

Views & Values about Bibhuti of Dadaji

by
Srimat Anirvan

After a long time we met most revered Srimat Anirvan and got the opportunity to clarify a few questions about the philosophy of Dadaji and Dadaji's approach and attitude. Anirvanji with great affection tried to explain these questions to us. Srimat Anirvan is one of the greatest philosophers, commentators, pioneers of the revival of the Vedic thoughts and a poet too. Unless one reads the Bengali writings of Anirvanji, one cannot appreciate the charm and sweetness of the language. Sometimes it becomes difficult to understand whether the language of Anirvanji is more impressive and predominant than its theory or visa versa. He is the epoch maker in the modern language of Bengali literature. His contribution toward the heritage and culture of Bengali literature amounts to a unique revival.



Dadaji

Our questions that day were about Kaibalya and Bibhuti of which Dadaji often tells us. Dadaji says, **“The essence of Absolute Being is One, in whatever name you may call it.”** Here we reproduce Srimat Anirvan's comments on Dadaji's Bibhuti and Kaibalya. Our question was: “Usually we state Bibhuti as nothing but miracle, so far as we can understand from the point of theory. That is why the traditional belief is that Bibhuti is a great tar towards spiritualism.” Dadaji says, **“We do not understand the real meaning of Bibhuti. It has been all along misinterpreted. Bibhuti or Vibhuti means One who is Full. In the Gita, to refers to a person having miraculous, superhuman manifesting power.”**

Anirvanji has explained the meaning of Bibhuti in conformity with the views of Dadaji. We have failed to grasp where Bibhuti merges into Sambhuti. The potentiality of manifestation within a seed and that manifestation is truth, indicates the various manifestation of Truth Himself. Dadaji is trying to make us understand how these things happen. You have also given us hints about the possibility of consciousness in the action of the electronic power. There is ever chance of filling of the gap which now prevails in between the spiritual world and the electronic world.

We get Mahanam flashed for a moment on a blank piece of paper and also hear an invisible voice pronouncing the Mahanam even though Dadaji is not present there. This proves how Truth is revealed from unmanifested stage to manifestation through name and form. In this way Dadaji hammers and removes our age old traditional belief so that we can understand the Truth. Before Dadaji we failed to grasp the truth of the view that mortal human being can never be a Guru and Gurubad is nothing but an alibi. Bibhuti also is misinterpreted in this way by those who try to explain this from academic knowledge. Dadaji says tht it is impossible to understand Bibhuti by reading scripture alone.

According to Dadaji, Kaivalya refers to Only-ness, single-ness. It is the highest expressible stage of Truth, the final state of Satyanarayana being ineffable. Though generally expressed as "I am that I am", it should properly be expressed as "I-I". For it is the stage of Integral Existential Consciousness feeding back, so to say, upon Itself. This is the stage of Sri Ram Thakur, much higher than those of Krishna and Mahaprabhu. There is, however, a

semblance of Kaivalya, below Vraja, where one reaches through the reflective process of "Neti, Neti," the negative process of elimination.

In the following we reproduce views of Srimat Anirvan on the discussion regarding Dadaji's Kaibalya and Bibhuti.

"In the Vedas there is the saying: This One Absolute has become manifested in many. The word Bibhuti has been derived from a mantra, 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. Bibhuti merges into Sambhuti. Bibhuti 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 Bibhuti or Sambhuti. In the Vedas it has been described as the upward tide which flows beyond His Tripod. In the Upanishad this is described as Asambhuti.

"Now we get three kinds of states: Asambhuti, Sambhuti, and Bibhuti. Asambhuti stands on the top. In Sankhya it is called the state of Kaibalya of the Purusha. And Bibhuti 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 Chinmayee Sakti becomes exhausted, that is the Mahakarana of Karana is the Brahma or Kaibalya 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 Sadhak ascends this domain of consciousness, then the manifestation of Bibhuti 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 the father, mother, and son. The son is Bibhuti, mother is Sambhuti, and father is Asambhuti. The qualities of the father will descend on the children through 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 Bibhuti comes forth. That momentous Bibhuti is not to be counted as Siddhi or acquired, that is the subtle manifestation of an auspicious chitsakti, the son only carries it. This is the mystery of Bibhuti yoga. The link with the root can be disconnected in the allurements of the illusion (Maya) so why the yogis warn about Bibhuti."

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

Sradh and Satyanarayan

by
Professor Bibhuti Sarkar

The question of Sradh and rebirth in Hindu view of life seems to me are based to a certain extent on abstruse metaphysics. I had a great doubt for a long time in regard to the traditional Sradh (funeral) 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 performs alone in a room with the closed door.

