Dada coming over to us reclined on the bed and started



smiling. He told someone, "Go and ask if he has received something or not." Such phenomena keep on taking place every day. Wherein lies the fundamental thread of this wonderful and novel manner of life of Dada? If he himself does not tell it to us, it would be difficult to know his philosophy of life. All the same, trusting in the knowledge that he is all merciful, an attempt is being made to write something using his own words. But our power is limited, hence our inability at every step. If in talking of Dada Tatva there are crept in mistakes and deficiencies it is on account of our limitations. I hope for forgiveness on this account.

Our Dada is Sri Amiya Roy Chowdhury. To write something on his life and philosophy is not just difficult but is, in a way impossible. Besides, it is better not to try any philosophical definitions in connection with Dada. We might feel that the sweetness and grandeur of his essence will not become clearly revealed if it is not explained in terms of philosophical definition. But in Dada's case, it appears to us, all that is of no use, for Dadaji's field of activity is so strange and mysterious that the very stance of trying to reveal it is its distortion. Merely saying "Dada" itself, we feel, expresses everything. Using such titles as Epoch-maker, Mahayogi, yogeshwar, etc., with Dada's name reveals nothing of the essence of Dada. This is not more fanaticism or sentimental outpouring of a blind devotee. If it becomes possible to give some general introduction to Dada in this book, it may, perhaps help some fortunate seekers to obtain through it a glimpse of Dada.

Dada's basic tenet is: "A person can never be a guru (revealer of Truth). By keeping matted hair, putting on saffron robes; displaying tilak (colored marks on the forehead) you only

express disrespect toward the Supreme Guru. Is He to be found in all this display? Putting on all these deceptive appearances is an affront to Him.” Dada has been, right from early boyhood, attacking this deception. He says, “Listen! Patience is strength. Energy is bliss. Wisdom is welfare.” In Dada we can see the play of Supreme Power. With the merest movement of his finger he forces Nature in an instant to act according to his will. “It is all His Will”, he says, “and this one (pointing to himself) has no credit or authority.” One seldom hears Dada use the pronoun “I”. Mostly he uses such expression as “according to this one” or “according to him”, etc.

Dada has not acquired this supreme power through any kind of worship or austerities. He came with it, right from his birth, for some great purpose. He is bright as snow, clear as the light of dawn and grand as the open sky. Unlike other great persons, Dada has no history of having undergone any efforts for accomplishments. In his life there have been occasions when he remained in unknown places. His father was aware of the unique nature of his son and so never suffered when Dada disappeared from home for the first time at the age of 8 or 9 years. Kishori Bhagawan or Pagla Baba are among the pseudonyms by which he was then commonly known.



Anandamayi Ma (1896 -1981) and
Gopinath Kaviraj (1887-1976)

He did not allow anyone to catch or detect his real nature. If there has been any tapasya (austere practice) on Dada’s part, it is to remain undetected by anyone. A few persons like Mahamahopadhyaya Gopinath Kaviraj and Sri Sri Anandamayi Ma were enabled to catch a glimpse of his true form. Dada instructed them, “If anyone enquires about me, tell him straight away that you don’t know me.” Even now he tells many similarly, “Do not reveal anything about me.” As a result many misunderstand him. Dada says, “It does not matter, for understanding Him with the mind is false understanding.”

Dada’s supernatural manifestations have usually some purpose. One hears of these supernatural powers in Vedic age. Dada asks, “Does anyone know how many thousands of times Satya, Treta, Dwapara and Kali epochs have come and gone? The Krishna of Vrindavan in one Dwapara is confused with the Krishna of Dwarka in another Dwapara. We do not know the real history.”

We do try to discuss to some extent what Dada says. We refer to what is beyond senses and the grasp of intellect as supernatural. For the one who has come with this supreme divine power, there is no diminution or less through its expression. He himself is this power. By His will all that takes place which we call miraculous. What is not commonplace according to the measuring rod of our life’s experience is taken as uncommon or miraculous. If life is the expression of light, then death is the expression of darkness. To the one for whom light and darkness, creation and destruction, life and death are equal; He alone is Mrityunjaya (the conqueror of death). The rays of the sun are everywhere, but so long as the rays do not fall on a body we are unable to see it. Life and death are perceived similarly in a body.

Dada says, “To see the form as situated in ones own reality, for example existence, is called Yoga. Have you understood? In the substance is the light of the form and then again that of the formless in the form. Again, the coming and going of the form out of and into the formless takes place in Existence --- that indeed is life and death. That is why to be firmly situated in one’s Reality is named Yoga. Putting ones head down, legs pointing to the sky, performing various kinds of gymnastics, does not enable one to anchor oneself in Reality.”

Dada says, “To find Him do you need matted locks? Do you need saffron robes? Can one find Him by going to jungles, mountains and caves? Do not misunderstand me. I have nothing against all these things. But what is the purpose? You explain to me. It is not a question of contempt or disregard. Do you know what I thin? Doing all this we show our disregard for Him, our nearest and dearest, we belittle Him. But how close He is to us, no one understands. Sporting matted locks, donning saffron robes, putting on garlands of beads, adorning the forehead with marks (tilak), and renouncing home, how much we neglect Him! Only by surrendering mind and soul can we find Him.”

Somebody asks, “Dada if vice and virtue, good and bad, truth and falsehood do not exist then how will the world work?”

Dada replies, "For the purposes of society, family and nation all these are required; but to find Him one has to go above all these things."

Someone asks, "If virtue and vice do not exist then shall I not be punished if I murder someone?"

Dada replies, "If virtue and vice are the same, or if one is totally unaware of all these, then who will murder whom? Does the object of murder remain then? These are all matters of mind function. Virtue and vice are all committed by the mind. Mind is taken up with the senses. Animals are not pestered by mind; same is the case with trees. But are they above human beings? If there is mind, there are senses. Without them how can there be realization. Mind has to be turned inwards; then inside and outside will become one. Then will you be awake. By His grace you will do everything and then also do nothing."

There is no philosophical definition for Dada's words. But the essence gets expressed in such a manner that their meaning is easily grasped. With language and words commentators create confusing knots of philosophical doctrines. Srimat Anivan says the following in connection with wisdom and illusion: In Kathopanishad Yama tells Nachiketa to give up illusion and take shelter in wisdom. Yet in Ishopanishad wisdom and illusion have been harmonized. Yama advises Nachiketa to save himself from the lures of illusion in one Upanishad while in other there is harmony expressed between the two opposites. We are confused by these opposite views.

In this connection, Dada says, "Teachers and commentators even today have not been able to free us of doubt. The reason is that each person explains according to his own mind. On seeing with unfragmented vision no such divisions and differences remain. Before work or action there arises a desire. After that through action one attains different kinds of knowledge. The light of wisdom comes from action and the light of action comes from wisdom. Where is the conflict? When action and wisdom become unified, then one is drowned in Supreme Bliss. In that state one comes into an extraordinary experience. This then is called divine love. It is from this state that I say 'Will you marry', you must understand. Can there be marriage with the body? This expression is from Brajabhasha (or Vrajabhasa – Vraja means Vrindavan, the woodland realm of Radha-Krishna's love sequences. Bhasa means language. Dada says, Vrajabhasa is the language of loving amour, of oneness, unity and merger in love.) Marriage means being united with Him, who resides in the body. There is difference between man and woman at the body level, but is there any difference with Him? If we have not understood the purpose of coming into the world, then the coming has been a waste."

"Taking on body one has to accept suffering. There is release from it only when your angle of vision is changed. You have to fulfill the duties of the body. Having come to the kingdom of Nature, by not paying her taxes by practicing austerities, by suppressing natural desires and by fleeing away from her will one attain salvation? If one is unable to look upon both desire and desirelessness with equanimity one will have to remain deprived of all things of life. Has He sent us here to spend this life in practicing deprivation? In enjoyment, happiness, work, power, in everything one has to be aware of Him. On the vision becoming clear you will become a Seer. Don't go pretending to be the doer."

"Life is like the waves in the sea. For how few moments is the vanity of the (-sense. Can man comprehend it? Like a wave I shall merge in the sea. At one time there shall be death. In the endless stream of the infinite ocean of life (Pran) we move. There is no beginning, nor end of it. Everyone has to do what little must be done."

"Old age, disease, death is bound to come to everyone. Can matted locks save one? Will saffron robes keep him safe? To find ones Self why should one put on a disguise? What kind of conduct is that? Seeing our stupidity He is pained. Supreme essence is neither true nor false. To try to expound or interpret it is sheer impertinence."

Dada says, "The substance is one and that alone is the eternal substance. There is no vanishing, no destruction of it. It is the supreme integral Existence. We are the eternal substance of that unfragmented Supreme Being. You say a person dies. Where does a man like this one (pointing to himself) go?" Taking a matchstick in his hand, Dadaji said, "That's it, there is only one place. Still on the death of a person you think he has gone somewhere. But he does not go anywhere. It is under the influence of body consciousness that a person thinks in this manner and for this reason fear of death makes a person feel as if the person goes somewhere on dying."

“What is the nature of death is a matter we do not understand. In the body’s birth how many changes take place right from the embryonic state in the mother’s womb right up to the arrival on the earth? This is the course of Nature. Why only for a person’s body, all living creatures undergo such changes till a stage when they come to a stop. After that starts the body’s decay and the ultimate decay is the body’s death. And He who comes to light in the body in the embryonic stage in the mother’s womb, that Being (Atma or Soul) remains unchanging always in one state even when the body keeps undergoing changes. The growth or decay of the body causes no loss or gain to Him.”

Someone asks, “Dada where is the residence of that Being inside the body? According to what we have been reading in the scriptures the abode of the Atma (Soul) is in the heart.”

Dada replies, “He is all pervading. Other than Him there is nothing. Whatever you see, all that is an illusion. That illusion is created due to the influence of Yogamaya (Divine creative potency).”

“Isn’t trying to decide the place of residence of the Conscious Being inside the body sheer madness? That people can ever know Him through the mind, intellect and ego I am unable to believe. How can one know Him through scriptures? Don’t you see that different scriptures say different things about His abode? Truth is eternal but remains shrouded in a mystery. The stupid intellect’s perception of differences confounds people in a variety of ways. See how material science keeps changing from age to age --- what is at one time established as true gets overthrown some time later. Don’t you know Nature moves at a furious rate? There is no beginning or end of this movement; it is eternal.”

“What you call energy or whatever name you give it is also present in the inanimate, but in such a subtle state that in the gross inert bodies it remains invisible.”

“The same holds for the inert body. So long as Atma (Soul) stays in the body, its inertness is not experienced. If in a secluded place, especially in the darkness of night, we cover the two ears with two hands, then we can hear a sound inside the body just like the sound of a machine running.”

“The body machine keeps working without our knowledge. ‘Our’ refers to the ‘I-sense’ or the ‘ego’. The reason is that Yogis, especially Hatha-yogis on account of various practices, develop some skill in controlling to some extent this machine as a result of which their egos become bloated without end. But He who is the real ‘resident’ (Atma), smiles at seeing this ego of theirs. It is never possible for a body to know the Supreme Being residing within through the expedient of any mantra (mystic formula or incantation). God cannot be realized by wrestling. The foremost requirement for knowing the One who animates the body is to be rid of the ego and the accumulated superstitions.”

“I tell you the fundamental fact that Eternal Substance is not a distant thing. He is actually present in the body, in a fragmented state, remaining united with the unfragmented. Do you know what the fragmented state is like? Just like the relationship of the sea and its waves. Are the waves and the sea separate? That very unfragmented eternal substance stays in the body in the form of the resident (Soul or Atma) for a certain time. That is why, according to this one, when he leaves the body He does not go anywhere.”

“And we, a bunch of fools, do all kinds of funeral ceremonies for His benefit! Arey! What crazy twaddle you utter. He is in fact all-blissful; is it possible to do anything for His good through such ceremonies and reciting of incantations? Performing funeral rites is just a business. When Atma leaves the body (in your language) only Vivek (conscience) remains with Him. Then this conscience itself says why, having received such human life, has one remained deprived of the enjoyment of the taste of the Supreme Person? Conscience alone remains one of the indwelling Atma.”

“Reciting the incantations of the funeral rites, however, cannot touch that conscience in the least bit. At the time of Abhimanyu’s death, neither Arjun nor Sri Krishna was present. As Arjun wished to see the dead Abhimanyu, Sri Krishna brought forth Abhimanyu, but he could not recognize Arjun as his father. Try to understand the matter. Who is to perform the funeral rites? For whom do we perform these rites? Such rites are only for mercenary interest. We have got bound up by a disastrous superstition.”

Someone asks, “Dada what are we to understand by all these terms: Jivatma (individual Soul) and Paramatma (Supreme Soul)?”

Dada replies, "All is Atma. He who is in the animate is also in the inanimate. All this hanky panky, these differences in all fields are the doing of the authors of the scriptures. All this is merely a play of the mind, intellect and ego. You cannot find that Supreme entity by searching the scriptures, you find only doubts. The conflicts and differences come from the mind and intellect."

Someone asks, "What Rishis (sages) perceive and what Munis (hermits) understand, between them we notice big differences. Srimat Anirvan (Indian Vedic scholar d. 1978) says at one place: Rishi's wish to perceive through the intuition and Munis wish to see and understand through the mind."

Dada replies, "The ego of the munis and the attitude of surrender of the Rishis, both of these paths are separate. Without His grace nothing can be understood. Can you say to what extent is your science able to understand?"

Someone asks, "Due to the two successive world wars science has been making progress at a very rapid rate. With the discovery of atomic energy, science has turned topsy turvy all the business of knowledge and science."

Dada replies, "That had happened earlier too. Earlier also in the Dwapara the use of atomic energy was known. There is nothing new."

Someone asks, "We hear these days of flying saucers (UFO, unidentified flying object)."

Dada replies, "These kinds of planes were there before also. Now also they are there on other planets. On those planets their speed is 40-50 thousand miles an hour in soundless conditions; they can raise straight upwards without the need of runways, somewhat like helicopters. What you cannot see you disbelieve; but what is the extent of your seeing ability? If a person comes and stands close in front of your eyes you will not be able to see his face properly and again on his going very far away you are unable to see it properly. Sight is such that only if he is neither too far, nor too near can his face be seen properly. But is the existence of a thing dependent on your seeing it? Still further, whatever you see is seen shrouded by your Yogamaya. Falling under the influence of Yogamaya a person gets deprived of the enjoyment of His taste."

Someone asks, "Is it the same Maya of which Shankara speaks?"

Dada replies, "No, No! The world is not non-existent (illusory). The reason is that only on this earth have human beings the right to savor His taste and on no other planet. Even Gods do not have that right. That being so, how can the world be illusory? Whatever you may call it, Maya or Yogamaya, it also has an existence. Nothing is without existence. It also is a manifestation of Supreme Energy. But the strength to make progress on the path of emancipation, realization and salvation out of the hold of this Maya is also given by Him. On even once becoming eager to surrender unto Him you will see the power of His grace. He is already showering His grace. Where are we able to receive it? Holding onto Him with resolve is indeed experiencing the manifestation of his grace."

Someone asks, "Do gurus show the way to getting grace?"

Dada replies, "Arey Ram! Ram! Guru? Everyone is Guru. This guru business is a disastrous affair. I am myself blind, then how can I show the path to another blind person? My own affairs are not in order. If I know Him, can I then become a guru? No; for I will then see my Self present in everyone. What a strange business. Who is the guru? What you see around gurudom, that is mere a trade."

"Diksha (initiation) means Darshan (seeing Him). Does the body remain during Darshan? Mantra (mystic formula)! Beej (primary cause, seed)! What is all this tittle tattle you utter? Can a body bound guru ever give all these? If a seed has no energy, that see is dead and no fruit comes of that seed."

"Right from his boyhood your Dada has been hammering on this so called gurudom. This is sheer landlord's business. If I know Truth then how will I be able to become a guru? I am then you and you are me, where does guru come in? A teacher or professor of your worldly language can be spoken of (by using the term guru), but how can there be a guru (religious teacher)? By setting up Ashram and Matha (monastic institutions) one indulges in a kind of business only. Why will one find Him by growing matted locks, putting on saffron robes, becoming a Sanyasi (ascetic)? So much one's own is He; so close to one. Does He stay on mountains and in jungles (where ascetics, seekers, hermits seek God)?

Someone asks, "Doesn't one require a proper environment to worship Him? Dada replies, "Environment is in the mind. Are desire, anger, etc. finished by becoming an ascetic,

going to mountains, eating vegetarian food? Everything moves under the control of nature. Making a big house necessitates paying of its taxes. Will the creditor leave one? Is what nature has given false? Can one get Him by imposing any conditions?" Did at any time Mahaprabhu become an ascetic? Did he put on tilak (sandal paste on forehead)? Was he withdrawing on seeing women? When you say all this it appears what mistaken conceptions we have been carrying about Mahaprabhu. He instructed Nityanand to enter into two marriages at about the age of 58-59. He never put on saffron clothes, never put on tilak, nor did he eat a vegetarian diet. Wherever he went he ate whatever came along. Can one reach Him through so much disputation? He is above all this. Nothing of all this touches Him. Our own ego alone is involved in all this; how calamitous we have not realized. Did he ever set up any Ashram or Math? Did Sri Sri Ram Thakur ever establish any Ashram, Math?"

"One does not get Him by donning deception. Putting on deceptive garb means self-deception. Through the help of the garb I show to others what I am not. That is why the conduct of gurus (and priests, swamis, yogis, preachers, saints, avatars, spiritual teachers, etc) is so deadly injurious as to be beyond comparison. They all are the spies of Kali. Do you understand what these gurus, etc, are? The one who questions (the spiritual seeker) as well as the one who answers (self-proclaimed spiritual teacher), both are one and the same Being."

"Look! All humanity is one caste. We have broken up this one caste through the means of communities and sects and created differences in humanity in the forms of Brahmin (priest), Kshatriva (warrior), Vaishva (merchant) Vaidva (physician), Shudra (menial laborers and servants), Chandala (outcastes, untouchables), Nishad, Kola (aboriginal tribe mostly Dravidian), etc. On top of that we have Christian, Muslim, Buddhist, Jain....how many other hundreds of differences without end in humanity! All this is man's creation. Know these differences to be one great falsehood. Only for serving self-interest have these differences been created. Above all is the fearsome creation of the difference of the rich and the poor, through sheer greed. Know that these differences alone are responsible for all the turmoil in the midst of mankind."

Someone asks, "Dada, how can this sense of differences be removed?"

Dada replies, "The sense of differences goes away by full vision and seeing everyone as equal and behaving accordingly. Our divisive sense is much meaner compared with that of animals. On satisfaction of hunger and thirst the bestiality of animals disappears for some time. But there is no end to the hunger and thirst of people."

"What is the value of what in your worldly language are called good and bad, virtue and vice? What you call today good and virtuous, after sometime you call bad and sinful. All this is determined by the mind and intellect in accordance with self-interest."

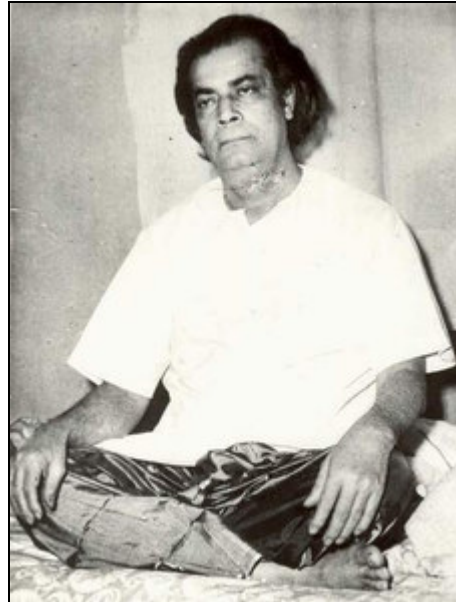
Someone asks, "Then, Dada is there nothing like good or bad, virtue or vice?"

Dada replies, "The fundamental Substance is only one and that is eternal. It has no end or beginning."

Someone asks, "That is in the spiritual sense. Is it useful in the worldly sense?"

Dada replies, "There is only one Entity. If we can understand the real essence behind truth and falsehood, religion an irreligion, virtue and vice, good and bad, then in the worldly sense we shall see no difference in these. The reason is that His nature is all-merciful, all-graceful. The grace and mercy constitute His real form."

Someone asks, "If body bound person cannot be guru, then in what way will a person receive directly His grace?"



Dada replies, "His grace is already present towards His creatures! How can a body bound person be a guru? Body decays. Does Guru ever decay? Guru is all-pervading. As the holder of the body, Atma (Soul) residing in the body, He is the one and only Guru."

In this context the mode of Dada's grace (Supreme Name within) is as follows. On someone wishing for Mahanam (Supreme Name), he takes the devotee, at the time of Satyanarayan Puja at somebody's house, to the Puja room. Dada sometimes uses the Puja room in his own house. Dada gives the devotee one small piece of student exercise note book paper that has previously been cut into four pieces. He asks the person to hold the folded piece of blank paper in hand and bow to the picture of Sri Sri Satyanarayan and pray for Mahanam. The person prays ardently and Mahanam appears on the piece of paper written in red ink by some unseen hand. The person opens the paper held in his hand on Dada's instruction and the fortunate one is enabled to see Mahanam for a moment. Dada asks "What have you seen?" Often the devotee expresses overwhelming emotion with bowed head.

