

On

Dadaji

English Translation of the original Bangla writing

by

Professor Dr. Bibhuti Sarkar

Translator

Professor Dr. Lalitkumar Pandit

Volume VI

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Dada Tatva

(Dada Essence)

English translation of the original Bangla writing
by Professor Dr. Bibhuti Sarkar.

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Translator's Preface

"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 organisation, to explain to his younger brothers and sisters everywhere that all of us are the children of One Supreme Father and therefore, all man-made 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 to-day.

Since around 1969 Dadaji has been openly revealing his Divine Nature. The greatest scholars of Vedic literature and philosophers of renown—like Srimat Anirvan, Mahamahopadhyaya Dr. Gopinath Kaviraj, Mahamahopadhyaya Dr. Srinivasan, Professor Dr. S. Radhakrishnan—the greatest scientists—like Professor Dr. Linus Pauling, Dr. William Klein, Dr. S. W. Goldberg, Dr. Eugene N. Kovalenco, Dr. John Hasteed—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 body-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.

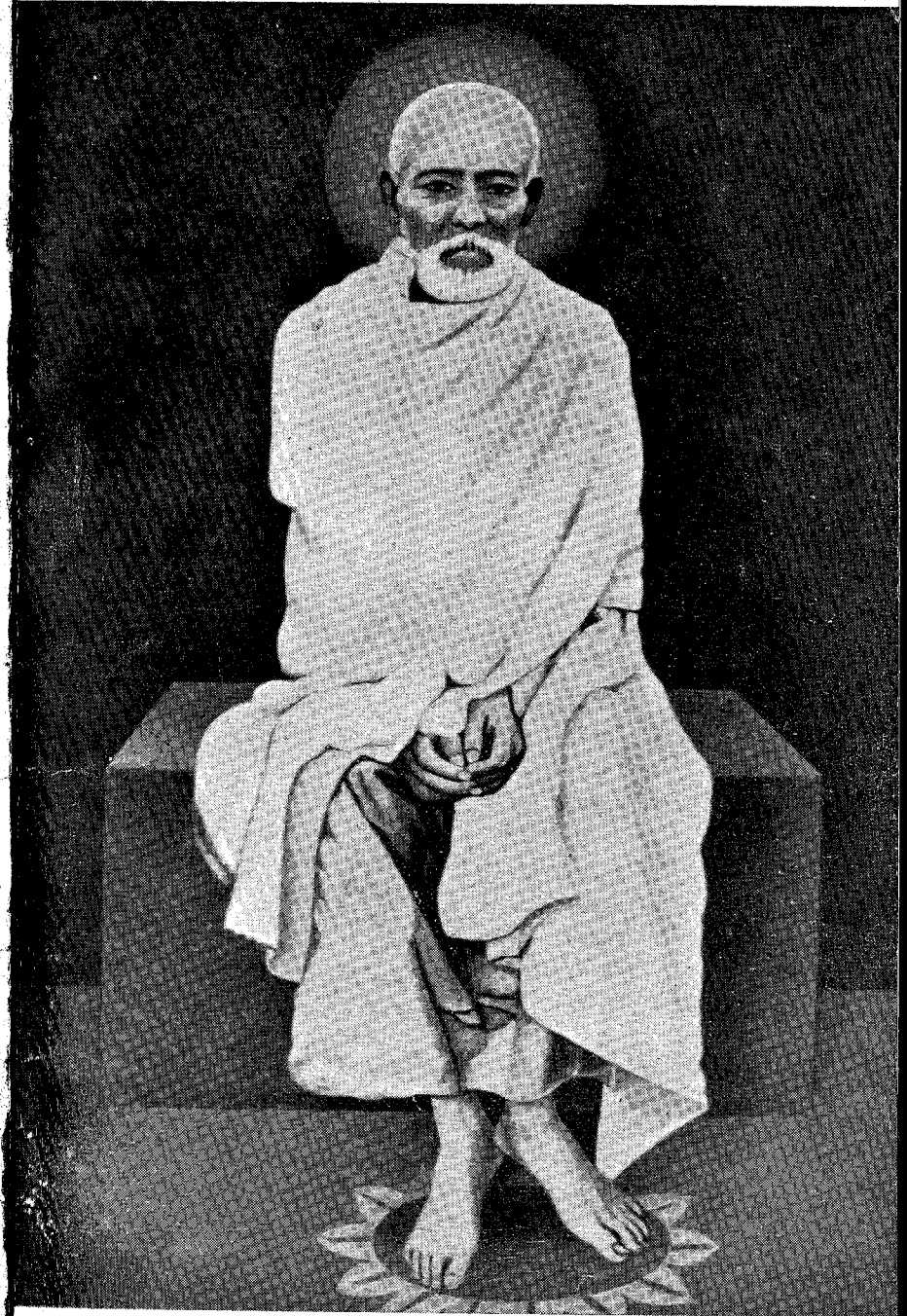
To sit near Dadaji, to hear him speak in his incomparable colourful mix of Bangla, Hindi and English, interspersed with an unending stream of quotations from Sanskrit, Pali and even older languages, ranging over thousands of years of human history and beyond, is a heavenly experience. His enchanting smile, his glowing form, his heavenly body-aroma are experiences beyond comparison. Much of his talk is in his native Bangla. How fortunate then, that the septugenarian Prof. Dr. Bibhuti Sarkar sat near Dadaji and moved about with him, absorbing every word and every gesture of Dadaji with the 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 an 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 years later he passed away at 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 at 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 colourful 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 of 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 colourfulness 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 !



Sri Sri Satyanarayan

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 everyones "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 cult 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 mankind is one community. In Dada's behaviour 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. 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 everchanging, 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. 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 criticises 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 have felt a certain experience or attainment that they displayed 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 it 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 have crept in mistakes and deficiencies it is on account of our limitations. I hope for forgiveness on this account.

Our Dada is Sri Amiya Roychowdhury. 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 Dada'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 mere 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 that a man can never be a "guru" (revealer of Truth). By keeping matted hair, putting on saffron robes, displaying "tilak" (coloured marks on the forehead) we only express disrespect towards 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 8-9 years. "Kishori Bhagawan" or "Pagla Baba" are among the pseudonyms by which he was then commonly known.

He did not allow any one 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 Anandamayee 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 the 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 loss 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, i e., 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 ones 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 think? Doing all this we show our disregard for Him-our nearest and dearest-we belittle Him. But how close He is to us, that none of us understands. Sporting matted locks, donning saffron robes, putting on garlands of beads, adorning the forehead with marks ('Tilak'), renouncing home, how much we neglect Him! Only by surrendering mind and soul can we find Him".

Somebody asked, "Dada, if vice and virtue, good and bad, truth and falsehood do not exist then how will the world work?".

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

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

DADA, "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 mastered 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 realisation. 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 Anirvan 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 the 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 to-day 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'. Marriage means being united with Him, who

resides in the body. Where 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 this 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 fulfil the duties of the body. Having come to the kingdom of Nature, by not paying her taxes by practising austerities, by suppressing natural desires and by fleeing away from her will one attain Salvation? Can there be emancipation without clarification of vision? 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 practising 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 I-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 are 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 man dies. Where does a man like this one (pointing to himself) go?" Taking a match-stick in his hand, he said, "That's it, there is only one place. Still on the death of a man you think he has gone some-

where. But he does not go anywhere. It is under the influence of body consciousness that man thinks in this manner and for this reason fear of death makes man 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 stage in the mother's womb right upto the arrival on the earth. This is the course of Nature. Why only for man'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".

QUESTION : "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, "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 man can ever known Him through the mind, intellect and ego I am unable to believe. How can one know Him through scriptures? Don't you see, different scriptures say different things about His abode? Truth is eternal, but remains shrouded in a mystery and know that mind and intellect have no power to pierce that mystery. The stupid intellect's perception of differences confounds man 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 sometime 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, specially in the darkness of night, we cover the two ears with the 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. Here by 'our' I refer to the 'I-sense' or the 'ego'. The reason is that 'Yogis', specially '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 realised 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 any thing 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 reminds 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 were present. As Arjun wished to see the dead Abhimanyu, Sri Krishna brought forth Abhimanyu, but he could not recognise 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".

QUESTION : 'Dada, what are we to understand by all these terms: 'Jivatma' (individual soul) and 'Paramatma' (Supreme Soul)?'

DADA : "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, only doubts. The conflicts and differences come from the mind and intellect".

QUESTION : 'What 'Rishis' (sages) perceive and what 'Munis' (hermits) understand, between them we notice big differences. Srimat Anirvan says at one place : Rishis wish to perceive through the intuition and Munis wish to see and understand through the mind".

DADA : "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"?

QUESTION : "Due to the two successive world wars science has been making progress at a very rapid rate. With the discovery

of the atomic energy, science has turned topsy turvy all this business of knowledge and science".

DADA: "That had happened earlier too. Earlier also in the 'Dwapara' the use of atomic energy was known. There is nothing new".

QUESTION: "We hear these days of flying saucers".

DADA: "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 rise 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 'Yogamaya'. Falling under the influence of 'Yogamaya' man gets deprived of the enjoyment of His taste".

QUESTION: "It is the same 'Maya' of which Shankara speaks"?

DADA: "No, No! The world is not non-existent (illusory). The reason is that only on this earth have human beings the right to savour 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, realisation 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".

QUESTION: "Do 'gurus' show the way of getting that grace?"

DADA: "'Arey Ram! Ram!' Guru? Who is Guru? If I be Guru then you too are 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. For, I will then see myself present in everyone. What a strange business? Who is whose guru? What you see around of 'guru-dom', that is merely a trade".

"'Diksha' (initiation)! Diksha 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 (germ) has no energy, that seed 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 land-lord'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, but how can there be a guru? By setting up 'Ashram' and I '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 ones own is He. So close to one. Does He stay on mountains and in jungles?"

