

Part IV

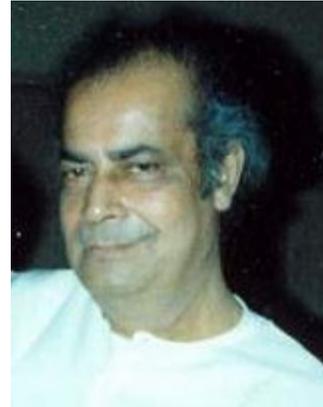
On Dadaji

12 Dadaji: The Limitless Nobody

by Dr Eugene N Kovalenko, Nobel Laureate
Long Beach, California USA

This article appeared in the San Gabriel Valley Tribune, July 29, 1980.

The family of humanity is divided today as never before in known history. There are conflicts galore all around. The tremendous achievements of science and technology, for all the promise they hold, are more often put to use for intensifying conflicts. The human heart yearns for peace, the human mind succeeds in producing more turmoil. In this situation, self-styled Gurus, Babas, Swamis, Maharishis and Bhagawans have a field day exploiting others in the name of God. A perfect setting, this, for the appearance of the true redeemer. He has taken the form of the universal Elder Brother, Dadaji, to remind all people of their common ancestry. To demolish the exploiters, he proclaims and proves, "All humanity is One, all language is One, and Truth is One!"



Dadaji 1978 Los Angeles

Dadaji assures us that no mental or physical acts, no prohibitions, no esoteric rituals, no superstitious beliefs or practices are needed to lead us to a realization of Truth. By personal example, he shows how one is to participate in normal life. As Mr. Amiya Roy Chowdhury, he lives the life of a householder in Calcutta, supporting his wife and family by running a small toy shop. Anyone who approaches him in simplicity is gathered in his loving arms as a younger brother or sister. There are no barriers of caste, community, religion, sex or nationality with him. Divine Love is what he exudes for all, without exception.

The Supreme Will displays all manner of stupendous miracles through Dadaji to draw the attention of humanity to his message. In the presence of Dadaji, a seeker sees Mahanam appear on a blank piece of paper in one's native language, then disappear, while also hearing It chanted from within. This proves Dadaji's assertion that the Lord resides within us and is our Guru. There are a growing number of testimonies by responsible people from all walks of life and from all over the world, including distinguished scientists, vouching for the authenticity of Dadaji's miracles. These take place spontaneously and not for the asking. Dadaji claims no authorship for these, always emphasizing that Satyanarayan, Truth Supreme, is the only Source of these happenings. And in fact, the Source of all of that we experience in His Creation. The purpose of miracles is to instill faith in the Supreme Being, incomprehensible to mind and intellect.

The world of Nature is the world of mind. It is His Creation as Divine Play. It is in the nature of the mind to produce the fragmented vision of the One Reality. Thus, we have individuals, things, concepts of space and time as the arena on which the endless interactions and transformations take place. It is in the mind world that all duality appears, good and bad, positive and negative, ups and downs, etc. When there is no mind, all meaning disappears. With the evaporation of the individual mental identity, the ego, pure Existence shines forth as Absolute Truth. Then, all limitations vanish automatically; no time, no space, no individual entities or concepts remain.

Dadaji is showing humanity the path whereby a change in the angle of vision comes about enabling us to see the world as a Divine Play. Our duty is to play well our part, living a natural life. This is the only true offering. We have to bear our destiny with patience. This is the only penance. We have to let go of the only burden we carry in the form of the undue importance we attach to our ego. This is true renunciation. We have to submit to the Lord's Will and remember Him with love and self-surrender. This, Dadaji exhorts us, is the only way to Him. In Dadaji we come face to face with complete egolessness. He is identified with Truth. No limitations exist for him. What we call miracles are, thus, no miracles to him. Dadaji can therefore truly be dubbed, "The Limitless Nobody!"

Dadaji sometimes conducts a ceremony of Truth called Satyanarayan Puja. Satyanarayan, the Truth personified, is the sole creative and sustaining principle perceptible in this universe as Divine Power or Energy. To witness the supernatural phenomena, the elite, including educators, physicians, scientists, politicians, etc. gathered yesterday in the presence of Dadaji and received Mahanam, the Name of the Lord, from within.

The Satyanarayan Puja happened simultaneously in a closed room in the houses of Dr. C. Khetani in Los Angeles, and in the residence of Dr. Albert in New York City, and at the home of Dr. William Jones in Washington, D.C. Dadaji was all along seated outside amongst the visitors, but simultaneously his presence was felt in these three widely separated locations in the United States. When the Puja began, the floor of the closed room was dry, but after the phenomenal worship it was wet with fragrant water. The coconut water in a container in front of the Satyanarayan portrait was congealed into a thick condensed milk-like pudding. And, a glass of plain water had acquired a sweet aroma and taste. A honey-like, aromatic Nectar was dripping from the glass covered portrait of Satyanarayan.

To be precise, at this critical period in history, Dadaji, the Supreme Consciousness in human form, is moving about selflessly amongst us to bring home to our feeling consciousness that the transcendent alone is Truth, the asylum where the individual soul rests in utmost confidence, peace and harmony. So, the Eternal Truth, let us obey Thee alone. Truth transforms the mind for peaceful living and universal family awareness, which is the Eternal Religion.



Dadaji and wife Boudi in Los Angeles 1978

13 The Great Designer

by Henry Miller
Big Sur, California USA

This article appeared in the San Gabriel Valley Tribune, July 28, 1979.

Word is the means of creation in me as a writer. It expands and overflows in a joyous spate. A whole pageantry of characters are thus born. Moralists may judge these men and women of my creation according to their value systems. To me such a judgment is an outrage. The characters have their roles on which the whole play rests. Success of the play as a whole is all that matters. Why blame the characters?



