



Dr N. L. Sen, Ann Mills, and Dadaji in Calcutta 1988

Ten Articles

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Article 1 - Dadaji speaks Truth



Dada – Bombay 1982

Truth expressed is Truth expired. But Truth, by its very nature is expression for itself, by itself and of itself...the anonymous, stirless Void...of the Absolute Existence lying in state upon Existence.

Initially Truth speaks out to Truth itself in terms of an urge for spontaneous Self-expression, Self-becoming. And the Will Supreme emerges. It sends off vibrations that through diverse configurations shape out into the Word, the Summum Verbum, which gives rise to infinite universes including the world you all live in. In this world inhabited by humans, the Word, the expression of Truth, resides in the vacuous region of the heart as Mahanam, the Life principle, the breath of Satyanarayan, the manifest essence of your Dada. And then Truth seeks Self-expression through Avataras, prophets and messiahs who are but different aspects of the Word and are enchanted purveyors of Truth. But your Dada is much beyond Avataras and even Avataris. He is, at bottom, beyond

Mahanam and even beyond the state of Kaivalya. He is the stirless, unmanifest, ubiquitous vacuum in His astute Nobody-ness. And when He speaks, He speaks not as the Purusottama “I” of the Gita, nor as the “I” of Kaivalya. His Truth expression rallies round the nuclear “He” to lend provenance to it in all ages and climes. He however swings between the states of Vrajendranandana, the mood, and Satyanarayana, the tune. And what does he speak about? How does he express Truth?

You know your Dada’s body itself is Truth expression. You know how he deluges you with a riot of his physical fragrance, the infallible mark and expression of Truth, the clarion call for participation in Divine Amour. His mind radiates universal love, the basal expression of Truth in this world. Your Dada at times I still and unruffled; and you have within you a spasm of Truth consciousness. When your Dada verbalizes Truth he speaks about three things: What is Truth? What is the cosmology or the secret driving force of creation? And, how should you behave in this world?

The three questions are actually one and the same. The first question about Truth fully encompasses the other two questions. About the second question you might ask, “Why cosmology?” The answer is simply because cosmology, the becoming of Truth in terms of consciousness, love and joy, enables you to enjoy His Love and share His Joy of creation. And the answer to the third question about how one should behave is by your having awareness of Truth in proper perspective as you go about your daily life. But instead you all feel that you are “have-nots” though you are full to the brim



Calcutta 1982

with Him. You fret and fume, grab at anything around you, making idolatry of space and time. Behaving is actually the feeling you have that Truth is within you along with everything else. When your Dada speaks the Truth, he speaks of Truth itself for he always sees nothing but the Full, the Truth that he is. His speech is but the molten flow of his Self-relish, of his consciousness of joy of Love in life all about him. His expression of Truth, therefore, does not suffer expiry or evaporation, and He has no lapse.

What then is the Truth? The Truth is One Absolute Reality that constantly tends toward Self-transcendence, Self-alienation. It is complete freedom even from subjectivity or the higher stage of mere manifest feeling. It is the anonymous Void, the stirless vacuum that is the basic Reality as Non-being, as the Absolute as Negation. Despite being that anonymous Void, the vacuum comprises all that is, all that exists. Non-being is indefinable, uncategorizable. It is not; yet it is the ultimate Reality. Your Dada names and embodies it as Satyanarayan, the symbol of Truth, not a person. It is what supports and sustains the panorama of existence. And, you can say your Dada is the He or It.



Calcutta 1982

When this non-being transcends Itself into being, It shapes out as the Will Supreme. And then this being, the Will Supreme, embarks on an odyssey of becoming, of Self-alienation through manifoldness for Self-relish. Vibrations shoot forth spontaneously from the Will and shape out the Word, the Mahanam, the bipolar Life-principle that forms the warp and woof of the entire creation, including its inhabitants. Yet the entire creation is embedded in the vacuum; is but the vacuum.