QUESTION: "Doesn't one require a proper environment to worship Him?"

DADA ; "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 any time Mahaprabhu become an ascetic? Did he put on 'Tilak' (sandal-paste marks on the 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 realised".

"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 garbs means self-deception. Through the help of the garb I show to others what I am not. That is why the conduct of gurus is so deadly injurious as to be beyond comparison. They all are the spies of 'Kali'-do you understand what these gurus are? The one who questions as well as the one who answers, both are one and the same Being".

DADA : "Look! All mankind 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', 'Kshatriya', 'Vaishya', 'Vaidya', 'Shudra', 'Chandala', 'Nishad',

'Kola' etc. On top of that we have Christian, Muslim, Bouddha, Jain-how many other hundreds of differences without end in mankind! 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".

QUESTION : "Dada, how can this sense of differences be removed"?

DADA : "The sense of differences goes away by full vision and seeing everyone as equal and behaving accordingly. Our divisive sense is much more mean 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 man".

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

QUESTION : "Then, Dada, is there nothing like good-bad, virtue-vice?"

DADA : "The fundamental Substance is one only and that is eternal. It has no end or beginning."

QUESTION : "That is in the spiritual sense. Is it useful in the worldly sense?"

DADA : "There is only one Entity. If we can understand the real essence behind truth and falsehood, religion and 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."

QUESTION : "If body-bound man cannot be guru, then in what way will a creature receive directly His grace?"

DADA : "His grace is already present towards His creatures! How can a body-bound man be 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 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 or sometimes to the Puja-room in his own house. He gives to the devotee a piece of exercise note book paper cut in four and asks him to bow to the picture of Sri Sri Satyanarayan and pray for Mahanam. The devotee prays ardently and Mahanam appears on the piece of paper written in red ink by some unseen hand. The devotee 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 his overwhelming emotion with bowed head.

Dada tells him to see carefully what he has got and keep it in his mind. The writing disappears thereafter. Just as Mahanam appears written by some invisible hand, so also does it disappear soon after. 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 devotee.

DADA : "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 advance a hundred steps towards you. He cries all the twentyfour hours for His devotees. We are constantly occupied with money matters and this and that; when do 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."

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

DADA : "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 call themselves 'guru'? No, 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', 'dhyana' (name repetition, 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' (the name and the named) become one. Then is there 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 indulge in these superstitions and ego self-aggrandisement by decking themselves as gurus 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 gurus 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 ones self 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-aggrandisement. 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? All this 'puja-tuja' ('worshipry') is for wordly display."

QUESTION : "Dada, what about the 'Satyanarayan Puja'?"

DADA : "What you say is not the correct meaning of 'Puja'. Is 'Puja' done by showing anything to anyone? Your Dada sits with 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 he 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 would come out of that state he would be 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, he could not compare the Supreme joy with any thing, but for that he accepted his lack of ability. In connection with this experience of Acharya Sil, Srimat Anirvan said that had the Acharya 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 undifferenced perception".

QUESTION : "That is what does not happen. It appears impossible to us."

DADA : "See how Acharya Sil and Ravindra Nath did it. You also will be able to."

How enthusiastic Dada becomes while talking of Shyam-charan 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

speaking 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 Shyam-charan 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 a while, perhaps to save themselves and religion from the 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. 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.'

DADA : Man comes 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 himself. This is the ultimate statement of 'Vedanta'."

QUESTION : "This is the 'Advaita' (monistic) feeling?"

DADA : "Correct! 'Advaitabhava' (feeling oneness) has been turned into 'Advaitavada' (Cult of moism). By talking of 'Jagat' (world), 'Maya' (Illusion), 'Mithya' (untruth) etc., Truth has been truly excluded from 'Advaita'. This is onesided thought – not 'Advaitabhava' at all!"

QUESTION : "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 : 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 lap of scriptures becomes an obstacle and only creates 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 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?

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 new? It is already there."

"Look, what shall I tell you. The Vrindavana 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 Sans-

krit language. Sanskrit is only a language of the last four-five thousand years. Mahaprabhu came and reminded us of the same Vrindavana message. But are we able to understand His message? Every one 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. 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 the 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. Then 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', 'Ashram' (institutions set up by 'gurus')? Did he not travel around the whole of India on foot? Could he not have written 'Nyaya Shastra'? He showed the simple and natural path of remembering 'Nam' (divine name) for emancipation, realisation and liberation. This is the only path in 'Kali'. And now has appeared 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 said 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' – 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)."

"Has 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!"

QUESTION : "Dada, the Puja takes place in a closed room; how can man understand it?"

DADA said : "Closed or open, what does it matter? One has to know oneself! In this manner He is showing everything. But still we do not wake up."

QUESTION : "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 : "The compelling force of the ego, you must understand! Without surrendering to Him nothing will happen. The herd 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 of 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 the 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 persons have witnessed several times this kind of Satyanarayan Puja. Dada does not only do this type of Puja sitting in a nearby room, but also at very distant places does Puja get performed in an identical manner. Whenever it takes place it is always the same way. If all were written about, it will fill a few "Mahabharatas" (the epic). 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 superstitions and prevailing religious practices have been greatly misunderstood. Those who misunderstand them are truly unfortunate. These rebels have displayed such conduct that one has to bow one's 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.

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 the 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, man had, in fact, gone there in earlier times also. In the past also there were fast space-ships; man 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."

QUESTION : "For many ages there have been enquiries about what is death".

DADA : "If you know what death is, then you can know what you call life and after-life. 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 – specially 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."

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

DADA : "What are you saying? They are the spies of 'Kali'. They do business in the name of religion! They are the one responsible for religious differences. All your 'gurus-turus' are included in this bunch. You know they practise business, not religion. 'Dharma' that is doing 'Dharna' (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, put on 'Tilak' (sandle paste mark on the forehead), rub ashes? Why do we have to practise 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' (drugs) 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', 'Dhyana' (repeating 'mantras' and meditation) etc. are another form of egotism. Can one get Him by millions of repetitions of 'mantras' (mystical formulae).

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'." (In Bengali 'lakha' means a hundred thousand, 'lakhya' means aim or target).

Dada said again on his own : "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-harbour (referring to two oppositely located localities of 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, keep doing that. Know that to be truly the one and only path. That way alone is there "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' (the divine creative power) we have become deviated from Truth. What is 'Dharma' (religion)? That we are unable to understand. In the name of religion we practise irreligion. Dressed up as 'gurus' we sit in 'matha', 'ashrama' and deceive people. What kind of relationship is there between 'guru' and 'shishya' (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 expended 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 castes), etc., is the kind of birth data that has to be given to get God. What sort of business is this? 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)."

QUESTION : "Then who will show us the way?"

DADA : "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."

QUESTION : "And what are we to understand by this body-fragrance of Dada that we get at great distances?"

DADA : "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 has got filled with fumes 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 our vanity keeps us tied up.

Dada says often : "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."

QUESTION : "Dada the correct path had already been shown five hundred years ago by Mahaprabhu?"

DADA : "Of course! When man had fallen into the spell of terms like 'Jagat' (world), 'Maya' (illusion) and went around 'Matha', 'Ashram' etc. in search of God, then once again He had become manifest. The straight and simple road He showed through the 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 jugglery. We have again made 'mathas' and 'Ashramas' in His name."

"Mahaprabhu, Ram, Krishna never practised 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 caste differences. That, in spite of differences in qualities, all mankind is one caste 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?"

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

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

QUESTION : That day the subject of Ravindranath Tagore came up. Srimat Anirvan has written that he was benefited much more by reading Ravindranath's books than by reading the commentaries on the 'Vedas' by Sayanacharya.

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

QUESTION : "But this is not in the worldly sense, Dada."

Dada merely laughed without answering. After a few moments he said, "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, as Dada stays from time to time in a kind of inward seeing state – seeing and not seeing – inwardly vigilant.

'Kabiguru' (Tagore) sang :

"Dolao Dolao, Amar Hriday Dalao etc."
(Swing, Swing, Swing my heart etc.)

Dada is talking to us as if of that precise feeling of the song of our Rishi-Kabi (Seer-poet). 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' practised 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 the 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 receives obeisance from all. For all are 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 he 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 'Bambhuti', '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 one's foot 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 will himself give the answer. What do we know about all such questions; what shall we reply?

Dada said : "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 match-stick and said, "You see fire burning. If fire did not exist, could it be manifested in this manner. Does the match-stick manifest the fire? You have seen that there is no more fire when the match-stick has been burnt out. As soon as the match-stick was lit there was fire and again the fire went out as soon as the stick got burnt out. What happened here?"

QUESTION : "There is need for the aid of a match-stick. If the match-stick is not lit will fire appear?"

DADA : "In a place where there are no match-sticks 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."

QUESTION : "And one who is not familiar with the root?"

DADA : "Everyone comes 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, 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 side and that side – and again neither. Have you understood?"

Dada : " '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 – man understands but to what extent? The endless, limitless, unfragmented Being is beyond Intelligence. Isn't it?"

QUESTION : " 'Lakh' minds, 'lakh' ideas ('lakh' equals a hundred thousand). Then which idea is the truth?"

DADA : "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 centred inside oneself. That is the soul-centred state."

QUESTION : "Again after love comes separation – and then one does not want to embrace."

DADA : " '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 title-tattle you utter - I don't understand any of your 'Shashtra-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, arise even? As soon as you pierce the covering of 'Yogamaya' you will see all is One; then everything shall be nicely cleared up about what you call transformation, coming and going, birth and death, light and darkness. But, what you call the 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' (realisation) 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'."

QUESTION : "It is due to the influence of that same 'Yogamaya' that we could not hear all there cries. What will be in store for those that could not heed them, Dada?"