Hearing my mother's death, Dadaji came to my house on May 2, 1970, and explained to me saying, "When a person is born, and day he or she must leave the body. The question may arise whether one can prolong in keeping the body for two hundred or four hundred years, but the fact remains that one must die one day. But the real thing is that nobody goes elsewhere, only the body changes and transforms while the Soul or Atma exists. Everything exists in this Universe. As you can not 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 one visits America or some other Continent, you receive information in regard to his or her whereabouts. Similarly the one who has power to see, can say when anybody leaves his body that the Soul is there.



Dadaji

"Today I will tell you one very secret thing. One who knows the way of the preparation of body constituting of panchabhuta, the five elements, in your language, that is as the Shastra says, knows these five elements transform and change their forms. For instance the composition of hydrogen and oxygen forms water. Again under certain conditions oxygen and hydrogen while separate they go to their former conditions again. If we say they vanish, it is not correct. The most secret mystery is the attachment or so to say Maya over 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, or others 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 realize how the mistake made when the so-called traditional Sradh (funeral) ceremony is performed. There are various kinds of rules and regulations in the Shastra regarding Sradh. That is to say the Brahmin or priest ascertaining the financial position of the party, how much they are inclined to spend, advises likewise. But the meaning of Sradh which we perform is absolutely wrong.

"The deceased for whom we perform the Sradh receives nothing. The verses we chant at the time of Sradh, the deceased does not understand. The ritualism in the Shastra 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 bungle of superstition misguides us and takes us far from the Truth. I will perform the Sradh of your mother. Thought is not necessary, but for certain reasons I will do that in order to show you what actually happens.”

Dadaji asked me to prepare five Pindas (offerings) which consist of rice, sesame seed and banana, five Bhujjis (rice green vegetables, etc) and nothing else and asked 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 was kept before the photo of my mother. The photo was placed on a desk facing north and the photo of Sri Ram Thakur (Satyanarayan) 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, flour, banana and sugar proportionally). After the chanting of certain verses from the Gita while devotional songs were going on outside the room, Dadaji wearing a Pattabastra (silken cloth) 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.



Sri Sri
Satyanarayan

Dadaji remarked, “Bibhuti, will you get frightened?” I just smiled in reply. Dadaji assuring me said, “I am marking 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 facing south. Dadaji also sat before the photo of Sri Sri Satyanarayan facing east and as I have already said the distance was about two yards.

Instantly when I took my seat, I plunged myself in an 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, preparing myself for a novel experience. As soon as I took my seat, I had an unprecedented feeling. It appeared to me that natural phenomenon was transforming into an empirical phenomenon gradually. Appearance and reality were embracing each other and there was no self denial in my feelings, but a unique thought at that time was trying to revolutionize my entire view.

A psychic force side by side was trying to overhaul for becoming visible. The value of senses was trying for predominance in that state of my mind. That can not 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 ray of the pradip had merged into the unknown. The room was filled with the ray of a mild uncommon light, the color of which can not be compared with any worldly color. That light did not have any kind of heat. Obviously in earthly life light without any heat seems inconceivable, like a golden stone vessel. Nevertheless, I observed that such things do happen even today in this world of nature, seeing vividly the light without heat.

Some time 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, 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 my feeling at the time was. Romance, shivering, a kind of emotion all these together were trying to pull me in utter oblivion. I was praying to the Almighty all the time so that I might see everything happening with full consciousness and by His Grace I saw what happened. I gathered the experience of His supernatural greatness consciously observing. Dada opened the door and called my wife Renu 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 it. Nobody other than she could take it because there were such marks on the plates of taking food, which, mother used to eat due to her paralytic hand. Dadaji proved in this way that nobody goes anywhere even after so-called death. What is death, he made us understand. Now I also understand that the sound of the table fan 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 sight 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 realize 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 Sradh.](#)” 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 even dream it would happen to me. Though I earnestly desired to have a glance how Dadaji performs Satyanarayan, indeed, that this chance would happen in my life was beyond my expectation. Holding my hand, Dadaji entered the room calmly with firm steps. Again he closed the door. The entire room was changed significantly in a moment. Then and there I also merged into an unknown world. I felt a tremendous vibration immediately; an unthinkable dynamic force was rolling all around. 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 earthy could not hold me. Disobediently I tried to open my eyes in order to see what was happening. But I felt that to see in closed eyes was more vivid than generally with eyes open. That was a rare strange experience.

