

Chapter I

Now About Dada

Times are crammed with tumult and terror. All the while men now live in misery or in fear of it. Our days quiver with nervous hopes and nights sour with bad dreams.

We are too often at cross with our fellowmen. We complain of our neighbor's heartlessness. We are alarmed at the intelligence of our colleagues. Often we are agreeable to go wrong; at the same time, we feel annoyed that others are not good. Yet we are all, more or less equally, too impatient to wait for reward in heaven.

We are frightened by galloping markets as much as by multiple corruptions. State-craft is daily becoming more malign and menacing. We swear against atomic war and prepare for it nervously, while the worst fear is: who may be the first to begin and befool the rest.

Our modern world is war-conditioned. Class war, racial war, national war, diplomatic war --- all varieties of it are rumbling around. Even while little is seen on the surface, cold war is creeping all along. Peace appears to be uneasily seated on a smoky pike of multiplying arms.

Religion may halt the growth of evil and the race to kill. But it does not, for we are either shy or cynic.

Religion is a matter of the spirit. It is a relation between a person and his/her Maker, through whom all people have a common origin. Cordiality should spring from the sense of this oneness. But we are too quick to discover many-ness. We raise walls and partition soul. The correct outlook should be: when all are one, who hates whom? But we love to hate. We forget the love of God. If we can gain the vision of God as the source of abiding good, all would come out well. It is a big "if". Even so, religion remains the one power that can resolve conflicts.

And strangest of all, there are conflicts over religion itself. And these have been often mortal. This is the greatest irony: religion which unveils the meaning of humanity has made mortal fun of life. This has been a most cruel calamity, a most ill-fated failure, a most fatal fall from grace. But how and why? A plain answer has been plainly put:

It is sometimes urged that while psychological experiences rationalized by science are more or less uniform for all observers, the data for philosophy of religion are diverse and discordant. Stones are hard and the sky is blue for all. But God is Buddha to some and Christ to some others.

--- Radhakrishnan, Indian Philosopher

So, religion has largely failed to deliver peace and union. It has retired, leaving the arena to politics. But with politics, peace has been only an interlude between wars. For, as it works, there is more rhetoric than science in political deals.

Politics, however, made a good beginning. It appeared with a program of giving individuals, in a tribal community, a sense of unity. In the beginning, people lived together without a sense of togetherness. They battled among themselves. As desire for peace grew, they formed society, whose conduct was guided by an unwritten contract. Then, as the State grew up, it formed government, framed laws, and raised army to coerce people to behave.

Politics applies force to secure order. But when force cannot control itself, it breeds chaos. Vast dissolutions of ancient beliefs marked the rise of power politics. Religion was rejected with a cynic admiration that it was a golden legend.

Soon war became the character, even virtue, of the State. A king (or government) would go to war with another, breaking at will the bond of humanity as easily as we break eggs on our breakfast table. Then States forged alliances, with a view to wage collective wars.

Seldom do we unite for a harmless or harmonious action. More readily we unite against others, for the sake of enlarging power. A political unity is only a façade, behind which is massed the army. Politics draws up diplomatic alliances, often as a threat to the non-allied. Power engineering has its fatal fascination.

Collective selfishness does not serve the society any more than individual selfishness. It takes pretty short time to vitiate a good motive. Take, for example, a person's love of freedom. One view of it is freedom from want. Sense of want is elastic; quite soon it out steps its normal or

moral bounds. An irony trails behind the sensation of amassing more money than others have. That way, wealth is embroidered with blood.

At last came in science, with its wonder and radiance, to recover the majesty of truth. It set out to find facts about the natural and physical construction of the world. Anyway, it has made the modern world that captivates us and fills us with reasonable pride. It is concerned with mysteries of the created universe, not of the Creator.

Matter and motion have been studied along a wide range --- from Newtonian physics to the theories of Relativity and Quantum Mechanics. Yet the high ones among scientists have refused to be blind materialists. They recognize the element of the unknown behind matter. Commenting on the mystery of the electron, Sir Arthur Eddington has the awareness: "Something unknown is doing what we don't know what."

Generally speaking, science leaves God alone. It is we ordinary folk who, in the name of science, take pleasure to dethrone God. Also, the master minds in theology, of East and West, do not quarrel. Eckhart and Aquinas largely agree with Aruni and Yajnavalkya. Only we vain moderns look at faith with a wide smile, while Buddhism and Taoism were friendly.