DADA : "All the twentyfour hours He keeps doing 'Mahanam' whether you can hear 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. Whatever may be the headache of anyone, His headache is the greatest of all, know this"

QUESTION : "When He has no bondage, then why this question of liberation?"

DADA : "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 similies and comparisons is the job of the mind and intellect."

QUESTION : "Without saying all this how will we understand, Dada?"

DADA : "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 'Rasagolla' (a popular Bengali sweet) till you eat it? All is known on savouring the taste. Not externally but internally. And after that outside and inside all will become one when you have the experience."

QUESTION : "Will this happen to us, Dada?"

DADA : "Of course, certainly! It must happen! You cannot

go without it. If the moon and the sun are facts then know this to be a fact. What do you say, can His grace go 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."

QUESTION : "There is a duty of the body?"

DADA : "Who says not. Only for performing the bodily duties has 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 a prey to any superstitions. Societies and nations 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."

QUESTION : "Superstitions do get overturned with time?"

DADA : "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, Tuesday, Monday, Saturday - what all! On top of that thirtythree crores (three hundred and thirty million) gods and goddesses. Thousands of types of 'mantras' (mystical formulae), thousands of ways of worship. Beware of all these. And then of 'gurus' - 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 man ever be 'guru'?"

Supernatural Manifestations

How limited is man's knowledge becomes clear, when, on seeing some supernatural occurrence, we are unable to arrive at any conclusions. Seeing magic man is astonished. On getting hypnotized man loses his 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 the 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 one's 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 plover and the knowledgeable: '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. We are quite used for a long time to hearing that on receiving 'Ashta-Siddhis' (the eight esoteric powers) the 'Siddha' (the 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 etc. But no one is interested in deeply scrutinizing the matter. 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 someones 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, bringing forth a very large fragrant 'Sandesh' (a famous Bengali sweet) in his hand, says : "Give a piece each to everyone'. Everyone is given a piece of that 'Sandesh'.

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 Mukherji to examine it right then. When Dr. Shankar Mukherji 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. Professor Nirmal Singh has received Dada's limitless grace in this manner many times. His only comment : "fantastic!" On another day, on a Sunday morning, Prof. Singh got from Dada's hand a large bottle of medicine. It was a tonic. For his son and daughter Dada has been materializing various medicines from time to time.

On December 30, last year, Dr. Raghunath Mitra (Allahabad), his daughter Bithi, Prof. Rathin Mitra and Mrs. Dhar (Allahabad) 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, "Orey! 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 on Acharya Prafulla Chandra Ray Road. Suddenly Dada told Dr. Mitra – "Will you smoke a nice cigarette?" and 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 event 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 Bibhuti-da'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. Srimati Guha 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 a while I saw that Dada himself had arrived in his car. He told me to get inside the car. As I did so 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 Renu."

I said, "It will be possible to phone only after reaching Rathin-da's Academy of Fine Arts."

DADA : "Why, isn't it possible to phone right now from the car?"

I : "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 that phone calls had been made to two places.

I asked, "Why to two places?"

DADA : "You will be able to know on reaching Renu's house."

On reaching Renu's house I learnt that Sri Parimal Guha had received Dada's phone call at ten past five: "I am going with Bibhuti. There is no need to send your car." At that time Renudi 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.

On the 21st January, 1970 at 7-30 p.m., 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 got made without touching a telephone instrument. How many such events keep taking place



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Amiya Roy Chowdhary

dally - If an account were written of all these it would fill two volumes, each one the size of 'Mahabharata' (the 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 it 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 the 8th January, there was to be 'Satyanarayana 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. To-day 'Puja' will take place immediately". Dr. Maitra brought some sweets and placed 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 that 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

came to mind : "Marite Chahi na ami e sunder bhubane" (I wish not to die in this beautiful world). How incomparable is this 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 be belittling it.

On one Sunday morning at Dada's house there was some talk of the miraculous cures effected by a saint. In Benaras 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. That saint 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 heard this he brought forth a bottle of a foreign liquor (It is now known that Dada had stayed at Benaras for several years. —Translator).

Dada laughed at hearing all this, got up from the bed and brought a mug full of water from the bath room and started pouring water from the mug into a glass. The water got transformed in the glass into a 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 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 the 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 had got filled up with the familiar exquisite refreshing fumes and aroma. The coconut water had thickened into 'Kheer' (a sweet rice and milk preparation) imbued with the wonderful well known fragrance. And the wine 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 — the goddess of learning) everyone told him that if 'Pushpanjali-Mantra' (the 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. O.K., 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 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 are nothing in front of him. That he can be present simultaneously

in four or five places is not all. He can take others also with him. We have experienced that in the case of Kalyanlya (blessed) Rama Mukherji.

Rama's father has himself described this. Along with Dada I too had been invited to lunch at Rama's home. When Dada started from his shop at New Market it was 11-45 a.m. The food offering was scheduled for 12 O'clock. Dada said, "more delay won't do." He himself was driving the car. At that place there was always a traffic jam. To go from New Market to Gomesh Lane it should normally take 10 minutes. As if thinking all this Dada asked which way would it be the quickest. Right on top of saying this he said, "See where have we come." "Oh mother!", I exclaimed as I saw that we were at Rama's doorstep itself. But at first I could not quite grasp it.

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 the 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 many unimaginable achievements of the technological age. Man is going into the outer space. He has also started going to the moon. Man is trying to learn to apply the skills of science with the hope in the near future, if possible, of opening the road to 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 as if 'Dal-Bhat' (simplest common man's 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, moving about in the midst of a family 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 learnt that he had, in fact, at that precise time made the phone call from the car. After that in Sri Nirmal Mitra's house Dada put his mouth in my ear remaining silent for a while and then said, "I have telephoned Rama. Rama had received a letter from Bithi and had just finished answering to the letter. Bibhuti, phone up Rama to find out" Accordingly, I phoned Rama Mukherji.

As soon as Rama answered my phone call she asked me with pique, " 'Jaithamoshai' (father's elder brother), why did you not take me to Nirmal-da's home?"

I asked, "Did you receive Dada's phone call?" Rama replied, "Just now Dada had phoned and asked what I was doing. And the next moment Dada had rung off. Where is Dada?" I said, "Dada is right here. Did you receive a letter from Bithi to which you have just finished answering?"

Rama, 'Yes, but how did you come to know that?

I, Dada told me. That is why I wanted to find out from you."

Rama, "How did Dada know about it?"

I, "In the same way as he knows all!"

Later that evening on the way back, Sri Rathin Maitra, Mr. Durlabh Ganguli, the latter's wife and I went to Rama's home and read Bithi's letter and Rama's reply to it.

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 sitting 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 had told Mr. Ganguli that his daughter was not at home, Mr. Ganguli had said, "No, Dada she is at home only." Dada, "But I am seeing that she is standing downstairs." Later we learnt 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, Sri Siddheswar Mukherji's wife). Again he says sometimes, "Phone up Hiten's house" (referring to Sri Hiten Ghosh).

It is observed thus that Dada is present simultaneously 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 shutting the door remained standing outside. Dr. Anil Maitra said, "What, Bibhuti-da, why are you 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 dialling some number on the telephone. Giving me the receiver he asked me to talk.

I did not know with whom I was to talk. Saying 'Hello' I heard my wife talking.

Hearing my voice she said, "where are you?" I said, "At Anilda's home."

My wife said, "Dada had come here just now and had made a phone call from here and after that had asked me, 'Will you go to Anil's home?', I told him, 'Some cooking is still left to be done, Dada'. Dada said then, 'O.K. Anil will come and take you. Bibhuti is sitting at Anil's house. Anil will come'."

After that my wife saw Dada driving his car to the end of the road. Yet, Dada was all that time sitting near me at Anilda'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, "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, "The telephone is not reliable, that's why I instantly went there." Saying this he remained smiling. I was witnessed him several times giving medicine or 'Charan Jal' (sanctified fragrant water) over the telephone. 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 actually addresses him as Dada) told Dada on the phone, "Your senior uncle-in-law is not feeling well."

Dada told Leela Ma to bring a cup full of water near the telephone. Then he said "Leela Ma do you get the fragrance from the cup?" Leela Ma replied that indeed the water had turned fragrant.

Dada, "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) Charanjai he (her husband) had recovered. At the time of taking the water he (Mr. Neogi) asked me why was there such an aroma in it."

She had replied, "Amiyababa's doing!",

Professor Sri Nirmal Singh has related to me several events. There was Satyanarayan Puja taking place at his home. Simultaneously the same was taking place also in the landlord's home upstairs. The same sweet fragrance and other signs of Puja had been manifested in both the rooms.

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 said laughing, "Quiet. It is O.K. 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, he 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 a 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. He raised his hand as if giving an instruction to Nature with his fore-finger. He seemed to be seeing something. He 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 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 ever 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 he was given the message and he immediately telephoned to the house of Vipanna-babu. 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 travelling 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, "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-babu or Dr. De, himself telephoned to enquire about Manju's condition. Dr. De told him there had been forty 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 here. Later I learnt that my assessment had been correct when the next Sunday Vipanna-babu 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 his mind as if 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 thus in front of everybody." I said to 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 said, "It was not anger. That was your destiny. What is supreme knowledge? You have seen that in fact." I remarked to Dada that we had actually thrown off Death. Dada suddenly turned and again telephoned Vipanna-babu. At the other end mad with worry, Vipanna-babu was picking up the 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-babu, "Put

your hand against the receiver. Have you got something? Go rub 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 he asked Dr. Maitra, what would the proper pressure be in that state. Dr. Maitra said 128/80 would be the best. Dada said, "It shall be so!" After a little while Dr. De informed him 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 observed that as at the other end Manju's state 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 colour. 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. At Benaras, 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 really 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 loose a couple of teeth this time", he 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 man 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 travellers 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).