So the Non-being in an inherent urge for Self-manifestation and Self-relish emerges as Being heading for Becoming. He wants to become many to enjoy Himself and relish the joy of creation. As non-being, He is immersed in the triple fluid of Root Existence. As Becoming, He relishes that triple fluid in manifest forms. So the Truth is both the Vacuum and the Vibration, not as discrete entities but as One overflowing into the other. It is; It is not. It move; It moves not. It is changeless though changing every split second. In it the Big Bang and the Big Crunch fraternize. It is at once Love, consciousness of Love, consciousness of joyous Integral Existence and mere passive Existence. Your Dadaji has come to proclaim the Truth in a fulsome way the world has never witnessed.

The second question that of cosmology is already negotiated by the above. He creates in order to enjoy Himself, in order to relish His Love through manifoldness. The creation is not an outcome of a plan or program. It is a jerk, a push, a spontaneous overflowing of the incipient joy of Love.

And, that takes care of the third question, too. If the world is created out of joy of Love, it is not a prison house, nor a reformatory, nor an illusion. So why restrain your senses that are given to you to enjoy the things of life? Why fast and other physical and mental privations? Give free rein to your senses and impulses. When they will tire out, they will serve as beacon lights to Truth and the horse sacrifice* will be completed.

* Asva Medha - Lit. Asva means horse, Medha means sacrifice. A ritual of olden days when a powerful King would let loose a consecrated horse and wherever the horse went unchallenged, that region would come under his sovereignty. Whoever caught the horse's reins had to fight with the King's army. Small Kingdoms surrendered. According to Dadaji, Asva refers to the senses, which are to be let run until their cycle is completed. They will then turn inward, become His expression and therefore, one's best friend.

Let your mind rove about. You be with Him, with Mahanam. Surrender to Him and try to do your duties while savoring Him through the ups and downs of your career. Your mind will then be turned into a Navamanjari*, yoked unto His Love, and the Rajasuyas** will be completed.



Dada, GT Kamdar & Peter Meyer-Dohm 1982 Utsav Calcutta

What you call Maya is His manifesting potency that helps you realize that the relish of His Love is the sap of your life that redeems you from a seeming sense of want. You have no want, really. Brave the world, enshrining Him in your heart, and doing your duties without any sense of agency or any desire for results. Have patience with your life. Patience will lead you to steadiness of mind, to the stillness of supramental consciousness. You are born and bred in Truth. Remember it all the

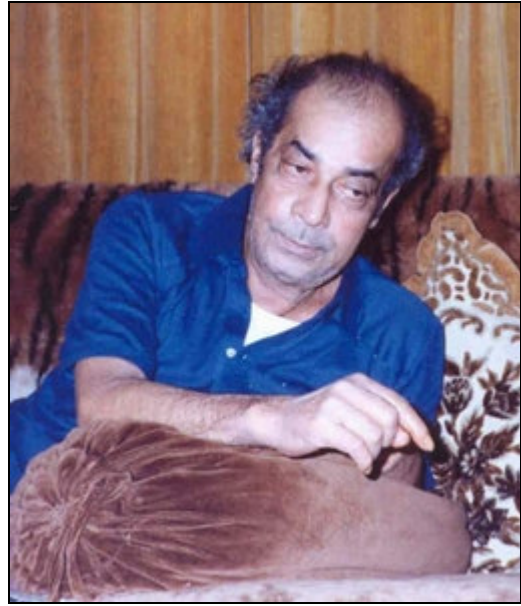
while. That is how you have to behave in the world of His becoming, the Vrindavana.

Dadaji asserts this Truth because He finds himself manifested in It. This is His joyous rock and roll pastime. Submit to it unconditionally and be perpetually nestled in His superabundant Love that is your birthright, your inalienable nature.