Dada and Arlene Spring 1978 Los Angeles

That must surely be infinitely more true of the Great Designer, Who created the world and me, I imagine, as an outpouring of His Joy. With Him, too, at the beginning was the Word. Good and bad according to our moral values can surely be of no consequence in His eyes. It is His Play. Our own literature consists, at best, of only feeble copies of His Cosmology.

With this kind of inner attitude, I have always reacted sharply against the fetishes of sin, repentance, purgation, hell, perdition and such other dogmas. All these fetishes are so many bottlenecks stemming the free flow of life. I imagine the true Messiah to be All-embracing, displaying equal love for the saint and the sinner. And, I have felt for a long time that the Messiah must be round the corner. For these are the worst of days in human history. And if therefore, the Redeemer must make his appearance, then these are also the best of days. What a Soul-stirring beatific experience to find myself in his arms so unexpectedly one day! He suddenly took me by storm, breaking through the portals of my heart and filling my being with the omnific sound.

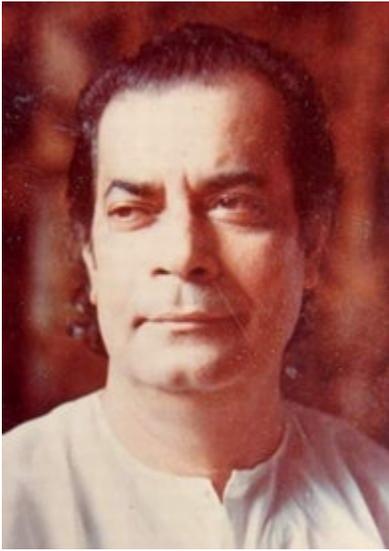
Yes, Dadaji, that enigmatic personality, annihilating all personality cult, that omnipotent nobody, came to me in flesh and blood as a Christ of Love, a Buddha of Wisdom, a Krishna of Supreme Yogic Power, a Chaitanya of the profoundest emotional abandon, and a Govinda of the most deliciously amorous masculinity. And, he conducted me to Mahanam, the be-all and end-all of my existence. I have thus been made aware of the Divinity within my core. I have found the omnific word inside me. And, Dadaji himself is identified with this inner divinity.

Who is he then? He claims to be no more than my Elder Brother, Dadaji. How fascinatingly he assures me about the principles that guide my life and vocation! "Don't you bother yourself with virtue and vice. They are all mental constructions and have nothing to do with Him, the Infinite Ocean of Love. They are just actions and reactions ruling mental function. The entire world process is One. Only you take it in fragments. You are a role set by the Great Designer. Do play your part well, alive to the fact that you do whatever He chooses you to do. He is the Pilot of your life and you have come here at His Will to taste of His overflowing Love. Flow with the stream of life, without attempting to stem its tide. You are One with Him and yet separate so that you may Love-Play with Him. You can miss this Supreme Relish only if ego is allowed to wallow in self importance. So, merge yourself into His All-engrossing Love."

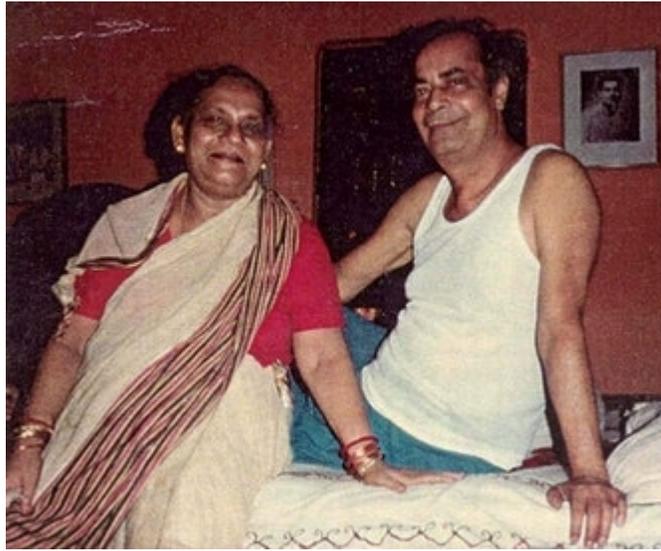
So goes his reassuring message. He goes even beyond, from Love-Play to pure Consciousness and then on to the Void of structureless Integral Existence. But, he repeatedly comes down to draw his brethren into his arms. He continues his liberating message, "No human being can ever be a Guru. The Mahanam, which is your True Self, is the only Guru. You have come here wedded to that Mahanam, which is the Life Principle at the source of your respiration

and is the warp and woof of all Creation. Submit to Him in love and confidence. Shake off all shackles of superstitions and taboos. Don't go against your nature. Let your inner drives lead your sense organs wherever they will. Be a passive spectator of the drama. No asceticism, no austerity, no penance, no physical calisthenics, no mechanical muttering of mystic syllables. All these are egotistic activities. Your inner fullness can dawn only when the ego is fleeced off. Only then are you in the wantless state. It is the limited mind that constantly suffers from wants."

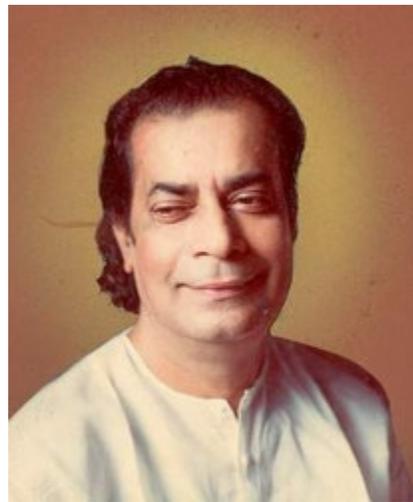
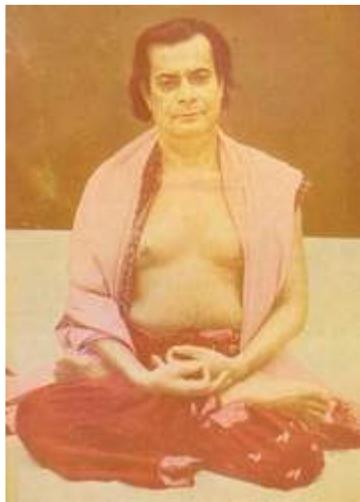
Dadaji thus removes the sense of limitation from which people suffer. There is only one Supreme Existence. Only One Truth. Why then should there be any divisions in humanity? The same Mahanam rings in every heart. Hence, all humanity is One. All logic chopping stops in front of Truth that is outside the reach of the mind but ever approachable through love and self-surrender.