Dada tells the person to see carefully what he has received and keep it in mind. The writing disappears thereafter. Just as Mahanam appears written by some invisible hand, it also disappears and the paper is once again blank. Often it is seen that, not having paper ready at hand, Dada asks one to pluck a leaf from a tree and Mahanam appears on the leaf and then disappears. At the time of receiving Mahanam a vibration is felt in the entire body. It appears as if the touch of Supreme Guru in the heart has set it in oscillatory motion filling the mind and life of the person.

Dada says, "Is it ever possible to know the Supreme Being with the mind and intellect? Whatever you call Jap, Tap, all are mere expressions of the ego. On being called ardently with complete surrender He embraces immediately the devotee. On your advancing one step towards Him, He advances a hundred steps towards you. He cries all the 24 hours for His devotees. We are constantly occupied with money matters and this and that; when we think of Him? That's why I say that all these guru-turus of yours are all parasitic weeds. Grace comes directly from Him. Your Dada also has no role in this matter. Dada is just another person like you all."

Someone asks, "But we do not get all this without Dada. Through Dada only all this is happening."

Dada replies, "In this matter Dada has no credit or authority. He showers His mercy just like that. He is ever-wakeful. Bhagawan Sri Krishna himself and Mahaprabhu gave Mahanam in this manner in every age. Did they ever all themselves guru? He, who at all times sees himself in everyone, how can He become a guru? How can there be a difference between man and woman for Him? All are He! Yes, jap and dhyana (name repetition and meditation), whatever you say, have a use at one time. But whose dhyana or jap will we do? That we need to know in advance. But then Nam and Nami (Supreme Name and the named) become one. Then there is Supreme Bliss. Then all is perfect."

"Superstition and ego, these two are, in your language, the great sins. Before all else you have to obtain release from the hands of these two. Your Kali's spies (gurus, priests, Acharyas, Bhagwans, etc) indulge in these superstitions (religious rites, rituals and requirements) and ego self-aggrandizement by decking themselves as spiritual teachers and leaders for the sake of their self-interest. Therefore, to get Him you have to keep these two sins at a distance. All kinds of superstitions have kept us overwhelmed. The ones you call spiritual teachers have kept you in darkness. They themselves have no clue and they will show the way to others?"

"What is yajna (sacrifice)? Does yajna take place merely by burning tons of wood and ghee (butter fat)? One has to offer oneself as oblation. This offering must be done so secretly that a second person cannot know about it. Can sacrifice be done with putting on of pompous display? That is only self-aggrandizement. The real sacrifice is inner sacrifice. This is only an inner treasure. In this inner gratification He is present. Is sacrifice conducted by beating drums, pealing bells, collecting people? He is not worshipped thus. Who will worship whom? The Self worships the Self. That indeed is the worship of the inner Being. That someone else will worship for our sake, what kind of talk is that? With us around someone else will love our beloved? What manner of conduct is that? Is that called loving Him? All this puja-tuja (puja means worship) is for worldly display."

Someone asks, "Dada, what about the Satyanarayan Puja?"

Dada replies, "What you say is not the correct meaning of Puja. Is Puja done by showing anything to anyone? Your Dada sits (outside the puja room during Satyanarayan Puja) with (a person inside a separate room) doors closed, whatever you may say." While saying this, Dada becomes as if speechless with emotion. He says in an unfamiliar tone, "You will not be able to understand properly what happens; that I also don't know. But what takes place is such a direct experience of Dada that it cannot be explained to others, for others have not had that experience or realization. Then how will they understand?" It seems that Dada's words are quite likewise indescribable.

In connection with Dada, some words of Acharya Brajendra Nath Sil come to mind. In the remaining several years of his life, it was seen that Acharya Sil remained lost all the time in a state of ecstasy. In that state an extraordinary fragrance surrounded him. He was surely not conscious but rather in a state of Samadhi (trance). Acharya Sil used to say that striking the head with a hammer also will not make him conscious then. But Dada is all the time fully conscious. Dada's affair is totally different. There is no comparison with anyone.

Whatever happened, when Acharya Sil came out of that state he was unable to speak of his ecstatic experience. He said only, "That cannot be compared with any common daily experience of the world. To describe it in language is difficult, in fact impossible. That Supreme joy is such that it cannot be compared with any worldly joys." Still he was a devotee of science and philosophy and unlike Shankara, did not dub the joys of the world and the world itself as Maya (illusion). Of course Acharya Sil could not compare the Supreme joy with anything, but for that he accepted his lack of ability. In connection with this experience of Acharya Sil, Srimat Anirvan said that had Acharya Sil lived a little longer he would have perhaps built a harmonizing bridge between these two worlds. He further said that Acharya Sil wished to perceive directly through the mind of the intellectual (Muni) the experience of the Rishi (Seer). That is truly unprecedented. Acharya Sil wished to tie science and philosophy with one cord. He did not see any conflict between the two. Dada too supports this point of view.

Dada says, "Where is the conflict? All is one; one person experiences, another sees. One person decorates the world within. If one is able to unify the inner and the outer, all confusion will be dispelled. Seeing as separate is fragmented knowledge. All must be seen all must be understood with undifferentiated perception."

Someone says, "That is what does not happen. It appears impossible to us."

Dadaji replies, "See how Acharya Sil and Ravindra Nath did it. You also will be able to."

How enthusiastic Dada becomes while talking of Shyamcharan Lahiri Mahashaya! He says, "Such a man is rare. Extraordinary!" After seeing Lahiri Mahashaya, Trailang Swami was so overwhelmed with wonder that he remarked what a big Yogi one must be to reach such a state. I have heard Dada speak in a gushing manner of Prabhupad Jagatbandhu and Barudi Brahmachari. Dada gives a high place to Ramprasad. It appears that Dada is quite used to seating the Yogis on one seat along with the Bhaktas (devotees). It seems to be sprouting forth from his nature. Bhakti and Yoga, both are the same with Dada. Yet, there is such a distance between the Bhakta and the Yogi in our prevailing conception; the paths of the two are different. Under Yogi Dada puts great souls like Shyamcharan Lahiri Mahashaya. That, along with maintaining a household and performing worldly duties, it is possible to find the Supreme Being and be one with Him, is demonstrated by the example of Lahiri Mahashaya.

Dada says, "Such a one is the real and true Yogi. Rishis also acted the same way It is possible that for awhile, perhaps to save themselves and religion from attack of enemies, they took refuge in some jungles, but not for long. The reason is that He must be reached through simplicity and naturalness, not through putting on disguise (religious garb). It is only one's own Self that one has to cherish. That in fact, is already done (destined). That alone is realization. This experience is truly being unified with Him."

"People come (to see Dada) only to see jugglery. As if this is a show for entertainment. Manush sees only fanush (Man sees only the balloon)! No one wishes to see the real substance. When the ego evaporates then one finds bliss within oneself. This is the ultimate statement of Vedanta."

Someone asks, "This is the Advaita (monistic) feeling?"

Dada replies, "Correct! Advaitabhava (feeling oneness) has been turned into Advaitavada (cult of monism, that is the metaphysical view that reality is a unified whole and all existing things can be ascribed to or described by a single concept or system; the doctrine that mind and matter are formed from, or reducible to, the same ultimate substance or principle of being). By talking of Jagat (world), Maya (illusion), Mithya (untruth), etc, Truth has been truly excluded from Advaita. This is one sided thought, not Advaitabhava at all!" Someone asks, "Getting married, setting up household is said to be going to hell, for is not that the way of destroying oneself? Has He sent us for our destruction?" Dada replies, "Is His creation for the purpose of self-destruction? He indeed is I, I indeed am He. If there is no beginning or end of Him then there is also no beginning or end of me. Whatever He has sent us to do, that alone we keep doing as in a theater play. Isn't this His joy? The way He has made His creation, if we do not follow that plan and walk on the reverse path, will ever liberation come to us? What are life and death? Shashtra (scriptures) are all an affair of our mind creation. How much of Truth is present in them? Truth, falling in the lamp of scriptures becomes an obstacle and only created perplexity."

A statement of Acharya Sil comes to mind. When he was asked why he did not create a philosophical system based on his exceptional erudition Acharya Sil Mahashaya said in reply, "why only one system of philosophy, five or seven can be constructed. But will they be flawless or reveal Truth?" Dada's assertion is exactly the same. Simply calling something a scripture or doctrine, will it become Truth? Whatever scripture anyone has written, according to his sweet will, based on his mind and intellect, we have simply believed. If we keep examining and testing everyone's statements all our life, can we get life thereby?



ON DADAJI – Volume VI. DADA TATVA by Dr Bibhuti Sarkar, continued

Dada says, “To know Truth there must be intense yearning, sincerity and right conduct. How far can one get it through the mind and intellect? And it is this mind and intellect that has created all the confusion. At the time of arrival in the mother’s womb he has already made arrangement for the milk for us in the mother’s breasts; just think about that, how merciful He is. He has revealed Truth to us even before our birth. We do not see that we have taken birth with Truth. There is nothing new. And Truth never goes away. How can then one make it anew? It is already there.”

Look now what shall I tell you. The Vrindavan Krishna Bhagawan of one Dwapara has been mixed up with the Dwarka King Krishna of another Dwapara. Even before that Dwapara He had come in His full-state. To his devotees He had spoken only 27 Slokas (verses) of the Gita. But that was not in this Sanskrit language. Sanskrit is only a language of the last four to five thousand years. Mahaprabhu came and reminded us of the same Vrindavan message. But are we able to understand His message? Everyone does only hanky panky (Tali Bali). Who grasps Truth? Nor does anyone try to grasp it.”

“The Kurukshetra war really took place in that very Dwapara (refers to the Age of serving God through work). And that was like world war. The map of India was then different. In that war such wholesale destruction took place that no signs were left for historical proofs. They had then the skill to make far more destructive weapons than the atomic bombs. Great skill in the application of science was present at that time. But after the destruction, once again all came to be created anew. Everything remained in the infinite space. That is why gradually they began to be revealed. Where will you find proof of that war? Only in the essence of the universe of phenomena or, in your language, in the kingdom of thought, had all remained preserved so that it could be revealed through the medium of language. It is only language that has been describing our collection of phenomena. Ten a lot of hearsay also has got introduced. That’s how truth and falsehood have got mixed up in the history.”

“Look at the matter of Mahaprabhu. It is a matter of a mere five hundred years ago. But how has Mahaprabhu been dressed up? You don’t know anything about him; he displayed an extraordinary Lila (divine play). Did he say the world is illusory, Maya? Did he not break and crumble all caste differences and superstitions? Did he not fight against Math and Ashram (institutions set up by gurus)? Did he not travel around the whole of India on foot? Could he not have written Nyaya Nam (divine name) for emancipation, realization and liberation? This is the only path in Kali Yuga*. And now has appeared in the sum total power of Satya, Treta, Dwapara and Kali, all four together. Can we understand this? Everyday innumerable events are taking place; but has any body attained anything? Manush comes only to see Fanush (man comes only to see the balloon). No body wants the real substance. Note that very bad days are coming.”

Dada says emphatically, “There is no more time left. In Mahanam alone is there liberation. How much pain does He endure on account of your miseries. He sent us here to taste His Rasa (divine love), to be immersed in His Love. You do all the duties of the world; living a natural life there will be no want. His pain will not stop if you live in a state of negation (unnatural way). Had anybody understood Satyanarayan Puja? So many Satyanarayan Pujas take place, but how many people can grasp its significance? Chit chatting, indulging in fun and laughter at the time of Puja, how can people do this I am unable to understand!”

Someone asks, “Dada, the Puja takes place in a closed room; how can a person understand it?”

* Yuga means an Age, cycle or period of time, particularly the four Ages, namely, Satya Yuga (Age of Truth), Treta Yuga (Age of perfection), Dwapara Yuga, (Age of serving through work), and Kali Yuga (Age of Destruction). Combined they are commonly believed to total 4,320,000 years, which is termed a Maha Yuga. According to Dadaji, the span of a Yuga varies from 3,000 to 5,000 years. The four cardinal virtues referred to in the glossary definition of each Age are, meditation on the Lord (during Satya Yuga); serving the image of the Lord through work (during Dwapara); ceremonial self-sacrifice (during Treta); and singing songs of praise to the Lord (during Kali). Kali is the last of four periodic cycles of time, including Satya, Treta, and Dwapara. The Age when only one-fourth of the cardinal virtues are in operation; Age of strife; Age when singing hymns of Divine Names occurs. Kali is the current Age, ending in 1980 according to Dadaji. Kali refers to darkness, meanness, and violent destruction. It is the worst of times due to the breakdown of all structures and the abundance of ego. It is the best of times because, due to the breakdown, the personification of Mahanam (Dadaji) appears to bring about the Satya Yuga, Age of Truth.

Dada says, "Closed or open, what does it matter? One has to know ones self! In this manner He is showing everything. But still we do not wake up!"

Someone asks, "Dada, in the Puja room such extraordinary fragrance and fumes get created all over the place. People try to compare the fragrance with all kinds of aromas. But don't we make a mistake in comparing? The smoke from burning incense causes a burning in the eyes; but that does not happen with these fumes. Then why do we compare pointlessly?"

Dada says, "The compelling force of the ego, you must understand! Without surrendering to Him nothing will happen. The heard of cows does not understand this simple thing! What shall I say brother, this time also no one has understood; all are continuing to remain blind. The root of blindness is the ego. We hear much talk of investigations in connection with the fragrance that such an aroma comes through use of all kinds of nice foreign scents. But then many persons receive the same aroma at very distant places; how does that happen? Not just one person, thousands of persons at very great distances get this aroma of Dada and not only Dada's devotees but even other people get this fragrance. It is also seen that Dada is sitting in one room and a different room gets filled with the same extraordinary fragrance and fumes as experienced at Puja. How does that happen? Can one understand it with help of the mind and intellect?"

Asked about it, Dada says, "He does not know all that. This all happens by His Will." Thousands upon thousands of people have witnessed this kind of Satyanarayan Puja. Dada does not only do this type of Puja while sitting in a nearby room, but also at very distant places Puja* is performed in an identical manner. Wherever it takes place it is always the same way. If all were written about, it would fill a few Mahabharatas (epics). Perhaps it will be all repetitious, but that is of great value. The reason is that behind each such happening there is a great purpose. If we try to understand the context and what happens, we would hesitate to call them miraculous or supernatural events. There are widespread misunderstandings in connection with Dada. This is not so only with Dada; in fact, in all Ages, those who have rebelled against (religious) superstitions and prevailing religious practices have been greatly misunderstood. Those who misunderstand the rebels are truly unfortunate. These rebels have displayed such conduct that one has to bow ones head with shame.

It is observed that at the time of answering questions Dada gets into a state of exuberant emotion and then whatever he says comes from direct perception of all events. It seems that he is able to see and hear the events of thousands upon thousands of years. I often used to hear Acharya Sil say that no event or thought ever gets destroyed. Everything remains in the infinite space of the universe. It is as if Dada speaks of the events by looking at the pages of history. The history of creation keeps collecting in this manner in the body of the infinite space. Those who are able to see and hear it can describe it as if watching cinema screen pictures, those who have this divine vision.

Dada describes not merely events that are past, but often also events that are to take place in the future. For us who live in this age of science and technology, all these phenomena of Dada are a matter of great wonder. But that all these phenomena do indeed take place cannot be denied.

* Puja means worship. For many years at the annual Utsav gathering, a Mahapuja unlike any conventional ritualistic worship ceremony is held. Hundreds of people come from all over the world and meet in a large hall. An adjoining small room is completely emptied and all windows and doors are locked. A framed portrait of Sri Satyanarayan is placed against a wall. Before it are placed a small bowl full of coconut water and a container of pure water. Small containers of food are placed before the portrait. All present are allowed to inspect the room before the start of Puja. Dadaji selects one person to go with him into the room. Dadaji and instructs him or her to sit with closed eyes before Sri Satyanarayan and remember Mahanam. Dadaji then leaves the room and the door is locked. He returns to the main hall and reclines casually on his divan before the group. After about half an hour during which there are devotional songs, Dadaji opens the door to the Puja room and brings the person, who now radiates His Fragrance and has been visibly showered with His Fragrant Nectar, to rejoin the gathering. Those gathered go into the Puja room in small groups to see fragrant honey-like Nectar drops dripping on the portrait of Satyanarayan, Charanjali water on the floor, and the containers of various foods appear to have been tasted by an invisible hand, leaving traces of finger marks. The coconut water has congealed into a thick Kshir (fragrant pudding) and the pure water has transformed into Charanjali. This Prasad is distributed among the gathering. The various small containers of food are served to those present and even when there is a multitude of people, the contents never become exhausted. The person who sat for Puja, if he or she is able to speak of the profound illumination experienced, then tells those gathered about what happened. The accounts reveal astonishing experiences of God. Such worship is available anytime, any place with sincere, loving remembrance of God.

Dada says, "The solar system can be penetrated in a moment's thought. Cannot by His Supreme Will, by which crores (hundreds of millions) of universes get created, it become possible to go round infinite space in an instant? Science is able to create space vehicles and go to the moon. It can also go to the other planets; you know people had, in fact, gone there in earlier times also. In the past also there were fast spaceships; people had been to the interplanetary space, there is nothing new in this. Satya, Treta, Dwapara, Kali, how many of these Ages come and go, can you grasp it by my telling you? It will sound like a magical illusion. But those who know can see all."



Someone asks, "For many ages there have been enquiries about what is death."

Dada replies, "If you know what death is, then you can know what you call life and afterlife. Isn't it? He is not born then what is death to Him? Speak about the body; that body takes birth, in your language. What is correct then? You are unable to see, that is why you are bewildered. Being deluded through inability to understand, is it proper for us to show disbelief? When we are unable to understand the meaning of a calculation or a poem, we do not express disbelief or contempt towards them. In the same way, in the spiritual world such phenomena take place that we can by no means understand, yet we cannot deny the phenomena. It is in our nature to make comments on matters whose importance it is not easy for us to accept. Many applications of science are within our reach. After the inventions of the radio and television, even though we do not understand these means of hearing and seeing distant things, still we have no hesitation in accepting that it is possible to do so. But we try to belittle what takes place in the spiritual world, especially in this age of the slogan 'Religion is the opium of the people'. What is the meaning of religion? Even today we have no clear conception on this subject."

Dada says, "In trying to understand religion by watching the conduct of priests, we have lost everything."

Someone asks, "Aren't they the holders of religion (Dharma Dharaka), Dada?"

Dada replies, "What are you saying? The priests are the spies of Kali (Age of Destruction). They do business in the name of religion! They are the ones responsible for religious differences and intolerance. All your gurus-turus are included in this bunch. You know they practice business, not religion. Dharma that is doing Dharma (religion that is doing the holding): if that is the real meaning, then since it is the Atma (Soul) that is holding us, that Atma must be known. That indeed is Dharma (religion) and for that do we have to go into exile? Do we have to read a list of names of gods (religious practices), put on tilak (sandal paste mark on forehead for religious display), and rub ashes (on the body for religious display)? Why do we have to practice deceptions like putting on saffron robes, etc?"

"He is our very own! To love the nearest and dearest of our life, do we have to smear ourselves with powders and snuffs? Nothing whatever is required. Only through complete self-surrender to Him is everything achieved. That indeed is Dharma (religion). Again, is religion a matter of hanky panky, taking opium, hashish, pot, alcohol, etc? Do take these if you like to, my dear, but why all this in the name of religion? Religion remains millions of miles away from all this. This is all jugglery, you understand? And, Jap and Dhyana (repeating mantras and meditation) are other forms of egotism. Can one get Him by millions of repetitions of mantras (mystical formulations)? Has he told you to go to Him with a treasury of numerical digits?

"What is the meaning of lakha jap? In an instant lakha jap is done if the lakhya is towards Him. Doing lakhs and lakhs of jap is of no use if He is not kept as the lakhya. (Lakha is Bengali for a hundred thousand, Lakhya means aim or target.)

Dada says again, "Look, by doing all this jiggery pokery we have become completely confounded and have lost the way. We have to go to Shyambazar, but we are walking towards Diamond harbor (referring to two opposite locations in Calcutta). Shall we ever reach Shyambazar if we take the wrong road? It is the same story in the world of religion. The path in fact, He has shown. What you have received directly from Him (Mahanam), keep doing that. Know that to be truly the one and only path. By remembering Mahanam that way alone is Mukti, Prapti, and Uddhara (liberation, realization and salvation). Drown in His love then all will become one. You will be carried away by Supreme Joy as by flood waters.

"Is there any love of a body by a body? When the body is dead, do we make love to it? The indwelling Atma indeed is the life long friend. His love is all-pervading. He makes love to Himself only. He, in fact, sees Himself in everyone. Again, with Him where is the male female difference? All in reality is one substance. Isn't it? Change your angle of vision. Recognize the real Truth. Overwhelmed by Yoga-maya (divine creative power) we have become deviated from Truth."

"What is Dharma (religion)? That you are unable to understand. In the name of religion we practice irreligion. Dressed up as gurus, they sit in Matha and Ashram and deceive people. What kind of relationship is there between guru and shihya (disciple)? Depending on how much wealth the devotee has he receives the corresponding degree of attention and prestige. If the cow eats good grass and gets good fodder, it will give a good quantity of milk and so must be given good quality grass. In the same way the degree of devotion is judged from how much wealth is expanded in constructing temples with expensive marble and decorating it with lots of gold and silver. This is indeed what we call religion. You get milk by expanding wealth, isn't that the idea? Arey Ram, Ram! What kind of religion is that?"