Science has been the symbol of free thinking. It has no regret when a new theory replaces an old one, for it does not regard any finding as infallible. A scientist goes ahead: he looks forward. The Veda and the Upanisad long maintained this love for new ideas and ideals.

When brahminic priesthood was consolidated, it came to be considered profane to doubt or discount an old text, which was held as invariable (Sanatana). Firm belief is good: not so, when it has become invalid. This was also the case with the Bible.

In science, right from the start till today, the search for truth goes on freely. And science has no sect. It is accepted by and acceptable to all who care to enquire. Comparably, religion guards its frontiers.

In spite of all that sweet liberality and freedom of thought, scientists do sell themselves to politicians or to the State. Openheimer might have burst into a spiritual ecstasy over the first test of his atom bomb, but it is the Pentagon that controls nuclear experiments and issues directives. Obviously scientific experiments are not self-supporting. So, when science has to sell itself it loses character. The pathos is that science makes itself available for releasing horror and hysteria of destruction. Politics and science work upon a person's mind with the fear of their power. The fear of God may be the only antidote; but their glamour makes religion no more respectable. Yogic rites have recently gained prestige. That is only because pleasure hunters and drug addicts, weary without sleep, have found relief.

On the whole, science is honored as the source and symbol of power. Industry and technology have opened out vast opportunities for material comfort and delight. Even that is a minor issue. The initial attraction is that science creates the impression of omnipotence. This command makes science adorable. It rules the earth and the sky, it moulds a person's life and leisure. A person, tempted by its omnipotence, takes it to be an attribute of God. Temptation is punishable. It has been at the root of humanity's first fall. So, progress through science has been perverted. What, however, is indeed progressive is grief and greed, malice and mischief, hatred and hypocrisy. All promises are drowned in the torrents of bitter tears. Clouds of chaos have overcast the whole horizon.

The stilled cry of the misled humanity is becoming louder and more audible. The main, major and masterly lead should be the lead back to faith and reverence for the divine. A calm, clean and kindly view of an individual and his/her inner life will show humanity's truth about his "coming from God who is our home", and that in turn will unfold human oneness. The law of union is the call of the spirit. This sense of union is the only force that can halt men from going to war with one another, partly by the logic of this relation and largely by the perception that God is. Mere inference gives not assurance. The vision of God is obscure when forms spread wide. And then, evil overtakes society.

Whenever evil mounts up too high, God has no other way than to come among men for their rescue. Even His creation, it seems, has to be repaired from time to time. He then revives the force of life, the value of virtue and the vision of bliss. This is the Hindu belief, set forth by Lord Krishna:

I come to birth by my own power (maya). Whenever the law fails and lawlessness upraises, then do I bring myself, O Bharata, to bodied birth. For the protection of the pious, for the destruction of the impious, and for the establishment of righteousness, I come into being from age to age.

--- Gita, IV, 6-8

The doctrine of Incarnation is also there in the New Testament (St Paul and St John). Ancient Hebrew belief has no trace of it. Jesus was full compassion. "The Lord God of Israel," on the other hand, was "a jealous God." God of the New Testament was moved by love to become a man in the person of Nazareth. His incarnation, however, was "the only one". Christ was the "only begotten son of God". Jesus' declaration is the foundation of the Christian faith:

As he came up out of the river he saweth heavens parted above him and the spirit descending like a dove towards him; and he heard a voice saying --- Thou are my beloved Son, I have chosen thee.

Also, and that is noteworthy, Jesus is a historic person.

The Hindu belief makes room for numerous incarnations (Srimadbhagvat). Periodical incarnation, however, admits of a cause that every incarnation (Avatara) is "he only one" of his age (Yuga). But even this is not strictly observed. Rama and Parasurama appeared in a same cycle. And what is even more confounding is that the two divine beings held a duel. In Homeric poems, it is amusing to note, Apollo nearly came to blows with Athena, and they were first class Greek deities!

Be that as it may, evil survives well enough. Jesus could not bring the kingdom of heaven on earth. Buddha did not succeed in annihilating sorrows. Rama courted a dismal end. And Krishna, the main Avatara and the author of the incarnation thesis, in a way failed to "establish righteousness". After the Kurukshetra war, no kingdom of any substance was set up. A blank darkness followed for a few centuries.