Dadaji 1971



Dadaji and wife Boudi in Calcutta home 1979



3 published pictures about 1971

14 Dadaji: A Miracle

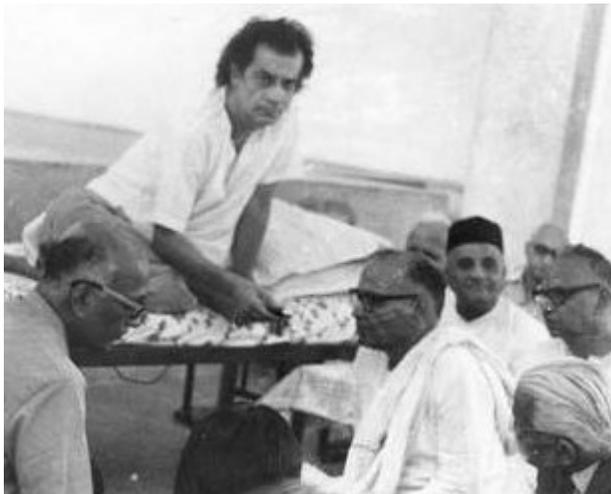
by Dr Sarvepalli Radhakrishnan (1888-1975)
President, Republic of India from 1962 to 1967



Dr Sarvepalli Radhakrishnan

For many, many decades I have seen the quizzical world and its ways, and life I have drunk to its dregs. I have planted myself with a song upon the crest of its titanic waves, and I assured myself I was the captain of my ship, which had weathered the storm and stress of life, and had at long last reached its anchorage. Life seemed like a spectroscope that displayed a multi-colored pageantry of reality before me. I yielded to their irresistible beckoning, won them, and made them of a piece with me. My Soul, however, I did not sell out to them. A thirst for something goaded me from within, I explored the whole world, but in vain. My Soul implored the vanity fair for a way to the pierrian Spring, to the Life Eternal. And, it proved telling at long last. The entire experience seems fascinating and gripping like a dream fantasy.

The whole of Madras, India, seems to have been ploughed through and through. The titanic talents lie prostrate, the great dictators of men and money are dazed and emotions are running riot among the elite and the laity. A mighty nor'easter has shaken the whole of Madras to its roots; the traditional moorings have been cast asunder. And, the city, nay the province itself, seems gliding toward an anchorage, the resurrection of Sanatana Dharma which brooks no caste, creed or clime. Madras seems to be the fated scaffolding for preaching the gospel of one world, one language, one human race and one Religion.



Dadaji in Madras India 1973



Sadhu giving Dada Pranam in Madras 1973

It is really a superbly unique experience to meet Dadaji, even for a short while. It is in fact, no meeting, but mating as he often explains. To see him is an occult vision, to go near him is a Soul stirring pilgrimage, and to listen to him is to be bathed in the musical cadences of the Omnific Word. His star-bespangled smile is a miracle the worlds cannot contain or comprehend. And, his eyes? Their bewitching beauty, their fathomless depth in stillness, their aromatic incense of compassionate Love have no compeer. Yet, Dadaji is a man giving out airs of simplicity and normalcy to his very marrow. A picturesque figure, he dons a Dhoti or Lungi and a half-sleeved Kurta. He wears no matted hair, nor is his body or forehead besmeared or marked with ashes,

vermilion or sandal paste. Yet, his body constantly emits a variety of Fragrance never dreamed of in a perfumery.

Now Dadaji is playful, and then he is serene and lost in Infinity. He plays with fantastic miracles like a child with toys. And, he constantly reminds his audience that he is nobody. It is the Supreme Divine Will that manifests Itself as and when It chooses. His insurrection against Gurudom is vitriolic in its vehemence.



Dadaji in Bombay 1973

within us, and to bear Prarabdha with fortitude. What a new dispensation! My life is the way to immortality! Religion then, is neither a magic, nor witchcraft, nor the opium of the people. The greatest spiritualist is notwithstanding the greatest of materialists. Dadaji is a miracle wound up in infinite miracles that defy the comprehension of the greatest seers of all Ages.

No human being can ever be a Guru, Who is but Eternal. And what, indeed, is the necessity of a Guru? The Mahanam is constantly being chanted within my heart. I have forgotten it through Maya, which is but my egoism. One has to drain off the last vestige of ego and the Lord will surely make such a one full to the brim with self-abnegating Love. The Lord is my Dearest and resides in my heart. No manner of penance or ritualism is necessary to achieve Him. Our only duty is to submit To the Mahanam ringing spontaneously

Life and Career of Dr Sarvepalli Radhakrishnan

In 1921, he was appointed to the most important philosophy chair in India, King George V Chair of Mental and Moral Science in the University of Calcutta. Radhakrishnan represented the University of Calcutta at the Congress of the Universities of the British Empire in June 1926 and the International Congress of Philosophy at Harvard University in September 1926. In 1929, Radhakrishnan was invited to take the post vacated by Principal J. Estlin Carpenter in Manchester College, Oxford. This gave him the opportunity to lecture to the students of the University of Oxford on Comparative Religion. He was knighted in 1931 and was known as Sir Sarvepalli Radhakrishnan. He worked as the Vice Chancellor of Andhra University from 1931 to 1936. In 1936, Radhakrishnan was named the *Spalding Professor of Eastern Religions and Ethics* at the University of Oxford, a post which he held until he was named the first Vice President of India in 1952.