"On top of that who is Brahmin, who kayastha, Vaidya, mlechha (various Indian castes), etc.? Is the kind of birth data that has to be given a means to get God? What sort of business is that? Please explain to me. What are we doing? I have gone to hell myself and have on top of it sent others also to hell. I have fallen into a ditch and have pushed ten other persons also into it. That is what we do these days with our practice of gurugiri (guru business)."

Someone asks, "Then who will show us the way?"

Dada replies, "He is standing on the way with outstretched arms. You just turn towards Him; you will see that He is awaiting you a hundred thousand times more anxiously than you. Is there any end to His patience? But we are all fools; our ego is destroying us."

Someone asks, "What are we to understand by this body fragrance of Dada that we get at great distances?"



Dada replies, "This body fragrance is indeed the Vanshi (flute) of Sri Krishna Bhagawan Himself. Can the flute be heard at a great distance? It is this body fragrance that reminds one of Him."

Many times it is seen that Dada is not present in person yet the whole room becomes filled with fumes (unseen) and the same familiar fragrance is as if perfuming our entire heart. Many persons have experienced this several times. This happens not merely at the time of Satyanarayana Puja. It happens also on occasions other than Puja. All this is definitely a sign of His unlimited grace. Even after seeing so much, our self-importance does not go. Like an octopus (clinging to rocks) our vanity keeps us tied up (in worldly goods and concerns). Dada often says "Time is running out. Great destruction is standing right in front of us. That is why He became revealed already before the year 1972. Your Dada is helpless just like you."

Someone asks, "Dada the correct path had already been shown five hundred years ago by Mahaprabhu?"

Dada replies, "Of course! When humanity had fallen into the spell of terms like Jagat (world), Maya (illusion) and went around staying at Matha, Ashram, convents, etc. in search of God, then once again He had become manifest. The straight and simple road He showed through example of his own conduct in life. But we did not learn it even after seeing it. We have again fallen victims of the same religious jugglery. We have again made Mathas and Ashrams in His Name. Mahaprabhu, Ram, Krishna never practiced such conduct, just like this one (pointing to himself)."

"At one time, for the sake of convenience, all works had been divided. But there were no cast differences. That, in spite of differences in qualities, all mankind is one cast was the guiding principle. In course of time caste differences got created. A Brahmin will not become a cobbler even on running a shoe shop and a cobbler will not become a Brahmin even on studying the Vedas. Look, what frightful conduct developed amongst us! No importance remained attached to qualities and works. All importance was decided on the basis of the birth horoscope. What sin can be worse than that?"

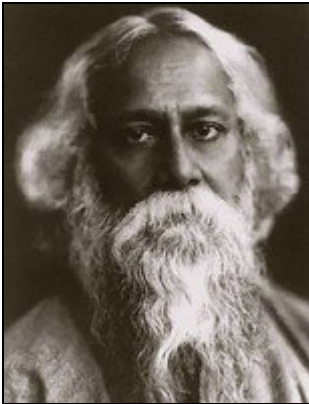
Someone asks, "In many countries outside India importance is given to the inherent qualities. We are only bound by superstitions. Is it not?"

Dada replies, "It is bound to happen; they want to know the true substance while we are bound up in superstitions."

Someone says, "That day the subject of Rabindranath Tagore came up. Srimat Anirvan has written that he was benefited much more by reading Tagore's books than by reading commentaries on the Vedas by Sayanacharya."

Dada replies, "Of course, that's right! Even though your Dada has never read anything," he said laughing, "still 'this one' (pointing to himself) knows something. Aye, don't you believe it? Tell me from which Veda shall I quote right now? Surely it will happen, if it is His wish. Who am I? I am merely a person like you. I am the same as you."

Someone says, "But this is not in the worldly sense, Dada."



Rabindranath Tagore
(1862-1941)

Dada merely laughs without replying. After a few moments Dada says, "All are equal. No one is a relative or a stranger. All are He. All are pervaded by Him." For some moments Dada became completely absent minded. He kept looking to the front as if seeing something without blinking the eyelids but with the sight as if turned inwards. Dada stays from time to time in a kind of inward seeing state, seeing and not seeing, inwardly vigilant. Dada says, "Kibigury (Tagore) sang:

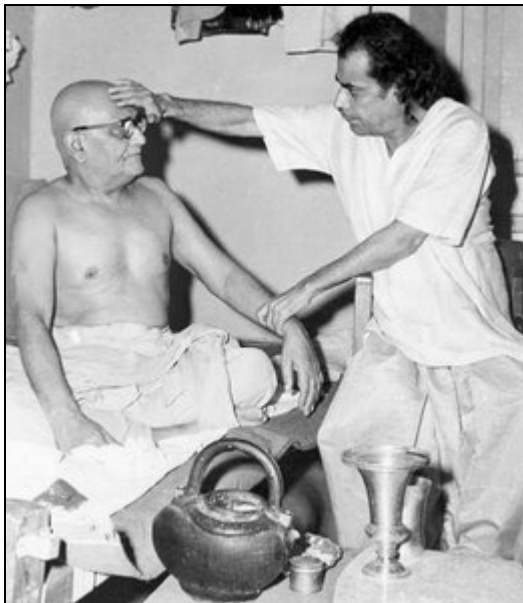
Dolao, Dolao, Amar Hriday Dalao.....
(Swing, swing, swing my heart....)

Dada talks to us giving that precise feeling of the song (poem) of our Rishi Kabi (Seer poet Tagore). It means, we remain forgetful of Him due to Yogamaya (divine creative power). By giving a swing to our heart He makes us conscious. In the heart He is in fact residing all the time. Where do we realize it? All will be accomplished if we realize this.

In connection with food Dada says that there was no prescribed custom that Rishis and Munis practiced or advised vegetarianism. "What do you say; food is only for the sake of the body. What is required for the body that must be eaten. Know that whatever He has created on this earth is for the sustenance of living creatures. Has he done all this for nothing? All these rules for eating and drinking are mere superstitions. There is no connection of eating and drinking with Him for He is above and beyond all these things. And you talk of Rishis? They had such full vision and such complete knowledge that there is no comparison. Why would they take the trouble to indulge in all this hanky panky? Those who already had perfection, where is the hurdle for them? Those who are befogged like you cows see only enclosures and restrictions in everything. Those who have no restrictions their perplexity disappears."



Everyone has a sweet relationship with Dada. He is Dada (Elder Brother) to everyone. My Dada, mother's Dada, son's Dada, truly an extraordinary relationship. Without any differences, he is everyone's Dada. There is never any feeling of diffidence with him, whether one has faith and devotion for him or not it does not matter to him in the least. We only are blessed and successful by reposing faith in him. He received obeisance from all. For all is one. At the time of obeisance it is noticed that he is as if doing obeisance to himself inside the devotee. In the face of salutation by a devotee he seems to salute the Narayana residing in the devotee. That is why Dada says, "Where will you go leaving this one?" He is staying amidst us for His love and grace.



Rishis wish to go from darkness into light.

Srimat Anirvan has given such a beautiful commentary in connection with His Sambhuti, Asambhuti (creation and absorption). The fear of death felt by men is the fear of darkness. But what about them who can know the form of darkness? According to Dada, there is only one entity. Darkness, light, all is one substance. "As soon as one puts ones feet into the trap of the mind and intellect Yogamaya throws one into perplexity by showing light and darkness. Aye, what is darkness? And what is light? Having these eyes isn't it possible to see in darkness even? What do you say?" Everyone is silent at this question from Dada. For, after putting a question, we know Dada himself will give the answer. What do we know about all such questions; what shall we reply?

Dada says, "We want that strength, the strength to see, be there darkness or be there light, both are equal. Again all this is also nothing, all extraneous. Everything changes form. Light

turns into darkness and darkness into light." Saying this he picked up a matchstick and said, "You see fire burning. If fire did not exist, could it be manifested in this manner. Does the matchstick manifest the fire? You have seen that there is no more fire when the matchstick has been burnt out. As soon as the matchstick was lit there was fire and again the fire went out as soon as the stick got burnt out. What happened here?"

Someone says, "There is need for the aid of a matchstick. If the matchstick is not lit will fire appear?"

Dada replies, "In a place where there are no matchsticks is there no fire in that place? You speak of aid. Yes, at first there is a need for it. But one who is familiar with the root of fire knows it even without this aid."

Someone says, "And one who is not familiar with the root?"

Dada says, "Everyone comes to this world holding on to the root, for it is the root that holds everyone. Who is there without the root? All are bound up with the root; Yogamaya also. It is manifested by His power only. ON knowing the power of the root all differences such as that the world is illusory and Brahma is true do not remain. All is illusory and again all is true. I am saying in your language. Otherwise you will understand it all upside down. There is no birth, there is no death, and everything goes on changing form in the stream of eternity. Time and eternity become one at one stage. Is he void, or is He full; both are the same, seeing from this die and that side, and again neither. Have you understood?"

Dada continues, "Arey, it is beyond expression, beyond description. With ego, you describe Him in so many ways as full, as void. On becoming one with that Supreme Joy, does there remain any awareness of all this difference of fullness or void? Aware or unaware, He is beyond all these. Trees have no awareness; same is the case with animals; people understand, but to what extent? The endless, limitless, unfragmented Being is beyond intelligence, isn't it?"

Someone asks, "Lakh minds, lakh ideas (lakh is one hundred thousand) ; then which idea is Truth?"

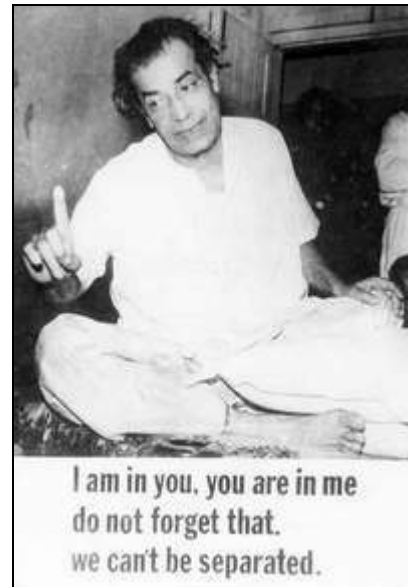
Dada replies, "One lakhya (aim, goal), one thought, that is Truth. He is unfragmented, He is limitless. Even being unfragmented and limitless He has entangled Himself into the limited; that indeed is His Lila (divine play) and His joyous manifestation. Manifest and unmanifest, both are together one."

In this context, turning to another direction, Dada said, "As your Anirvanji has written in his book of letters, one wishes to tightly embrace the beloved. Through love the two become truly one. One then embraces his own near and dear person. Is there any joy in embracing one who is not near and dear? Only by embracing those close to us gives rise to joy. Love must be present there. If one can love properly, the entire experience is centered inside oneself. That is the Soul centered state."

Someone asks, "Again after love comes separation, and then one does not want to embrace."

Dada says, "Arey Ram, Ram! That is not love. That is only loving the body. Will you embrace the body when it is dead or will you make arrangements to take it to the crematorium? You embrace within yourself only Him who resides within the body. Then shall you see all will become One. That indeed is Supreme Joy, beyond the body although sheltering the body. That is Love; where with one intention, one wish, there is complete merging with Him. How can there be an occasion for separation? What tittle tattle you utter. I don't understand any of you Shastra-Tastra (scripture-tripture). Experience will come from them? Leave alone thoughts, even experience gets abandoned in the twinkling of an eye that way. Feelings go to the dogs; fall into the ditch; such then is the nature of our loving! All that is a way leading into the ditch."

"He who is ever wakeful, Who is never oblivious, also at the time of birth, He is indwelling. Nothing is unknown to Him. To Him there is nothing past, present or future. Time does not touch Him. For Him there is no coming nor going. But he only is changing all the forms. If the business of seeing itself is mistaken then does the question of transformation, coming and going, even arise? As soon as you pierce the covering of Yogamaya you will see all is One; then



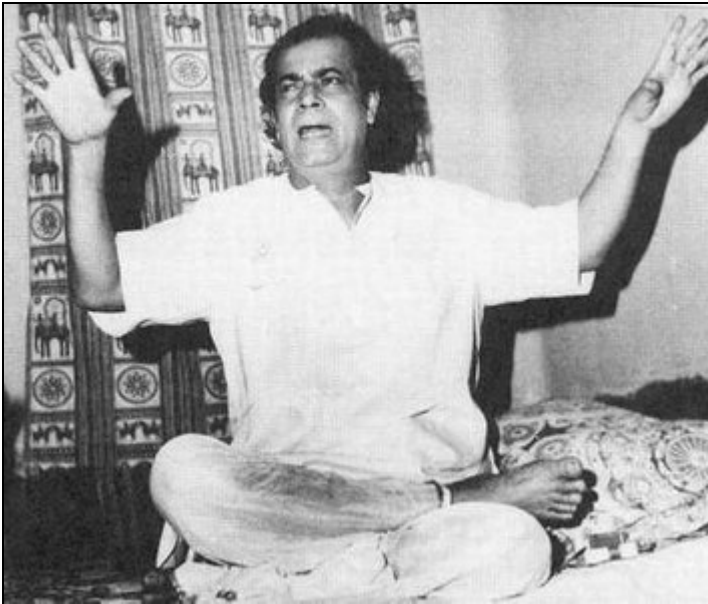
When film was developed words mysteriously appeared on this photo of Dadaji.

everything shall be nicely cleared up about what you call transformation, coming and going, birth and death, light and darkness. But what you call influence of Yogamaya is so deadly serious that even those who are ever vigilant cannot escape its hands from time to time.”

“When the power of Yogamaya comes into the kingdom of the Supreme Power then Yogamaya also merges with Him, with that Supreme Power. And it is Mahanam that is the Supreme power, nothing else. That Supreme Power resides in Mahanam. Can the means at the command of Yogamaya obstruct it? It is Mahanam that leads to Mukti (liberation), Prapti (realization), and Uddhara (salvation). Mahaprabhu, Ram, Bhagawan Sri Krishna himself, showed power and majesty of this very Nam (Divine Name). Namaiva Kevalam! (Nam is the only path!) All of them went screaming from door to door spreading this very Mahanam.”

Someone asks, “It is due to the influence of that same Yogamaya that we could not hear all their cries. What will be in store for those who could not heed them, Dada?”

Dada replies, “All the twenty-four hours He keeps doing Mahanam* whether you can hear it or not. We are receiving that very Nam from the air through breathing without knowing it. Still getting to know this produces an extreme joy and not knowing this we do not experience this bliss; this much you can say. Still He keeps and will keep on doing His work. Not a single person has denied that. If even one creature remains unliberated He will remain bound. When He has sent here the creatures then their liberation is also His responsibility. What ever may be the headache of anyone, His headache is the greatest of all; know this.”



Someone asks, “When He has no bondage, then why this question of liberation?”

Dada replies, “You herd of cows say all this, that is why all this talk of liberation. For Him what is bondage or what is liberation? Who will bind whom; who will liberate whom; this is all the egotism of the mind and intellect. He is nothing and again He is everything. Everyone who lives on the earth sees according to the context of his circumstances. Water, air, clouds, sunshine, rain all are indeed one substance. United with Supreme Will nothing else remains for then the earth is not there. With His one wish at a glance the whole world is seen in

a moment. All is then one and one indeed is all. To give similes and comparisons is the job of the mind and intellect.”

Someone asks, “Without saying all this how will we understand, Dada?”

Dada replies, “He goes far away as soon as you try to understand. I say far in your language. Is it a matter of understanding? It is a matter of experiencing. Do you understand Rasagolia (a popular Bengali sweet) until you eat it? All is known on savoring the taste. Not externally but internally. And after that outside and inside all will become one when you have the experience.”

* Mahanam, Mahanama - Great Name of Supreme Truth. Mahanam refers to “Gopal Govinda”, the Name of God chanting within, residing, just below the heart and giving each individual his or her life. It is the source of all existence, two names of the Lord that stand for the bipolarity of all existence. The vibration of these two sounds of Mahanam is responsible for our respiration. One comes in, Gopal; the other goes out, Govinda. One, Gopal, is for the manifestation of joy in His Creation; the other, Govinda, is for reintegration into the tranquil bliss of existence. The two sounds draw closer and closer to each other with progressive immersion in spiritual ecstasy. When the two coalesce we are said to die and then Govinda only remains. People often experienced Mahanam in visual, auditory and vibrational ways in the presence of Dadaji.

Someone asks, "Will this happen to us, Dada?"

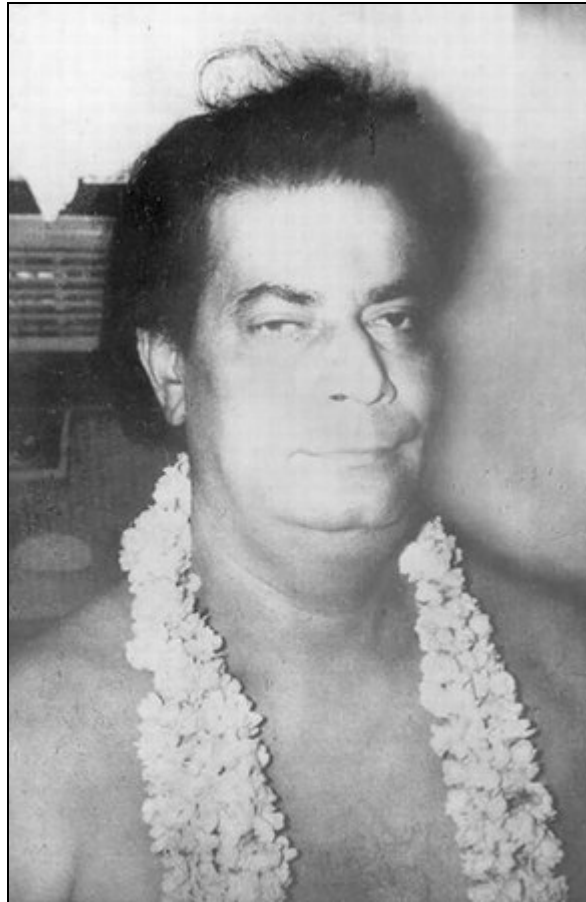
Dada replies, "Of course! Certainly! It must happen! You cannot go without it. If the moon and the sun are facts then know this is to be a fact. What do you say; can His grace go to waste? Realization has already come with you. Just you see by only remembering Him once. You will see that age after age life goes on with one experience. That indeed is Truth; it has no decay, no destruction."

Someone asks, "There is a duty of the body?"

Dada replies, "Who says not? Only for performing the bodily duties have the riches of the body been given. Eat, drink, do everything but remember Him who is inside the body. To move according to nature is the only safe course. Do not go beyond the limit with the body. Mahaprabhu, Ram, came with bodies. Body is the temple, the picture. If you do not respect it will it not retaliate? Will nature let you go? Go about doing everything while remembering Him. That is all that is needed. And then remain vigilant all the time that you do not fall prey to any superstitions (religions, spiritual). Societies and natures get overturned and along with them are overturned also the rules and regulations. But superstitions cannot be removed or thrown off easily. Beware of superstitions at all times."

Someone asks, "Superstitions do get overturned with time?"

Dada replies, "Yes, to some extent; superstition doesn't die even with the death of the phantom. For thousands of years all kinds of superstitions have entered us. Do not eat this; do not eat that; superstitious requirements for Tuesday, Monday, Saturday, and all! On top of that there are said to be thirty three crores (three hundred and thirty million) gods and goddesses; thousands of types of mantras (mystical formulations); and, thousands of ways of worship. Beware of all these. And then beware of gurus, priests, etc.; to go to Him they claim to have the keys. Arey Ram, Ram! There is only one Guru, who is inside everyone in all creatures, pervading the whole Universe, the whole creation. Can a person ever be a guru?"



Supernatural Manifestations

by Dr Bibhuti Sarkar

How limited our knowledge is becomes clear when on seeing a supernatural occurrence we are unable to arrive at any conclusions. Seeing magic a person is astonished; on being hypnotized a person loses power of discrimination. Psychologists postulating the unconscious mind, carry on investigations trying to collect a variety of facts and explain in different ways various events that, on standards of common experience, cannot be understood with standard ideas. Everyone attempts to discover the causes by relying on the touchstone of the intellect.



But the supernatural events that take place have not so far yielded to this touchstone. Events occur, yet, often nothing about their causes can be understood. Still these occurrences are not mere apparitions. How and by what power these supernatural events keep taking place in front of ones eyes cannot be understood without coming in close touch with Dada.

One comes across several persons commenting in various ways on these happenings. That they do happen, they are unable to deny. They cannot be made to disappear by force. But it hurts their intellectual pride to accept them wholeheartedly. We can thus understand why they feel too shamefaced to simply accept them.

From time to time they comment in the manner of the clever and the knowledgeable saying, “Oh yes, Amiyababu (Dada) does perform these; but in the spiritual world all these have no value”, etc. It seems as if those who pass such comments are well versed in the ways of the spiritual world.