The rays of multiple lights with different colors were waving like the sea. Simultaneously, the entire space was filled with an aroma of various kinds. Such heavenly aromas were not mixing together, 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 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 Sri Sri Satyanarayan clearly through Dadaji’s body, which apparently was a barrier before; now I saw practically that Dadaji was no more a barrier.

First I thought: Is this vision a mistake? So, the second time I tried to see again and found Dadaji’s body was still transparent. Though Dadaji asked me to keep my eyes closed, still I felt some kind of adventure and wanted to see what was happening. I did not follow Dadaji’s instruction because I was so eager to see everything that I forgot absolutely the question of good or evil, sin or virtue. At that time my only feeling was that I would not miss this opportunity. I would experience myself the performance of Satyanarayan Puja by Dadaji. Still, strange to me, the inner vision was more transparent than ordinary vision. It was so vivid that it cannot be compared with any earthly thing. Only one who has been fortunate enough to have this experience, can support and understand my experience and feelings, and to which world it belongs.

I felt a peculiar divine juice like honey was pouring down as a shower from my head to my feet. A great force was moving inside my body and I was full of Divine happiness. There was no gap; everything was in the 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 motionless peace, quiet and calmness, yet, I have failed to narrate a one-hundredth part of that experience. I did not know how long I was in that state.

But a faint recollection also comes as I reflect on my experience now. It was as if I were traveling one after another of the 14 Bhubans (planes). There was no similarity between any Bhuban, they were quite separate from each other but integrating the 14 Bhubans with one link having an infinite gravitation. As if there were layers one after another like a staircase in ordinary senses. This was a vividly significant indication of the endless universe. It appeared to me a reflection of the 14 Bhubans. It has no origin, no end rather spaceless and boundless. We know what is unmanifested is full of mystery. Even when it is manifested, still it remains covered with mystery. It never unfolds its mystic attitude; remains folded in mystery, so it carries joy and sparks the sweet heavenly light. Thus it appears to be void, at the same time seems to be completely full. Again, it is just the reverse in a similar way; though 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; it is majestically pronounced Satyanarayan (Creator of Truth within and without).



Dadaji

All of a sudden I heard Dadaji's voice. With great astonishment I saw the divine lights were fading away. It was as if I were coming down slowly from somewhere being pulled by earth's gravity. The only thing left was the state of meditation and that aroma. One thing I want to mention here, with the permission of Dadaji, is that when I tried to see Dadaji for the third time during Satyanarayan Puja, there was only Dadaji's pattapastra left on his seat. There was no Dadaji. I had the fortune to observe this, for Dadaji told me on some other occasion that at that time he was in tune with the Infinite. Thereafter, gradually after some time he usually resumes his body. I was not fortunate enough to observe Dadaji at that stage because at the time I was completely in a different world. I had no feeling at that time; whether I had any breathing or respiration, I don't know. I great excitement, inquisitiveness and joy, all these mingling together were creating atmosphere one after another for observing all the eventualities. This was an entirely different world, the Shastras (scriptures) cannot even guess from what plane of consciousness such things do happen and can be

observed. Studying Shastra, pronouncing mantra, meditation, yoga practice, all these are a mere galaxy way of earthly travels; admission thereby into that profound state of affairs beyond consciousness is simply impossible.

My experience of divine light and aroma had opened each and every particle of my skin and had washed each cell, atom and finer particle of my body. All the center of the 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 more clearly that the earthly body constituting of those elements, which form the body and by which cells also collectively pulse their existence of life, its alternative is when these vibrations stop. This cessation of vibration of life is the stage of quietness of life, that means which once manifested now is in the state of unmanifestation or so-called death.

Dadaji wanted me to understand this affair in the context of the Sradh and Satyanarayan. Simultaneously, his object was to reveal the meaning of death, because if we can once understand

what birth is, then we can easily realize the real meaning of so-called death. Generally there was an attempt to know what death is in the legends of Yama Nachiketa and Savitri Satyvan. But Dadaji teaches the reverse way, that is, the origin of the death and not hunting after death. Dadaji says, “Try to understand the origin. If you can catch hold of the root, then you will understand the branches.” That is why Dadaji give hints to what is the meaning of birth and why and what is its necessity. If we can at all understand the sayings of Dadaji, then we will feel that life is the play of the Divine and birth is its music.