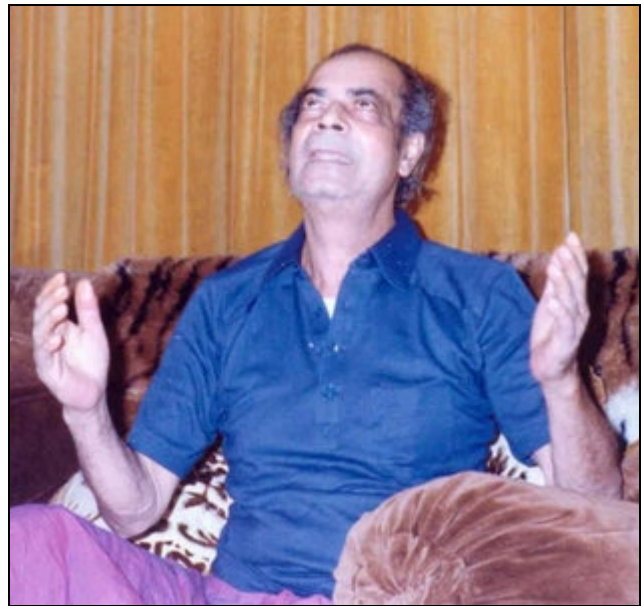
--- Amiya Roy Chowdhury

* Navamanjari - Newly budding seed. Dadaji uses this term to refer to the mind newly purified and married in Love unto Truth.

** Rajasuya - Lit. Raja means King, Suya means sacrifice. The mind is King of the senses, so after Asva-Medha comes the sacrifice of the mind, giving rise to Supra-mental Consciousness immersed in mellow Love.



Dadaji speaking to a group of people in London 1983



Article 2 – Amiya Madhava and Dadaji

You all know this Amiya Madhava Roy Chowdhury has another name. You all, in fact the entire world, call him by that name, by the name of Dadaji. As a result, the former name, the proper name, has gone into complete disuse except in the lives of a few people attached to him in an exclusive way. To them this name of his boyhood and manhood brings the greatest joy and solace; as to others do the names Kishari Bhagavan and Pagla Baba, names he was called at other times.



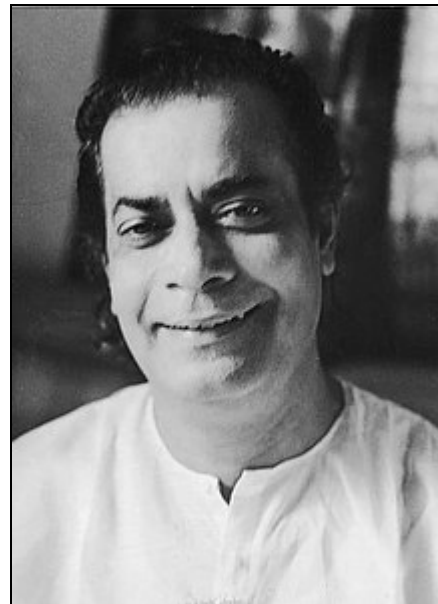
Amiya Madhava Roy Chowdhury

But Dadaji, though not the proper name, is not an improper name either. On the contrary, it is as profoundly representative of his later life in full blaze of manifestation in an urge for propagation of eternal Truth, as the former names epitomize his earlier life in a nuclear fashion. To choose between the names is a matter of taste, of emotional attitude.

Your Dada as Amiya Madhava is in a state of eternal Self-repose, of Self-enjoyment in which everything looks normal as though a King in disguise has turned a commoner, drinking and dining and dancing with the common people around him in leafy abandon. But this Amiya Madhava as Dadaji is like a King with plenary powers to help his subjects out of the miseries and odd travails of life. The former, Amiya Madhava, is Rasaraja, beyond the state of Govinda, beyond all Leela, or is in Swarupa Leela, the Leela of Self-poise, undefined and motiveless. The latter, Dadaji, is Rasaraja in retrospect or in the process of actualizing it in the world around and displaying eternal Leela of the highest order.

If now you people argue that Dadaji displays the highest degree of divine manifestation, which Amiya Madhava does not, your Dada will aver that all manifestation is spread out in space-time sequence for the mind to grasp it; but, beyond space-time, beyond mind, He is always the same unchangeable entity, the fullest divine integer. The one is the universal man; the other is the greatest messiah. The one is the greatest life artist; the other is the most captivating cinema artist. Who to choose depends entirely upon your mental moorings.