In spite of all that, descent of god-man on earth has a good logic, and a great moral. It has been a moving idea and a rousing ideal. In fact the belief that grows behind this is: Divine love all the time flows for humanity.

In any case, the thought is heartening that the individual and God get together. It gives an ever new tone to our life and an ever new life to our faith.

There is little sense in saying that God is not real because our eyes do not see Him. Who among people of science has seen the electron and who will not admit that it does its work really? Radhakrishnan observes: "The God of our imagination may be as real as the electron, but it is not necessarily a reality which we immediately apprehend." God does not live in a mythical heaven. Into His Kingdom the individual can enter, and in His presence he/she can stand. By "interior illumination" he is seen: that happens, when He gives us the eye.

Body and mind make one whole. Eye and mind see together. But mind is largely based on the activity of the brain; if and when mind transcends body it is distilled into spirit, which sees what mind does not or cannot see. Something psychological and something metaphysical combine to make a larger vision. When mind is refined and empowered to reflect on the object to be seen or known, the vision is amplified and clarified. Even then a large tract of consciousness lies along the vague borderland of perception.

An embodied God is rare, not unreal. God becomes one of His creatures, for love of His creation compels Him to be with us and for us. For what else did He create?

"My child, the King loves you, he is coming himself." --- Tagore, *Post Office*

An embodied God is here and now again among us to meet us and our need. Our cause has moved Him to come to us. It is He who wants us. The relation is one of love and affection, with no formal obligation on our part. And he can render service who only loves to serve, knows what is to be done and how it can be done. The call is to affection from above and faith from below.

The one who has now come names himself: DADA --- an elder brother, fatherly as an elder, friendly as a brother, in all closely communicable; all that makes us more fellow-beings than followers. That makes him an eager companion of his fellow-travelers.

The relation between God and the individual, in the Vedic belief, is that of father and child: you are our father ---pita nohsi; give us the sense that you are our father --- pita no Bodhi. Krishna in the Gita reduces this relation from love and awe to love and liberty, as when he olds Arjuna as his dear friend: sakha, as sharing a common mind. To this cordiality another fine twist, a feeling of family tie, is added, as when the relation is between a Dada and his younger siblings -- verily a shared family fraternity that brothers and sisters do have with the elder brother (Dada) and among themselves.

His name is Sri Amiya Roy Chowdhury. He lives a homely life, in a rather modest house in Calcutta. He asks nothing, takes nothing, even so, he gives nothing --- no promise to anyone for prosperity, far less, salvation; he runs no business of saving soul, which is no medium of merchandise.

You do not need, Dada says, a middleman to take you to God. In His own way, God is waiting for you, eager to bide His tryst with you. You have only to have a yearning after Him to feel a nearness to Him. All that is, by no means, that easy. Yet, an elaborate worship is impossible in these times of stress and strain. Cut down forms. Simply take God's name in your heart. Only do not deceive yourself: that is easier than deceiving others. And in good faith carry on your worldly work. As Carlyle wrote: "The universe is an infinite conjugation of the verb to do."

Dada warns: *Do not go in for Guru.* To warn an orthodox to do without a Guru and a Guru to wind up his trade is as offensive as it is explosive. He has thrown a stone at the beehive. And thus he has raised bouts of unclean cliques against himself. However, he leaves detractors to God's mercy while in tranquility he prays. *Prayer, Dada says, should be without noise.*

Dada tells his brothers and sisters: *Keep away from Guru, the minister who appoints himself to conduct services of worship on behalf of devotees.* As such a devotee ought to feel free to personally worship his deity. Accordingly an initial work for him as been to release the great god Narayana from the grip of the high priest and install him as the divinity with which direct communion of heart must be made. The god of the people must come out for the people and be with the people in order that the priestly intermediary may be dispensed with.

People interested in religious commerce have been up and doing to misinterpret this message of freedom. The manufacturers of fetters go about accusing Dada of his free performance of Satya-Narayana puja. No wonder. No one can get away who tells a challenging truth. Be he Krishna or Christ, Socrates or Galileo. Truth is exacting and expensive. Its price has to be paid in full. No great one can escape false accusation. A saintly person is rather known by the infamy hurled against him or her. Detractors, in a way, reveal the divine person. History's high souls have ever been slandered. As Emerson has noted:

Phythagoras was misunderstood, Socrates was misunderstood, Jesus was misunderstood. To be misunderstood is to be great.