Death is a cessation, rather more precisely, a condition or a phase. Now I realize the inner meaning of Dadaji performing Sradh and Satyanarayan Puja one after another. He, who has created us, has done so for the urge of His necessity. According to Dadaji, human life is only to feel His Divine play. The nobility of the Creator lies here to understand His play. The mystery of birth is such that the sweetness of beauty stands on the consciousness of the play of Divine and this is the real nature of Eternal Truth. Both birth and death are in reality the same.

After passing some times 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 held me up. As soon as I touched the floor, I found that familiar heavenly scented water (Charanjala), which usually appears at the time of Satyanarayan Puja, as if somebody had poured it down into the room from nowhere. Neither Dadaji’s nor my seat was touched by that fragrant water. No doubt this was a strange scene. During the time of Satyanarayan Puja I felt the presence of a few Divine personalities and was aware of 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 another great astonishment at the time of offering each Pinda I heard the voice of an invisible Divine person. In this way I offered five Pindas along with pronouncing five separate mantras, which I heard from that invisible voice. Then Dadaji uttered the mantra of Pranam (salutation). Dadaji said, “At first during the time of offering food to your mother, you heard some voice. At that time, God Siva standing by your right side, Lord Vishnu on the left, and Lord Vrihaspati standing at your back from above, all were reciting the Sanskrit mantras so that you could understand it. Both another one was uttering the original words.” I replied, “Dadaji, I heard the sound of the voice but I could not follow the language.”

Then Dadaji came out of 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 inhabitant of other 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 respect such a thing did not happen. When one travels from one planet to another, for instance, while a person of this world travels to the moon, all arrangement possible is made for every protection so that nothing of the moon can be harmful. But what happened in your case?”

Dadaji again came in later that same evening. Many came and were discussing about the Sradh of my mother. Dadaji said, “Who is the authorized 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 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 has kept us in darkness for centuries. People are running after a blind and rigid superstition. If one does not observe Sradh, Pinda, mantra, etc., perhaps there will be horrible harm on the part of the deceased; this is a horrifying superstition.



Dadaji

“He who has sent us to this world...” saying this Dadaji became absent minded and after a long pause he continued with emotional force, “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 person to remember is that He dwells in our heart and is pronouncing Mahanam for the benefit of humanity at large. But we are so extremely tied up with superstitions that, forgetting Him, we perform the Sradh and other rituals created by human mind and intelligence. We reject the Truth and receive the superfluous thing. What a grave mistake and a false thing we try to hold fast. What is Sradh; today I showed you. You should know that Pinda is absolutely bogus. In order to prove Sradh and Pinda are nothing but baseless, the ceremony was done this morning.”

Then Dadaji said, “Look, the performance Satyanarayan, you have seen, cannot be visualized by these eyes. You have witnessed also how physical body, then mental body and then divine body transform from one to another. Though I forbade you to open your eyes, and that was of course your Dadaji’s order, you had an enormous grace of the Almighty to have a look with eyes.” Then he said smilingly, “I know what sort of a Satan you are and I also knew that you would open your eyes.” With that Dadaji

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 taking you at the time of offering meal to your mother, that is to say, the inhabitant of a completely different world, whose nature and manners were quite different, coming to this world and keeping you also conscious and open, an unprecedented event can be possible; that first attempt was made. Perhaps seeing this possibility, Satyanarayan Puja was possible because nobody has any such right to witness Satyanarayan Puja and there was not such event until now.”

Saying this Dadaji explained what are the physical body, the ethereal body and 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 states of stages of body? Because you are accustomed to hear all these things, but Dadaji (pointing to himself), he sees the three are the same. But you are accustomed to talk about physical, ethereal and spiritual bodies considering their stages of functioning.”

Question: Are these like the three stages Mass Character, Subtle Character and non-atomic Akasa (Karanakas) (Sthula, Sukhsma, Karana)?

Dadaji: Again you are quoting Shastra. What I say, I am visualizing vividly, and this is not a metaphysical speculation. From physical body to ethereal body and from ethereal body to spiritual body are being transformed from one stage to another. Subtle body cannot be seen by you. Because it sounds like mystical speculation, what I see, I am telling you.

Questions: During the time of Satyanarayan Puja I saw Dadaji; your body was becoming whiter than paper and brighter and brighter. At that time I felt a halo was filing your entire body. At the next moment, you appeared so transparent like crystal that I was able to see the photo of Sri Sri Ram Thakur (Satyanarayan) through your body. Then and there I remember the significance of your saying, “there is no wall.” So your body did not hinder me in seeing Satyanarayan. After this stage does the spiritual body appear? Does the spiritual body take a number of forms according to the Divine Will? And at a time at different distant places can

Dadaji be seen in a physical form also? Such events happened many times, but we remark that Dadaji has vanished in subtle body.