Whatever the distinction between the two names, your Dadaji now proposes to tell you why he has been so called. He was first addressed as Dadaji by Sri Ram Thakur in 1967. From then on the name played a role, as you all know, unprecedented in world history. Many of you often asked this man shy he is so called. The simple answer he gave you is that in so far as he helps you to have the vision and audition of Mahanama, he behaves like an elder brother to you all; and in Bengali language “Dada” means “the elder brother.” The suffix “ji” adds affection and respect. Dada also means “grandfather” in Persian, from which the Bengali word has come. It is derived from the Vedic “Tata” or Sanskrit “Taata” from which derives the English “Dad” meaning “father” and also from which derives “Tot” meaning “son or child”.



Dadaji

So your Dada is at once Grandfather, as unconcerned as Satyanarayana, Father as Creator and Sustainer of you all as Govinda, Elder Brother as conductor of you all to Mahanama, and Son as the actualization of the joy of his Self-manifestation in you. But your Dada prefers a short reply to your question to avoid confusion and out-of-season profundity. However even in that reply the “Elder Brother” plays the role of Mother, for while “Father” is the integrating potency, the “Mother” is the manifesting potency. Do you realize what then the word “Dadaji” conveys? It is the reclamation of Pitrikula, Matrikula, and Putrakula, all at once, as Ram Thakur often exhorted.

Taking cue from the Upanisads some of you might argue that the two “daa’s” in Dada represent “Datta” (to give away) and “Dayadhvam” (to have compassion). Another use of “Daa” representing “Damyata” (to restrain) has been dropped simply because Dadaji is dead against artificial restraint of senses. It sounds good; but your Dadaji is verily beyond the comprehension by such an approach based on the Upanisads.

At other times your Dadaji explains it thusly. You all are but minds. Mind is what is called the individual Soul, Jivatma, which comes in the body only after Prana, the Life-principle, and the Mahanama, is manifested in the body. As Prana precedes mind, Dada may most aptly be called the Elder Brother to you all who are but minds. Your Dada is beyond Prana, beyond Mahanama at the same time. So to a chosen few he makes a clean breast of himself in the following terms, Dediitanaam Ditva. Dada is a Sanskrit word. The first “daa” is the twelfth verbal root meaning He has come by giving Himself away. That is His Nobody-ness, His stirless state of Satyanarayana. And the second “daa” signifies that He has come here immersed in Mahanama and does help reveal Mahanama to all who care about It. That is the esoteric significance of the word “Dada.” And if you entwine the two “daa’s” upside down, does it not give rise to Omkara? But Dadaji is much beyond Omkara. That is why you hear “Omiyam Brahma Tadvanam”, which means the Absolute, support of Omkara, is to be worshipped with loving submission;

To Abhi Bhattacharya, who is beyond even Siva, your Dadaji once confided, “Da, Da, Da, Da! The sound is reverberating throughout universes. It is the primal sound even before Mahanama and Omkara.” Would you call It the first vibration from the Will Supreme? So that is all about the name “Dadaji”. It is for you to choose between Dadaji and Amiya Madhava. “Amiya” is the triple fluid in which Madhava lies immersed as Satyanarayana. So come choose your Dada in one of his two aspects which are, at bottom, identical. Your Dada however has been progressively referring to himself these days as Amiya Roy Chowdhury. Do you understand?

