

## Sradh and Satyanarayan

by Dr Bibhuti Sarkar

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

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

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

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

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

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



Ram Thakur

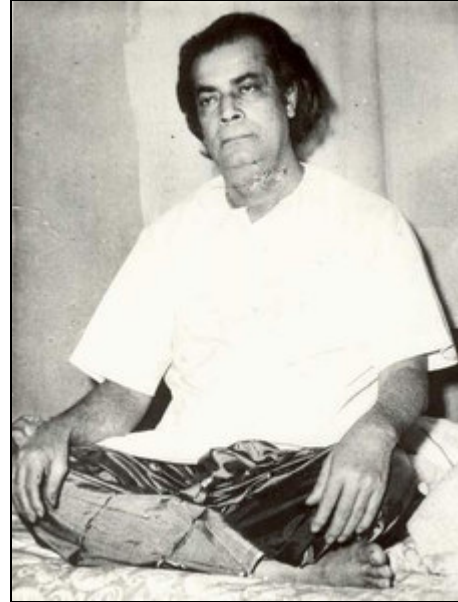
On the morning of May 13, 1970 Dada came to my house. Two plates made of black stone containing rice, various cooked food and a glass of water was placed before the photo of my mother. The photo was placed on a desk facing north and the photo of Sri Ram Thakur was placed facing west at a distance of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



Satyanarayan

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

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



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

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

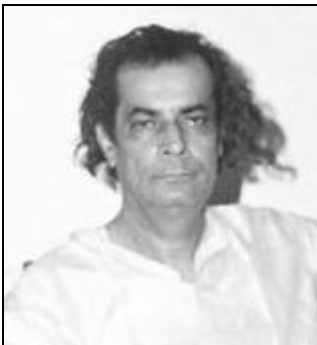
Immediately I felt as if I had been visualizing more vividly with my eyes closed than open. The very dim rays of the Pradip had merged into the unknown. The room was filled with the rays of a mild uncommon light, the color of which cannot be compared with any worldly color. That light did not have any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

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

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

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

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



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

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

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

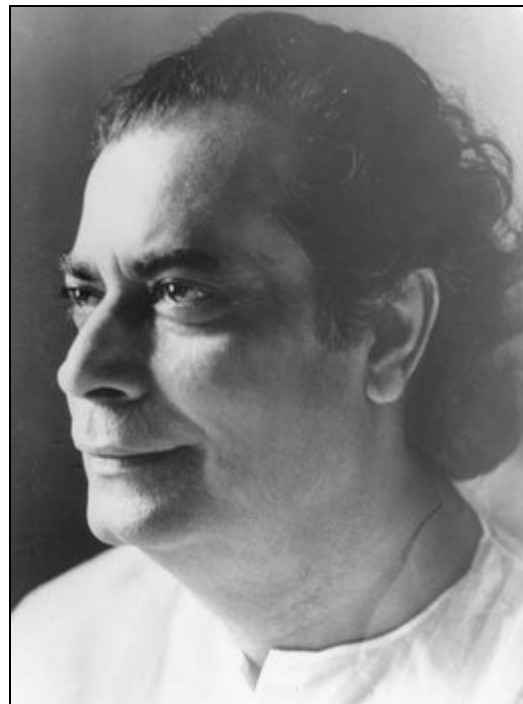
At first I asked myself was this vision a mistake? Then a second time I tried to see the portrait and found Dada’s body was in the same ethereal condition and transparent. Though Dada asked me to keep my eyes closed I felt moved by some kind of adventure to see what was happening. I did not obey Dadaji.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

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

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

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

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



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

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

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

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

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

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

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



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

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

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



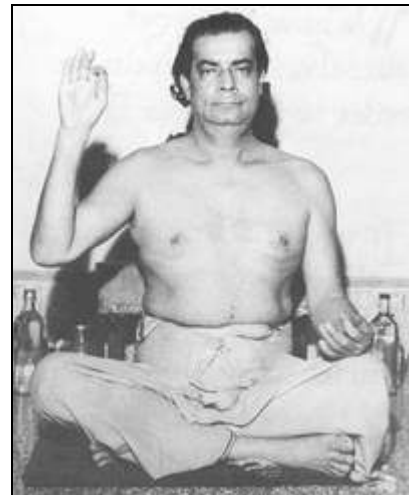
Dada came again the same evening to my home. Many people came to see him and were discussing about the Sradh of my mother and Satyanarayan Puja. Dada said, "Who is the authorized person, if any, for performing Sradh? Do you mean to say that your Dada had performed the Sradh? Mark my words seriously.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

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

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



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



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

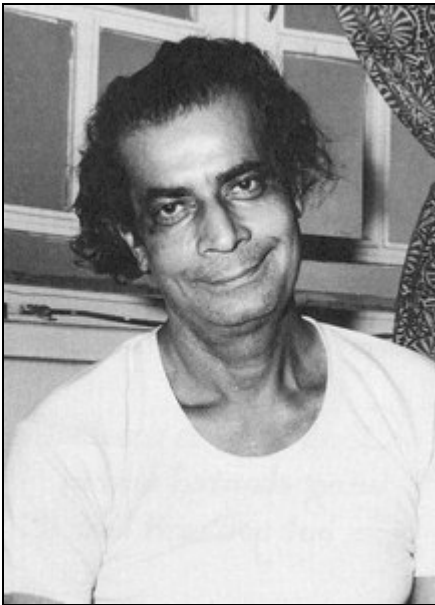
I asked, "Are these like the three stages of mass character? Subtle character and non-atomic Akasa (Karanakas) (Sthula, Sukhsma, Karmma)?"

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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



Dada arriving in Bombay 1970



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