Dr Radhakrishnan showed how western philosophers, despite all claims to objectivity, were biased by theological influences from their wider culture. In one of his major works he also showed that Indian philosophy, once translated into standard academic jargon, is worthy of being called philosophy by western standards. His main contribution to Indian thought, therefore, is that he placed it "on the map", thereby earning Indian philosophy a respect that it had not had before. After 1946, his philosophical career was cut short when his country needed him as ambassador to UNESCO and later to Moscow. He was later to become the first Vice-President and finally the President (1962-1967) of India. When he became the President of India in 1962, some of his students and friends requested him to allow them to celebrate his birthday, September 5. He replied, "Instead of celebrating my birthday, it would be my proud privilege if September 5 is observed as Teacher's Day ." Since then, Teacher's Day has been celebrated in India.

Dr Radhakrishnan was awarded the Bharat Ratna in 1954. *Bharat Ratna* is India's highest civilian award, awarded for the highest degrees of national service. This service includes artistic, literary, and scientific achievements, as well as "recognition of public service of the highest order." Unlike Knights, holders of the Bharat Ratna carry no special title nor any other honorifics, but they do have a place in the order of precedence. Bharat Ratna roughly translates as 'Gem of India'. The University of Oxford instituted the Radhakrishnan Chevening Scholarships and the Radhakrishnan Memorial Award in his memory. He also received the Peace Prize of the German Book Trade in 1961.

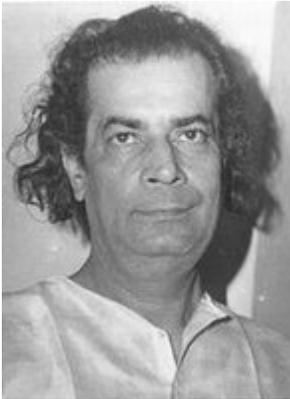
15 Return to Divinity

by Dr R L Datta, President
International Solar Energy Society, Bombay, India

Dr Datta's remarks during Dadaji's annual Utsav Celebration in Calcutta 1973

Sisters and brothers,

I consider myself fortunate once again to come here to this pilgrimage, the meeting place of potential Rishis and saints, of course not in the traditional sense. Dadaji says everybody is potentially Rishi and saint. In this context, he has given a clarion call to humanity to awaken Divinity in people with the help of Mahanam which is ringing all the time within us. Dadaji says that we are born with this Mahanam in us and we have to go on remembering it, till the stage of resonance comes to us and we become conscious of what is happening around us.



Dadaji 1973

Now why this awakening of Divinity? Is there any use of this in practical life? I, as a scientist, have to deal with materials and their use, perhaps for the benefit of humanity. Let us see what this awakening means. We discover, as Dadaji has said, time without number, the Oneness of the Universe, and this will help us in the interpretation of the existence of Life. Each existence becomes much more meaningful in harmonious coordination between worldliness and Oneness by awakening the Divinity within us.

This gives us one basis of the moral life we talk about quite often, but we don't know how moral values of life originate. I have sat with Dadaji for the last ten years and by sitting at his feet I have learned many things of moral value: Why I should not snatch your wealth; why I should not kill another; why I should not cheat anybody. Moral values emerge from Oneness.

As a corollary to Oneness, many other things become clear. The concept which has been practiced, and which Dadaji reminds us of over and over, gives us a very clear idea how we should go about attaining Oneness. There is no need for any temple, church or mosque. There is no need for penance. There is no need for any Puja in any traditional sense. And, there is no need for any other religious practices people have been doing for ages.

And, as a corollary to this, I find very clearly, very scientifically, that there can be only one language, one religion, one nation, and this Oneness permeates all practical aspects of life. Dear friends, I have come in contact with many topmost scientists and politicians around the world in connection with my scientific activities. Initially when I put forth the idea of Oneness they simply appeared baffled. Since then, almost everybody, knowingly or unknowingly, has come to this Oneness concept in their achievements related to the scientific and material development of their countries. This is something we cannot ignore in the context of science and technology because it is often thought that modern scientific technology will solve human problems and remove misery.

A Bengali saying reflects another aspect of Dadaji's message I would like to mention. "Empty thy mind, the Almighty will fill it up." This is a concept, the concept of Infinite Zero with no beginning and no end. In my estimation, this is the gateway, the entry to Divinity. Scientists, and others as well, know there is no motion in a straight line and if you extend a line to infinity it recoils into a circle. Many examples from natural phenomena illustrate this established fact. If you throw a stone upwards it doesn't go straight, it curves. In the case of plants, tiny ones grow large, go to seed, die, and the seeds become the source of new plants and so on. In the case of humans, a child is born, grows up, has offspring, dies, and the cyclical nature of humanity and the world continues.

Now, in the context of this, who is Dadaji? Dadaji says, he is "nobody". I say he is "no body". He is in tune with Infinity. He is Infinity. I repeat it. He is Infinity. Times without number, Dadaji has told us, we merge with Divinity and Infinity. We come to Earth with immense power to do our duties, look after our families and friends, manage our business and wealth sincerely and honestly, and keep Mahanam all the time in our recollection.

In the context of our submission of mind, and I must emphasize this, the essence of Dadaji's message is based on scientific wisdom which is unfolding in his supernatural manifestations seen for so many years. Now humanity is fortunate to have Dadaji as a savior. And, if we don't make use of this opportunity and listen to his message, we will perish in the dark days just ahead of us. He says, remember Mahanam, there is no other way out.