On November 17, 1969 Dada started for Allahabad by Bombay Mail 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 the 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 a 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, inspite 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 the travellers. The train started once again just as Dada had said it could start then.

After leaving Chunar station Dada said in the moving train, 'In the time of Pandavas (the heroes of the Mahabharata epic) there used to be a certain kind of plane. Its name was

'Naratjham' ". Dada said further, that in the region of Vindhychal there used to be found a sweet-sour fruit called 'Machhuya'. The fruit was very nourishing. When the train had left the Vindhychal station, Dada said, "In this place there used to be a big river. And in that place there was the palace of a great King."

On the 18th November Dada, in company with the group of devotees, arrived at the home of Bibhuti Maitra at Allahabad.

On the evening of November 19, Dada performed Satyanarayana Puja in the home of Chhana-di. Bibhuti Maitra (Chanadi's husband) was not particularly eager about the Puja. But Dada called him and brought forth for him "Satyanarayana's Panchali" (a book of hymns) from an invisible hand and inscribed Chhanadi's name on it in red letters with his bare thumb. Seeing all this his (Bibhuti Maitra's) doubts got removed.

The same day, 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 superstition.

In the meanwhile an announcement about Dada's arrival at Allahabad and his supernatural power had been published in the "Northern India" (a local newspaper). After this announcement crowds began gathering at Shri Bibhuti Maitra's house. A certain gentleman, on receiving the information about Dada's presence, came and as soon as he saw Dada's face he told everyone how his dream, in which he had seen the great Yogi, had come true!

During Satyanarayana Puja at a 'tantric' devotee's house, country liquor got transformed into nectar.

One day at Allahabad, the Puja got performed simultaneously at two different places. Dada was present at Kuntala Devi's house; but at Dr. Neogi's house too the same Puja took place without his going there.

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 felt 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 signalled the train to start three times; but Dada stopped the train each time with an indication of his finger, for in the compartment there was such a crowd of devotees come to see him off that not everyone had succeeded in getting off the train. When everyone had got 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 the 25th November, 1969. One morning Yogiraj Atmanand Swami (a very famous Hatha-Yogi) came to Dada's house along with two Polish ladies. To the elderly lady, Mrs. Maria Bychowska and her daughter, Mrs. Cz. Ztelinski, Dada gave two big 'Talsans Sandesh' (a 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

education. Besides, after the second world war, they had been greatly influenced by communism. But on seeing this supernatural manifestation 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 that of 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 in Polish. The girl was overwhelmed with emotion due to which, it appeared, she was unable to speak.

After this, taking the Polish ladies and the Yogiraj, Dada drove in a car towards 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 scent not available in India. As soon as he heard this Dada produced two scent bottles of Poland. Seeing this they were extremely amazed.

Yogiraj brought many other western ladies too. Talking to him it was learnt 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 to their houses.

Dada said, "Keep that side window shut. Don't worry, He is present. No one should go out of the house."

Renudi phoned a few moments later to tell him that her husband Mr. Parimal Guha and their daughter-in-law had gone out in the car.

Dada said to Renudi, 'Drop the phone right away. Phone me later.' Saying this, he said, "Bibhuti, I am seeing the possibility of an accident to Guha's car"; but said again soon after, "It is past now."

Dada himself again phoned Renu Guha and found out that they had returned safely with the car.

When the heat from the fire was coming to the houses of Mrs. Minu De and Mrs. Renu Guha, they were receiving the familiar aroma of Dada in their homes. They informed us to this effect on the telephone. Dada got up once and went to the bath room. On returning he said that the intensity of the fire had now got 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 Minudi's son had got reddened because of the fire. Dada said, "See, Bibhuti; put your hand on my cheek – how hot it has become." Truly, Dada's cheek had become very hot. Later we learnt that no harm had been done to Minudi's son.

Mrs. Guha told me afterwards, that as her husband was coming, his car had suddenly come right in front of the fire brigade. Seeing danger, along with his daughter-in-law he had shut his eyes out of fear. But how they got saved from a gruesome accident he could not say. The same familiar aroma of Dada was present at that time in Renudi's house. Mr. Guha asked her, "Have you been burning some incense?" But as no incense had been burnt, he realized that Dada had been present there during their time of danger—they had got proof of that. 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 the 9th February, 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 the devotees.

That from a great distance also Dada's mercy becomes manifest has been shown through many examples. If all those are written down they would fill several fat volumes. It has also been seen that the calamity is taking place at a very great distance, the situation has been reported over the telephone and Dada spontaneously replies, "Nothing has happened compared to the fear you are feeling. Go and see he is all right. He has not died. Inform me here (at Dr. Anil Maitra's home) tomorrow between nine and twelve in the morning." The event referred to took place recently at Siliguri.

Several people ask why Dada's mercy is showered on special persons. On others, or on those who do not know Dada, why this kind of mercy is not showered. 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 any more. If we can understand this, then all such questions would get automatically resolved.

Many such questions arise in the course of life. Doubts arise in the mind, pride towards God's grace and disbelief come up—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 the troubles of 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 to find a way out of them He has provided the means. Fire burns man to ashes. Again deriving energy from the same fire such big factories and ships are run.'

"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 any more. In the same way Dada explains what we are to understand under the term 'Prarabdha' (Destiny). In this connection 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 will our angle of vision get changed. On telling Dada about an experience of Srimat Anirvan in this context, he showed his approval with the exclamation, "Extraordinary!" Srimat Anirvan told me that once his finger had got an infection resulting in a 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 the 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' (Destiny) raises in man doubts about God's impartiality. Dada explains very simply, clarifying our vision, that this prevalent idea is not correct.

That the punishments meted out by 'Prarabdha,' or their duration, can be reduced has been shown by Dada through many practical demonstrations. In this context one can cite the following incident. The son of a relative of Mrs. Gita Sinha was suddenly struck by polio. Medical specialists prescribed, according to their abilities, medicines for the treatment, but felt quite unable to pronounce on the question of when the cure will be effected. When finally the anxious parents came to Dada with the boy, Dada said, giving them encouragement, "Stay with the boy here (at Calcutta) for some days. See then what happens." It was observed that within a month the boy was able to move about on his own and within a few more days he could properly walk around. Dada thus showed that while the destined trouble did take place, its duration and severity, however, were reduced greatly. It is our misfortune, that mostly people come to Dada only for such problems and troubles. Dada says with pain, "Bibhuti, no one comes for His (God's) sake. Everyone comes only bringing all this 'Tali-Bali' (hanky-panky)." Dada says, "When a man does not live his life in a natural manner, then a conflict develops between nature and the existing mode of life and the man, by walking on the wrong path, invites calamity." Dada reveals these fundamental principles in such an extraordinary, beautiful and simple manner based on occurrences of life. If we are able to grasp them and through the medium of our own experience realize their meaning then would we be able to succeed in understanding 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. 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 then when the mind, even while staying on the fragmented ground, will be illuminated by the light of the unfragmented Being. Dada says, "Then what is fragmented and what is unfragmented, what is full and 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. Different lights, sometimes white and bright like silver, sometimes bluish, sometimes with a pleasing red colour of 'Aditi' (mother of gods) touch momentarily the mental vision. But 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 a different kind. Several persons have had this kind of experience. The same kind of light comes and merges near the eye-brows on shutting the eyes. Several persons have, furthermore, experienced that kind of light sitting right in their own homes. The joy of this experience is felt spreading inside the body. His nature and manner of talking is such that the body colour 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 says, "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 the Puja, in the course of talking, he on

his own speaks in a way that is inwardly relevant to several persons at the same time. The devotees, relating Dada's words to their own experiences, become absorbed in a state of extreme joy. Even though the experiences are strictly personal, still they agree so perfectly with Dada's words that it is impossible not to accept that 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 rain fall. Dada was sitting at that time in front of everyone after the completion of the Puja. He was smiling as if seeing the untimely rain. Many devotees were stuck at the unfamiliar location on account of rain. It looked that the rain will not cease soon. Several devotees had gone out a little before the start of the rainfall. 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 had already told those present to do their parting obeisance (i.e., take their leave in the usual manner). They had believed that it was still raining outside. But not disregarding Dada's instruction they had come out of the room and were surprised to see that the rain had really stopped. Dada also came out and said smiling to everyone, "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 accounts of witnesses of other supernatural manifestations are being given now. One day I was taking from Dada's house a car of his for repairs to a garage at Bhavanipur. 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 arran-

gement or not. Amazing ! Many will be rendered speechless to hear that we in fact drove all that long way without petrol. Another manifestation : At the time of Puja (the 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 Maitra Mohashaya, "I shall stay with you, you know ! " That he was truly accompanying them was proved by the following account given later by Prof. Maitra Mohashaya. They had been driving at the speed of sixty to seventy miles an hour. They stopped the car at a place near 'Baripada' of Mayurbhanj for tea. Just as the car stopped a tire came off with a thud. It is easy to imagine the dangerous nature of the accident that would have occurred had the tire come off only a few seconds before the car stopped. Prof Maitra says that he experienced Dada's body-fragrance precisely at that time. 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 man continues to remain in the same confusion. Even on witnessing so much he does not wish to know Him. Our consciousness does not wake up even after so many experiences. One may say that man remains blind under the influence of Yogamaya."

In this context Dada says, "The 'avatars' (incarnates), 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 the state of "Samadhi" (deep meditation), to use your language, why only body-awareness, no knowledge at all remains; then in that Self-

centred 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 then 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 ! "

Srimat Anirvan on Dadaji's 'Kaivalya' and 'Vibhuti'

In the Vedas there is '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. Again elsewhere, the Veda itself is speaking through Vak, the Brahmasakti that "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 Tripad. In the Upanishad this is described as Asambhuti.