For a long time we have been quite used to hearing that on receiving Ashta-Siddhis (eight esoteric powers), the Siddha (adept) is bound to suffer a downfall eventually. In social get-togethers all kinds of religious and philosophical doctrines are discussed; time is passed pleasantly looking into these miracles and fragrance of Dada. One hears superficial persons, who have not the least seriousness in them, passing unnecessary remarks. Some speak thus, “Yes, Dada is certainly able to do some things; but then why are we not able to do so?” Again, on hearing someone experience they say, “How can we believe it unless we ourselves have such an experience? In this field it is not possible to believe another’s statement.”

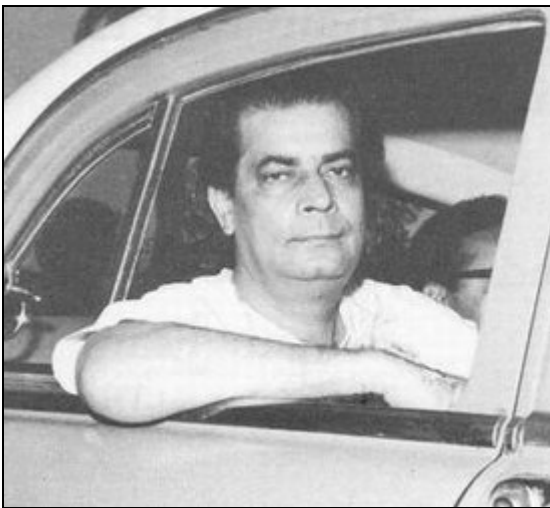
These persons are neither believers, nor non-believers. They neither trust, nor are they able to distrust wholeheartedly. For, in front of their own eyes they have seen all these miracles of Dada. They are unable to lightly dismiss these as magic tricks; all are, in fact, sitting in Dada’s room. Suddenly Dada brings forth a very large fragrant Sandesh (Bengali sweet) in his hand out of nowhere and says, “Give a piece to everyone.” Everyone is given a piece of Sandesh to eat.

This kind of occurrence takes place many times every day. Several times he has materialized strips of medicine tablets for many persons who have taken them home and used them according to Dada’s instructions. One day Professor Nirmal Singh came to Dada with a foot infection. Dada told Dr Shankar Mukerji to examine it right then. When Dr Mukerji had finished examining Prof Singh, at once Dada started placing in his hands ointment, bandage, etc, of a foreign make, one after the other as if obtaining them from an unseen hand and told him to do a proper dressing. When Dada brings forth these things it seems that someone is putting them in his hands. But there is no one around to give these things. By a mere wish Dada does all this; and in a very simple and quiet manner. There is not the slightest change in Dada’s deportment, as if nothing is happening. Through what Supreme Power he does all these miracles with such easy playfulness; this is difficult to appreciate without witnessing it. Prof Singh has received Dada’s limitless grace in this manner many times. His only comment was, “Fantastic!” On another day, on a Sunday morning, Prof Singh received from Dada’s hand a large bottle of medicine. It

was a tonic. Also, for Prof Singh's son and daughter Dada materializes various medicines from time to time.



On December 30, last year (1969), Dr Raghunath Mitra from Allahabad), his daughter Bithi, Prof Rathin Mitra and Mrs Dhar were going in Mr Sushil Chakravarty's car to Mr Nirmal Mitra's house at V.I.P. Road. At the time of getting into the car my fingers got caught in the door as it was being shut. I felt unbearable pain and Prof Rathin Maitra at once opened the door. When he got busy arranging for some ice Dada said, "Arey! Searching further will not do." And then Dada merely touched my hurt fingers and right away my pain vanished as if nothing had happened. But on Dada's hand there appeared a black mark. Dada remained indifferent. The car was going one Acharya Prafulla Chandra Ray Road. Suddenly Dada told Dr Mitra, "[Will you smoke a nice cigarette?](#)" Right away he gave him a foreign cigarette packet taken as if from an invisible hand.



Sitting in a car or without touching a telephone, Dada often says that he has just made telephone calls to two places or four places. We have experienced this kind of even many times. I had to go to Mr Parimal Guha's house on an evening towards the end of November. On the previous day, a Wednesday, while discussing arrangements for taking Dada, Srimati (Mrs) Renuka Guha said that on Thursday she will send the small car to Bibhitha's (my) house. To take Dada was to be my responsibility. On Thursday, till about a quarter to five in the evening, I did not hear anything from Dada. At last, a little later, Srimati Renu Guha phoned to inform me that she had sent the car.

I told Mrs Guha that I had till then got no information about the whereabouts of Dada.

She said, "That I do not know, it is your job to bring Dada. I am only sending the car." But soon after that Dada phoned me and said, "[You take Rathin and go to Guha's house. I shall come in a different car.](#)" After the phone message I started waiting for the car. After awhile I saw that Dada himself had arrived in his car. He told me to get inside the car. As I did I told him, "Dada Renu-di is coming with the car. Nobody at home knows that I am going with you." Dada said, "[Is that so?](#)" Then phone up to Renu." I said, "It will be possible to phone only after reaching Rathin-da's Academy of Fine Arts." Dada replied, "[Why? Isn't it possible to phone right now from the car?](#)" I said, "Why not, everything is possible." Dada laughed calling me a rogue. Then after remaining

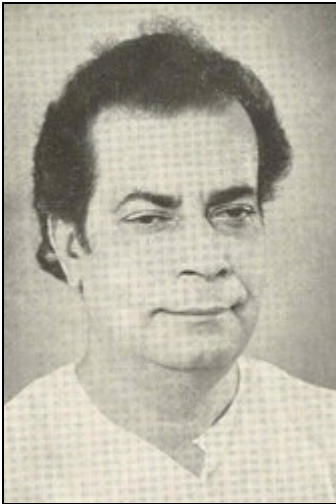
silent for two minutes he asked me to note the time. I noted that it was ten minutes past five. Dada said, "Phone calls have been made to two places." I asked, "Why to two places? Dada replied, "You will be able to know on reaching Renu's house."

On reaching Renu's house I learned that Sri Parimal Guha had received Dada's phone call at ten past five and Dada told him, "I am going with Bibhuti. There is no need to send your car." At that time Renu had gone to Dr Anil Maitra's house to get some copies of Dina-lipi (book of daily writings) written by her. She too had received a phone call from Dada at precisely the same time telling her not to send her car to Bibhuti as he was taking the latter along with him. Then did it become clear why Dada had phoned to two different places. (Note: This was in 1969 before cell phones were developed.)

On the 21st January 1970 at 7:30 pm at Dr Anil Maitra's house Dada suddenly caught hold of my hand and said, "Look, Dr Sudhir Kumar Nandi has been telephoned." And true enough; the phone call had been made without touching a telephone instrument. How many such events keep taking place daily? If an account were written of all these events surrounding Dada it would fill two volumes, each one the size of the Mahabharata (epic).

What is the need for all these events? Why does he do all these things? On asking Dada, he says, "A wish rose up in Him. There is no credit or authority of this one (pointing to himself). There is no loss or decay for this one. Do you think it is your Ashta Siddhi (eight acquired yogic powers)? It just happened. It happens or doesn't, what does it matter?"

On the 7th January 1970 an extraordinary Satyanarayan Puja (worship of Truth) took place at Dr Anil Maitra's house. That was his son's birthday. On 8th January there was to be Satyanarayan Puja at his house. But that day suddenly Dada told Dr Maitra and Maharani (Dada addresses Dr Maitra's wife as Maharani and Gopal's mother). "Place some sweet preparations in that room where the picture of Satyanarayana is kept. Today Puja will take place immediately." Dr Maitra brought some sweets and placed them near the picture of the Lord and thereafter shut the door of the Puja room.



Dada remained silently sitting for some time quite absorbed in himself. Just after a few moments the same extraordinary aroma started flowing out of the Puja room. Dada started gently smiling in a most charming manner. It is impossible to describe that smile. It is not the smile that expresses that Brahma is Truth and the world is illusory. It seems to express rather that all is Truth; Brahma is Truth and the world of His creation too is Truth.

Dada said, "Go and do Pranam (pay obeisance) in that room." On going in there we noticed the same familiar pleasing, soul stirring, extraordinary fragrance and fumes filling the entire room. Feeling purified I remained standing in the room. Where then is heaven? That moment it appeared that we all experienced together as if He has Himself descended for the sake of His devotees. In the entire body there was a wave of joyous trembling. Wonderful was that experience. A song of Rabindranath Tagore came to mind, "Marite Chahi na ami e sunder bhubane" (I wish not to die in this beautiful world). How incomparable is the world how beautiful and pure? Dada has shown us; as if the fever of pain and sorrow has become feeble, made powerless by the waves of joy; as if the enchanting side of life has been openly revealed.

The atmosphere of Satyanarayana Puja at Dr Anil Maitra's house was so radiant that describing it in language it appears will belittle it.

On one Sunday morning at Dada's house in Calcutta there was some talk of the miraculous cures effected by a saint. In Benares a village woman was suffering from appendicitis and a gentleman had arranged for the required operation. But the woman refused to undergo the operation and instead got cured by going to some saint. The doctor in charge of her wanted to see that saint, who used to produce certain things by means of some invisible power. The doctor went to the saint and was enchanted at seeing his power. Out of curiosity he told the saint that on account of the war (1943-44) he was unable to get a permit for foreign alcoholic liquor. As soon

as the saint heart this he brought forth a bottle of a foreign liquor. (It is now known that Dada stayed at Benares for several years during this period. – Translator)

Dada laughed at hearing all this, got up from the bed and brought a mug full of water from the bathroom and started pouring water from the mug into a glass. The water got transformed in the glass into strong raw alcoholic liquor. The entire room became full of the aroma of the liquor mingled with that lovely aroma of Dada's body. Dada extended the glass of liquor to everyone present. Everyone took a sip of it.

Dada said, "This too happens! What do you know then? Why should one take wine, hashish, drugs for getting Him? Are all these necessary to reach Him? That is all completely false. If you feel like taking wine, by all means do, but not for His sake."

On another occasion Dada was told that there was to be a Kali Puja (worship of goddess Kali). He shut the door of the room in front of the idol of Kali, just as in Satyanarayan Puja and a wine bottle was also placed inside in accordance with the ideas of Tantra. On completion of the Puja Dada opened the door. It was noticed that the whole room was filled up with the familiar exquisite refreshing fumes and aroma of Dada. The coconut water has thickened into Kheer (a sweet rice and milk pudding) imbued with the wonderful well-known fragrance of Dada. And the wind in the bottle had been transformed into coconut water. When Dada had gone to Allahabad this time the same manifestation had taken place there too.

When once Dada performed Saraswati Puja (worship of Saraswati, goddess of learning) everyone told him that if Pushpanjali Mantra (mystic formula recited with an offering of flowers) is not chanted Saraswati Puja cannot take place. Dada said laughing, "Look I am an ignoramus, I do not know all this. Won't the Puja take place without uttering Mantras? Okay, if it is your wish, place a pen and notebook near Saraswati." A pen and notebook were accordingly placed near the idol of Saraswati. Just after a few moments Dada instructed that the notebook be brought back. It was observed that the entire Mantra had appeared in the notebook written by an invisible hand.

It is not possible to say how many such events keep taking place; it appears that nothing is impossible. Twice while going to Kalyani in intensely hot sunshine a cloud appeared from somewhere and kept company with our car. None was touched by the heat of the sun, in all that heat no one perspired the least bit. The person at whose place at Kalyani there was to be the Puja was greatly concerned about the trouble to us on account of the hot sun and the heat. So when he saw that we had neither perspired nor felt tired due to the sun, he was nonplussed. He remarked that all is possible through Dada. Sun or rain is nothing in front of him.



That Dada can be present simultaneously in four or five places is not all; he can also take others with him through space and time in an instant. We have experienced that in the case of Kalyaniya (blessed) Roma Mukerji (lower left corner in photo). Roma's father has himself described this occurrence. Dada and I had been invited to lunch at Roma's home in Calcutta. When Dada started from his toy shop at New Market it was 11:45 am. The lunch was scheduled for 12 noon. Dada said, "More delay won't do." He himself was driving the car. At that location there was always a traffic jam. To go from New Market to Gomesh Lane it should normally take 10 minutes. Appearing to think all this through Dada asked which way would be the quickest and instantly upon saying that he said, "See where we have come?" "Oh mother!" I exclaimed as I saw that we were at Roma's doorstep itself; even though at first I could not grasp we were actually at our destination.

What is the significance of this account of Dada's supernatural manifestations? Can we grasp it if Dada does not himself explain it? Have we the understanding capacity? Those who ridicule all this, display only their own ignorance. Is the object of all these manifestations to produce faith in the Supreme Divine Power? Are all these supernatural events trying to bring the non-believers towards God? To turn the atheist into theist? For what Supreme purpose does Dada display these miracles?

Dada says, "The nineteenth and twentieth century science is Kali's last chapter." Science, having reached its pinnacle has in this age mastered many applications of atomic energy and is

producing unimaginable achievements of the technological age, going into outer space, and going to the moon. Trying to learn to apply the skills of science, there is the hope in the near future of opening the road to learning the secret of life and death. In such an age Dada is daily manifesting so many supernatural events that on thinking about them one is bound to be perplexed. One hears people talk of these in terms of a popular phrase, “they are here as if Dal Bhat (simplest common persons’ food of rice and lentils).” In short it looks as if Dada’s miracles are easy like Dal Bhat for him. Without taking the slightest time Dada displays these miracles in an extremely simple and spontaneous manner. Dada says, of course, “What happens in the presence of crowds? Your coming is enough. A wish arose, so it happened, time to time.”



Dada is a householder, a family man, moving about Calcutta and the world in the midst of wife, son and daughter. He talks, gossips, laughs, pokes fun and right in the middle of all this he produces fantastic miracles.

There is some purpose behind each miracle. But we are unable to grasp it. Many people unable to come to terms with them foolishly comment that these are nothing but magic tricks.



I have already described earlier some of the miracles of Dada that I have personally witnessed. Here I shall describe some more. On a Saturday, while going to Nirmal Mitra’s home in a car, Dada put his mouth into my ear and said, “Bibhuti, your home has been called on the phone.” Later I learned that he had, in fact, at that precise time made the phone call from the car. After that in Sri Nirmal Mitra’s house, with no telephone nearby, Dada just put his mouth to my ear, remaining silent for awhile and then said, “I have telephoned Roma. Roma has received a letter from Bithi and had just finished answering the letter. Bibhuti, you phone up Roma to find out.”

Accordingly, I phoned Roma Mukerjee. As soon as Roma answered my phone call she asked me with pique, “Jaithamoshi (father’s elder brother), why did you not take me to Nirmal’s home?” I asked, “Did you receive Dada’s phone call?” Roma replied, “Just now Dada had phoned and asked what I was doing, and the next moment Dada rang off. Where is Dada?” I said, “Dada is right here. Did you receive a letter from Bithi to which you have just finished answering?” Roma, “Yes, but how did you come to know that?” I replied, “Dada told me. That is why I wanted to find out from you.” Roma asked, “How did Dada know about it?” I replied, “In the same way he knows all!”

The same day, by putting his mouth to my ear in Nirmal Mitra’s car, Dada again phoned to Mr. Ganguli’s house and talked to his daughter. A little while earlier she had gone down to post a letter and had been talking to a lady downstairs. Dada had seen all this transpire while sitting elsewhere in the V.I.P. Road residence of Nirmal Mitra and told about it there. Mr Ganguli phoned his home soon thereafter and verified all this from his daughter. When Dada told Mr Ganguli that his daughter was not at home, Mr. Ganguli said, “No Dada, she is at home.” Dada said, “But I am seeing that see is standing downstairs.” Later we learned that the matter had been exactly as Dada had described it.

Dada is everyday saying things like this and enjoying His Play. Several times he says, “Check up by telephoning that I am present in Dr Anil Maitra’s home and am also present at Bela’s home (referring to Bela-di, Siddheswar Mukerji’s wife).” Again he sometimes says, “Phone up Hiten’s (Hiten Ghosh) house that I am present there also.” It is observed thus that Dada is

simultaneously present at two or three different places. Surely, there must be some reason why Dada is manifesting in this manner.

One day as soon as I arrived at Dr Anil Maitra's home Dada told me, "Bibhuti, go out for five minutes." I immediately went out of the room and after shutting the door remained standing outside. Dr. Maitra said, "What Bibhuti-da, why are you standing outside?" I told him that Dada had instructed me to stand outside after shutting the door. Dada called me in after five minutes.



On going inside I saw that Dada was dialing some number on the telephone. Giving me the receiver he asked me to talk. I did not know with whom I was going to talk, saying, "Hello", I heard my wife talking. Hearing my voice she said, "Where are you?" I said at Anil's home." My wife said, "Dada has come here just now and made a phone call from here and after that asked me, "Will you go to Anil's home?" I told him, "Some cooking is still left to

be done, Dada." Dada said, "Okay, Anil will come and take you. Bibhuti is sitting at Anil's house. Anil will come." After that my wife saw Dada driving his care to the end of the road. Yet Dada was all that time sitting near me at Anil's house. Dada said laughing, "What! Such things do happen, don't they?" I said, "That they happen I have seen. But why did you go to my home?"

Dada said, "Just on seeing you I saw that in your home there was a possibility of Renu (my wife) catching fire from the stove. That's why I immediately went there. Having seen through that moment I again came back." I told Dada, "Won't it have been enough to caution Renu right from here?" Dada replied, "The telephone is not reliable, that's why I instantly went there." Saying this he remained smiling.

Several times I witnessed Dada giving medicine or Charanjal (sanctified fragrant water) over the telephone (it manifested for the person on the other distant end of the telephone call). That was seen in the case of Manju Basu. Besides that day Leela Ma (Mrs K.C. Neogi, Dada's senior aunt-in-law, who addresses him as Dada) told Dada on the phone, "Your senior uncle-in-law is not feeling well." Dada told her to bring a cup full of water near the telephone. Then he said, "Leela Ma do you get the fragrance from the cup?" She replied that indeed the water had turned fragrant. Dada said, "Give him this water to drink and also apply some on his forehead." Leela Ma told me the next day, "On taking Amiyababa's (Dadaji's) Charanjal he (her husband) had recovered. At the time of taking the water he asked me why there was such an aroma in it." She told her husband, "Amiyababa's doing!"

One day in his own house Dada extended his hand and produced apparently from nowhere a bottle of tonic medicine. The next moment he told me, "Bibhuti! Is there something in your pocket? Just take a look." I found in my pocket a medium sized bottle of medicine. I exclaimed, "What is this Dada!" Dada replied laughing, "Quiet. It is okay. Take a spoonful daily of what you have received." Earlier also Dada had given me medicines several times in this manner.

Sitting in a different house Dada once told my wife over the phone to put out her hand next to the telephone and she received through it an ointment. We are amazed on seeing again and again these manifestations of Dada. The unbelieving mind! Still, whether science can explain them or not, on account of our ego we dismiss them dubbing them as magic tricks. But how often are we deluded because of our ego!

Our Dada is all-merciful, however. His bountiful grace keeps descending on our heads with all these supernatural manifestations. Just by remembering Dada we receive the touch of his love on our foreheads. We experience that He is always with us. The familiar fragrance comes streaming in as soon as we remember Him. Even without remembering Him, that heavenly aroma engulfs us from time to time to remind us that he is always with us. In this way we are cautioned at the time of danger and saved as a result. Dada is our constant companion. In sleep and in waking, omnipresent Dada stays with us.



There is no ending to an account relating Dada's miracles. For over a year now Dada has been openly manifesting thus. On a Sunday Dada was sitting at Dr Mrityunjaya Ray's home. There was a forecast of a cyclonic storm in the day's newspapers. Dada raised his hand as if giving an instruction to Nature with his forefinger. He seemed to be seeing something. Dada said, "See, the storm has been turned away into that direction." The next day we saw in the newspapers that the cyclone had indeed turned its course.

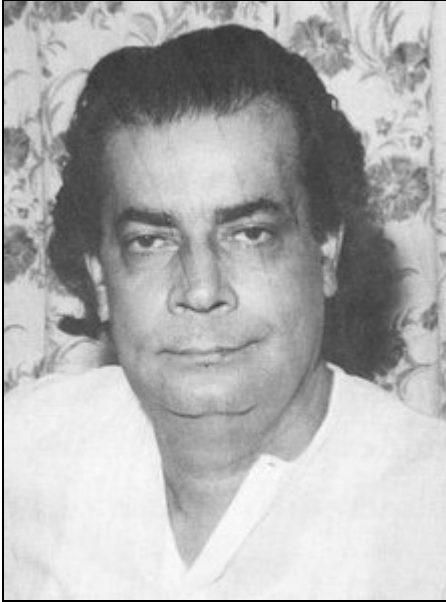
Tuesday, the 3rd of February 1970 is another historic date. An extraordinary manifestation, like the Yama Nachiketa encounter of Kathopanishad, was shown by Dada. Nowhere in history has there been a mention of anything like this. But those who witnessed it have been dumbfounded wondering how such a thing is possible. In the Kathopanishad we find that Nachiketa had gone to Yama in search of Supreme Knowledge. But with our Dada nothing at all is required. Without our asking Dada keeps giving us this Supreme Knowledge. Those who are seekers like Nachiketa bathe in the showers of Dada's grace and are blessed with the Supreme Knowledge.