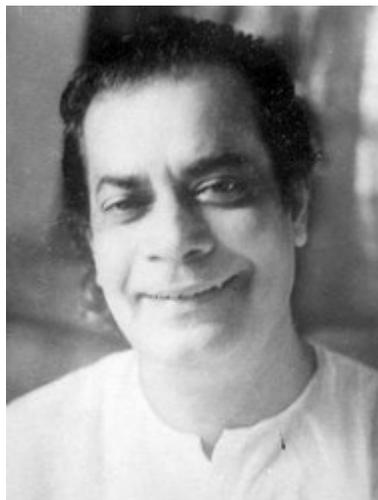
Nevertheless, there are many people like me who are optimistic. Things are moving ahead, and in the course of traveling about the world with my scientific activities, I see the trend that Oneness is coming. I don't know how soon, but we all have to very soon accept the Oneness which is the essence of Dadaji's message of Truth.

Note written by Dr. Datta to Abhi Bhattacharya after Utsav 1973:

I have been back from Calcutta with the delightful taste of the Supreme Mahananda (Great Joy). What a wonderful assembly! What a magnificent environment! What a glorious endeavour to turn matter into Consciousness! That Super Conscious state begins when the mind becomes Zero and the individual soul merges into the Universal or Divine Soul. Such a state is the source of all benign activities like good deeds, good thoughts and good ideas. A person can't commit mistakes in this state.

My own idea is that many great scientific achievements are derived from this state of Divinity, of Oneness. In fact, whatever good is created in this world, scientific or otherwise, everything is the product of this state. The Almighty Dadaji has shown us the very easy, though sober, way to attain that state. The need for propagating that path (Mahanam) in order to minimize the sorrows and sufferings of this world is imperative. It is the Mahayogi alone who can transform matter into Consciousness, the work of the Super Conscious state. The pragmatists work, however, lies in transforming Consciousness into matter.

To my understanding, scientists have suggested ways to transform matter into energy, but have not succeeded in converting energy into Consciousness. Herein lies the wisdom of the great Seer. He can change matter into Consciousness. My idea is that any human being is capable of doing this. Dadaji has shown us the way of remembering the Mahanam. It may be that scientists are in the middle of the process that is transforming matter into energy. However, Dadaji traverses the full course from matter into energy into Consciousness and visa versa; a transformation which is in dynamic equilibrium. That is the experience of personal transformation occurring with Mahanam and in the Satyanarayan Utsav with Dadaji.



Dadaji's favorite picture 1978

16 Dadaji: The Black Hole of Galaxies

by Dr T Mukherji

Space Research Center in Huntsville, Alabama USA

Reality is One; and hence, Truth is One. One becomes many in the urge for joyous Self realization. Yet that many is but One in unsegmented Consciousness. Space and time, conditions for manifoldness, are at bottom One with Existence. But, mind and ego separate space and time, and create multiplicity of "I," islands that fall foul of one another in omnivorous frenzy. Yet, mind was given to us so that we might consciously relish His Infinite Joy of Manifestation. We come here with two sounds of Mahanam vibrating in the alcoves of our hearts around the clock; with a view to performing a stipulated work while relishing His joy of manifoldness through submission to the sounds. But, we have acted otherwise. Through our lustful ego, we have turned love into hatred, Truth into falsity, and beauty into ugliness.

Let your ego melt into the sweet cadence of Mahanam reciting within, and all is done. Indeed, you have to do nothing, to achieve nothing. You are full to the brim and are One with the Truth that is symbolized by Sri Sri Satyanarayan. Do your duties, bearing with fortitude the vicissitudes of your life that are His tokens of Love. Submit to that Love. And, all is done. That is Dadaji, who claims to be nobody, though a citizen of the world. And yet, asserts not having come here or having spoken anything to us. Still, Dadaji's love for all of us seems essentially real. A starlit appearance that surpasses in purity the white sparkle of the purest gems and wafts about a Fragrance that grips freezes and suffocates.

Yet, Dadaji seems to be the negation of all that passes for spirituality. He would tell you, "Why, there is no religion divorced from life. Want not, lest you waste Him into fragments. He is your Life Force, your Existence. What need you seek Him? shy need you pray to Him? And, what for? Prayer is another egoistic hindrance. And, you have nothing to get. Submission to Him only matters. But, you cannot submit; it will come when it will come. You have only to watch and wait with Him in your heart, while doing your duties that come your way as a matter of course. He loves you all the while. Remember this. That's all." Dadaji demands the least of us and asks us to lead a life in tune with one's nature, without going into any atrocious gymnastics of the body and the mind. There is nothing to shun; nothing to pick and choose (for religious reasons). But, take life in its natural stride, while listening to the symphony of the two sounds of Mahanam.

If grace and simplicity, spontaneity and naturalness be the marks of Truth, Dadaji is Truth personified. His simplicity exudes a profundity that seems unprecedented in human history. And, the power of working miracles? He would or course say that it is all His doing. Yes, it is His doing through the Black Hole of Infinite Galaxies; the Black Hole that is to be named Dadaji, who is sipping tea, smoking cigarettes and chatting a present with all of us.



17 Mahapuja, Mahanam and Revelations

by Mr & Mrs Gunvantrai T Kamdar
"Salt King" of India, Bombay, India

A Divine Revelation

I very vividly recall the first time when Pujya Dadaji revealed his omnipresence to me and us. It happened this way. Mrs. Kamdar and myself had the good fortune to be received into Pujya Dadaji's Grace on the auspicious day of 6th April, 1972, in Calcutta. As we sat at his feet, Mahanam (Holy Name of the Almighty) revealed Itself to both of us through his munificence. He told us at that time he was not our Guru, because no living being could be a Guru to another. The Guru of all Gurus, Sri Sri Satyanarayan, dwelt in the hearts of all of us, and that chanting the Mahanam in our hearts and minds, day and night, was the only way to eliminate the ego and to realize the Absolute Truth, that is, Sri Sri Satyanarayan.