Now we get three kinds of states—Asambhuti, Sambhuti and Vibhuti. Asambhuti stands on the top. In Sankhya it is called the state of Kaivalya of the Purusha. And Vibhuti is being manifested at the bottom in forms, names and actions. In between these two there is the power of Aiswarayoga—that is Sambhuti or the Brahmasakti or the special cause. This Sakti, where the Chinmayee Sakti becomes exhausted, that is, it is the Mahakarama of Karana, is the Brahma, or Kaivalya of the Purusha. From our point of view, it is Asambhuti. It is impossible to explain the coiling of this Sakti in the realization of Yoga.

When the Sadhaka ascends this Domain of consciousness, then the manifestation of Vibhuti takes place spontaneously. But nobody can say how it happens. Only One who is Brahmasakti or Sambhuti Himself can say this.

Let me cite another instance of father, mother and son. The son is Vibhuti, the mother Sambhuti and the father Asambhuti. The qualities of the father will descend on the children through the mother. The son cannot say whose quality he would imbibe, only the parents can tell this, when they are one in two and two in one. Like the true parents their presence must not last for the time being only. The son in whom that perpetual relation is reflected for the time being, in him alone momentous Vibhuti comes forth. That momentous Vibhuti is not to be counted as Siddhai or acquired, that is the subtle manifestation of an auspicious Chitasakti—the son only carries it. This is the mystery of the Vibhuti yoga. The link with the root can be disconnected in the allurements of the illusion (Maya); that is why the Yogis warn about Vibhuti.

But in the case of Dadaji this is His nature ('Swabhava') which cannot be appropriate in the case of any yogi in the ordinary sense under any circumstances.

— Srimat Anirvan.

Sradh And Satyanaran

BY

Prof. 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 the traditional sradh ceremony. I asked Dadaji 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 Dadaji's Satyanarayan Puja, which he performed with closed door alone.

Hearing of my mother's death, Dadaji came to my house on May 2nd, 1970 and explained to me saying, "When man is born, one day he must leave the body. The question may arise whether he can prolong in keeping his body for two hundred years or four hundred years, but the fact remains that he must die one day. But the real thing is, that no body goes elsewhere, only the body changes and transform while the Soul or Atma exists. Every thing exist 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 man visits America or some other Continent, you receive his information in regards his whereabouts and know that he is there. Similarly, the man who has power to see, can say when anybody leaves his body that the Soul is there. To-day I will tell you one very secret thing. One who knows the way of the preparation of the body, constituting of panchabhuta, the five elements, in your language, that is as other Shastra says, knows that

these five elements, transform and change their forms. For instance the composition of Hydrogen (H_2) and Oxygen (O_2) forms water (H_2O). 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 as we know their position. We feel sorry for the death of mother or father or son, whoever he may be, 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 is death, you can realise what a mistake we make when we perform the so called traditional Sradh ceremony. There are various kinds of rules and regulations in the Shastra regarding Sradh. That is to say the Brahmin or the Priest ascertaining the financial position of the party, that is how much he is inclined to spend, advises likewise. But the meaning of Shradh which we perform is absolutely wrong.

"The deceased for whom we perform Sradh receives nothing. The versis we chant at the time of Sradh, the deceased does not understand this even. The ritualism in the Shastras is all meaningless and full of falsehood. Nobody knows anything. This is nothing but absolutely, as you may call it, the business or trade of the Priests. A Jungle of supersition misguides us and takes us far from Truth. I will perform the Sradh (not as commonly called) of your mother. Though it is not necessary, but for certain reasons I will do that to show you what actually happens."

Dadaji asked me to prepare five Pindas (Offerings) which consists of rice, sesame seeds and banana, five 'Bhujjis' (rice, green vegetable, etc.) and nothing else and ask my wife to cook dishes which my mother liked. Dadaji will also perform Satyanarayan Puja at the time of the Sradh ceremony. This is the first time also that Dadaji wanted to perform Satyanarayan Puja in

our house. We had requested him several times before for the same. But every time he told us that there was no need for such at present.

On the morning of May 13, 1970 Dadaji came to my house. Two plates made of black-stone containing, rice various cooked food and a glass of water were kept before the photo of my mother. The photo was placed on a desk facing north and the photo of Shri Shri Ram Thakur was placed facing west at a distance of about two yards. 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, bannana and sugar proportionately). After the chanting of certain verses from the 'Geeta', while devotional songs were going on outside the room, Dadaji wearing a 'Patta-Bastra' took me inside the room and closed the door. The room was dark as the windows 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. Dadaji remarked "Bibhuti, will you get frightened?" I just smiled in reply. Dadaji assuring me said "I am making a line around your seat for your protection." So saying he took me to my seat affectionately before my mother's photo and I sat on it facing south. Dadaji also sat before the photo of Shri Shri Satyanarayan facing east and as I have already said the distance was about two yards.

Instantly when I took my seat, I plunged myself in a atmosphere of deep consciousness. Dadaji told me at this stage, "What you have got (Mahanam), recollect." I was determined that I must keep a close watch on what would be going on. I thought I would be very alert not to be emotional and should not be carried over, not to speak of fear. This was my thinking at that time. I was preparing myself for a novel experience. As soon as I took my seat, I had an unprecedented feeling. It appeared to me then, that the natural phenomenon 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 revolutionise my entire view.

A Psychic force side by side was trying to overhaul for becoming visible. The value of senses was trying for predominant in that state of my mind. That cannot be expressed either in language or in words. No earthly experience can be compared with it. That was a new world to me. Its nature and movement were completely different. It seemed to me, Dadaji was sitting in a profoundly 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 colour of which cannot be compared with any worldly colour. That light, did not have any kind of heat. Obviously in earthly life light without any heat seems inconceivable like a golden stone vessel. Nevertheless, I observed that such things do happen even to-day in this world of nature, seeing vividly the light without heat. Sometime passed this way, when there was a sound, as if a piece of cloth had touched the table-fan. At this Dadaji said not to bother. After a while the same sound was repeated. Dadaji again told me not to bother. Then I heard the voice of somebody, But I could not understand the language. Thereafter I heard the Sanskrit Mantras. Dadaji then asked me to repeat those mantras. As far as I remember the first mantra was a prayer to the Mother Earth. I cannot recollect the other verses exactly. But some Sanskrit words were familiar to me. After spending a few minutes thus, Dadaji said, "Mother has come. She has taken her meal. You salute her." It can be easily guessed what was my feeling at that time. Romance, Shivering, a kind of emotion all these together were trying to pull me in utter oblivion. But 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 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." Everybody came and saw that mother had taken her meal just as she used to take. Nobody other than her could have taken it because there were such marks on the plates, which, mother used to make due to her paralytic hand. Dadaji proved in this way that nobody goes anywhere even after the so-called death. 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 from the room, Dadaji and I were listening to the 'Bhajans'. The reaction of feelings was still in me. The site of my experience during my mother's presence was still fresh. I did not like to open my eyes at all. I was trying to realise vividly what I saw closing my eyes. Suddenly Dadaji told me, "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 Shradh." When I heard the call of Dadaji, I was overwhelmed with joy and excitement. I could not believe even at that time that Dadaji would perform Satyanarayan Puja in my presence. I did not think it even in dream. Though I desired earnestly to have a glance of how Dadaji performs Satyanarayan, that indeed this chance will happen in my life was beyond my expectation. Holding my hand, Dadaji entered the room calmly and with firm steps. Again he closed the door. The entire room was changed significantly in a moment. Then and there I also merged in an unknown world. A tremendous vibration, immediately I felt-and unthinkable dynamic force was rolling all around. That there was no wall, no roof, only a vast spaceless 'Mahakash'. Dadaji most affectionately asked me to take my seat before my mother's photo and said, "do what you have received (Mahamantra) 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 generally eyes open. That was a rare strange experience.

The rays of multiple light with different colours were waving like the sea. Simultaneously, the entire space was filled aroma of various kind. Such heavenly aromas were not mixing with each other, they kept their entity absolutely. The presence of each Divine Being was being manifested by his own aroma and they were beautifying Dadaji with their respective Godly compliments. Dadaji was crowned with heavenly flowers. He was looking uncommonly beautiful like the moonlight. But Dadaji seemed to me such that his body was no longer an earthly one. Once I saw Dadaji's body as milky white and transparent. He became so much transparent that I saw the photo of Shri Shri Satyanarayan clearly through Dadaji's body, which apparently had been a barrier before. But now I saw practically that Dadaji was no more a barrier.

First I felt, was this vision a mistake? So, a second time tried to see but Dadaji's body was in the same condition and similarly transparent. Though Dadaji asked me to keep my eyes closed yet 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 or sin or virtue. At that time my only feeling was that I would not miss this opportunity.

I would experience myself the performance of "Satyanarayan Puja" by Dadaji But strangely enough to say, that, it appeared to me that the inner vision was far more transparent than ordinary vision. It was so vivid that it cannot be compered with any earthly thing. Only he may support and understand my feelings and experiences, who has been fortunate enough to have this experience. He alone can understand to which world it belongs, who has felt this experience. I felt that a peculiar divine

juice like honey was pouring down as a shower from my head to foot. A great force was moving inside my body. I was full of a divine happiness. There was no gap, everything was indeed fullest atmosphere. Even though I have tried to express the experience of my divine peace, having merged with the juice like honey and a state of motionlessness as will as peace, quiet and calmness, yet, I have failed to narrate a one-hundreth part of that experience. I did not know how long I was in that state.