--- Amiya Roy Chowdhury



1983



Dadaji, Abhi Bhattacharya, Ann Mills



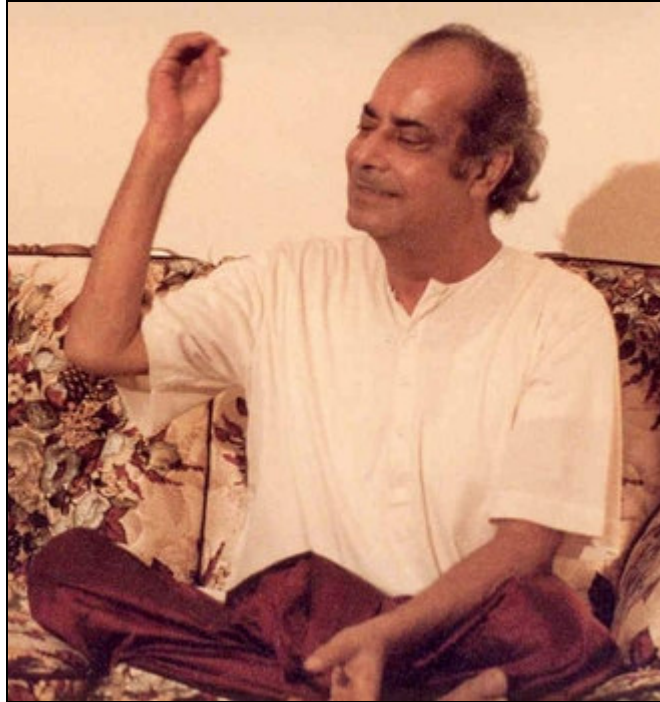
Portland, Oregon USA

Article 3 – Mahanama and Mission in Life

Your Dada has hammered into your ears and minds many things which you have forgotten outright. For your behavior shows they have cut no ice in you. Has not your Dada asked you to abide by the regulations that guide the world you live in? Has not he, in this context, asserted unequivocally that an egoistic sense of agency is beset with and bedeviled by a legion of hurdles and impediments; that, unless you submit as a servant to Mahanama, the purpose of your sojourn into this world would be utterly defeated?

You wonder why and how you should submit as a servant to Mahanama and how this kind of submission would help you achieve the purpose of your sojourn into this world. Listen to your Dada once again. But don't try to understand. Understanding will dawn on you of itself and only when an inner urge has convulsed you, leaving you keenly susceptible to the accent of divine ministration. Unless you first do mercy and grace to yourself, even bucketfuls of divine grace can ill afford to help you out of the morass of your egoistic stagnation. That proves again that no human being can ever be the Guru.

When your will, stirred up from the deepest crevices of your being, is yoked unto the enchanting chant of Mahanama, you can very well catch the vibra-



Dadaji talking to a group in
Los Angeles, California USA 1983

tions of divine manifestation and revelation. Some of you very clever and alert people might charge Dada with begging the question. Yes, it is, yet it is not. For you can do nothing. Things happen through unconscious agency like your Dada does daily as Nobody. So shake off the attitude of the agent; rather, be a viewer of things happening to you and others. Better, be a view, a spectacle to your Dada that He may work Himself out in and through you. But, first listen, your Dada is going to reveal the secret mission of your sojourn into this world.

Do you really know about the motive force of your advent into this world? It is certainly not to seek Him, the Truth, the ultimate stirless Reality symbolized by Satyanarayana; it is not to seek Him by way of Jap, Tapasya, and other physical and mental privations. Why not? It is because before your odyssey into this world, you were in the reposeful lap of Satyanarayana in perfect identity with Him. That state is devoid of feeling, sensation, or even vital vibration. It is an utter void, a naught as mere monadic, unmanifest Existence immersed in the triple fluid of the primal Radha. That first stream, the infinitude of that Bhuma, that fluid, the sap of Existence, cannot be relished. The second stream of that fluid encompasses the Kaivalya state of perfect "I" consciousness. There, too, it is hardly relishable. The third stream however is in Vraja, a region of "I-and-me: consciousness, a sort of passive sensation. There can be no Leela

unless all the players are unconscious, including Krishna Himself. There is no conscious relish of that fluid even therein.

Therefore the Will Supreme emerged from the stirless Reality with an urge to relish that fluid, the love and joy of Existence; and, this world of material nature was created as a prelude to, an anteroom or proliferation of Vraja saturated with an overflow of that fluid. He wanted to be many to enjoy His Rasa, the Rasa of Radha, his counterwhole, the External Absolute. You all came along with Him. He came as Mahanama within you and all about; and, you all came as minds, modifications of Mahanama, to enjoy the love and joy of Existence through the Rasa presented by Nature. What you call Prakriti is Radha Herself made communicable to your aggressively conscious minds and egos so that you might savor His Love and Joy through it. It is Radha, Radha everywhere. Without Her, Krishna is a non-entity. So to relish that Rasa you have sojourned into this world.