Dadaji: We understand nothing. Nobody has any realization.

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 traveled and even what happens anywhere can be seen and can be known what will happen, can be told what had happened. What do you say? In that state of condition nothing can be compared or valued, everything can happen at the signal of a finger by the Will of the Almighty. He is benevolent. That's why he sees what happens like a witness.

Question: Dadaji, who is a witness? The same is a Creator too?

Dadaji: Becoming absent for a moment, Dadaji said, Yes something like that. But these things are matters of realization. It is impossible to explain this in words. This spiritual body rounds the endless universe in a second and knows everything in a moment, too.

Question: Does this take form as 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 Truth is, 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 there.

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 its work through them. Without life nothing exists, life force is the root of all existence. But the fullest manifestation of life is in spiritual form. Its manifestation then is in the universe and the Mahakash. (Maha means great, unbounded; Akasa refers to sky, open or outer space as opposed to air in a jar. Mahakash refers to infinite space seen or unseen, with or without vibrational property.)

Question: Dadaji, regarding life I 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? Life is being manifested through a form that is taking hold of a matter manifestation can be observed. So after death matter dissolves. Thereafter, there is nothing to take shelter. 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 can be rested? One may say, the life is in subtle life and the senses and desires, etc, are also in a subtle state. So the question arises here of the three stages of Mass Character, Subtle Character, and non-atomic Akasa (Karanakasa) (Sthula, Sukhma, Karana).

Dadaji: When life exists in the body, then does it stay like visible form? What do you say all these; you say about ten senses, five working senses and five knowledge senses, including mind, intelligence, ego, etc. Mathematically you calculated seventeen factors, are all these visible or are these matters? When life is in the body then it is alive, and this is the manifestation of life. Similarly, senses and intelligence, etc, can be observed when functioning in a living body. The function of the senses is being manifested in the body. You see again, at the old age or owing to disease the function of certain senses are crippled in spite of the existing body. Now the question is where do these sense go? Many times there is loss of intelligence, memory fails, disability of strength of speaking, loss of eyesight, and one becomes hard of hearing though there are ears and nonfunctioning eardrums; there are eyes but one cannot see.

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

Dadaji: This is why I am saying that when certain mechanism of the body fails, then particular sense mechanism cannot function. But the question is where do they (senses) exist? Mark seriously what I mean. Hope you have understood the questions. When the body alone does not exist, where do they (senses) stay? Even when the body exists, sometime the senses stop functioning. Now try to realize the facts.

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

Dadaji: Now you understand for whom we perform Sradh after death. By chanting mantras, making prayer or blessings for the dead person, how far can we help to benefit that person by doing all these things? It is very difficult to get rid of century's long cherished traditions, which have infused not only into the society but into the remote corners of the human race. Not only the Sradh, but also the question of Gurubad (Guru business) too, which I am speaking of frequently. It is an absurd thing how a person can call himself or herself a Guru!

Question: Dadaji, kindly tell us the meaning which we read in Shastra, that sound and voice signify Brahma.

Dadaji: Sound or word is the manifestation of the Will. When this feeling was first introduced then derivation of words and language had not fully developed. Language starts from its origin. Thus at the time of very ancient period observing the moon, the sun, the storm, the rain, the cyclone, the thundering, the earthquake and various events in nature, the primitive people tried to worship them thinking them different deities. Gradually when people tried to learn by developing their knowledge and struggling against the forces of nature the skill and technique to overcome the various devastations of nature, in a word learned to conquer the forces of nature when they practically knew the art of the cause and effect of such rain, storm, and cyclone, then they did not worship them as the deity. In that respect people have 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, 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 the sayings of the Rishis 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 sounds, one who hears the sound of thunder never becomes a victim of lightening because lightening travels faster than its sound. Thus prior to sound or word a great power functions, isn't it so?

Dadaji: Exactly so. That Great Power is that Great Will. I have told you 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 this is why the Divine gets pleasure in creating people 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 become with Him? Between being and becoming there is considerable difference.

Dadaji: Realization depends on 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 Sabda (word), that is nothing but outer manifestation, when one gets the real things, one becomes with Him. You know it is just like when the heart is full; there is no wave; that is the domain of wave quietness, even feeling is absent there. That is why many confuse void and fullness.

Question: Yes, Dadaji, Acharya Brojen Seal used to say, "When the heart is full, silence is the only expression." But the artist (Rasika, all loving) and 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 difference 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 realization and not the object of understanding.