But a faint recollection also I may be permitted to express here of my another feelings during this time. I was as if travelling 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. As if there were layers; one after another, like a staircase in the ordinary sense. This was a vividly significant indications of the endless universe. It appeared to me a reflection of the Fourteen Bhubans. It has no origin, no end, rather as if spaceless 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 mystic attitude. As it is folded in mystery, so it carries joy and sparks the sweet heavenly life. Thus it appears to be void sometimes, at the same time it seems to be completely full. Again, it is just a reverse in a similar way; 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 to be pronounced as nothing but Satyanarayan.

All on sudden I heard the voice of Dadaji. With great astonishment I saw that, those divine lights were fading away. I was as if coming down slowly from somewhere by the gravitation of the earth. The only thing left was the state of meditation and that aroma. One thing I want to mention here, of course, with the permission of Dadaji, that when I tried to

see Dadaji for the third time, during the Satyanarayan Puja, there was only Dadaji's pattabstra left on his seat. There was no Dadaji. I had the fortune to observe this, for Dadaji had told me on some other occasion that at such a time he is in tune with the Infinite. Thereafter gradually after some time he resumes his body. I was not fortunate enough to observe Dadaji's this stage because at that time I was completely in a different world. I had no feeling at that time 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 for observing all the eventualities. This was an entirely different world that Shastras cannot even guess from what plane of consciousness such things do happen and can be observed. Studying Shastras, pronouncing mantras, meditation, practice of yoga—all these seem to be a mere gala way of travels. Their admission into that stage of affairs is simply impossible. That experience I gathered. That divine light and aroma had opened each and every particle of my skin and had washed each cell, atom and finer particles of my body. All the centres of vitality of life became alive at the touch of that divine light and aroma. I felt perhaps in this way cells of the body were being transformed. Each cell of the body, at the vibration of life, feels its existence in this way. Then I felt also 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—its alternative is death when these vibrations stop. This cessation of vibration of life is the stage of quietness of life, that means what was once manifested is now in state of unmanifestation, that is so called death. Dadaji as if wanted to make me understand this affair in the context of the Shradh and Satyanarayan. Simultaneously, his object was to explain what was the meaning of the death; because, if we can once understand what is birth, then we can easily realise the real meaning of so called death. Generally there was an attempt to know what is death in the legends of Yama-Nachiketa and Savitri-Satyavan. But Dadaji's attempts to

teach us the reverse way, that is, through the origin of death and not by hunting after death. Dadaji says, "try to understand the origin. If you can catchhold of the route then you will understand the branches." That is why Dadaji gives hints as to what is the meaning of birth and why and what is its necessity? If we can at all understand the saying of Dadaji for a moment, then we will 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 realise the inner meanings of the acts of Dadaji performing Shradh 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 play of the Divine and this is the Real nature of Eternal Truth. Both birth and death are in reality the same.

After passing sometime in this way, Dadaji said, "Bibhuti, get up and offer 'Pinda' at the feet of Satyanarayan". Dadaji, surely understood that I was incapable of standing up. So he came to me and helped me up. As soon as I touched the floor, I found that familiar heavenly sainted water, which usually appears at the time of Satyanarayan Puja, as if some body had poured it down. The seats of neither Dadaji nor mine were touched by that 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 Dadaji's performance and also felt how the coconut water was transformed into the nectar of condensed milk (Charanamrita). All furniture and utensils in the room became enveloped with a heavenly aroma. Thereafter Dadaji asked me to take 'his' seat and he himself waited standing. He asked me to offer each Pinda one after another; and with great astonishment, at the time offering each Pinda, I heard the voice of an invisible Divine person. In this way I offered five Pindas along with the pronouncing of five separate mantras by 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 standing by your right side (in your language) Lord Vishnu on the left and Lord Vrihastati standing at your back were reciting from above the Sanskrit mantras so that you could understand it. But some other one had been uttering original words." I told, "Dadaji, I heard the sound of the voice but I could not follow the language."

Then Dadaji came out from the room and said, "In order to bring the inhabitants of a different world to this earth you must invite the Sovereign deity also. A great trial with Bibhuti was performed involving much risk. Bibhuti sat openly in the domain of this nature without any so called earthly protection. The inhabitants of another domain whose nature and atmosphere was absolutely different, coming to this world formed the body. What a terrible trial to think of. Though a clash between the two forces of nature was inevitable, yet in this case such a thing did not happen. When one travels from one planet to another, for instance, while a man of this world travels to the moon he makes all possible arrangements for every protection so that nothing of that planet can harm him. But what happened in your case?"

Dadaji again came the same evening. Many persons came and were discussing about the Sradh of my mother.

Dadaji said, "who is the authorised person, if any, for performing Sradh? Do you mean to say that your Dadaji had performed the Sradh? Mark my words seriously, Dadaji is not involved here. It is the Divine will of the Almighty to perform it through your Dadaji, even though Dadaji did not perform the Sradh ceremony of his own mother. Of course, there was no such thing needed for the performance of the Sradh of his mother. And in your case also there is no such necessity. But a terrible tradition had kept us in darkness for centuries. Man is running after a 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 in us. He who has sent us to this world" saying this Dadaji became absent minded; after a while he continued again with an emotion, "look, He has sent us to experience His Divine play. That is why he is pronouncing Mahanam all the time in our heart."

The only thing for a man is to remember that He dwells in our heart and is pronouncing Mahanam for the benefit of man kind at large. But we are so extremely tied up with superstition that forgetting Him, we perform the Sradh and other ritualism created by the mind and intelligence of man. We reject Truth and receive the superfluous thing. What a grave mistake and a false thing we try to hold fast. What is Sradh, to-day I showed you. You should know that Pinda is absolutely bogus. In order to prove that Sradh, Pinda are nothing but baseless, this ceremony has been done in the morning."

Then Dadaji said, "look, the performance of Satyanarayan, you have seen cannot be visualise by these eyes. You have witnessed also how physical body, then mental body and then divine body transforms form one to another. Through I forbade you to open your eyes and that was of course, your Dadaji's order, yet you had an enormous grace of the Almighty to have a look of that eye." Then he said smiling, "I know what sort of a Saitan (Satan) you are and I also knew that you would open your eyes"-and with this he began to laugh. "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 meal to your mother, that is to say, by the inhabitants of a complete 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 uptil now :“ Saying this Dadaji explained what is physical body, what is the ethereal body and what is spiritual body. He said, for the sake of saying I said this, but I do not understand the language so why did I tell about these three stages of body. Because you are accustomed to hear all these things-but Dadaji (pointing to himself) sees that the three are the same. But as you are accustomed to saying physical body, ethereal body and spiritual body in consideration of their stages of functioning, I used these terms.”

QUESTION :—Are these like the three stages of Mass Character, Subtle Character and non-atomic Akasa (Karanakas) (Sthula, Sukhsma, Karmma) ?

DADAJI :—Again you are quoting Shastra. What I say, I am visualising 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.

QUESTION :— During the time of Satyanarayan Puja, I saw Dadaji that your body was becoming more and more white than paper and more and more bright. At that time I felt a halo was feeling your entire body. At the next moment you appeared so transparent like crystal that I was able to see the photo of Shri Shri 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 Shri Shri Ram Thakur. Does after this stage the spiritual body appear? And this spiritual body takes a number of forms according to the Divine Will and at one time at different distant places Dadaji can be seen in physical form too. Such events have happened many times. But we remark that Dadaji has vanished in subtle body.

DADAJI :—We understand nothing. Nobody has any realisation.

QUESTION :—Dadaji, when this Divine Being takes form then is the endless Divine Power also there?

DADAJI :—Of course. Then the will of the Almighty alone acts. In a second all the universe (in your language) can be travelled and even what happens anywhere can be seen and also can be known what will happen and what had 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 figure by the Will of the Almighty. He is benevolent. So that is why He sees what happened like a witness?

QUESTION :—Dadaji, who is the witness? Is he the same as the Creator too?

DADAJI :—(Becoming absent for a moment) Yes something like that. But these things are matters of realisation. 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.

QUESTION :—Does this make the form with flesh and blood?

DADAJI :— Everything is there, again nothing is there. If you think there is bone and flesh then there is such.

QUESTION :— 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 is Truth, that is, what is its form?

DADAJI :—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.

QUESTION :— In the state of physical form, ethereal form and spiritual form, is there any link of life with each stage?

DADAJI :—Certainly. That life force is functioning through them. Without life nothing exists; Life force is the roof of all existence. But the fullest manifestation of life is in spiritual form. Its manifestation then is in the universe and the mahakash.

QUESTION :—Dadaji regarding life, recollect one thing. After so called death, that means when life goes out from the body, then does the individual life of the body merge into the wave of ETERNAL life?

That life is being manifested through a form taking hold of a matter manifestation can be observed. So after death matter dissolves. Thereafter, there is nothing to take shelter in. We have been hearing that after death, our desire, action, suffering, mind, senses, etc., are being kept in a Subtle state. If there is no life, then upon which all these stand be rested? One may say, that life is in a Subtle form and the senses and desire 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) (Sthula, Sukhma, Karana).

DADAJI :— When life exists in the body, then does it stay like 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 are being manifested in the body. You see again, at old age or owing to disease the functioning of certain sense are crippled inspite of the existing body. Now the question is where do these senses go then? Many times there is loss of intelligence, memory fails, there is disability of the strength of speaking, loss of eye sight, one becomes hard of hearing though there are ears yet the eardrum is not functioning, there are eyes but no sight.

QUESTION :—Due to failure of the eardrum one cannot hear, due to loss of retina, one is unable to see, such things do occur.

DADAJI :—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 they stay? Even when the body exists, sometimes the sense stop functioning. Now try to realise the facts.

QUESTION :—It is very very difficult Dadaji. It is a hard task to follow.

DADAJI :—Now you understand for whom we perform Sraddh after his death. By chanting mantras, making prayer or blessings for the dead person, how far can we help him or how much may he be benefited by doing all these things? It is very difficult to get rid of such a long centuries' cherished traditions, which have enfolded not only into this society but also into the remote corners of the human race. Not only the Sraddh, but the question of Gurubad too which I am speaking of frequently. It is an absurd thing—how can man call himself Guru?