The event happened as follows. From the house of a famous lawyer Vipanna Palak Basu, telephone calls were coming every 5-10 minutes to intimate that his only daughter Manju was fast dying. Dada had still not arrived at Dr Anil Maitra's house. As soon as he arrived Dada was given the message and he immediately telephoned to the house of Vipanna. Dr Madhusudan De said as soon as he picked up the phone, "Now Manju is about to die any moment. She is under oxygen. Please save her; medical science is failing. No medicine is working. Manju should not die on my hands." Manju was then traveling the road of death.

Father's only beloved daughter! There was a shadow of sorrow on the entire household. Merciful Dada instructed on the telephone, "Bring quickly a cup of water near the telephone. See if you are getting the aroma." Dr De said, "Yes. Extraordinarily strong fragrance." Dada said, "Apply it on Manju's tongue, eyes and chest. Phone me back after ten minutes. Don't fear I am there." Dada left the telephone and with unblinking eyes kept looking to the front, appearing silent and serious, and then said, "Bibhuti, the staff of Death is standing right here. Can't you see? Standing right in front of us? He, Ram, is also present." I said, "Why also He, Dada?" Dada smiled lightly and said that he would tell me later.

Dada, without waiting for a phone call from Vipanna or Dr De telephoned to inquire about Manju's condition. Dr De told him there had been forth percent improvement in the condition of the patient in the last few minutes but the danger was still not over. Dada put the receiver to my ear so that I could hear Dr De. Dada told Dr De to phone back again after some more time. Dada once again stayed in the self-absorbed state looking in front of him with unblinking eyes, with a match box in his hand ready for lighting a cigarette.

To my mind it appeared as if Dada had gone to Manju leaving his body behind. Later I learned that my assessment had been correct when the next Sunday Vipanna related to me in detail the entire series of events. He said that Manju had told him, "I am unable to breathe" and had become totally helpless. She lost all external consciousness. Then it appeared to Vipanna's mind that Dada had come and was standing in the courtyard and many gods and goddesses were garlanding Dada, worshipping Him.



Dada told me about the same time, "Look, Bibhuti, there was no more time left. Manju had of course been saved from the blows of one disease but right at the next moment another disease was attacking her. The blood pressure had shot up tremendously. The staff of Death was even then standing there. Leaving the body and going to Manju was strenuous, on account of leaving it (Dada's body) thus in front of everybody."

I asked him, "Dada did you give a push to my right shoulder?" Dada replied smiling, "The giver only gave it. Have you understood?" I said laughing, "Why this anger on me?" Dada replied, "It was not anger. That was your destiny. What is Supreme Knowledge? You have seen that in fact." I remarked to Dada that he had actually thrown off Death. Dada suddenly turned and again telephoned Vipanna. At the other end, mad with worry, Vipanna was picking up the telephone receiver to telephone Dada. Dr De was standing near Manju totally without a clue as to what to do next. Manju was again near expiring. Dada then told Vipanna, "Put your hand

against the receiver. Have you got something? Go put it on Manju's tongue. Beware, don't tell it to anyone!" At that time Dada had been laying his hand against my forehead.

Dada continued, "Have you started giving oxygen? Manju will sleep now. There is no need for any more medicines. Tell Dr De to once again measure her blood pressure." Dr De measured the blood pressure and reported that it was 160/120. Dada told him angrily, "Go, see properly!" At this end Dada asked Dr Maitra what proper pressure would be in that state. Dr Maitra said 128/80 would be best. Dada said, "It shall be so!" After a little while Dr De informed Dada that now Manju's blood pressure had come down to 128/80. Dada laughed and said, "This also happens." There was at that time an extraordinary heavenly smile on Dada's face.

We learned that at the other end of the telephone conversation Manju's condition kept changing. Dada was at this end relating to us the progress in detail. Dada was saying, "Manju's eyes have now become stone still. She is unable to breathe. Doctors will call this state as death."

As the staff of Time, putting on the form of Death wished to take away Manju, Dada was attacking it severely, not allowing it to touch her. Without his permission the staff of Death cannot touch his devotees; that is what we had witnessed. In the abode of gods also such an experience would be difficult to get. We noticed that Dada had absorbed into himself the entire poison from Manju. Slowly Dada's feet lost their customary pink color. Slowly they started turning bluish. It appeared as if Nature wanted to take her revenge. But merciful Dada silently accepts such attacks of nature for the sake of devotees.

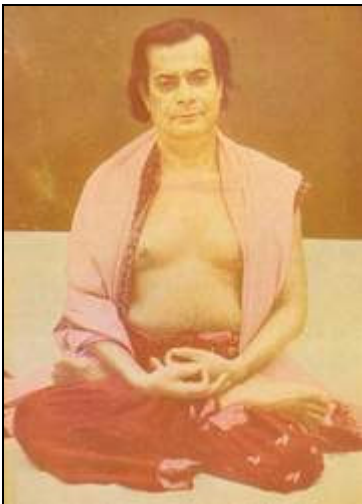
The next day Dada was unwell. He told us that this kind of event had taken place earlier also but this time he had to suffer. Dada said that at Benares seeing Ashwini Ray's dead body being taken, suddenly there arose in him the wish that this cannot happen. He asked the people carrying the body to the cremation grounds, "What are you doing? Put down the body and see." They saw that the man had not died but was breathing. "But at that time nothing happened to me for pushing away the staff of Death. This time, however, it did take some hold. I shall have to lose a couple of teeth this time," Dada told us smiling.

What death is we do not really know. That day Dada again had given us Supreme Knowledge. He proved through the incident that a person does not go anywhere. There is merely a change of state. Death is not our ending. It is merely a companion on our journey. It will walk according to our wish. We shall not walk according to its wish. We shall move forward keeping death behind. Then we shall not be travelers in Time. "Mahakal" (Eternity) will be our companion then. The reason is that the law of Time, i.e., the source of Time, right at our birth averts death and shows us the way of becoming Mrityunjaya (Conqueror of Death).

Supernatural Manifestations, continued

On November 17, 1969 Dada started for Allahabad by Bombay Mail (train) along with a group of devotees. When the train reached near Darianson station, Dada all of a sudden told the devotees, “Mahakal (Eternity, here meant as great danger) is standing in front.” He told them that it was necessary to stop the train. It was noticed that a few moments later the train slowed down to a halt. There was looming ahead the possibility of a major accident. After nearly an hour Dada told them that now the train can start again. During this hour the driver and the mechanic, in spite of much effort, could not trace the engine defect that had resulted in the detention of the train. The stoppage of the train in the darkness of the night caused much worry and anxiety to all travelers. The train started once again just as Dada had said it could start then.

After leaving Chunar station while the train was moving Dada said, “In the time of Pandavas (heroes of the Mahabharata epic) there used to be a certain kind of plane. Its name was Naratjham.” Dada said further, “In the region of Vindhyaçal there used to be found a sweet sour fruit called Machhuya. The fruit was very nourishing.” When the train left the Vindhyaçal station, Dada continued, “In this place there used to be a big river and in that place there was the palace of a great King.”



On November 18th, Dada in company with a group of devotees arrived at the home of Bibhuti Maitra at Allahabad. On November 19th, in the morning, Dada visited the Satyagopal Ashram. The followers of the Ashram had requested him, in accordance with their rules, not to take his tea and smoke his cigarette inside the temple. Before them Dada spread his hand in front of the idol and just like that a marigold flower came from some unseen hand and fell into Dada’s hand. Seeing such extraordinary nature of Dada’s personality they invited him to have his tea and smoke inside the temple with the greatest of pleasure. Dada’s object was to rid them of their superstitions.

Later that evening Dada visited the home of Chhana Maitra and performed Satyanarayana Puja. Her husband Bibhuti was not particularly eager about the Puja, but Dada called him and brought forth for him Satyanarayana’ Panchali (a book of hymns) from an invisible hand and inscribed Chhana’s name on it in red letters with his bare thumb. Seeing all this Bibhuti’s doubt was removed.

Meanwhile an announcement about Dada’s arrival in Allahabad and his supernatural power had been published in the Northern India (local newspaper). After the announcement crowds began gathering at Bibhuti Maitra’s house. A certain gentleman on receiving the news about Dada’s visit came and as soon as he saw Dada’s face he told everyone how his dream, in which he had seen the great Yogi looking like Dada had come true! Later during Puja at a tantric devotee’s house country liquor got transformed into Dada’s divine fragrant nectar.

One day during this Allahabad visit, Puja was performed simultaneously at two different places. Dada was present at Kuntala Devi’s house; and at Dr Neogi’s house too the same Puja took place without Dada going there. I had heard of this happening before where there were two simultaneous Pujas in different locations. Professor Nirmal Singh related to me there was Satyanarayan Puja taking place at his home while simultaneously the same Puja was taking place in his landlord’s home upstairs. The same sweet fragrance of Dada and other signs of Puja were manifested simultaneously in both rooms on separate floors of the building.

Accompanied by a disciple, Sachcha Baba, a gurubhai (co-disciple of the same religious preceptor) of Totapuri had a meeting with Dada. He told everyone in connection with Dada, “Your Dada is a Yogi of great majesty and power. There is no decay of his creative power, no matter

how many manifestations he produces.” Sachcha Baba was visibly overwhelmed by Dada’s love and sweetness.

On the day of returning from Allahabad there was an enormous crowd collected at the Station. The conductor guard of the train signaled the train to start three times; but Dada stopped the train each time with an indication of his finger, because in his train compartment there was such a crowd of devotees who came to see him off that not everyone had succeeded in getting off the train. When everyone had finally gotten off, Dada started smiling as the conductor guard came along with the information that there was some difficulty in starting the train. The conductor guard expressed his belief that it must be Dada who had been repeatedly stopping the train. He paid his respectful obeisance to Dada and after taking Dada’s permission started the train.

Dada returned to Calcutta from Allahabad on November 25, 1969. One morning Yogiraj Atmanand Swami (very famous Hatha Yogi) came to Dada’s house on Prince Anwar Shah Rd along with two Polish ladies. To the elderly lady, Mrs Maria Bychowska and her daughter, Mrs Cz. Ztelinski, Dada gave two big Talshans Sandesh (very special Bengali sweet) produced from some invisible source. Normally western ladies find it difficult to believe even on seeing something supernatural on account of their western education. Besides, after World War II they had been greatly influenced by communism.

But on seeing this supernatural manifestation by Dada they could not help expressing their wonderment. The daughter seeing Dada’s unlimited power asked with curiosity, “Is there any relationship with me of my dead Swiss friend Katherine, other than friendship?” In answer to this question, Dada told her that in the previous birth they had been sisters on account of which they felt a special love for each other in the present birth. The elder lady saw Dada as Jesus Christ. Expressing this she showed great emotion. To the daughter Dada gave Mahanam in the usual manner, although it appeared in the Polish language. The girl was overwhelmed with emotion due to which it appeared she was unable to speak.

Then Dada drove the Polish ladies and Yogiraj in a car toward Dr Anil Maitra’s home. Enchanted by the wonderful body aroma of Dada the girl asked him if it was possible to have right then a Polish perfume not available in India. As soon as he heard her request Dada produced two perfume bottles from Poland. Seeing this happen the ladies were extremely amazed.

Over time Yogiraj brought many other western women to see Dada. Talking to him it was learned that he had seen many saints and yogis of India, but had never found in any of them what he had found in Dada.



On the evening of February 9, 1970, Dada was sitting at Dr Anil Maitra’s home talking of various things. Suddenly he spoke up that he was able to see a fire at New Alipore. Dada phoned both Minu (Mrs Arati De) and Renu (Mrs Renuka Guha) and they confirmed that there was a fierce fire raging at the nearby paper factory. Flashes of the fire were coming toward their houses. Dada said, “Keep that side window shut. Don’t worry He is present. No one should go out of the house.” Renu phoned a few moments later to tell Dada that her husband Mr Marimal Guha and their daughter-in-law had gone out in the car. Dada said to her, “Drop the phone right away Phone me later.” Saying this he said to me, “Bibhuti, I am seeing the possibility of an accident to Guha’s car.” But soon after Dada said, “It is past now.” Dada phoned Renu and found out they had returned safely with the car.

When the heat from the fire was coming to the houses of Minu and Renu were receiving the familiar aroma of Dada in their homes. They informed us of this on the telephone. Dada got up once and went to the bathroom. On returning he said, “The intensity of the fire has now has greatly subsided.” Precisely then we could hear the bells of the fire brigade and see them going in the direction of New Alipore. The cheeks of Minu’s son appeared reddened because of the fire as she described to on the phone. Dada said to me, “See Bibhuti, put your hand on my cheek, how hot it has become.” Truly Dada’s cheek had become very hot and soon after we learned that no harm had been done to Minudi’s son.

Renu told me afterward that as her husband was coming home his car with his daughter-in-law he had suddenly driven right in front of the speeding fire brigade. Seeing danger he had

shut his eyes out of fear anticipating a collision. How they were saved from a gruesome accident he could not say. The familiar aroma of Dada was present in Renu's home at this time. When her husband returned home after the near accident he asked Renu, "Have you been burning incense?" As no incense had been burned he realized that Dada had been present there during their time of danger. It was proof to them both. In what way Dada keeps saving us from the hands of danger we are unable to fathom. We do not even attempt to understand it. His mercy comes to His devotees in this manner unasked.

On February 9th Dada was simultaneously present at four or five places at distances of fifteen to twenty miles from one another. At each place there had been a possibility of danger that is why he went there to provide safety to devotees.

That from a great distance Dada's mercy becomes manifest has been shown through many examples. If all those were written down they would fill several fat volumes. On various occasions Dada has already seen that a calamity is taking place at very great distance, the situation is reported by telephone to Dada, and Dada spontaneously reassures the person calling him for help. Recently one day in Siliguri someone called with their serious concerns and I heard Dada reply, "Nothing has happened compared to the fear you are feeling. Go and see he is alright. He has not died. Inform me here tomorrow between nine and twelve in the morning."

Several people ask why Dada's mercy is showered on special persons. On others, or on those who do not know Dada, they ask why this kind of mercy is not showered on those people. In answer it can be said that in Dada's view He has already been pouring His grace on all. If we are unable to receive that grace then it is only our fault. We invite calamities on ourselves without realizing it. His grace too keeps on being showered on us likewise without our knowing. That is why when we perceive danger and immediately remember the fact of His grace, the danger cannot stay anymore. If we can understand this, then all such questions will be automatically resolved.

Many such questions arise in the course of life. Doubts arise in the mind, pride toward God's grace and disbelief come up. Yet if He is all-merciful then why do we suffer so much from troubles and calamities? Acharya Brajendranath Sil was heard saying that God is merciful, graceful, but His power works to prevent troubles to the steadfast persons.

In this very context Dada says, "This is correct from one side. Think about it. He (God) has made certain rules and regulations for the sake of His creation. In this creation just as calamities appear, also He has provided the means to find a way out of them. Fire burns a person to ashes; again, deriving energy from fire powers big factories and ships. Fire is present in both these situations; one of annihilation and the other of creation. In the same manner as we see troubles and bondage in God's creation so also we see that He has made the means of attaining safety and liberation."

Dada shows this truth in such a beautiful manner, giving examples that no doubts remain anymore. Dada explains the term Prarabdha (Destiny) so we can understand it. He says, "When you take on a body then in the kingdom of Nature the power of Yogamaya is bound to create restrictions and obstacles in the course of life for individuals, families, societies and even for nations." If we can grasp the fundamental principle underlying the meaning of Prarabdha (Destiny) then our angle of vision will change.

In this context, when I told Dada about an experience of Srimat Anirvan, Dada showed his approval with the exclamation, "Extraordinary!" This is what I told Dada. Srimat Anirvan previously told me that once when his finger was infected resulting in terrible pain, he told himself, "I will not take the punishment of this finger. With this thought I became as if separated from the finger and started looking at it merely as a spectator. Then I stopped experiencing the pain in my finger."



Prarabdha (Destiny) keeps marching forward according to the scheme of Nature. The merciful Lord does not change the rules and regulations of His own creation according to whims and fancies. If we can understand this, then many problems of our life would get resolved. According to a prevalent idea Prarabdha raises doubts in the individual's mind about God's impartiality. Dada explains very simply, clarifying our vision, that this idea is not correct.

That what we view as punishments or their duration as meted out by Prarabdha can be reduced as been shown by Dada through many practical demonstrations. In this context I recite the following incident. The son of a relative of Mrs Gita Sinha was suddenly struck by polio. Medical specialists prescribed medicines to treat him according to their abilities, but were quite unable to say if a cure would occur. When the anxious parents finally came to Dada with the boy, Dada encouraged them saying, "Stay with the boy here (Calcutta) for some days. See then what happens." We all observed that within a month the boy was able to move about on his own and within a few more days he could property walk around. Dada thus showed that while the destined troubles take place, its duration and severity were reduced greatly.

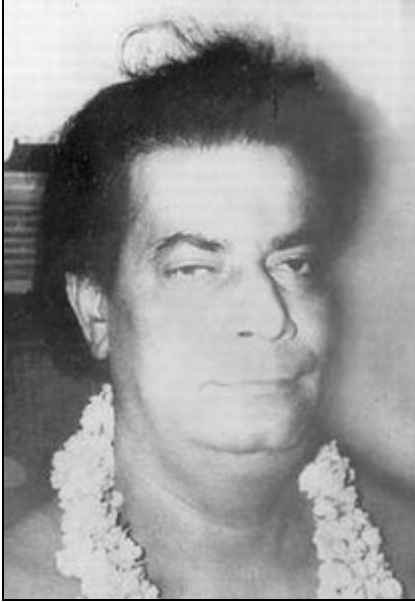
It is our misfortune that most people come to Dada only for such personal problems and troubles. Dada said to me with obvious pain, "Bibhuti, no one comes for His sake. Everyone comes only bringing all this Tali Bali (hanky panky)." Dada said, "When a person does not live life in a natural manner then a conflict develops between Nature and the existing mode of life and the person, by walking on the wrong path, invites calamity." Dada reveals these fundamental principles in such an extraordinarily beautiful and simple manner based on occurrences of life. If we are able to grasp them and through the medium of our experiences realize their meaning, then we would be able to succeed in understanding this message of Dada.



With unfragmented vision and fullness of knowledge Dada again and again tells us the basic principles. We have heard many basic facts about the mind from Dada; that even staying on the earth the mind may see God; that this experience comes when awareness of the unfragmented Being arises in the mind. Dada says, "Mind, senses, etc., must be there when you have come with the body." Further, when the mind gets fragmented in Nature under the influence of Yogamaya, losing the full unfragmented vision, only then do doubts, duality, etc., overwhelm the mind. The mind will be purified only when the mind, even

while staying on the fragmented ground of the earthly world, will be illuminated by the light of the unfragmented Being. Dada says, "Then what is void, intelligence and intuition, all become united into Oneness. Right then the mind experiences the swing of devotion."

When the mind becomes quiet and motionless, then the feeling of unfragmented awareness arises naturally. Different lights, sometimes white and bright like silver, sometimes bluish, sometimes with a pleasing red color of Aditi (Mother of Gods) touch momentarily the mental vision. Their impression remains for days and months. When Dada comes out of the Puja room or starts talking in a self-absorbed state, at that time many people sitting around him can see different kinds of light emanating from him. Each person sees a different kind. Several people have had this kind of experience. The same kind of light comes and merges near the eyebrows on shutting the eyes. Several persons have experienced that kind of light sitting right in their own homes. The joy of this experience is felt spreading inside the body. Dada's nature and manner of talking is such that the body color gets lit up with a bright aura. Dada says that just as the experience of this light works inside, it shows also external signs through the brightness of the body.



In several Satyanarayan Pujas it is seen from the experiences of several persons that they have many different visions on those occasions. In one Puja it was experienced that in the Puja room Krishna, Radha, Ram and Mahaprabhu were present together with their sights fixed on Dada. Dada asked, "How shall I explain to you what takes place at the time of Puja? Puja meaning what in your language you call Puja." Right after Puja in the course of talking Dada speaks in a way that is inwardly relevant to several persons at the same time. These people relate Dada's words to their own experiences and become absorbed in a state of extreme joy. Even though these experiences are strictly personal, still they agree so perfectly with Dada's words that it is impossible not to accept they are clearly visible to him.

At the Puja at Agarpara even though it was winter season, suddenly a little later in the evening there was a big rainfall. Dada was sitting that time in front of everyone after the completion of the Puja. He was smiling as if seeing the untimely rain. Many people were stuck at the unfamiliar location on account of the downpour. It looked like the rain would not cease soon. Several people had left just a little before the start of the rain. Just as Nature had tried to disconcert all by bringing down the unexpected rain, in the same way all-merciful Dada disconcerted Nature by stopping the rain.

With a small movement of Dada's finger the rain stopped immediately. Dada has already told those present to take their leave in the usual manner. They believed that it was still raining outside. Not disregarding Dada's instruction, they came out of the room and were surprised to see that the rain had really stopped. Dada also came out and smiling to everyone said, "What do you say? This also happens. This again is nothing. In this there is no credit or authority of your Dada. A supreme wish arose so it happened. It happened!"

Some of my accounts and those accounts of witnesses of other supernatural manifestations of Dada will be given now.