So conspiracy against goodness is common. In our country this ungracious art has been unflinching at work, particularly inspired by priest craft that has cast a wide enough net over the simple folk. That is easy, for unknowing people are apt to mistake bondage for bliss. The irony is that it chokes the very springs of true faith. Thus life goes out of religion. And dead forms with their deadly stink keep the social air foul. From time to time reformers arise: Raja Rammohun Roy, Pandit Vidyasagar, Swami Dayanand, Swami Vivekananda --- in recent times, and there have been tearing priestly campaigns against them. The guardians of the misguided are ever in form.

Nor are detractors of virtue inactive today. They are up against Dadaji He has appeared at the call of divine life to blow fresh air into faith. They are too eater to distort the mystic method of his novel worship of the Supreme Spirit --- Sir Sri SatyaNarayana. While they slander there are others who cannot resist his call; for, the good men and women, the intelligent and the inspired find their heart's delight in the new free worship. The Hon. Mr. R.M. Kantawala, Chief Justice of the Bombay High Court is only one among the good many who have received refreshing

enlightenment from Dadaji. I may her recount the report of Shrimati Sumati Morarji, of the Scindia Steam Navigation, in her own words that have a ring of rare perception:

Dadaji was gracious enough to oblige me by his sacred visit to my residence at Juhu (Bombay) on 11.12.72. He was to perform Sri Sri Satyanarayana on this occasion, a phenomenon that is commonly termed as puja (worship), though in reality, it is something above and beyond the realm of the rationalist world.

Dadaji on the very introduction asserted: *No mortal can be Guru. The Guru is the Supreme Lord or Sri Sri Satyanarayana Himself --- Omnipotent, Omniscient, All-pervading and Eternal. Every human being is potently divine.*

Only wearing a saree of mine around his waist, Dadaji went inside the next room and confined himself there for half an hour. There was just a portrait of Sri Sri Satyanarayana and a vessel filled with coconut water in that room. When Dadaji came out, the room became choked with the fumes of strong divine perfume; fragrant water was sprinkled all over the dry floor from nowhere; thick drops of honey covered the glass of the portrait; and last of all, the coconut water had been transformed into condensed ksheer (rice pudding) Charanamrita.

Ever since Dadaji graced me, I have been seeing him in person, blessing me at dead of night at my residence, while from our so-called realistic point of view, he is in deep slumber at Mr Abhi Bhattacharya's residence in Bandra (Bombay). Is it an illusion, or a magic or miracle? Is it also extraneous?

Dadaji has no math or ashrama (religious enclaves); for he scoffs at it. To him the human body is the ashram and Nature is its mohant. Countless offers of money in lakhs for erecting ashrams have been spurned by Dadaji with genial grace and equanimity --- possibly the greatest miracle in the modern corruption-ridden world.

--- The Call Divine 1.12.73

Shrimati Morarji here points to the finest fact about Dada: his perfect detachment. Again, miracles or revelations of supernatural phenomena, as quoted above, are but "extraneous" as Dada himself gives them no seriousness. Her statement is borne out by philosophy, ancient and modern. That every being is divine is comparable to the saying of Ramanuja that man is a part of God: tadamsa jivasamjnaka.

Particularly her observation about miracle has a formidable philosophical background; science as well lends support to it. The Upanisad and Samkara are not alone in saying that an illusion is behind reality. The Gita (VII, 14) also says: "It is by My power of divine illusion" that I bring forth the creation. Sir James Jeans affirms: "The stuff of the world is mind stuff." In trying "to reach a bough in the forest," Eddington says, "one's hand closed on nothingness." Philosopher F. H. Bradley, who goes a long way with Samkara, says: "There is no reality at all anywhere except in appearance and in our appearance we can discover the main nature of reality." (*Appearance And Reality*, page 487)

By itself, a miracle is neither fun nor fancy, if it springs from a pure motive. The great schoolman St Thomas Aquinas is of the opinion that a miracle does not violate nature. It is a cause of nature in a supernatural way through a special act of creative power. If the fate of the finite being is to be dependent on God's will, miraculous acts, he argues, are no less natural than non-miraculous ones.

Can fact displace or replace faith? And is reason the last word? Have not the learned, by the weapon of reason, cut through one another's conclusions? Anyway, is reason everything all the time? All questions considered we may for a while listen to Pascal in *Thoughts*: "You lose nothing by belief in God." As spiritual science cannot be mathematically exact it is bound to be a string of ambiguous yes and no.