And alongside of and concomitant to that, you have another purpose to serve. You have to do a certain kind of work in keeping with your nature in order to keep your body and soul together. The struggle begins with material nature, with the hostile environs, setting the stage for relishing His Love through fair and foul. What is work? IT is translation of Mahanama into the space-time diagram. All dedicated work is nothing but doing Mahanama. All of you have come into this world to practice Rasa Yoga and Karma Yoga. That is the sole mission in your lives.

Now, consider carefully what is conveyed by the sermon of being a servant to Mahanama. To be a servant is to surrender whole heartedly without being ravaged by selfish thoughts. Surrender is the persistent feeling and conviction of Mahanama's domineering presence in every sector of your life and in the world outside. You have to make yourself void of all wishes, being constantly guided by the vibrations of Mahanama. When all your experience blossoms in terms of Mahanama, when you feel the presence of Mahanama in all your acts and thoughts, your visions and fantasies, your wishes and resolutions, your surrender is complete. Then and then alone you have the real perspective and fortitude enough to brave the workaday world without being cowed by the fears and frowns of adverse predicaments. You can then take the entire fortune-complex of your life as tokens of His love, as His boisterous or enchantingly genial laughter through the crevices of your being to grant you and intense taste of His Love and the sap of Existence.

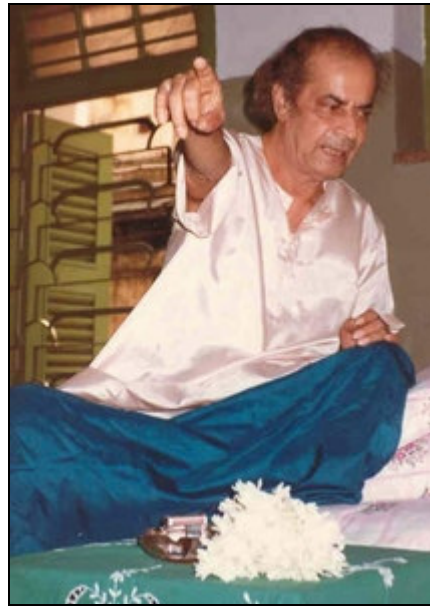
Unless you submit to Mahanama, your life turns into a battleground of conflicting forces of nature run amuck. All the world of manifest existence is modification of Mahanama. So only Mahanama can rescue you from your adverse Prarabdha and guide you to the unhindered relish of Vrajaleela, the sole mission in your life. When Mahanama starts melting through the warmth of your loving submission, can the relish of the triple fluid, the sap of Existence, be denied?

Be of good cheer. You are all Amritasaya Putrah. The taste of that fluid of the Radha within you is your birthright. Submit to Mahanama in love and fortitude and unspoken faith. The objective of your life will amply be fulfilled.