QUESTION :—Dadaji kindly tell us the meaning for what we read in Shashtra, that sound and voice signify Brahma.

DADAJI :—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 the 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, the primitive men tried to worship them thinking them as different deities. Gradually when men tried to learn, by developing their knowledge and struggling against the forces of nature, the skill and technic to overcome the various devastations of nature, in one word, learnt to conquer the forces of nature, when they knew

practically the art of the cause and effect of rain, storm and cyclone, then they did not worship them as the deity. In that respect man has become the 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. And of course, it is cent percent right, as go the sayings of the rishies, that the Creator of this universe is a poet and His creation is a poem. Now we have progressed much on this point.

QUESTION :-In this context, I remember one thing; when thunder falls, he who hears the sound of thunder never becomes a victim of the thunder-bolt, because thunder falls with a speed faster than that of its sound. Thus prior to sound of word a great power functions-isn't so?

DADAJI :-Exactly so. That great Power is that great Will. I have told you just before speaking about psychic phenomena-and also Chit Sakti-that is also the Supreme Power and ultimate gain. 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 man for His play. This is His great pleasure.

QUESTION :-We want to get Him through His Divine play. Is it possible to merge with Him or becoming one with him? Between being and becoming there is considerable difference.

DADAJI :-Realisation 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, he becomes one with Him. You know it is just like, when the heart is full, there is no way; that is the domain of the wave of quietness, even feeling is absent there. That is why many confuse void and fullness.

QUESTION :-Yes, Dadaji, Acharya Brojan Seal used to tell like this "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 written in his book "Yoga Prasanga" two beautiful words : 'it animates the heart but does not make it elate.' The becoming is perhaps animation and the Divine play makes one elate. So the different in the feeling of being and becoming remains.

DADAJI :- I just said, that these are nothing but conditions of the stages of consciousness. This is a matter of realisation and not the object of understanding.

Shri Shri Satyanarayana Mahotsava And Mahapuja

By – G. T. Kamdar

The celebrations of Sri Sri Satyanarayana Mahotsava commenced at Somnath Hall in South Calcutta on the 3rd day of October, 1973 and was attended amongst others by distinguished persons of Calcutta, such as Chief Justice of Calcutta High Court, Mr. S. P. Mitra and the Editor of 'The Statesman'. Prominent personalities, such as Shri Parmanand Babu and Shri B. L. Azad of Bihar, Chief Justice Mr. Verma and Mr. Shukla of Uttar Pradesh and others came from Madras, Andhra Pradesh, Kerala, Orissa and Bombay to attend the Mahotsava.

On that auspicious day Pujya Dadajee arrived at Somnath Hall at 10 a.m. and the Mahotsava ceremony commenced with singing of Kirtans and Bhajans.

The Bal-Bhog was to be offered to Sri Sri Satyanarayana in the early morning of the next day, that is 4th October, 1973. Bal-Bhog preparations were 'Bundi', 'Jelabi' both sweets and bun. Pujya Dadajee came to the Somnath Hall at 2 a.m. on that day. He entered the Puja Room at 4 a.m. for offering the Bal-Bhog.

Immediately the devotees started Singing of Kirtans. After about half an hour when Dadajee came out of the room, the room was found to be full of divine fragrance, the floor of the room was found sprinkled with Ganga Water and honey was found flowing in droplets down the portrait of Sri Sri Satyanarayan. It also appeared that some portion of the Bal-Bhog had been partaken of from each dish by Sri Sri Satyanarayan and some water imbibed from the vessel.

Pujya Dadajee, thereafter, declared that Maji (Mrs. Kamdar) would herself cook the Mahabhog which had to be offered to Sri Sri Satyanarayan at noon on that very day, i.e. on 4th October, 1973 and she would sit in Puja. As advised, Maji (Mrs. Kamdar) prepared the various items of Mahabhog prasad and the same were offered to Sri Sri Satyanarayan. Pujya Dadajee entered the Puja Room at 12 Noon. Five minutes after that he called Maji inside the Puja Room and advised her to take a seat. Pujya Dadajee came out of the Room and closed the door. He went upstairs with Mr. Kamdar. The singing of Kirtans started outside the Puja Room. Usually, when the Puja is in progress Pujya Dadajee assumes lying position on a Cot, but on that day, instead of doing so he remained seated on the Cot and went on discussing with Mr. Kamdar matters regarding the Mahotsava. During the conversation Pujya Dadajee started laughing, vigorously. As this was unusual, Mr. Kamdar-out of curiosity-requested Dadajee to let him know why he was laughing, so much? Dadajee replied that "Kamdarji I can clearly see that Thakur is eating the Mahabhog down below in the Puja Room." After half an hour Dadajee 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 the divine fragrance and the floor was found wet with 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. Dadajee desired Maji to narrate her experience while in the Puja Room during the Puja. Maji related her experience as under :-

"Pujya Dadajee called me inside the Puja Room and desired me to take my seat on the Assan. He lighted a ghee-lamp and went out of the Room. Then the door was closed. I closed my eyes, prayed to Sri Sri Satyanarayan and started reciting Mahanam. No sooner had I started recitation of the Mahanam, then the divine aroma started flowing out of the portrait of Sri Sri Satyanarayan. Then I heard tinkling sounds. I saw clearly the Idol of Sri Sri Satyan-

arayan which had been recently installed in the Sri Sri Satyanarayan Bhavan at Bhavnagar and Pujya Dadajee standing by its side. I saw flashes of lights 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 had continued uninterrupted and I continued with the recitation of Mahanam. Thereafter Dadajee 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 the eyes I saw that Sri Sri Satyanarayan had partaken of the Prasad in a good measure. I prostrated before the portrait of Sri Sri Satyanarayan and then before Dadajee who was standing besides me. Thereafter I came out of the Room with Dadajee. The devotees waiting outside eagerly rushed into the Puja Room for having darshan."

According to the wishes of Pujya Dadajee the prasad was mixed with the main Mahabhog items and distributed to the devotees present.

In the afternoon of 4th October, 1973 a meeting was held under the auspices of the "Dadajee 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, Shri Sanker Prasad Mitra, delivered a speech. Thereafter the prominent personalities of Orissa narrated their experiences.

When the programme ended at 9 p.m. on 4th October, 1973, an announcement was made that the Mahapuja would be performed again at Somnath Hall the next day, that is, on 5th October, 1973 at 6-30 p.m. and the devotees were cordially invited to take part.

On Friday, the 5th October, 1973 at 6 p.m., the Devotts started gathering in the Somnath Hall for attending the Mahapuja and exactly at 6-30 p.m. Pujya Dadajee went upstairs with Shri Kamdar and enquired of him (Mr. Kamdar) as to who

would sit in the Puja? Mr. Kamdar replied that it was as he wished. Dadajee then told Mr. Kamdar that it was he who would sit in the Puja that day. Pujya Dadajee asked Mr. Kamdar to take off his Kurta and to go downstairs with him for the Puja. Accordingly, Mr. Kamdar took off his Kurta and went downstairs. Pujya Dadajee first went inside the Puja Room. After five minutes Dadajee called Mr. Kamdar in and asked him to take his seat on the Assan. Dadajee lighted the ghee-lamp. He told Mr. Kamdar to prostrate himself before the portrait of Sri Sri Satyanarayan to close his eyes and to commence reciting the Mahanam. Dadajee came out of the Room and the door was closed. Kirtans commenced outside the Room.

Experience of Mr. Kamdar Whilst in the Puja Room

No sooner had I begun reciting the Mahanam then the divine fragrance started flowing from the portrait. Though my eyes were closed, I could see two big flashes of divine light. I also saw two big light balls which were of various colours. I felt a lot of pressure exerted on me for opening my eyes, as a result of which my eyes got slightly opened and I saw streaks of divine lights of different colours coming towards me. This went on for about five minutes. Thereafter I felt as if somebody had opened the door and entered the Room. Afterwards I came to know that the door was closed all the time and that 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 thereby I was completely drenched. Small streams of Ganga Water with divine fragrance started flowing around the Assan on which I was sitting. Till date I had several opportunities of having Darshan of Mahapujas, but I had never seen the presence of such a huge quantity of Ganga Water inside the Puja Room. I was continuing the recitation of the Mahanam. I felt as if some one 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. Thereafter I asw a powerful divine light and I felt as if somebody had passed by in front of me. I heard a sound suggesting as if somebody had been enjoying the prasad. After five minutes Pujya Dadajee opened the door and came in. He put his hand on my head and blessed me. He asked me "Kamdarji" have you any doubt still left in your mind and if there is any, let me know so that the same could be removed*. To that I humbly replied to Dadajee that I had no

doubt at all. Thereafter Dadajee opened the door and called my son Arvind and the Editor of the 'Statemen' in for having Darshan. I stood up and prostrated before the portrait of Sri Sri Satyanarayan. At that time I noticed that honey was flowing all the way down the entire glass of the portrait. I prostrated before Pujya Dadajee. My son Arvind who was present there at that time noticed that on my back at two places there was honey flowing in two streamlets and that there were imprints of a palm in red colour, one on each side of the lower portion of my back, emitting divine fragrance. Arvind told Dadajee, 'Dadajee please look at these imprints, what are these things?'. Dadajee 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 of Ganga Water had been showered upon me that I was completely wet. With wet dhoti on I came out and went to the Hall. The devotees saw the two streamlets of honey and the imprints of palm on both sides of the lower portion of my back. In the meantime, Mrs. Kamdar and Arvind were showing to the Devotees the vessels in which fresh water had turned into coconut water, the Coconut water which had changed into divine Khir and the prasad, some portion of which had been consumed by Sri Sri Satyanarayan. While they were showing these things they observed that one bottle which had not been there 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 and on the top covering the inside portion of the stopper. The bottle was partly empty, so it was felt that Sri Sri Satyanarayan had tasted milk from the the bottle leaving the balance quantity in the bottle for prasad. The Porridge which was tasting like 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 distributed to the Devotees. The Devotees accepted the prasad with much love and felt uniquely fortunate to have the same. By the time the Puja was over