Mr & Mrs G T Kamdar

Some months passed by, when all of a sudden in the month of June or July, I developed a severe backache. The doctors called it a slipped disc. We were at that time in our house at Bombay and I was confined to bed with this illness. Any slight movement caused me excruciating pain. This, however, did not deter me from reciting the Mahanam. Doing so brought me indescribable peace of mind. The garland of Mahanam that I was weaving started wafting a faint Fragrance, enveloping me. The Fragrance grew stronger in a second, and, all of a sudden, I realized it was the Fragrance which always pervaded the place where Dadaji was present. To make sure that I was not laboring under any olfactory illusion, I called out to my wife and children, who came rushing into my room, no doubt under the mistaken apprehension that my pain had increased. I reassured them and asked them whether or not they also smelled Divine Fragrance in the room. They immediately said that was the first thing they noticed when they came rushing in. The Fragrance became stronger as each minute went by and gradually turned into a veritable fog of Fragrance. The whole room was full of Dadaji's personal Aroma, when all of a sudden Mrs. Kamdar shouted with joy, "Here is Dadaji." I was enthralled and asked, "Where?" trying to get up at the same time. My wife replied, "There, he is at the door." As my endeavors to get up proved fruitless, I got up with a sudden jerk and looked at the door. Dadaji was no longer there, and with a final thrust of agony all along my spine through the top of my head, the pain had also disappeared. To this day the pain has not recurred.

The wonder and the beatitude that pervaded my heart ever since shall last so long as I live. How did Pujya Dadaji in Calcutta know that I was ill in Bombay and how could he be present in Calcutta and Bombay at the same time? And, how could he relieve me of my distress so instantly? Being a mere mortal, I do not know the answers, but Dadaji knows. He is what he is. From that memorable day onward, the members of my family and myself have experienced Dadaji's omnipresence on very many occasions. Although he has never since that day appeared in person, as a Divine Revelation of his omnipresent powers, His Fragrance has visited us legions of times. Pujya Dadaji in person has sanctified our homes in Calcutta, Bombay, Bhavnagar and Porbandar several times, and has performed his inimitable Puja ceremonies, bringing joy, happiness and bliss not only to the person sitting during the Puja, but to all those who witness them.

Pujya Dadaji has granted my family and me many bounties which are normally considered as miracles. One of these happened at Bhavnagar where Pujya Dadaji had installed the statue of Sri Sri Satyanarayan in Sri Sri Satyanarayan Bhavan. On Sunday mornings the members of the Kamdar family prepare the cooked offerings, that is, Bhoga, by themselves and offer them to Sri Sri Satyanarayan in the Satyanarayan Bhavan. Then they withdraw, closing the door behind them, and sitting outside they chant Mahanam for half an hour. They then approach Sri Sri Satyanarayan with full heart and to their joy find that He has graciously partaken of the Bhoga. Thus, the Kamdar family receives the Blessings of the Lord through the Grace of Pujya Dadaji.



Roma Mukerjee at Kamdar's Satyanarayan Bhavan 1982

Pujya Dadaji is an unprecedented manifestation of truant Truth of anonymity. He is Omnipresent and Omniscient, and also Omnipotent, as not only myself, but many others can testify to the miraculous cures he has effected. He is a nobody that is out to bud forth in the hearts of all who are open to the vibrations of Truth, of Mahanam. Truth with him is no institution, no code of laws, no austerity, no grotesque make-up, no physical acrobatics and far less any inhibitory autosuggestion. It is life unsegmented by our egoistic drives, it is Nature reasserting itself on the clogged life-stream. It is remembrance of being shorn of any becoming. It is the ever present, we are apt to project back and forth into sundry dimensions. It is a point-instant every expanding through viscous love into Infinity.

Pujya Dadaji says in one voice with Lord Krishna, that the Truth Absolute or Sri Sri Satyanarayan resides in the devoted discharge of destined Karma. He does not merely say so, but he puts it into practice because he, himself, is a householder with wife and children, and has a small shop in the New Market at Calcutta. He says that renouncing the world, growing long hair, wearing saffron clothes or no clothes at all, and retiring into the seclusion of the Himalayas in search of the Absolute Truth are of no avail. He says the only Tapasya or penance necessary is that one should bear one's destiny or Prarabdha with patience and fortitude. Renunciation there must be, but it is not of this world or of Karma, but of the vagaries of mind; because the Lord dwells in us, it is futile to seek Him in shrines, temples, or holy places.

The renunciation of the mind means that whatever one has to do, namely, Karma, it should be done in the Name of the Lord only, without any anticipation, motivation or desire whatsoever for the ultimate result. And, one can only do this, says Pujya Dadaji, by taking the Name of the Lord with which one is born, that is, the Mahanam. For the Kali Yuga, that is the present Age, the only path to the Lord Almighty, the Absolute Truth, Sri Sri Satyanarayan, is by invoking Mahanam, recited, repeated, resounded in your heart and mind, in your hours of joy and in your hours of sorrow, in your waking moments and in your sleeping moments. Wherever and whenever you may be, say the Mahanam with grace, with abundance of joy and with complete surrender, and Sri Sri Satyanarayan will surely lift you up to Him, says Pujya Dadaji.



Mahapuja, May 26, 1973



Sri Dadaji, the very embodiment of love, performed Sri Sri Satyanarayan Mahapuja in the Sri Sri Satyanarayan Bhavan at Bhavnagar in December, 1972. The Divine scenes we witnessed at that time, and the manifestations we experienced, created deep within our hearts an overwhelming desire that we would again have the good fortune of

taking part in the Mahapuja by the Grace of Sri Sri Satyanarayan. All this, of course, could happen only with the Grace of Sri Sri Satyanarayan.

Recently my wife, Mrs. Champabai Kamdar, and myself had been staying at Calcutta for the past four months or so. During the stay, it was the wish of Mrs. Kamdar that we should request Pujya Dadaji perform Mahapuja at our Calcutta residence. At last when Dadaji returned from his Orissa tour on 20th May, 1973, we took the opportunity of requesting him on the 22nd May, 1973, to perform the Mahapuja at our place. Pujya Dadaji immediately accepted our prayer and said, "This is as if I have to perform the Mahapuja in my own house; the house is fated to witness it. Besides, I have the permission of Sri Sri Satyanarayan to do so."