One day I was taking Dada's car from his house to a garage at Bhavanipur for repairs. Professor Rathin Maitra was with me. The gentleman who was driving the car told me on reaching near the Tollygunj railway bridge that there was not a drop of petrol left in the car. The car would proceed no further. Suddenly we exclaimed spontaneously that we had seen that Dada, from time to time, drives a car even without petrol; let us see now whether he makes some arrangement or not. Amazing! Many will be rendered speechless to hear that we in fact drove all that long way to the garage without petrol.

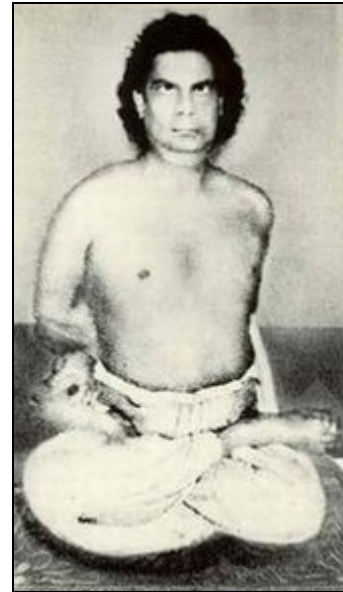
Another manifestation: At the time of Puja (popular holidays in Bengal), Prof Rathin Maitra was going to Puri with his family in his sister's car. At the time of leaving, Dada told Rathin, "I shall stay with you, you know!" That he was truly accompanying them was proved by the following account later given by Prof Maitra. They had been driving for some time at the speed of 60 to 70 miles per hour and then decided to stop the car at a place near Baripada of Mayurbhanj for tea. Just as the car stopped a tire came off with a big thud. It was easy to imagine the dangerous nature of the accident would the tire have come off only a few seconds before the car stopped completely.

Prof Maitra says that he experienced Dada's body fragrance precisely at the time the tire fell off. This very fragrance reveals Dada's presence. On receiving his vibration in the right manner we can become aware of the majesty of his power. This is an illustration of how through miraculous manifestation one is saved from the hands of a dangerous accident. Dada says, "What you call miracle is nothing. For getting to know Him as one's own, all this is not necessary. He is far above all this. What do you say then, when even after seeing so many kinds of

supernatural manifestations people continue to remain in the same confusion? Even on witnessing so much these people do not wish to know Him. Our consciousness does not wake up even after so many experiences. One may say that a person remains blind under the influence of Yogamaya.”

In this context Dada says, “The Avatars (Avatar refers to an Incarnate of God or representative of God. The exact phonetic translation is apostle) in your language, also do not find release from the power of Yogamaya. Even Sri Krishna on several occasions was overwhelmed at Kurukshetra and had to call up Sudarshan Chakra (Power of Divine Love). To fall away from the Self-fixed state is to be overwhelmed. Yogamaya will obstruct him only then. In this state body awareness, no knowledge at all, remains; then in that Self-centered state he is freed from the influence of Yogamaya. But again when he comes back into this phenomenal world right then he has to come under Yogamaya’s influence to some extent. Whenever He calls up the Sudarshan Chakra it occurs in the world of duality only.”

Dada says, “Have you understood what I am saying?” Dada explains its deep fundamental meaning, “Staying in the state of non-duality (Oneness), who will kill whom? This question does not even arise. This question appears only in the world of duality. Don’t you, however, make a mistake; Who is Himself All-in-All, He never falls under the influence of Yogamaya.”



Dadaji's Kaivalya and Vibhuti by Srimat Anirvan

In the Vedas there is the saying, "Ekam Va Idam Vi Vabhuva Sarvam." (This One Absolute has become manifested in many.) The word Vibhuti has been derived from the mantra "Vi Vabhuva", so we can say easily that the universe is His manifestation. Elsewhere the Veda itself is speaking through Vak**, the Brahmasakti*** saying, "I have manifested Myself so far in My own glory." Here we find the manifestation of Vak or Brahmasakti.

Vibhuti merges into Sambhuti. Vibhuti is the universe and Sambhuti is Brahmasakti, the root of this world of Brahma. This is the dormant state of Brahma. But beyond this dormant state there is something higher, the whole tree is not the sum total of the seed. But there is such a precise state of His nature where there is no question of Vibhuti or Sambhuti. In the Vedas it has been described as the upward tide which flows beyond His Triad. In the Upanishad this is described as Asambhuti.

Now we experience three states: Asambhuti, Sambhuti and Vibhuti. The first is Asambhuti is the highest; in Sankhya it is called the state of Kaivalya of the Purusha. The second level down is Sambhuti; it is called the power of Aiswarayoga or the Brahmasakti or the special cause. The third and last level down is Vibhuti; it manifests in forms, names and actions.

It is impossible to explain the coiling of this Sakti (feminine potency, power) in the realization of Yoga (experience the union of natural world and God). However from our point of view it is Asambhuti, that Sakti where the Chinmayee Sakti becomes exhausted, that is, it is the Mahakarama of Karana, is the Brahma (creator; divine essence of existence) or Kaivalya (only-ness, single-ness; highest expression of Truth) of the Purusha (life principle).

When the Sadhaka ascends this domain of consciousness then the manifestation of Vibhuti takes place spontaneously. Nobody can say how it happens. Only One who is Brahmasakti of Sambhuti Himself can say this.

Let me cite another analogy using father, mother and child. The child is Vibhuti, the mother Sambhuti and the father Asambhuti. The qualities of the father are transmitted to the children through their mother. The child cannot say whose quality he or she would prefer, only in the natural course of conception and manifestation of the child does this occur as father and mother become one and thereafter two in one. Like true parents their presence must last. The child in whom that perpetual relation is reflected, in the child alone momentous Vibhuti comes forth. That momentous Vibhuti is not to be counted as Siddhi (temporary powers acquired through yoga practices). It is the subtle manifestation of an auspicious Chitasakti which the child alone carries. This is the mystery of the Vibhuti yoga. The link with the Root (Asambhuti, Brahma, Kaivalya, Purusha, Absolute) can be disconnected in the allurements of the illusion (Maya, the creative potency of the Absolute which manifests the world); that is why the yogis warn about Vibhuti.

But in the case of Dadaji this is His Swabhava (innate nature; integral fullness in the Absolute; no sense of want; fully in tune with God), which is not the case of any other yogi in the ordinary sense under any circumstances.

--- Srimat Anirvan

Shri Anirvan (1896-1978) was born in a little town called Mymensingh in East of Bengal (now Bangladesh). At the age of 11 he knew Panini by heart and daily recited a chapter of the Bhagavad Gita (there was nothing unusual about this). Apart from his university studies Sri Anirvan studied with Indian Gurus, but was also influenced by the Sufi teachings. At the age of 34 he left the Ashram of Guru Nigamananda, where he had been in charge of it for twelve years. He left to begin a new life. After travels and studies of the Vedas and Yoga over ten years he headed for the Himalayas and settled in Almora in 1944. Sri Anirvan wrote in his mother tongue Bengali, and his writings include a translation of Sri Aurobindo's The Life Divine, three volumes of exposition on the Vedas and commentaries on the Upanishads.

* Vibhuti is One who is Full; in the Gita a person having miraculous, superhuman manifesting power.

** Vak is primal omnipotent Sound as the matrix of all Creation.

*** Brahmasakti. Brahma is the Divine Essence of Existence, the Creator. Sakti is potency, power conceived as feminine and, as such, consorts of Gods.

Sradh and Satyanarayan

by Dr Bibhuti Sarkar

The question of Sradh, rebirth in Hindu view of life, seems to me are based to a certain extent on abstruse metaphysics. I had a great doubt for a long time in regard to the traditional Sradh ceremony. (Sradh refers to traditional propitiatory funeral rites on the eleventh day from the date of death. Ceremonies which Dadaji asserts are unnecessary and a moneymaking business.) I asked Dada on a few occasions about this. Fortunately or unfortunately, I got the chance to clarify this question on the occasion of my mother's death. Simultaneously I also got another very rare opportunity to observe Dada's Satyanarayan Puja, which he performed alone with the door closed.

Hearing of my mother's death, Dada came to my house on May 2, 1970 and explained it to me by saying, "When a person is born, one day he or she must leave the body. The question may arise whether he or she can prolong life by keeping the body for two hundred years or four hundred years, but the fact remains that a person must die one day. But the real thing is that no body goes elsewhere, only the body changes and transforms while the Soul or Atma exists. Every thing exists in this Universe. As you cannot see while the Soul leaves the body, you say it goes away. But there is no space or scope for going beyond this Universe."

"When a person visits America or some other continent, you received information in regard to his or her whereabouts and know that the person is there. Similarly the person who has power to see can say that when anybody leaves the body the Soul is there. Today I will tell you one very secret thing. One who knows the way of the preparation of the body constituting the Panchabhuta the five elements in your language, that is as other Shastra says, knows these five elements, transform and change their forms." (Pancha means five; Bhuta refers to the gross elements of Nature, namely, earth, water, fire, air, ether or space, composing the world; called gross because each of them partakes of the other four elements.)

"For instance the composition of hydrogen and oxygen form water. Again under certain conditions oxygen and hydrogen separate and go to their former conditions. If we say they vanish, it is not correct. The word transformation or change is more correct. The most secret mystery is the attachment, or so to say Maya, for the body, which is the vital point. We have no attachment for water, or oxygen or hydrogen, so we do not feel much about their change or transformation because we know their position. But, we feel sorry for the death of mother or father or child, or other individuals, because of this attachment. Now you try to understand what is death. Death is nothing but change or transformation of the body. Once you understand what death is, you can realize what a mistake is made when we perform the so called traditional Sradh (funeral) ceremony. There are various kinds of rules and regulations in the Shastra (scripture) regarding Sradh. That is to day the Brahmin or the priest ascertaining the financial position of the family, that is how much they are inclined to spend, advises accordingly. But the meaning of Sradh which we perform is absolutely wrong."

Dada continued, "The deceased for whom we perform Sradh receives nothing. The verses we chant at the time of Sradh, the deceased does not even understand. The ritualism in the Shastras is all meaningless and full of falsehood. Nobody knows anything. This is nothing but absolutely the business or trade of the priests. A jungle of superstition misguides us and takes us far from Truth. I will perform the Sradh of your mother. Though it is not necessary, for certain reasons I will do that to show you what actually happens."

Dada asked me to prepare five Pindas (offerings) which consist of rice, sesame seeds and banana; five Bhujjis which are rice, green vegetables, etc, and nothing else. He told me to ask my wife to cook dishes which my mother liked. Dada said he would also perform Satyanarayan Puja at the time of the Sradh ceremony. This is the final time Dada wanted to perform Satyanarayan Puja in our house. We had requested several times before that Dada perform Satyanarayan Puja but every time he told us that there was no need for such at present.



Ram Thakur

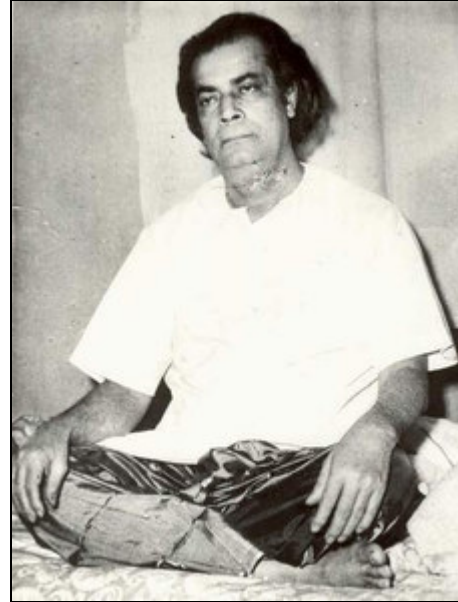
On the morning of May 13, 1970 Dada came to my house. Two plates made of black stone containing rice, various cooked food and a glass of water was placed before the photo of my mother. The photo was placed on a desk facing north and the photo of Sri Ram Thakur was placed facing west at a distance of about two yards. The photo of Sri Sri Satyanarayan was placed facing east. Five Pindas were kept on one side of the photo and on another side there were fruits and other offerings including Sinni, a mixture of milk, flower, banana and



Satyanarayan

and sugar). After the chanting of certain verses from the Gita, while devotional songs were going on outside the room, Dada wearing a Patta Bastra took me inside the room and closed the door.

The room was dark as the windows and shutters were all closed. Only a Puja Pradip was burning and a small table fan was kept at the back of my seat on the floor. Dada remarked, "Bibhuti, will you get frightened?" I just smiled in reply. Dada reassuring me said, "I am making line around your seat for your protection." So saying he affectionately took me to my seat before my mother's photo and I sat facing south. Dada also sat before the photo of Sri Sri Satyanarayan facing east and as I have already said the distance was about two yards.



Instantly when I took my seat I plunged into an atmosphere of deep consciousness. Dada told me, "What you have got (Mahanam), recollect." I was determined to keep a close watch on what would be going on. I thought I would be very alert not be emotional and should not be carried away, not to speak of fear. This was my thinking at the time. I was preparing myself for a novel experience. As soon as I took my seat I also had an unprecedented feeling as it appeared to me that the natural phenomenon around me was transforming into an empirical phenomenon gradually. Appearance and reality were embracing each other and there was no self-denial in my feeling but a unique thought at that time was trying to revolutionize my entire view.

A side by side psychic force was trying to overhaul itself becoming visible. The value of senses was trying to predominant in that state of my mind. It cannot be expressed in words. No earthly experience can be compared with it. It was a new world to me. Its nature and movement were completely different. It seemed to me Dadaji was sitting in a profound solemn atmosphere fixed and motionless like the Himalayas and also calm like the great ocean.

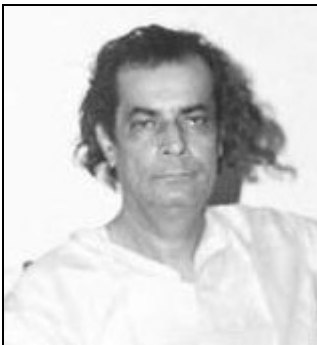
Immediately I felt as if I had been visualizing more vividly with my eyes closed than open. The very dim rays of the Pradip had merged into the unknown. The room was filled with the rays of a mild uncommon light, the color of which cannot be compared with any worldly color. That light did not have any kind of heat. Obviously in earthly life light without any heat seems inconceivable like golden stone vessel. Nevertheless I observed that such things do happen even today in this world of nature seeing vividly light without heat.

Some time passed this way, then there was a sound as if a piece of cloth had touched the table fan. At this Dada said not to bother. After a while the same sound was repeated. Dada again told me, "Don't bother." Then I heard the voice of somebody, but I could not understand the language. Thereafter I heard the Sanskrit mantras. Dada then asked me to repeat those mantras. As far as I remember the first mantra was a prayer to Mother Earth. I cannot recollect the other verses exactly. But some Sanskrit words were familiar to me. After spending a few minutes thus, Dada said, "Mother has come. She has taken her meal. You salute her."

It can be easily guessed what I was feeling at that time. Shivering, full of love, a kind of emotion all these together were trying to pull me into utter oblivion. I was praying to the Almighty all the time so that I might see everything happening with full consciousness and by His grace I saw what happened. I gathered the experience of His supernatural greatness while consciously

observing. Dada opened the door and called my wife Benu and my friend Mani and said, “[Look Mother has taken her meal as usual.](#)” Everyone came into the room and saw that Mother had taken her meal just as she used to take it. Nobody other than her could have taken it because there were the same marks on the plates which she used to make due to her paralytic hand. Dadaji proved in this way that nobody goes anywhere even after the so-called death experience. What is death, he made us understand. Now I also understand that the sound of the table fan had indicated the presence of my mother.

After coming out of the room Dada and I were listening to the Bhajans (spiritual songs). I still had the same feelings as I did in the Puja room. The vision of my experiences during my mother’s presence was still fresh. I did not want to open my eyes and continued to try to remember vividly what I was seeing within. Suddenly Dada said, “[Let us go inside the room and I will perform Satyanarayan Puja accompanying you. After that I will see what can be done for the Sradh.](#)” When I heard Dadaji I was overwhelmed with joy and excitement. I could not believe that Dada would actually perform Puja in my presence. I could not have imagined it in my wildest dreams. Although I desired earnestly to have a glance at how Dada performs Satyanarayan Puja, that indeed this opportunity would happen in my life, it was beyond my expectation.



Holding my hand Dada entered the room calmly and with firm steps. Again he closed the door. The entire room was changed significantly in that moment. Then and there I merged in an unknown world. I immediately felt a tremendous vibration and unthinkable dynamic force was rolling all around me. There was no wall, no roof, only a vast space less Mahakash (great open sky or space). Dada most affectionately asked me to take my seat before my mother’s photo and said, “[Do what you have received \(Mahanam; Gopal Govinda\) with closed eyes.](#)” Then and there I felt the presence of a few Divine Beings. I heard their whispering but I could not understand their language. My body was moving with great excitement in quest of the adventure of consciousness.

I felt that the gravity of earth could not hold me. Disobediently I tried to open my eyes in order to see what was happening, but I felt that to see with closed eyes was more vivid than with them open. That was a rare strange experience.

The rays of multiple lights with different colors were waving like the sea. Simultaneously the entire space was filled with aromas of various kinds. Such heavenly aromas were not mixing with each other; they kept their absolute identity. The presence of each Divine Being was manifesting its own aroma and they were beautifying Dadaji with their respective Godly compliments. Dada was crowned with heavenly flowers. He was looking uncommonly beautiful like the moonlight. Dada seemed to me such that his body was no longer an earthly one. Once I saw Dada’s body as milky white and transparent. He became so transparent that I saw the photo of Sri Sri Satyanarayan clearly through Dada’s body which had apparently been a barrier to seeing the portrait before. But now I saw practically that Dada was no barrier to seeing the portrait.

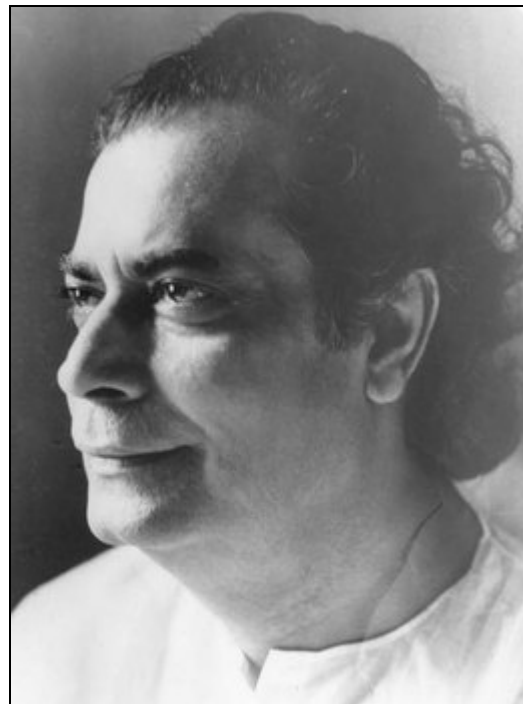
At first I asked myself was this vision a mistake? Then a second time I tried to see the portrait and found Dada’s body was in the same ethereal condition and transparent. Though Dada asked me to keep my eyes closed I felt moved by some kind of adventure to see what was happening. I did not obey Dadaji. I was so eager to see everything that I forgot absolutely the question of good or evil, sin or virtue. At that time my only feeling was that I would not miss this opportunity. I determined I would experience myself the performance of Satyanarayan Puja by Dadaji, but strangely enough to say it appeared to me the inner vision was far more transparent than ordinary vision. It was so vivid that that it cannot be compared with any earthly thing.

Only one who has been fortunate enough to have this experience may support and understand my feelings and experiences with Dada in the Puja. That person alone who has felt this experience can understand to which world it belongs. Then I felt a peculiar divine nectar, like honey, was pouring down like a shower from the top of my head to my feet. A great force was moving inside my body. I was full of divine happiness. Even though I have tried to express in words my experience of divine peace having merged with the honey-like fragrant nectar and a

state of motionlessness as well as peace, quiet, and calmness yet, I have failed to narrate a one-hundredth part of that experience. I do not know how long I was in that state.

As I write now about my Puja experience, I may be permitted to express a faint recollection of my other feelings during that time in the Puja room. It was as if I was traveling one after another on the fourteen Bhubans (planes). There was no similarity between any Bhuban; they were quite separate from each other but integrating the fourteen Bhubans with one link was an infinite gravitation. It was as if there were layers; one after another like a staircase in the ordinary sense although with no beginning and no end. This was a vividly significant indication of the endless universe. It appeared to me a reflection of the fourteen Bhubans; without origin, without end, rather as if space less and boundless. We know what is unmanifested is full of mystery, but even when it is manifested still it remains covered with mystery. It never uncovers its mystical attitude. As it is folded in mystery, so it carries joy and sparks the sweet heavenly life. Thus it appears to be void sometimes and at the same time it seems to be completely full. Again it appears just the reverse; in other words, though it seems to be completely full, sometimes it seems void. This is the play of the Infinite Divine. What more can be said. Neither true nor false; this is more majestically pronounced as nothing but Satyanarayan (Existence of Truth within).