There always and everywhere are critics who refuse to be chastened. Dada has to have his chare of injustice at their hands. They complain that his motive is to collect followers. Grant it. But he employs no spiritual stunts; on the contrary he is opposed to these. Anyway, to gain followers for a good cause in a clean way has the sanction of the Gita: Carry on your work of

service to the people --- lokasamgraham (III, 20). This serve is an act of friendliness for all --- sarvabhuta suhrdanam (V, 29). Cleverer critics pose as wishing Dada well and pretend to lament that he as been wasting his power of the spirit --- Bibhuti --- by attracting people with show of miracles. They may well do without this anxiety, for he runs no such risk, for Krishna says to Arguna: a doer of real good to others has no reason to undergo ruin of any kind: na hi kalyanakrt kascid durgatim tata gacchet (VI, 40).

Ruin cannot touch a God-man until and unless he himself chooses to bring it about as a plot of mystery closing his own drama. We have no eyes to see that far. As far as the view is open, his path is strewn with goodness to his brothers and sisters. Directly along the lineage of Krishna, the descent of Dada comes about. It is the pressure of the human need of today that has thrown him up here. That is Krishna's scheme of appearing at certain eras of impending human urgency.

In his boyhood, Dada used to be Krishna intoxicated. A song or even a strain of it on Krishna (Hari) would enrapture him, keeping him forgetful of everything at the time. He was a mystic from the beginning in the sense Dr. W. R. Inge held that "Mysticism is pure religion." It is pure inasmuch as it is free from forms, obeys no sacrament and is absorbed in direct communion with the Spirit or God.

A God-man is born with his full gifts. He has not to prepare lessons. At an age of about ten Dada went out roaming in the Himalaya that abounds in ascetics of great merit. They dwell in its far away recesses. There, among others, he met Santdas, the renowned pupil of the famed yogi Ramdas Kathia Baba. Dada himself has never been a furious practitioner of austerities.

To propitiate deity by self-torture makes no sense. By total unconcern about creature comforts the grace of deity may be earned for fulfillment only of material ambitions. But illumination of self can come only through absorbed meditation. Unearthly bliss results from spiritual contemplation. The Chandogya Upanisad says: tapasa brahma vijijnasaasva, inquire after Self by tapasya (concentration). It is a process of getting an answer to an intellectual question, a spiritual problem. Tapa is intense contemplation, which when highly strung, generates a certain heat in the temple of the head. Not by self-torture, but by self-culture an answer for a baffling question is found.

Nor is Dada at any time pouring over the sastras (scriptures) day and night. But he has a strange access to them. At any time of disputation with the mighties, he picks up these from nowhere, it seems: Torrents of scriptural texts flow from him while disputants gladly submit in profound reverence. The other day in Madras, the citadel of Sanskrit learning, he confronted that monument of ancient erudition, the venerable Mahamahopadhyaya Srinivasan. It was then reported in the press: Srinivasan saw in the person of Dada the image of Vishnu and in rhapsody he recited hymns presently made by way of offering his submission. As swami Vivekananda has said, "We can see God only as we see His special incarnations --- avatars --- who bear human appearance, who are human divines."

Srinivasan's mind at the moment and in that high strung perception resembled that of Arjuna who, troubled by the Lord's world image, visvarupam (in Jean Paul Richter's phrase "persecution of the infinite") appealed that Krishna might now graciously appear in his original form of Vishnu:

I wish to see Thee even as before with thy crown, and mace and disc in Thy hand, assume Thy four armed shape, O Thou of a thousand arms and of universal form. – Gita, XI, 46.

A particular individual screened for a special view may gain the sight of Dadaji in his divine form. Even a vast crowd as it happened at a rally in Bombay where saints like Sachchababa and his colleagues paid homage to Dadaji and viewed him in his divinely heightened stature bathes in a refulgent splendor of holiness.

Usually Dadaji does not sit high in glory. He is a man of plain manner with a noble bearing. Indeed his amiable ordinariness makes him so extraordinary. No wonder that Dada wins. The real wonder is that he leaves the conquered treat ones fully free, claiming no loyalty. The dividends of his triumphs he leaves wholly to his community of brethren. His sole interest is: May the miseries of the mind lessen and the good of individuals augment.