Dadaji then seemed to be turning something within himself and said, "Majee (Mrs. Kamdar) will sit in the Mahapuja." On hearing this, the followers who had been crowding the hall were wonder-struck and inquired with surprise, "Is it true that Majee will sit in the Puja?" Thereupon Dadaji assured them that it was Sri Sri Satyanarayan's desire that, "Devi Bhagwati (Mrs. Kamdar) should sit in the Puja." This brought home to me how much elevated and blessed a soul Mrs. Kamdar was that she was given the Grace of sitting in the Puja. This happiness at my wife's good fortune and the natural pride was slightly tinged with the disappointment that I was not given to share the Grace with my dear wife. I, however, took consolation in the fact that was what Sri Sri Satyanarayan desired. It was decided on that day that the Mahapuja would take place at our residence in Calcutta on 26th May, 1973.



Dadaji 1973

During the next two or three days almost all the followers of Pujya Dadaji learned that in consonance with the wishes of Sri Sri Satyanarayan, Mrs. Kamdar was to sit in the Mahapuja. So far no lady had the precious fortune of sitting in the Mahapuja. Since this honor was being conferred on a lady for the first time, every follower decided to attend Mahapuja to derive the benefit and blessing therefrom. Was it not an occasion to the entire congregation for an object lesson to the effect, "we are all women", as Dadaji tells us? Once the decision was taken to perform the Mahapuja at our place, our family commenced making the necessary preparations.

On the morning of Saturday, the 26th of May, 1973, my good lady and I presented ourselves before Pujya Dadaji to discuss matters relating to the Mahapuja to be performed on that day. All of a sudden, Pujya Dadaji looked upward in his characteristic oblique way, turned around and said to me, "Sri Kamdar will also sit in the Mahapuja along with Majee."

Hearing this I experienced an indescribable joy and thought to myself that Sri Sri Satyanarayan had granted my prayer. In my mind I bowed to Him with deep reverence. After finalizing arrangements with Pujya Dadaji, we returned home and completed all the arrangements for the Mahapuja due to take place that evening. But, thereafter on that day, the happenings that took place made us feel that Sri Sri Satyanarayan was putting us to a severe test. These happenings were as follows:

(1) That memorable day was bright and clear until the afternoon. At 2:30 pm, dark clouds gathered and it started raining with unusual violence. As our residence is located in a low lying area, it became flooded with over two feet of water. Likewise many low lying areas in Calcutta were flooded. Indeed, water logging during the monsoons is phenomenal in Calcutta. In my mind a doubt began to appear as to what was going to happen. Pujya Dadaji had called for the car to arrive at 4:00 pm at his residence. Taking stock of the situation, I decided to send a responsible person with the car to acquaint him with the situation that our street had knee-deep water and to avoid it. Pujya Dadaji might decide to arrive slightly later than the scheduled time. However, before doing so, it would be better to ascertain our situation by phone. I, therefore, sent two cars to Pujya Dadaji at 3:00 pm with my representative.

(2) After the cars were sent, the rains grew heavier. As if to complete the disaster, the electric power was cut off at 4:00 pm I was considerably upset and began to consider what was the best thing to be done. All of a sudden, by themselves Pujya Dadaji's words came into my mind, "Act well your part." Thereupon I ceased thinking and left everything at the feet of Sri Sri Satyanarayan. Strangely enough, this made me believe that Whoever wished to have the Puja performed, and Whoever wished to do the Puja, would look after everything. With this thought and uttering the Mahanam to ourselves, my good lady and I sat down quietly composed.

(3) At 5:10 pm it was still raining when my representative telephoned me that Pujya Dadaji had already left for our residence. With this phone call, the electric power that had been cut off was restored. What I had considered to be one of my difficulties was thus automatically resolved.

(4) There now remained the problem of the water which remained flooding our street. It was two and a half feet deep and I didn't know how the car would be able to come through the water. Thinking it over, I decided to place one man each at the two entrances of our street with the instructions that when Pujya Dadaji arrived he should be placed in a rickshaw and conducted to our house. To our utter astonishment, at 5:45 pm, my representative came running up the stairs to announce that Pujya Dadaji's car had arrived. My wife and I rushed to welcome him and met Pujya Dadaji climbing up the steps very blithely and smiling broadly as if he had no difficulty whatsoever. To this day I cannot say how the car was able to negotiate the flooded street.

We escorted Pujya Dadaji up to our sitting room and made him comfortable on a cot. We gave him the traditional welcome with garlands. The welcoming ceremony being over, Pujya Dadaji turned to Sri Khemka and said, "Khemkaji, Kamdarji was perturbed as to how, with such a heavy shower on, the Mahapuja would take place and whether everybody would be able to attend the same; but see the Will of Sri Sri Satyanarayan." And, in a little while the rain stopped and the people started flocking in. Within an hour, about 300 were gathered.

At about 6:30 pm, Pujya Dadaji, while having his tea, called Mrs. Kamdar and me to his side, made us sit down, and told us how we were to take part in the Mahapuja. He said that there would be neither light, nor fan; doors would have to be closed and that we would have to keep

our eyes shut and not be afraid of anything. Dadaji uttered the several instructions in a jovial frame of mind.

Having had his tea, Dadaji desired that those of the followers who were new and had not previously witnessed the Mahapuja, should be shown around the room where the Puja was to be held, as well as the articles which were to be used during the Puja. These followers were to be shown the vessel filled with coconut water, and also the vessel filled with ordinary water, and were to be informed of the changes that would take place as a result of the Puja. In pursuance of his wishes, I led Dr. and Mrs. Pooler and one or two other lawyers and university professors to the Puja room, showed them everything and explained how the room wears an altogether different look after the Puja.

As it struck seven o'clock, Dadaji changed his clothes and entered the Puja room. He remained there all alone for about ten minutes. Then, he, in his inimitable and well-known manner, helped three persons be conducted to the audition of Mahanam.