not only the Somnath Hall was packed with the Devotees, but the open space around the Hall and the footpath also were occupied by the Devotees who were eagerly for Darshan and receiving prasad. Every Devotee had the Darshan of Sri Sri Satyanarayan with deep reverence, received prasad and dispersed after paying their respects to Pujya Dadajee. Thereafter when the Devotees who had come from out stations for attending Puja and some close Devotees were having a discussion, his son Mr. Arvind, informed Mr. Kamdar "Father, when you were in the Puja Room, Dadajee took me upstairs and narrated to me in details all that was happening down below in the Puja Room. Dadajee told me this time during Puja unique happenings were taking place. Sri Sri Satyanarayan had entered the body of Kamdarji and huge quantity of Ganga Water was falling over his body. Damaru was being played vigorously. This time 'Brahma, Vishnu and Shiva' had performed the puja. No other God and Goddesses had been able to get an entry into Puja Room and they were having darshan of Puja from outside only". Dadajee while sitting upstairs thus narrated the happenings taking place inside the Puja Room to Mr. Arvind who was with Pujya Dadajee. During the Mahapuja by the Grace of Sri Sri Satyanarayan and Grace and Blessings of Pujya Dadajee, Mr. Kamdar and his wife had unique experiences and also divine realisation which they were unable to explain in words.

Millions and millions of prostrations to Sri Sri Satyanarayan and Pujya Shri Dadajee.

Amiya Roy Chowdhury - Dadaji -

A Biographical Sketch

By NANIGOPAL BANERJI

(Pujya Dadaji has always been reticent about his birth and his early life before he revealed himself as the Apostle of Truth. This is, perhaps, because a life story in time for the One who beyond the kingdom of Time could be misleading. All the same, I was on the look out for some one 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 Shri 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 love for Music brought them together in their years of youth-G. T. KAMDAR).

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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 saintly man. His mother was Smt. Saratkamini Devi. Saratkamini Devi too was very dear to all, for her charity and hospitality. One day Saratkamini Devi felt the presence of a Saint who predicted that the Divine Himself was going to be incarnated through her. Dr. Roy Chowdhury too had this sense of perception.

The Divine fragrance of his holy body aromatized the house at the time of his physical birth revealing to his father his Divine nature.

Time rolled on and the child began to grow up. He was named Amiya Madhab. Dr. Roy Chowdhury had a great reverence for the child.

There were quite often congregations of Saints and Sanyasins in the house of Dr. Roy Chowdhury. The strange behaviour of the child was an object of wonder to them. The child was curious to know why they had matted hair, ashes on their person 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, 'Alek Baba', the famous Sanyasin of Varanasi happened to come there. Dr. Roy Chowdhury yearned for the blessings of this great Saint and took the child before him. He was then about 200 Years of age. The child asked him the utility of preserving his 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 primary school. The perspicacity of the child made his teacher and others perplexed. But the luster of his body and his handsome appearance charmed them all. He did not care a fig for the class room lessons, yet he was at the top of the class in every respect. During this time the profound knowledge of the boy stupefied every one. When he was a boy of class five, 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-badh". The boy recited "Slokas" (verses) in Sanskrit from Ramayan and explained them elaborately and his elucidations made everyone spellbound with wonder.

At the age of six the boy explained the Geeta and the Bhagawata to his father. At about that time he once dined at the house of his Muslim neighbour Yasam Ali. This led to a great commotion in the orthodox Hindu society. Shri Banga Bhattacharyya, the then eminent Pandit, advised ceremonious atonement for this, but the boy refused to comply. An altercation ensued between the Pandit and the boy and the boy tried to convince him that this social iniquity between man and man was abominable and meaningless. 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 man and man. Try to realise Him and become aware of Truth. Sanatana Dharma (Eternal Religion) preaches that Truth is One, Language is One. There is but One human race. God is Eternal and an all-pervading Entity". But we hear the orthodox cry of denial of this great message ringing in every stratum of the society. Pandit Banga Bhattacharyya was no exception to this rule.

The boy disappeared from home about this time. After a lapse of two years he reappeared just before the Durga Puja. Once again an altercation ensued with Banga Bhattacharyya in the presence of his father and other elders. This was regarding the practice of 'Bali' (sacrifice of beasts). With the interpretation of several slokas from the Shastras the young boy explained that 'Bali' did not mean the sacrifice of beasts on the altar to please a Deity, but rather the annihilation of the ego in man, with the extinction of the six Ripus (i.e. six Indrias) within him. Any desire, he said, for consuming meat should not be satisfied in His name, but should be fulfilled in the natural course as a 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 Pandit Bhattacharyya deeply. In 1941 he was the first person to receive Mahanam on a "Billa Patra" (a leaf). Shri Dadaji's

mother, Smt. Saratkamini Devi, was the second person to receive Mahanam. His father had always been devoted to the Supreme Name. He left this world when Dadaji was still a young boy fully aware of his son's Divinity.

Pujya 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 to Shri Banga Bhattacharyya in his boyhood. He also explained the real meaning of the word 'Puja'. It is, according to him, the identification of worshipper with the worshipped. Therefore, without this identification with the Supreme Being no worship is possible by ritual offerings and observing certain rigid religious conventions. But in our 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 the people are Brahmins.

Right from a very early age Shri Dadaji very often disappeared from home unconcerned about comforts available in his royal parental home and 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 realising Truth.

Shri Dadaji had an inborn inclination for music and was fond of singing. He went to Samarendra Pal, the eminent musician

of Comilla, for learning under him the art of Vocal Music. He had an ardent devotion to music and within a short time he achieved great skill in singing and became the most favourite student of Shri Samarendra Pal. When Dadaji had completed his studies in the theory and performance of Vocal Music, he began taking part in various musical conferences throughout India and obtained the topmost position. His handsome appearance coupled with his sweet and sonorous voice soon brought him into limelight as an artist of great repute. From 1929 to around 1943 Shri Dadaji was closely associated with All India Radio, Calcutta as a distinguished advisor on art and music. He was also well-known in the world of theater and movies. During this period he came in contact with many famous persons, such as, Rabindranath Tagore, Kazi 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 him and we used to spend long hours in discussing the theory and practice of the musical art.

At the time that Dadaji came to be known as an eminent artist in the world of music, he was also seen in different places simultaneously by various persons playing other roles in the same physical form under different names. He was off 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 reverence to him. He was well known to great saints and scholars there, who came to him to get light on many deep matters. The simultaneous presence of Shri Dadaji in different places has been experienced by different persons. A recent example of this kind of manifestation is that when Shri Dadaji was in person at his residence in Calcutta he was seen by Dr. Dilip Chatterji in the U.S.A. where Dadaji fed him some sweetmeats. Again, he was also seen by Dr. Puraby Varatya who talked with him for hours inside her apartment in the U.S.A. Some time back Edward Kennedy, the learned Senator of the U.S.A., had a talk

with Shri Dadaji over the phone. He expressed his deep desire to have Shri Dadaji's Darshana. Shri Dadaji asked him if he was noticing any aroma inside his room. The Senator replied that the room was fully engulfed with a sweet fragrance of roses.

While in those earlier years he used to be present in 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 at times also a successful businessman, a sportsman, moving in the highest fashionable society. He would freely change his field of activity, not for earning money, for he had enough family wealth and property. To show mankind that normal work is a must he at present runs a stall for Toys in the New Market, Calcutta. The world is His Toy !

In the year 1946 on the 26th day of Jayeshta, Shri Dadaji Married Miss Amita Dasgupta ("Alo"). On the day of the Bridal Feast (Subhratri) he 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 realisation 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 "Boudi" (Dadaji's wife) suffered many privations for the cause of Truth with exemplary patience.

It is only in 1967, after the passing away of his mother Smt. Saratkamini Devi, that he became known as "Dadaji's and started revealing himself and travelling around the world as the Universal Elder Brother to establish Truth with Mahanam and his well known body-fragrance.

He started travelling to Orissa, Uttar Pradesh, Madras, Maharashtra, Bombay, Punjab, Delhi and later to foreign lands all over the world to establish Truth—the formless One Supreme Being Satyanarayan—with Mahanam proving that no mortal can be a Guru. No temples are needed for Him.

In 1973, a symbolic representation of Truth (Sri Sri Satyanarayan) made of marble was installed in the Satyanarayan Bhavan at Bhavnagar, in the State of Gujarat, at the residence of Shri 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 by all present. Many eminent physicians and scientists examined this. Since that day food offering is made to Satyanarayan regularly and the offering is tasted and accepted by Him to the surprise and delight of all. This is yet another among the innumerable manifestation of Dadaji recorded by many many distinguished persons, all over the world.

Mahamahopadhyaya Dr. Gopinath Kaviraj, the world famous scholar, Mahamahopadhyaya Dr. S. Srinivasan enjoying universal reputation in Vedanta Philosophy, Dr. S. Radhakrishnan, the great philosopher of worldwide fame and Ex-President of India, Padma Bhushan Dr. Ramdhari Singh Dinkar, the National poet, Dr. Marium, the Chairman for Space-Travel of the U.S.A., Dr. Karlis Osis, the Director of Psychic Research Institute of the U.S.A., 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, litterateurs, lawyers and Justices have experienced the essence of Eternal Truth by receiving Mahanam by the grace of Dadaji.