Returning to my description of my experience at the time in the Puja room, all of a sudden I heard Dada's voice. With great astonishment I saw that the divine lights were fading away. It was as if I were coming down slowly from somewhere being pulled by the earth's gravitation. The only thing left was the state of meditation and that aroma. One thing I want to mention here, with the permission of Dada, is that when I opened my eyes and tried to see Dada for the third time during the Satyanarayan Puja, there was on Dada's pattabastra (patta means silk, vastra means cloth, covering, dress; silk cloth worn while worshipping the diety) left on his seat. There was no Dadaji. I had the fortune to observe this for Dada had told me on some other occasion that at such a time he is in tune with the Infinite; thereafter, gradually over time he resumes his body. I was not fortunate enough to observe Dada do so because at that time I was completely in a different world. I had no feeling at that time and know not whether I had any breathing or respiration.



A great excitement, inquisitiveness and joy, all these mingling together were creating an atmosphere one after another, calling to me to observe all the eventualities. This was an entirely different world that Shastras (scriptures) cannot even guess from what plane of consciousness such things do happen and can be observed by a person. Studying Shastras, pronouncing mantras, meditation, yoga practices, all these seem to be mere gala (social occasion and entertainment).

It is not possible by such efforts to gain admission into that state of experience that I had with Dada in the Puja room. During that experience that divine light and aroma opened each and every particle of my skin and had washed each cell, and the finest particles of my body. All the centers of vitality of life became alive at the touch of that divine light and aroma. I felt perhaps in this way the cells of my body were being transformed. Each cell of the body, at the vibration of life, feels its existence in this way. Then I also felt more clearly that the earthly body constitutes of those elements which form the body and cells also collectively get the pulse of their existence as life; it's alternate being death when these vibrations stop. This cessation of vibration of life is the state of quietness of life; that means what was once manifested is now in a state of unmanifestation. That is also called death.

Dadaji wanted me to understand this affair between life and death in the context of the Sradh and Satyanarayan simultaneously; his object was to explain the meaning of death because if we can understand what birth is, then we can easily realize the real meaning of so called death. Previously there was an attempt to know what death is in the legends of Yama Nachiketa and Savitri Satyavan. But Dadaji's teaches using the reverse, that is, through the origin of death and not by hunting after death. Dada says, "Try to understand the Origin. If you can catch hold of the Root then you will understand the branches."

That is why Dada gives us hints as to the meaning and necessity of birth. If we can understand the saying of Dada for even a moment, then we will know and also feel that life is the Play of the Divine and birth is its music. Death is a cessation, rather more precisely to say a change of condition or phase. Now I realize the inner meaning of Dada performing Sradh and Satyanarayan Puja one after another. He who has created us has done so for the urge of his necessity. According to Dadaji, human life is only to enjoy His Divine Play. The nobility of the Creator is seen in His Play. The mystery of birth is such sweetness of beauty and it stands on the consciousness of the Play of the Divine. This is the real nature of Eternal Truth. Both birth and death are in reality the same.

After some time passed Dada said, "Bibhuti get up and offer Pinda at the feet of Satyanarayan." Dada surely understood that I was incapable of standing up so he came and helped me up. As soon as I touched the floor I found that familiar heavenly scented water, which usually appears at the time of Satyanarayan Puja, all around where I was seated as if someone had poured it there, however neither my seat nor where Dada had sat were touched by that fragrant water.

No doubt this was a strange scene. During the time of Satyanarayan Puja I felt the presence of a few Divine personalities with their different aromas who came to witness Dada's performance and I also observed how the coconut water had been transformed into the thick fragrant Nectar (Charanamrita). All furniture and utensils in the room became enveloped with a heavenly aroma.

Then Dada asked me to take his seat and he himself waited standing nearby. He asked me to offer each Pinda one after another; and with great astonishment at the time of offering each Pinda, I heard the voice of an invisible Divine being. In this way I offered five Pindas along with the pronouncing of five separate mantras for that invisible voice. Then Dadaji uttered the mantras of Pranam (salutation). Dadaji said, "At first during the time of offering food to your mother, you heard some voice. At that time God Shiva stood by your right side, Lord Vishnu was on your left, and Lord Vrihaspati stood at your back as they recited from above the Sanskrit mantras so that you could understand it. But some other one had been uttering original words." I replied, "Dadaji, I heard the sound of the voice but I could not follow the language."



Dadaji then left the room and said to those present, "In order to bring the inhabitants of a different world to this earth you must invite the Sovereign deity also. Just now a great trial with Bibhuti was performed involving much risk. Bibhuti sat openly in the domain of Nature without any so called earthly protection."

"The inhabitants of another domain whose nature and atmosphere was absolutely different came to this world and formed the body. What a terrible trial; though a clash between the two forces of Nature was inevitable, yet in this case such a thing did not happen."

"For example, when one travels from one planet to another, like a person from earth to the moon, all possible arrangements are made for every protection so that nothing on the moon can harm that person. But what happened in your case?"

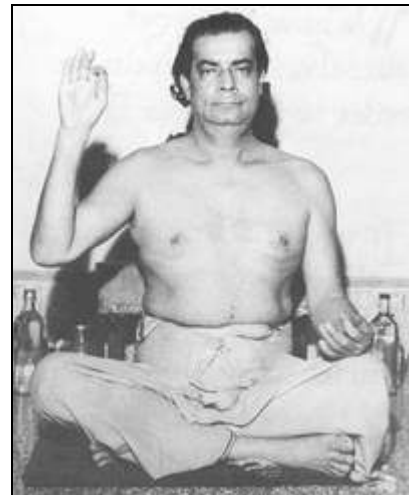
Dada came again the same evening to my home. Many people came to see him and were discussing about the Sradh of my mother and Satyanarayan Puja. Dada said, "Who is the authorized person, if any, for performing Sradh? Do you mean to say that your Dada had performed the Sradh? Mark my words seriously. Dada is not involved here. It is the Divine will of the Almighty to perform the Sradh ceremony of his own mother. Of course there was no such thing needed for the performance of the Sradh of his bother. And in your case also there is no such necessity. But a terrible tradition (religious funeral rites with money exchanged) has kept us in darkness for centuries. People run after blind and rigid superstition. If one does not observe Sradh, Pinda, mantra, etc., perhaps there will be horrible harm done to the deceased; this is a horrible superstition. He who has sent us to this world..." Dada appeared in an altered state and absent minded and quiet for a time, then continued, "look, He has sent us to experience His Divine Play. That is why He is pronouncing Mahanam all the time in our hearts."

"The only thing is to remember that He dwells in our heart and is pronouncing Mahanam for the benefit of humanity at large. But we are so extremely tied up with superstition that, forgetting Him, we perform the Sradh and other rituals created by the human mind. We reject Truth and receive the superfluous things. What a grave mistake and a false thing we try to hold fast. What is Sradh? Today I showed you. You should know that Pinda (offering to God) is absolutely bogus; in order to prove that Sradh and Pinda are nothing but baseless the ceremony was done this morning."

Then Dadaji said, "Look, the performance of Satyanarayan you have seen cannot be visualized by these eyes. You have witnessed also how physical body, then mental body, and then divine body transform from one to another. Though I forbade you to open your eyes, that was your Dadaji's order, you had an enormous grace of the Almighty to have a look with those eyes." Then he said smiling, "I know what sort of a Satan you are and I also knew that you would open your eyes." And with that he began to laugh saying, "You see I was not at all prepared to do Satyanarayan Puja in your presence because I did not think so. But the Almighty requested me to perform Satyanarayan Puja with you. Before Satyanarayan Puja the trial which the Almighty made by taking you, at the time of offering the meal to your mother, that is to say, by the inhabitants of a completely different world, whose nature and manners were quite different coming to this world and by keeping you also conscious and open was to show that an unprecedented event can be possible; for that the first attempt was made. Perhaps seeing this possibility, Satyanarayan Puja was made possible because nobody has any such right to witness Satyanarayan Puja and there was no such event until now."



Saying this Dada further explained the physical body, the ethereal body, and the spiritual body. He said, "For the sake of saying I said this, but I do not understand this language so why did I tell about these three stages of body? Because you are accustomed to hear all these things; but Dada (pointing to himself) sees that the three are the same. As you are accustomed to saying the



physical, ethereal and spiritual body in consideration of their stages of functioning, I used these terms."

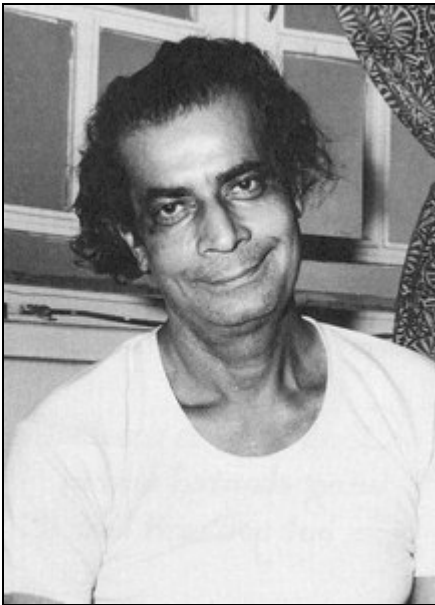
I asked, "Are these like the three stages of mass character? Subtle character and non-atomic Akasa (Karanakas) (Sthula, Sukhsma, Karmma)?"

Dada replied, "Again you are quoting Shastra (scripture). What I say I am visualizing vividly, this is not a metaphysical speculation. From physical body to ethereal body and from ethereal body to spiritual body are transformations from one stage to another. Subtle body cannot be seen. Because it sounds like mystical speculation, what I see I am telling you."

I said to Dada, "During the time of Satyanarayan Puja I saw Dada that your body was becoming more and more white, whiter than paper, and brighter and brighter. At that time I felt a halo was filling your entire body. At the next moment you appeared as transparent as a clear crystal, so clear that I was able to see the photo of Sri Ram Thakur through your body. Then and there I remembered the significance of your saying, "There is no wall." So your body did not hinder me in seeing the photo of Sri Ram Thakur. Does the spiritual body appear after this stage? And does this spiritual body take a number of forms according to the Divine Will? At one time, simultaneously at different distant places Dadaji can be seen in physical form, too. Such events have happened many times. But we remark that Dada has vanished in subtle body."

Dada replied, "We understand nothing. Nobody has any realization."

I asked, "When this Divine Being takes form is the endless Divine Power also there?"



Dada said, "Of course, then the Will of the Almighty alone acts. Then in a second all the universe, in your language, can be traveled. Even what happens anywhere can be seen and also can be known; and what will happen and what has already happened can be told. What do you say? In that state nothing can be compared or valued; everything can happen at the signal of a finger by the Will of the Almighty. He is benevolent. So that is why He sees what happens or happened, like a witness."

I asked, "Dada, who is the witness? Is he the same as the Creator, too?"

Appearing absent and silence for a moment, Dada then replied, "Yes, something like that. But these things are matters of realization. It is impossible to explain this in words. This spiritual body rounds the endless universe in a second and knows everything in a moment, too."

I asked, "Does this make the form with flesh and blood?"

Dada said, "Everything is there, again nothing is there. If you think there is bone and flesh then there is such."

I said, "I can't understand. If I think that there will be such, what does it mean? Does His flesh and bone depend on our thinking? We want to know exactly what Truth is, that is, what is its form?"

Dada said, "As I have told, that state of condition is full as well as void. I have already said that it cannot be explained by language. Only a glimpse may be had thereof."

I asked, "In the state of physical form, ethereal form and spiritual form is there any link of life with each stage?"

Dada replied, "Certainly. That life force is functioning through them. Without life nothing exists; Life force is the Root of all existence. But the fullest manifestation of Life is in the spiritual form; its manifestation then is in the universe and the Mahakash (endless space)."

I asked, "Dada, regarding life, recollect one thing. After so called death, meaning when life goes out from the body, then does the individual life of the body merge into the wave of Eternal Life? It can be observed that Life being manifested through a form takes hold of matter (physical body). So after death that matter dissolves. Thereafter (it appears to us) there is nothing to take shelter in. We have been told that after death, our desire, action, suffering, mind, sense, etc., are kept in a Subtle state. If there is not life, then upon what do these rest? Can one say that life is in a Subtle form and the senses and desires, etc., are also in a Subtle state? So that is why the question arises here of the three stages of Mass Character, Subtle Character and non-atomic Akash (Karanakasa) (Sukhma, Karana)."

Dada replied, "When life exists in the body, then does it stay as a visible form? What for do you say all these things? You talk about ten senses, five working senses, and five knowledge senses, mind, intelligence, ego, etc. Mathematically you have calculated seventeen factors. Are all these visible, that is, are these matter? When life is in the body then it is alive and this is the manifestation of life. Similarly senses and intelligence, etc., can be observed when functioning in a living body. The function of the senses is being manifested in the body. You see again, at old age or owing to disease the functioning of certain sense are crippled in spite of the existing body. Now the question is where do these sense go then? Many times there is loss of intelligence, memory fails, there is disability of the ability to speak, loss of eyesight, one becomes hard of hearing though there are ears yet the eardrum is not functioning, there are eyes but no sight."

I said, "Due to failure of the eardrum one cannot hear, due to the loss of retina one is unable to see; such things do occur."

Dada said, "This is why I am saying that when a certain mechanism of the body fails, then the particular sense mechanism cannot function. But the question is where do they exist? Mark seriously what I mean; hope you have understood the question. When the body itself does not exist where do the senses stay? Even when the body exists, sometimes the senses stop functioning. Now try to realize the facts."

I said, "It is very very difficult Dadaji. It is a hard task to follow."

Dada said, "Now you understand for whom we perform Sradh after a person dies. By chanting mantras, making prayer or blessings for the dead person, how far can we help? How much benefit will come as a result of all these things? It is very difficult to get rid of such century's long cherished traditions which have infused not only into this society but also into the remote corners of the human culture. Not only the Sradh, but also the question of Gurubad (guru business) too, which I am speaking of frequently; it is an absurd thing, how can a person call himself Guru?"

I asked, "Dada, kindly tell us the meaning of what we read in Shastra, that sound and voice signify Brahma."

Dada said, "Sound or word is the manifestation of the Will. When this feeling was introduced, then derivation of words and language had not fully developed. But language starts from its Origin."

"Thus at the time of very ancient period observing the moon, the sun, the rain, cyclone, the thundering, the earthquake and various events in nature, primitive people tried to worship them (out of fear) thinking they were different powerful deities. Gradually people learned and developed their knowledge while struggling against the forces of Nature. They developed skills and techniques to overcome the various devastations of Nature, in a word, learned to conquer the forces of Nature. When they learned practically the art of the cause and effect of rain, storm, cyclone, then they did not worship them as the deity. In that respect, people have become master of Nature, not completely, but to some extent."

"In a similar way when word and sound are manifested in the form of language, by the desire and will of the mind, then we say that word or sound is something like Brahma (Creator of Existence). And, of course, it is cent percent (100%) correct, as go the sayings of the Rishis (seer, sage), that the Creator of this universe is the poet and His creation is a poem. Now we have progressed much on this point."

I said, "In this context I remember one thing. When thunder occurs, one who hears the sound of thunder never becomes a victim of the lightning that causes it, because lightning occurs with a speed faster than that of its sound. Thus prior to sound of word a great power functions, isn't it so?"

Dada replied, "Exactly so. That great Power is that great Will. I have told you before when speaking about psychic phenomena and Chit Sakti; that is also Supreme Power. But you see with this spiritual body one cannot continue for a long time because the physical body cannot absorb that Power. So that is why the Divine gets pleasure in creating people for His Play. This is His great pleasure."

I said, "We want to get Him through His Divine Play. Is it possible to merge with Him or become One with Him? Between being and becoming there is considerable difference."

Dada replied, "Realization depends on a particular condition of the state of consciousness. That cannot be expressed by language in any way. An attempt to express that

feeling loses reality. What you have said about Subda (words), that is nothing but outer manifestation; when one gets the real thing, then one becomes One with Him. You know it is just like when the heart is full there is no wave; that is the domain of the wave of quietness, even feeling is absent there. That is why many confuse void and fullness.”

I said, “Yes, Dada, Acharya Brojan Seal used to say, ‘When the heart is full, silence is the only expression.’ But the artist (Rasika, all loving) and the poet express the feelings of their heart in poetry and music. Srimat Anirvan has beautifully written in his book *Yoga Prasanga*, ‘It animates the heart but does not make it elate.’ So, the becoming is perhaps animation and the Divine Play makes one elate; the difference in the feeling of being and becoming remains.”

Dada said, “I just said that these are nothing but conditions of the stages of consciousness. This is a matter of realization and not the object of understanding.”



Dada arriving in Bombay 1970



From left: Abhi Bhattacharya, Dr Lalit Pandit, Dada and others in Abhi's Delphin House, Bombay, 1970

Sri Sri Satyanarayana Mahotsava and Mahapuja by G. T. Kamdar

The celebration of Sri Sri Satyanarayana Mahotsava commenced at Somnath Hall in Calcutta on October 3, 1973. It was attended by distinguished persons of Calcutta such as Chief Justice of Calcutta High court Mr S.P. Mitra and the Editor of *The Statesman*. Prominent people such as Sri Parmanand Babu and Sri B. L. Azad of Bihar, Chief Justice Mr Verma and Mr Shukla of Uttar Pradesh attended and many others came from Madras, Andhra Pradesh, Kerala, Orissa and Bombay.



Dada with Mr G. T. Kamdar (known as the “Salt King” of India 1973

On that auspicious day Puja Dadaji (Puja means respectable, venerable) arrived at Somnath Hall at 10 am and the Mahotsava (Great Illumination of Truth; occasion when Sri Satyanarayan manifests as Light) ceremony commenced with singing of Kirtans and Bhajans. The Bal Bhog was to be offered to Sri Sri Satyanarayan in the early morning of the next day, October 4th. Bal Bhog preparations were Bundi, Jelabi, both sweets and bun. Puja Dadaji came to Somnath Hall at 2 am on that day. He entered the Puja room at 4 am for offering the Bal Bhog. Immediately the devotees started singing of Kirtans.



After about half an hour when Dadaji came out of the room it was found to be full of divine fragrance, the floor of the room was sprinkled with Ganga water and honeylike Nectar was flowing in droplets down the portrait of Sri Sri Satyanarayan. It also appeared that some portion of the Bal Bhog had been partaken from each dish and some water imbibed from the vessel by Sri Sri Satyanarayan.

Puja Dadaji thereafter declared that Maji (Mrs G.T. Kamdar) would herself cook the Mahabhog which had to be offered to Sri Sri Satyanarayan at noon on that very day, October 4th, and she would sit in the Puja room. As advised Maji prepared the various items of Mahabhog Prasad and they were offered to Sri Sri Satyanarayan. Puja Dadaji entered the Puja room at 12 noon. Five minutes after that he called Maji inside and advised her to take a seat. He came out of the room and closed the door. He went upstairs with me. The singing of Kirtans started in the large hall outside the Puja room. Usually when Puja is in progress Puja Dadaji assumes a position lying on a cot, but on that day, instead of doing so he remained seated on the cot and went on discussing with

me matters regarding the Mahotsava. During the conversation Dadaji started laughing vigorously. As this was unusual I out of curiosity asked Dadaji to tell me why he was laughing so much. Dadaji replied, "Kamdariji I can clearly see that Thakur is eating the Mahabhog down below in the Puja room."



Mr & Mrs G.T. Kamdar

Satyanarayan. Then I heard tinkling sounds. I saw clearly the idol of Sri Sri Satyanarayan (small white marble statue) which had recently been installed in the Sri Sri Satyanarayan Bhavan at Bhavnagar and also saw Pujya Dadaji standing by its side. I saw flashes of light coming out of the idol. I felt a shower of Ganga water falling on me and then somebody passing by in front of me and helping himself to the Mahabhog. I became weightless. All this time the tinkling sound continued uninterrupted and I continued with the recitation of Mahanam. Thereafter Dadaji entered the room and blessed me. He asked me to open my eyes and see whether Sri Sri Satyanarayan had enjoyed the Prasad or not. On opening my eyes I saw that Sri Sri Satyanarayan had partaken of the Prasad in good measure. I prostrated before the portrait of Sri Sri Satyanarayan and then before Dadaji who was standing beside me. Then I came out of the



Somnath Hall

After half an hour Dadaji stood up and went down to the ground floor and entered the Puja room. He blessed Maji and opened the room so that the devotees could have Darshan. The room was found to be overflowing with divine fragrance and the floor was found wet with fragrant Ganga water. It was also noticed that a portion of the Prasad had been consumed by Sri Sri Satyanarayan from each dish and some quantity of water from the jug had been drunk. Dadaji desired Maji to narrate her experience while in the Puja room during the Puja.

Maji related her experience to me saying, "Puja Dadaji called me inside the Puja room and desired me to take my seat on the Assan (small prayer rug). He lighted a gee lamp and went out of the room and closed the door. I closed my eyes, prayed to Sri Sri Satyanarayan and started reciting Mahanam. No sooner had I started recitation of the Mahanam, when I opened my eyes I saw the divine aroma started flowing like nectar out of the portrait of Sri Sri Satyanarayan. The devotees waiting outside eagerly rushed into the Puja room to have Darshan." Later on according to the wishes of Pujya Dadaji the Prasad was mixed with the main Mahabhog items and distributed to the devotees present

On the afternoon of October 4th a meeting was held under the auspices of the Dadaji Brotherhood. The meeting started with the usual Nam Kirtans. After the Kirtans were sung the Guest-in-Chief, the Chief Justice of Calcutta High Court Sri Sanker Prasad Mitra, delivered a speech. Thereafter the prominent personalities of Orissa narrated their personal experiences with Dadaji. When the program ended at 9 pm an announcement was made that the Mahapuja would be performed again at Somnath Hall the next day, October 5th at 6:30 pm and everyone was invited to take part.