--- Amiya Roy Chowdhury

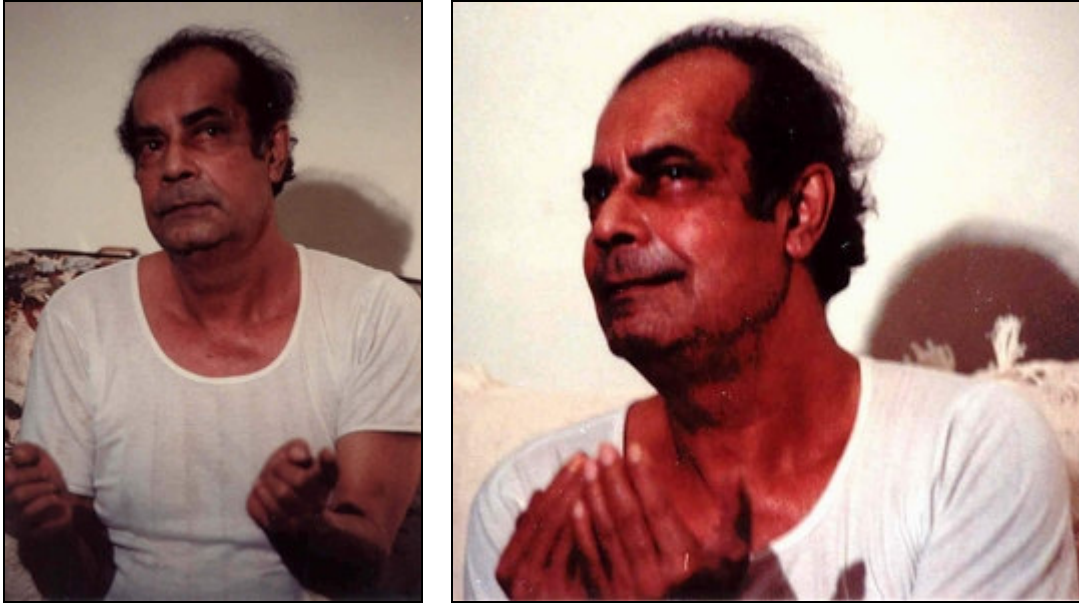


Dadaji speaking at Utsav in Calcutta 1983



Article 4 – Mukti and Your Dada

The goal of all spiritual endeavors is generally, professedly and in practice, asserted to be Mukti (freedom), deliverance from the miseries of worldly life and emancipation from the cycle of births and deaths. Some of you, at least, if not a colossal majority, do, even after years of listening to Dada's talks cherish the dogma of Mukti nearest to your hearts. Even though the six systems of Indian Philosophy, Christianity (upholding the dogma of an original sin), Judaism and other world religions, Islam excepted, plead for some form of Mukti, your Dada never considers Mukti as the goal of human life; nor did Sri Ram Thakur or Mahaprabhu Krishna Chaitanya, who in fact spurned the spiritual goal of Mukti as festering trash. The prophet of Islam, Mohammed, and the prophet of the Sikhs, Guru Nanak, also showed scant courtesy to Mukti.



Dadaji talking to people in Los Angeles, California USA 1984

Some of you at least know that this stance of your Dada and others is quite in accord with the great devotees of the hoary past whose lives have been chronicled in Puranic literature. Indeed, Prahlada and Dhuruva never pined nor stove for Mukti: on the contrary, they prayed for unflinching devotion to the Lord and a state of His Love, regardless of how many births and deaths in whatsoever specie they might have to undergo with horrendous experiences of gruesome mental and physical torture.

Dada affirms and approves of this attitude, simply because, as He has said legion of times, you have come here athirst to savor His Vrajaleela, His Love and Joy, the sap of all existence. But you can get that taste only through the trials and tribulations of life, only through the fire ordeal of material nature. So if you want to shut out the seemingly aggressive material nature, you shut out Truth and Reality and are as a result, deprived of the taste of Vrajaleela. Mukti comes as a matter of course when you submit to the love of the Lord, when you are yoked to His Will and start having glimpses of the Vrajaleela within yourself and in the world outside.

Your Dada has affirmed time and again that those who have gone off His track will undoubtedly achieve Mukti; for whichever place He goes and whomsoever He meets, all those people will be delivered: even those who have seen His picture will have Mukti; nay, the entire contemporary population of the world will attain Mukti. But they will be deprived of the taste of Vrajaprema, which He is catering to you in daily morning and evening sessions.

Enthused and emboldened by this assertion of your Dada, some of you, nay, many of you are deluded into thinking that you are chosen people of Dada being bathed daily in the fragrant fluid of His Love; that you are a group quite apart and distinct from those who constantly strive for Mukti. You fool yourselves into thinking you never want Mukti. But your vanity fair is wound up when you then entreat Dada for Charanjal for the resolution of nagging problems in different sectors of your life. You do not realize for that moment the inherent contradiction between your profession and your practice. Such hypocrisy is deep rooted in your unconscious minds.