I might have leave to recount my own experience. The far famed scientist, Professor S. N. Bose one day asked me: "There is a Tathagata (one who has reached enlightenment) somewhere in your locality. Do you know him or have you seen him?" I said, "I have heard of him; some time ago I have been to him." I looked up to the professor but spoke no more finding him in a meditative spell although brief. The desire to know, however much different may be the process, is shared between science and religion and at certain still hours they exchange questions and compare answers.



Professor S.N. Bose (physicist) 1962

When Dickens wrote: "It was the best of times, it was the worst of times, "he had little fear that the near end of the 20th century would be packed with far worse paradoxes. Now we have Whitmans, Sartres, and Rutherford. Innumerable masters have illumined our world with sublime lights. Yet forces of evil furiously prevail. All glory is nearly eclipsed; all moral magnificence has been overshadowed. Dark and desolate power politics grip humanity today. Human refinement has never before been so lamentably cast into the shade. Now is the time for Godmen to appear and radiate.



Dadaji

Indeed, his amiable ordinariness makes him so extraordinary.

Whoever has attended Dada's durbar (reception, or holding court) at his Calcutta residence in recent months has often heard his prophetic warnings of the coming catastrophe. His words burn with bare truth, his eyes glisten with tearful compassion for humanity, and while his voice quavers with loving kindness, he entreats: **Do not act as your own enemy.**

Noted scientists at home and from abroad visit Dada. They come for enquiry as well as from curiosity. He has tender interest in science and people of science whom he holds as votaries of truth; also he believes science has its full share in mysteries must as has religion.

Science seeks to explain the laws of Nature. It persuades the world of matter to give out its secrets. Often the revelation is that matter is but finely spun mysteries; the mysteries of the electron, for example, or that this space is not real but imaginary. What seem to be physical realities are found to have no such material content; and under the impact of such surprises people have now radically revised their sense of the world of fact. Solid matter has in a way vanished, inasmuch as it is less directly tangible. What exists is only energy. Electron field quanta have energy and also other attributes including mass. Mathematical physics has no business with concrete things; it deals with ideas.

The concept of matter is generalize; it is no longer limited in use to describe lumps one can see and touch, though such lumps still remain one aspect of matter. In this context, materialism would mean the possibility (or hope) of constructing more and more far-reaching models to describe all the observed phenomena without invoking divine intervention to supplement, from time to time, a system of sell established laws. That such laws or concepts may appear to be highly complex and abstract is not an obstacle. The mathematical formulation of the

models is not in conflict with a “materialistic” point of view. From such a point of view the postulate of an all powerful creator, which “explains” absolutely everything at once is not false but simply devoid of content, just because it is not falsifiable. The strictly materialistic point of view is, of course, not imposed by science and is not obligatory for a scientist. Indeed, many of the most eminent scientists feel the necessity of one type of another of fundamental faith.

Atom originally in Greek meant an “indivisible” thing. Now it is known to be divisible into particles of electricity. Electrons and protons, for example, have electromagnetic interactions, as also other interactions. Electro-magnetic properties are only one of their properties. To bombard an atom is only to destroy its electrical balance. The process shows a fair number of electrons (negative electricity) whirl around a few protons (positive electricity) which supply nuclear focus. “The real atom,” said Eddington, “contains something which has not entered into the conception of the mind.” It is, in terms of the Upanisad, Ultra minute, finer than the finest atom: anoraniyan.

Vedanta and nuclear physics talk much alike. Take, for example, Heisenberg’s observation:

Light and matter are both single entities, and the apparent duality arises in the limitations of our language.... Furthermore, it is very difficult to modify our language so that it will be able to describe these atomic processes, for words can only describe things of which we can form mental pictures, and this ability, too, is a result of daily experience. Fortunately, mathematics is not subject to this limitation.



Dadaji 1972 Bombay

Agas ago, the Upanisad was aware of the incompetence of word; “Whence words return along with the mind, not attaining It; he who knows that bliss of Brahman fears not from anything at all.” (Tait. Up.I, II, iv, 1) Here, however, the point clearly is that, as Dada often emphasizes, *Words do not find God; nevertheless, God’s bliss is gained.* That is the significance of the text of the Upanisad just quoted.

The advantage of mathematics is that it talks in symbols, not in words. However, that science cannot still definitively answer all its questions is not its limitation; that only proves that science does not deal in finality but all the while is ready for a new vision, an ever new vision, of truth.