On Friday, October 5th, at 6 pm people started gathering in Somnath Hall for the Mahapuja and exactly at 6:30 pm Puja Dadaji went upstairs with me and asked if I would sit in the Puja. I replied that it was as he wished. Dadaji then told me that it was he would sit in the Puja room that day. He asked me to take off my Kurta and go downstairs with him for the Puja. Accordingly I did as Dadaji requested. Pujya Dadaji went inside the Puja room first; after five minutes he called me in and asked me to take a seat on the Assan. Dadaji lighted the ghee lamp, told me to prostrate myself before the portrait of Sri Sri Satyanarayan, to close my eyes, and begin reciting Mahanam. Dadaji left the room and closed the door. Kirtans

commenced outside the room. I will relate my experience whilst in the Puja room. No sooner had I begun reciting the Mahanam, I opened my eyes and saw the divine fragrance started flowing from the portrait of Sri Sri Satyanarayan. Though my eyes were then closed, I could see two big flashes of divine lights. I also saw two big light balls which were of various colors. I felt a lot of pressure exerted on me to open my eyes, as a result my eyes slightly opened and I saw streaks of divine lights of different colors coming toward me. This went on for about five minutes. Then I felt as if somebody had opened the door and entered the room; although afterward I came to know that the door was closed all the time and nobody had entered.

I heard the sound of a Tabour (Damaru) being played and a heavy shower of Ganga water fell on my head emitting divine fragrance and I became completely drenched. Small streams of Ganga water with divine fragrance started flowing around the Assan on which I was sitting. Until that day I had had several prior opportunities to have Darshan of Mahapujas, but I had never seen the presence of such a huge quantity of Ganga water inside the Puja rooms.

I continued to recite Mahanam. I felt as if someone had passed very close to me behind my back and placed his hands on me. At that time I was praying to Sri Sri Satyanarayan for His Grace. Then I saw a powerful divine light and I felt as if somebody had passed by in front of me. I heard a sound suggesting that somebody had been enjoying the Prasad. After five minutes Puja Dadaji opened the door and came in. He put his hand on my head and blessed me, asking, "Kamdarji, have you any doubt still left in your mind? If there is any let me know so that the same could be removed." To that I humbly replied to Dadaji that I had no doubt at all.



Then Dadaji opened the door and called my son Arvind and the Editor of *The Statesman* to come in to the room for Darshan. I stood up and then prostrated before the portrait of Sri Sri Satyanarayan. At that time I noticed that honey-like Nectar was flowing all the way down the entire glass of the portrait. I prostrated before Pujya Dadaji. My son Arvind who was present there at the time noticed that on my back at two places there was Nectar emitting divine fragrance flowing in two streamlets and that there were imprints of a palm in red color, one on each side of the lower portion of my back.

Arvind told Dadaji, "Dadaji please look at these imprints. What are these things?" Dadaji replied that there was no necessity for him to see, but that Arvind should show them to the people who had gathered there. So much Ganga water had been showered upon me that I was completely wet. With wet dhoti on I came out and went into the large Hall. The devotees saw the two streamlets of Nectar and the imprints of palms on both sides of my lower back.

In the meantime Mrs Kamdar and Arvind were showing those gathered in the Puja room the vessels that had been placed before the Sri Sri Satyanarayan portrait prior to my going inside with Dadaji. They showed everyone that fresh water had turned into coconut water, the coconut water had changed into divine Khir, and in the vessels containing Prasad some portion had been consumed by Sri Sri Satyanarayan. While they were showing these things my wife and son observed that one bottle which had not been in the room prior to the commencement of Puja had appeared from nowhere. On opening the stopper of the bottle it was found that it contained milk and that some cream was sticking to the sides of the bottle as well as on the inside portion of the stopper. The bottle was party empty so it was felt that Sri Sri Satyanarayan had tasted milk from the bottle leaving the rest for Prasad.

The porridge which was found to taste like divine Nectar, the coconut water which was originally plain water and the Prasad which was offered and from which small quantity was partaken of by Sri Sri Satyanarayan was then distributed to the people gathered there that day. They accepted the Prasad with much love and felt uniquely fortunate to have it. By the time the Puja was over not only was Somnath Hall packed with people, but the open spaces outside

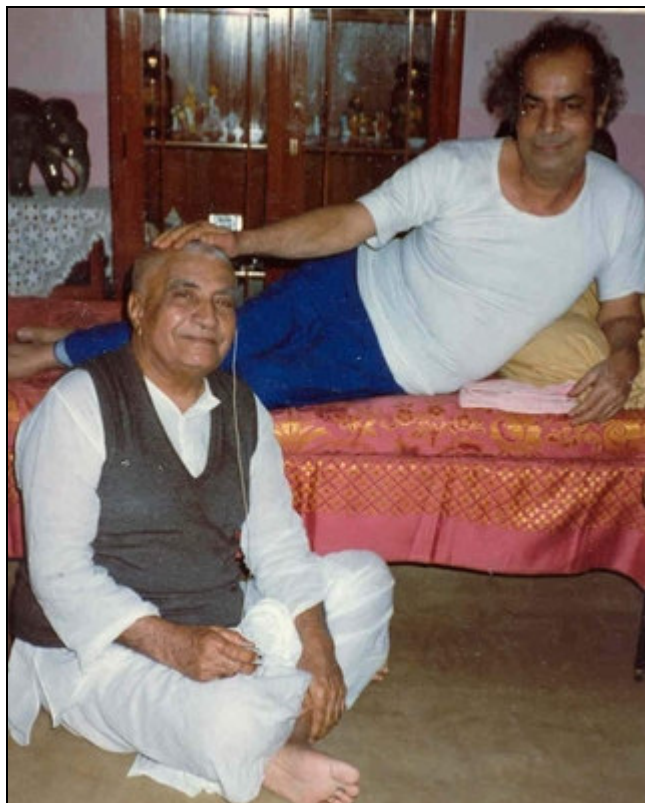
around the Hall and the footpath also were crowded with people who were eagerly awaiting Darshan and Prasad. Everyone had the Darshan of Sri Sri Satyanarayan with deep reverence and received Prasad, then dispersed after paying their respects to Pujya Dadaji.



Dadaji, Arvind Kamdar, G.T. Kamdar at Utsav in Calcutta

Later when I was with sitting with some people who had been into see the Puja room, my son Arvind said, "Father when you were in the Puja room, Dadaji took me upstairs and narrated to me in detail all that was happening down below in the Puja room. Dadaji told me this time during Puja unique happenings were talking place. Sri Sri Satyanarayan had entered your body and huge quantity of Ganga water was falling over your body. Damaru was being placed vigorously. This time Brahma, Vishnu and Shiva had performed the Puja. No other God and Goddesses had been able to get entry into the Puja room and they were having Darshan of Puja from outside only."

Dadaji while sitting upstairs with my son thus narrated the happenings taking place inside the Puja room to Arvind. During Mahapuja by the Grace of Sri Sri Satyanarayan and the Grace and Blessings of Pujya Dadaji, both I and my wife had unique experiences and also divine realization which we are unable to explain fully in words. We offer millions and millions of prostrations to Sri Sri Satyanarayan and Pujya Sri Dadaji.



Amiya Roy Chowdhury
- Dadaji -
by Nanigopal Banerji

Publishers Note: Pujya Dadaji has always been reticent to talk about his birth and his early life before he revealed himself as Dadaji, Elder Brother, Apostle of Truth. This is, perhaps, because a life story in time, for the one who is beyond the kingdom of Time, could be misleading. All the same, I was on the look out for someone who knew Dadaji well in the years gone by and who could tell us something about our Elder Brother. My search ended when I met Sri Nanigopal Banerji. He is the Founder Principal of Bengal Music College and was at one time the Dean of the Faculty of Fine Arts and Music, University of Calcutta. He knows much about Dadaji as their mutual love for music brought them together in their youth. --- G.T. Kamdar

Shri Dadaji, a scion of the renowned Barbhuiya, was born at Fultali, a prosperous village in Comilla (now in Bangladesh). Raja Ramsharan Ray was his grandfather. Dr Haranath Roy Chowdhury, the famous physician of Comilla, was his father. Dr Roy Chowdhury was a very pious man; as was his wife Saratkamini Devi. She was very dear to all for her charity and hospitality. One day Saratkamini Devi became aware of the presence of a Saint who predicted that the Divine Himself was going to be incarnated through her; her husband also had this perception. At the time of his birth, the Divine fragrance of his holy body aromatized the house revealing to his father his Divine nature. Time passed and the child named Amiya Madhab* was held in great reverence by his father.

There were quite often congregations of saints and sanyasins in the house of Dr Roy Chowdhury. The strange behavior of his son was an object of wonder to them. The child was curious to know why they had matted hair, ashes on their body and the like. He asked them, “[Are these the means of finding God?](#)” The wise, logical queries of the child made them dumb with wonder. Most of them felt embarrassed. Once the famous aged sanyasin of Varanasi, Alek Baba, came to visit Dr. Roy Chowdhury at his home. The child, Amiya asked him, “[What is the utility of preserving this body?](#)” Alek Baba kept silent for some time and then prostrated himself before the child.

Mysterious incidents would take place one after the other. One day the child was admitted into a local village primary school. The perspicacity of the child made his teacher and others perplexed. But the luster of the child’s body and his handsome appearance and personality charmed them all. The child did not care a fig for the class room lessons, yet he was at the top of the class in very respect.

During this time the boy’s profound knowledge stupefied everyone who met him. When he was in Class 5, his explanation of “whether the pumpkin falls with a sound or makes a sound as soon as it falls” surprised them all. An altercation ensued regarding the explanation of the famous Michael’s epic Meghnad-bdh. The boy recited Slokas (verses) in Sanskrit from Ramayan and explained them elaborately; his elucidations made everyone spellbound with wonder.

At the age of six the boy explained the Gita and the Bhagawata to his father. During that time Amiya once dined at the house of his Muslim neighbor Yasam Ali. This led to a great commotion in the orthodox Hindu society. Shri Banga Bhattacharya, the eminent Pandit, advised ceremonious atonement for this. But the boy refused to comply.

* Dadaji’s first given name Amiya means Nectar. Madhava or Madhab, his second given name is a name of the Lord. Ma means Mother, the manifesting aspect of Divine Energy, and Dhava means Husband. The exact date of Dadaji’s birth is uncertain. His passport gives a birth date of January 13, 1910. He himself has said he was born on January 13th, on Pausa Samkranti day. Pausa is the name of the ninth month of the Indian calendar corresponding to December-January of the English calendar. Samkranti means the passing of one month into the following one or the juncture of the two. Pausa Samkranti is the time when, after winter solstice, there occurs the Uttarayana; that is, the sun starts moving northward toward the equator. In Indian mythology this symbolizes the Lord waking to world consciousness leading to regeneration of the Divine Spirit in His Creation. Dadaji may have been born in 1906 or 1909, instead, since Pausa Samkranti happens to be on January 13th in those years.

An altercation ensued between the Pandit and the boy and the boy tried to convince him that this social inequity between people was abominable and meaningless, saying, "All the Shastras (scriptures) and rituals are a matter of the mind and laden with superstitions. Therefore," he asserted, "forsake all these social customs and prejudices and devote your mind to Him. He is within you, do not forget it. He makes no distinctions between one person and another. Try to realize Him and become aware of Truth. Sanatana Dharma (eternal religion) preaches that Truth is One, Language is One. There is but One human race, One religion. God is Eternal and an all-pervading Entity."

As was then in those early years when Pandit Banga Bhattacharyya was no exception to what the boy said, still today we hear the orthodox cry of denial of this great message ringing in every stratum of the society.

Amiya did not pursue conventional education for long. The boy disappeared from home about this time (age 6 yrs). After about two years he reappeared just before the Durga Puja celebration. Once again an altercation ensued with Banga Bhattacharyya in the presence of Amiya's father and others. It was in regard to the practice of Bali (sacrifice of beasts, animals). Using interpretations of several Slokas from the Shastras the young boy explained, "Bali does not mean the sacrifice of beasts on the altar to please a Deity, but rather the annihilation of the ego in a person with the extinction of the six Ripus* (six Indrias) within that person. Any desire," he said, "for consuming meat should not be satisfied in His Name, but should be fulfilled in the natural course of living as part of a normal diet."

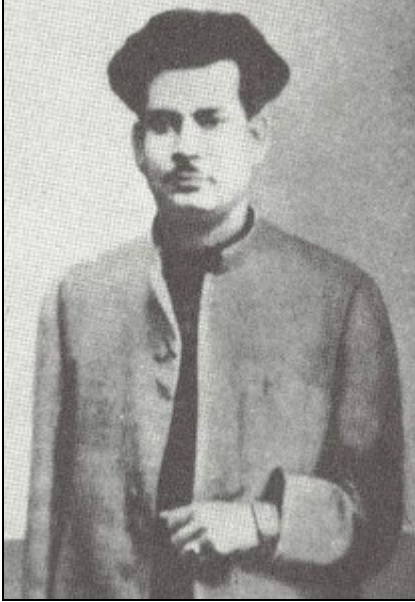
As a result of these discussions the custom of offering animal sacrifices in the Name of God was abolished in his father's household. This touched Banga Bhattacharyya deeply. In 1941 Banga Bhattacharyya was the first person to receive Mahanam on a Billa Patra (leaf) in the presence of Amiya Madhab. Saratkamini Devi, Amiya's mother, was the second person to receive Mahanam. His father, who had left his world years before when Amiya was still a young boy, had always been devoted to the Supreme Name and was fully aware of his son's divinity.

Years later Puja Dadaji in the course of conversations with eminent Pandits, scholars, philosophers, such as Mahamahopadhyaya Dr Gopi Nath Kaviraj, Mahamahopadhyaya Dr Srinivasan, Dr. Gourinath Shastri, Dr. Radhakrishnan, etc., gave the same interpretation of Bali that he had given as a boy to Banga Bhattacharyya. He also explained the real meaning of the word Puja. Dada said, "Puja is the identification of worshipper with the worshipped. Without this identification with the Supreme Being no worship is possible by ritual offerings or observing certain rigid religious conventions. But in faint heartedness and fear we reject the direct approach to Truth and grope in darkness. Can a puny mortal ever be a Guru? Mantra comes only from the Supreme Being. Therefore no human being can initiate another. It is the Lord alone who can dispel the darkness and introduce one to Mahanam. This Mahanam is the Eternal Truth which will enable the devotee to reach the transcendental Reality. This is possible only by the annihilation of the ego and by complete surrender to the Absolute by having faith in Mahanam. Jap and Tapasya as commonly understood are totally meaningless. Brahmin does not mean wearing sanctified thread. All are born with Brahma within; in that sense all people are Brahmins."

Right from a very early age Amiya often disappeared from home unconcerned about comforts available in his wealthy parental home. He wandered about in dense forests and cold mountainous regions of the Himalayas to extricate yogis and Sadhus from the false path of tapasya they had undertaken and put them on the correct path for realizing Truth.

From his boyhood onward Amiya had an inborn inclination for music and was fond of singing. He went to Samarendra Pal, the eminent musician of Comilla, for instruction in the art of vocal music. With his ardent devotion to music, in a short time he achieved great skill in singing and became Samarendra Pal's favorite student. When he completed his music studies in the theory and performance of vocal music, he attended various music conferences throughout India, eventually achieving a topmost position. His handsome appearance coupled with his sweet and sonorous voice soon bright him into the popular limelight as a famous vocal artist.

* Ripus - Lit. enemy. On the subjective plane, the six mental drives that are apt to disturb and liquidate mental integrity and equanimity. They are: Kama (lust, carnal desire), Krodha (anger), Lobha (greed, avarice), Moha (infatuation, stupefaction), Mada (vanity, egotism), and Matsarya (jealousy). Sometimes called Sat-jala (a sixfold net) or Sat-chakra (six plexus) by Dadaji.



From 1929 to around 1943 Amiya Roy Chowdhury was closely associated with All India Radio in Calcutta where he was a distinguished performer and advisor on art and music. During that period he also became well-known in the world of theater and movies. He came in contact with many famous people, including Rabindranath Tagore, Kzi Nazrul Islam, novelist Sarat Chandra Chattopadhyaya, Dr. B.C. Roy, Sri Nalini Sarkar, Birlas, Goenkas, Ustad Faiaz Khan, Ustad Allauddin Khan, Badal Khan, Janendra Prasad Goswami, etc.

About the same time I was fortunate enough to be introduced to Amiya and we used to spend long hours discussing the theory and practice of musical arts. During this same period when Amiya was known as an eminent artist in the world of music, simultaneously he was also seen in different places by various credible people, playing other roles using different names although in the same physical form. He was of and on seen for several years in Varanasi at Pataleshwar living in a small cell of a Mosque where both Muslims and Hindus used to pay

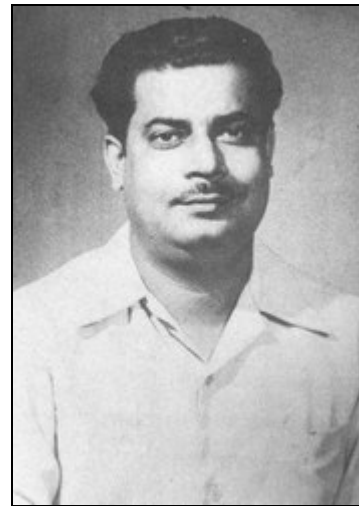
respects to him. He was well-known to great saints and scholars there who came to him to get enlightened on many deep matters. The simultaneous presence of Amiya and thereafter of Dadaji has been experienced by many people.

A recent example of this was when Dadaji was in person at his residence in Calcutta; simultaneously he was seen by Dr. Dilip Chatterji in the USA where Dadaji fed him some sweets; and also simultaneously Dadaji was seen by Dr Puraby Varatya who talked with him for hours inside her apartment in the USA. Some time back Edward Kennedy, the learned Senator in the USA, had a talk with Dadaji by phone. He expressed his desire to meet Dadaji. Dadaji asked him, "Are you noticing any Aroma in your room?" The Senator replied that the room was fully engulfed with a sweet fragrance of roses.

While in those earlier years he used stay in the mountains and jungles, at the same time he also enjoyed other walks of life as a Lila (Divine Play). He was at times a musician, then also a successful businessman in banking and insurance, and an accomplished sportsman. He moved in the highest fashionable society and also lived simply in a cell in a Mosque. He would freely change his field of activity, not for earning money for he had enough family wealth and property, but to show everyone that normal work and living a natural life is a must. He at present runs a shop selling toys in the New Market in Calcutta. The world is Dada's toy shop!

In the year 1946 on the 26th day of Jayeshta, Amiya Roy Chowdhury married Miss Amita (Alo) Dasgupta. On the day of the bridal feast (Subhratri) Amiya disappeared from home for about six years. He, as usual, appeared in many places and confronted and convinced many Sanyasins that privation should not be undertaken as the path for the realization of Truth. He convinced many of them to go back home and lead a normal family life. Salvation may be had in the family life itself. In this period his wife suffered many privations for the cause of Truth with exemplary patience.

In 1967 after the passing of his mother Saratkamini Devi, Amiya became known as Dadaji and started revealing himself fully, traveling around the world as our Universal Elder Brother to establish Truth with Mahanam and his well-known Divine Fragrance. In the early 1970s he traveled to Orissa, Uttar Pradesh, Madras, Maharashtra, Bombay, Punjab, Delhi in India, then later Dadaji traveled to many countries in Europe as well as many cities in USA. His only purpose





to establish Truth, the formless One Supreme Being, Satyanarayan, with Mahanam, thereby proving that no mortal can be a Guru or priest and no temples or churches are needed for God.

In 1973 a symbolic representation of Truth (Sri Sri Satyanarayan) made of marble was installed in the Satyanarayan Bhavan at Bhavnagar in the Indian state of Gujarat, by G.T. Kamdar under the benign presence of Shri Dadaji. On the very day of the installation, heart beats and respiration could be felt in the marble representation of Satyanarayan by all present. Many eminent physicians and scientists examined this phenomenon.

Since that day, food offering is made to this symbolic representation of Satyanarayan (Creator of Truth within) regularly and the offering is mysteriously tasted and accepted to the surprise of all. This is yet another among the innumerable manifestations of Dadaji recorded by many many distinguished people all over the world.

As a final note I would like to mention that hundreds, likely thousands of people around the world of all walks and stations in life have experienced the essence of Eternal Truth by receiving Mahanam by the grace of Dadaji. Those would include: Dr Gopinath Kaviraj, the world famous scholar; Dr S. Srinivasan, enjoying a universal reputation in Vedanta philosophy; Dr. S. Radhakrishnan, the great philosopher and ex-President of India; Dr Ramdhari Sing Dinkar, the National poet; Dr Marium, space scientist in USA; Dr Karlis Osis, Director of Psychic Research Institute USA; Mr H.S. Hanson of Denmark; Mr Bruce Kell and Mr David of Australia; the great scientist Dr Satyen Bose and other scientists of eminence like Dr R.L. Datta, Dr L.K. Pandit, Dr. H.N. Sethna; the great linguist Dr Suniti Chatterji; and, many other eminent scholars, philosophers, scientists, poets, writers, lawyers and Justices.