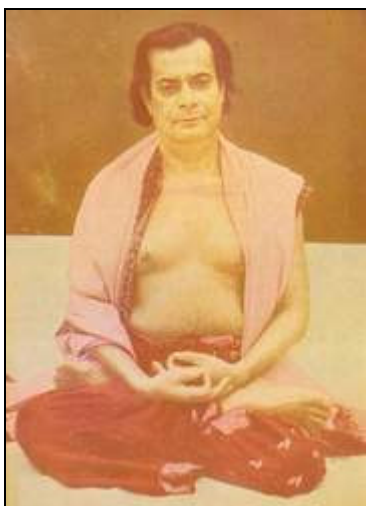


## Supernatural Manifestations, continued

On November 17, 1969 Dada started for Allahabad by Bombay Mail (train) along with a group of devotees. When the train reached near Darianson station, Dada all of a sudden told the devotees, “Mahakal (Eternity, here meant as great danger) is standing in front.” He told them that it was necessary to stop the train. It was noticed that a few moments later the train slowed down to a halt. There was looming ahead the possibility of a major accident. After nearly an hour Dada told them that now the train can start again. During this hour the driver and the mechanic, 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 travelers. The train started once again just as Dada had said it could start then.

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

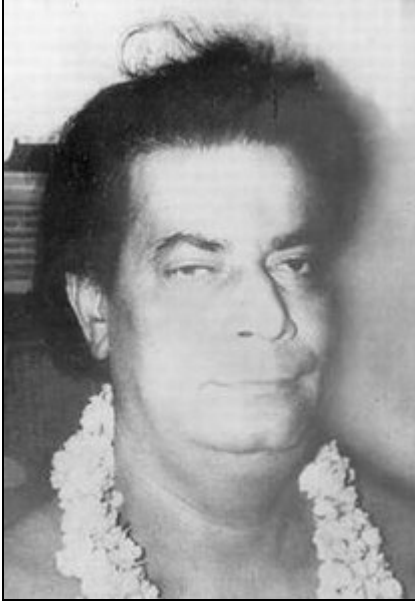


With unfragmented vision and fullness of knowledge Dada again and again tells us the basic principles. We have heard many basic facts about the mind from Dada; that even staying on the earth the mind may see God; that this experience comes when awareness of the unfragmented Being arises in the mind.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

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

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





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

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

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

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

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

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

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

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

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

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



## Dadaji's Kaivalya and Vibhuti by Srimat Anirvan

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

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

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

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

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

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

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

--- Srimat Anirvan

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

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

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

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