Modern science has taken the lead to a journey without an end. When Newton’s Law of Gravitation was backdated by Einstein’s Law of Relativity no one felt that one defeated another; the feeling that prevailed was that all were glad that here was a new conquest of truth. The new law is

built on the startling foundation that time and space are relative, that matter, time and space make a unified factor. And ether has been dematerialized.

The latest so far is Max Planck’s Quantum Theory. The older notion that electron in motion starts in an unbroken wave is rejected on the evidence that the behavior of motion is “determined by no laws”. Nature acts naturally, so to say, inasmuch as it is not obliged to obey any “causal certainty” since atoms of energy are released in a quantum, i.e. in a tiny pulse of radiation or jerk of energy.

Science cannot say what the nature of matter is as it is yet unknowable. All that it studies is the structure of nature. Newton’s apple still falls to the ground, while Einstein’s four-dimensional universe runs its course. However, it is physics, concerned with physical universe, that has undertaken to teach us that our dear world is not a solid, somber, substantial physical fact, such as had been hitherto taken for granted. The great beauty is that science takes nothing for granted.

Engaged in religious search for truth, science has nothing to do with the religion of faith. Now, understandably, the old non-alignment between materialism and spiritualism, between physics and metaphysics, has given way to an amiable tolerance. As Sartre observed, “The

philosopher in quest of thought must question the established sciences in order to derive it from them, as the condition of their possibility.” (*Being and Nothingness*, p xxxiii)

God-seekers and atom-breakers now go a parallel way, it appears. No less than religion, science is full of mysteries, though the concept of a creator is not the official concern of science which rests on proof. The substance of our world is unseeable, but we cannot say that time-space continuum is an illusion. Heisenberg again:

To mold our thoughts and language to agree with the observed facts of atomic physics is a very difficult task, as it was in the case of the relativity theory. In the case of the latter, it proved advantageous to return to the older philosophical discussions of the problems of space and time. In the same way it is now profitable to review the fundamental discussion, so important for epistemology, of the difficulty of separating the subjective and objective aspects of the world. Many of the abstractions that are characteristic of modern theoretical physics are to be found discussed in the philosophy of past centuries.

Thinking activity rests on or springs from freedom. No wonder that people of science are free to be drawn by the beauty that people of science are free to be drawn by the beauty of the impalpable. Answers to questions about Nature open up wings to suggestions about Spirit:

The cosmic religious experience is the strongest and noblest mainspring of scientific research. My religion consists of a humble admiration of the illimitable superior spirit, who reveals Himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

--- *The Universe and Dr. Einstein* by Lincoln Barnett, p. 95.

The superior spirit is revealed to seekers of truth, It may be interesting to compare here that Kant rejected all proofs provided by “speculative reason”, while he firmly believed and asserted that “practical reason” should compel us to postulate the existence of God. Indeed, the natural and the supernatural have a way of getting blended.

There should be no reason to mix up the Dada movement of India with “Dadaism” or “Dadaist movement” of the West. Beyond just having a one name or word “Dada” There is little in common between the two; for the meaning is all together different. Here “Dada” means “elder brother”; there it is a French word for “a wooden horse”. In despair over World War I, a group of intellectuals planned anti-aesthetic activities against all existing ethical and artistic standards. They seized upon a “nonsense-sounding” French word for “hobby horse” to symbolize a nihilistic variety of revolt against the established order.

Their protest derived inspiration in artistic novelties from Tristan Tzara and in poetics from Rimbaud, while taking its slogan “destruction is also construction” from Baugin. Their influence, very short-lived from 1915-1922, swept across the world from Harvard to Bonn.

Dadaji’s message has been gaining sway over all India and a good many centers of the world in one aspect only, his protest against priestly religion, his doctrine may be considered to have a kind of faint likeness with the Zurich thesis. But what is decidedly an antithesis of the frothy impiety of the Zurich movement is Dadaji’s solemn lead to creating a sober, sensitive will to a spiritual reconstruction of our times. He is wholly against any unbelief in the glory of the Spirit. In this regard his true likeness is with Emerson who holds, “Essence, or God, is not a relation or a part, but the whole.” (*Essays*, I, 116) God not only exists, He is all that exists. Forgetful of this, a devastating shallowness has been gaining a renewed lease on life. It is a menace from which only Godmen can deliver humanity.