Thereafter, Dadaji called Mrs. Kamdar and myself into the Puja room. He made us sit down on the Asana (small rug) and drew a ring around us. The doors and windows were shut and the fan and lights were turned off. Dadaji asked us to keep our eyes closed. He desired us to repeat the Mahanam which we had received before. I could feel that Pujya Dadaji had gone behind us. Out of sheer curiosity, I could not help myself turning around to see what was happening and I saw him absolutely without clothes (in the Digambar state). I turned my head away and closed my eyes and went on repeating the Mahanam. Immediately thereafter, we felt a drizzle of water on us and we heard Dadaji going out of the Puja room, closing the door behind him.

In a little while, we felt vibrations all through and all over our bodies, totally unlike the rigors occasioned by cold or fever. Following upon the vibrations, we saw with our eyes closed, a flood of cool light interspersed with flashes of lights of various colors. The intensity of the light was such as if a thousand suns were shining on us and all this with eyes firmly closed. The rays of these colored lights clearly seemed to be running toward us. Along with these marvelous lights commenced the flood of Divine Fragrance filling the room. Then we heard the peal of several bells ringing together in rhythmic manner. In a little while we saw, with our eyes still closed, on Mrs. Kamdar's side each and every Lord of Heaven walking past to the right of me. At that time, from their bodies a Divine Fragrance began to emanate. In this manner, with fourteen Lords of Heaven passing by, we experienced the delight of fourteen different perfumes.

After the last Lord of Heaven passed us, we felt as if large drops of water were falling behind us. Then immediately there was a gust of icy cold wind blowing from behind us. There were three such waves of this icy cold wind and then the vibrations that we had been experiencing all along, so far, ceased. With the cessation of the vibrations we felt that our bodies had lost weight and we remained in this weightless condition for about 10 minutes. The entire experience in the Mahapuja room, which I have narrated, took about 25 minutes in all.

Someone is bound to raise this inescapable question, "You were taking part in the Mahapuja with your eyes closed then, how could you see what you saw?" There is but only one reply to the question and that is, Sri Sri Satyanarayan and Pujya Dadaji granted us the Divine Sight to see all that we saw and to have the Darshan of the Devas, the Lords of the Heaven. Not only that, but all through the 25 minute Divine Experience, we heard the peal of the bells and experienced the Divine Fragrance and the Heavenly Light.

Thereafter, we felt that Pujya Dadaji had opened the door and had entered the Puja room. He placed his hands on our heads and uttered a Mantra twice. On both these occasions he asked us to repeat that Mantra. Our bodies were weightless, our eyes were closed and we could not get up. Pujya Dadaji helped us get up by lifting us up from our elbows and pulling us back. We felt that in a twinkling of an eye Pujya Dadaji had picked up the Asanas. And, when he asked us to open our eyes, we seemed to lose our weightlessness and to regain our original condition.

We opened our eyes and prostrated ourselves in reverence before Sri Sri Satyanarayan and Pujya Dadaji. Thereupon, Pujya Dadaji asked us to open the vessel containing the coconut

water. I opened it and saw that the coconut water had become a sort of Kshir (porridge), and that a delicious perfume was emanating from it. Pujya Dadaji then asked us to open the vessel continuing ordinary water, and so doing, we found the water had turned into coconut water. As if these two extraordinary phenomena were not sufficient to fill our souls with ecstasy, we were delighted to behold:

(a) Fragrant Nectar was flowing in droplets down the photograph of Sri Sri Satyanarayan and collecting along its frame.

(b) The dishes filled with dried fruits, and those with grated coconut had finger marks on them as if the Lords of Heaven had partaken of these offerings.

Our hearts were overflowing with holy delight. It appeared to us that Pujya Dadaji was desirous of demonstrating to us the power of the Mahanam, or what that power could do, because he made us both sit down and repeat the Mahanam for 108 times. Accordingly, we sat down, closed our eyes and after repeating the Mahanam 108 times, opened our eyes and got up. We then saw that the water which had been turned into coconut water had thin strips of coconut floating on it. We again prostrated ourselves in reverence to Dadaji. He brought us out of the Puja room and asked the followers who were waiting outside to enter the Puja room and have Darshan. What remained most inexplicable was the fact that Mrs. Kamdar, being an asthma patient, had worn a woolen cardigan and yet for 25 minutes she sat inside that airtight room and never felt any breathing trouble for a single moment. Rather, she was overwhelmed with the transformation in her physical body effected by the Grace of Sri Sri Satyanarayan.

On this occasion, the coconut water which had become porridge tasted like Nectar and those of the followers who had savored the porridge on previous occasions, proclaimed that they had never tasted anything so sweet and delicious as the one on this occasion. The porridge invariably happened to be white in color, however, at the time of this Mahapuja, it was of almond color and a Divine Fragrance emanated from it.

I have endeavoured my to do best to describe this Mahapuja as faithfully as I can; but this is an occasion so joyful and so holy that mere words fail to describe it. Indeed, this is ineffable. I place this little endeavor of mine most humbly at the feet of Sri Sri Satyanarayan and Pujya Dadaji, whose Grace enabled my good lady and myself to experience the Divinity residing within us, with millions of prostrations in all humility, deep reverence and profound affection.



Dadaji in Gujarat India with Mr G T Kamdar (left)1982

Bhavnagar Salt & Industrial Works Private Limited in Gujarat India was established in 1943 in the State of Bhavnagar prior to independence of India. The founder of the company was late Shri Gunvantrai Trambaklal Kamdar. The company was awarded monopoly rights for the manufacture of salt by the Maharaja of Bhavnagar. and was the first to export salt to foreign countries in 1952, and to Calcutta by ships of M/s. The Bharat Line Limited, Mumbai which was established by Mr Kamdar during the year 1945.



Dadaji viewing Mr Kamdar's salt flats in Porbundar Gujarat India 1985