From Plato onward all philosophers with a religious inclination have accepted the knowledge of the ultimate Reality or divine presence. Schiler has put it very finely, “Religious agnosticism is not a psychological fact, but a self-deception.” He affirms that belief in God is natural and that what needs to be questioned is unbelief. In a different style, the same conviction has been unfalteringly expressed in the Katha Upanisad (VI, 12), “The Superior Spirit or Ultimate Reality is well beyond the reach of words mind and eyes, but then It is expressly felt and clearly seen in the inner mind, unclouded by doubt.” The emotional conviction, as admitted by Einstein, is obviously common to saints as well as scientists.

The existence or non-existence of an all powerful creator, producing the universe by mere wish or resolve can neither be proved nor disproved. Dada says, *Why not accept the saying of the Sruti, 'samkalpena asrijat lokan', God in His supreme playfulness, by mere resolve, has been inclined to create the worlds, and they were created forthwith. Science seeks laws; its search goes on; it may well be an endless search but it is a search with an open mind. Religion takes up from where reason stops. And one is at peace within oneself when one grows conscious of the oneness with God's Being. That consciousness, Dada says, is to be cultivated, but it is also inset in a person so that the cultivation, if earnest, is a silent success. Intense and austere cultivation of pure thought is the genuine tapasya, which is not a physical severity or torture of the body. God is bliss. Be sure of this,* Dada asks every one of his numerous visitors.

Afflicted by the thought that "atheism has made greater progress than before", Berkeley was eager to convey "unanswerable proof of the existence and immediate operation of God." (*Philosophical Commentaries*, Vol. I, p. 251)

Things are not any better today. In reply to a question from the press on October 10, 1974 at a Calcutta reception, the Lord of Kamakotipitha, Jagatguru Samkaracharya Jayendra Sarswati observed that the lack of self-knowledge is to be traced to the cause of so much suffering. Another question: There is too much religious instruction today and too many gurus have got businesses, is that the reason for the increasing miseries? The Jsgatguru replied: Most gurus are no gurus in the strict spiritual context. Only such gurus as inherit the hoary traditions have got holy merit. The right gurus were Samkara, Ramanuja, Ballabha and Chaitanya. Perfectly true. But one may have leave to say: the founder of a heritage was new at his time. Possibly anticipating such a query, he added: Of course, new gurus do come forth, such as Ramakrishna and Vivekananda. Then again, it may be further pointed out that traditions lose their original quality in the course of time. Indeed, Kalidasa himself has put it in his inimitable way – *puranamityeva na Sadhu sarvam* – all is not good for the mere reason that it is old.

So then, it may be appropriate to dive at the bottom of the fact. It is that gurus, hereditary or self-made, neither help nor are they wanted, if the task is to communicate knowledge of the self. If we may follow the first Samkara's view: *jiva brahmaiva napara*, that human being is no other than God, we may well accept that the self by its own divinity is good enough; it has no valid necessity to be guided by any outsider in the garb of a guru. Self-knowledge is to be had by one's own power of self-recognition. The proper valuation of the self has been most forcefully stated by Samkara himself in a commentary on a text of the Isa Upanisad, which delivers the message: That Purusa and I are one. Samkara comments: I do not beg favor like a servant; for, I am that Purusa, encircled in Aum in the orbit of the Sun.

That proud demand must have to be made articulate now again with a full vigor of conviction. It is to do just this that Dada has appeared at this age in our country, bristling with gurus, and to urge us on to a rediscover of the Self.

Ours is a country where many good old strains of mystery and metaphysics are mingled:

He has come into this land of a hundred cross-roads. – Tagore, *Crescent Moon*

And to these cross-roads have been added, during the last two centuries of contact with the West, its numerous sensitive insights and lively thrills of thought.

A human-divine is never partitioned. So his background in its proper relationship with the environments has to be mapped out to harmonize ancient Indian spiritual with modern Western philosophical values, connect all that, again, with brief references to science as a study of the drama of life through the veil of matter.

To understand and be understood, in such a complex correlation, is by no means too easy. Therefore, any account of Dada has to have a background, however sketchy, of the broad meeting points of the classical thoughts of religions and philosophies of the East and West, and their impact on our science-illuminated modern world.

I have an uneasy consciousness of my incompetence to interpret such a complex message. Yet I have undertaken to do it, simply because I feel like doing it; also because I hope that a religious belief is, after all, received by a kind of transmission rather than of information. This book is submitted with no doubt that better minds will make out the meanings where I have failed to express them.