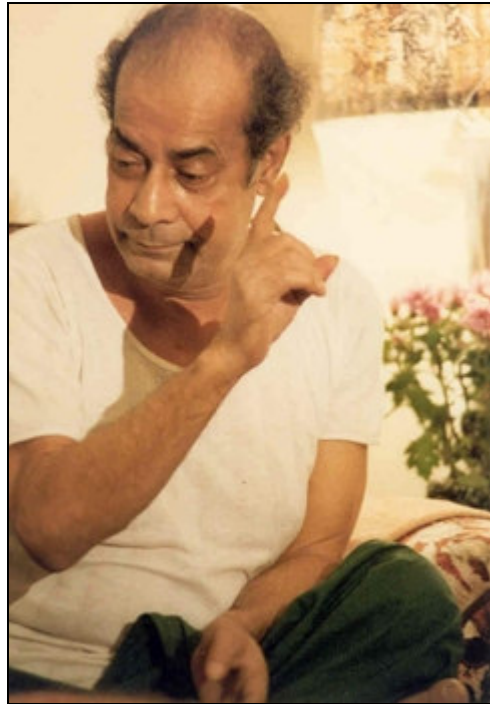
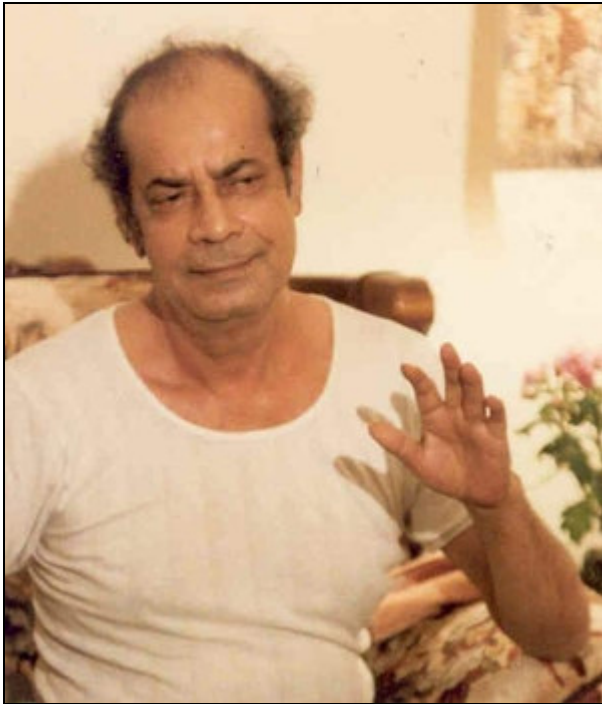
Your helpless Dada has had to dole out cisterns full of Charanjal to please these self-styled Vrajavaasis. His body has had to bear the brunt of their diseases, absorbed by Him to their relief. Your Dada looks so loving, so like Satyanarayana to them simply because their sons and daughters have been rescued from the jaws of death, or they have been given a booming start to their careers, or they have been matched with a fantastic groom or bride, or because their rankling family problems have been admirably resolved. Had it been otherwise, your Dada would have been cast off by these Vrajavaasis as a bloody bugger, a hypocrite, a swindler, a phony villain arrogating brazen-faced to Himself the Nobody-ness of Satyanarayana. Are not swarms of such stuff-tasters of Vrajaprema forsaking Him on that score?

Who knows who and who will be in the last caravan, in the last day of reckoning? How foolish of you to constantly fail to read your own minds but feel competent enough to sire up your Dada, who is mostly in a beyond-mind state! You are always dissatisfied with your lot. You fume and fret to change it for the better. You want better opportunities with rosey promise in your career, much more affluent circumstances, a trouble-free, smooth-sailing life gliding across a landscape flowing with milk and honey. You want everything around you to accord to your sweet will. And failing to get your wish, you curse God or Dada in seemingly righteous indignation to damnation as though you hardly deserve such a gruesome dessert. You never care to think the situation you are presently in is the reaction of your past actions, that you are the architect of your frowning fate and it is the best possible situation for maturation of your personality, it is a blessing, a token of Divine Love, a beacon light to the land of Vraja. You forget outright the words of Dadaji that unless you bear with patience and fortitude the brushes with your adverse destiny, the beast in you will not be immolated.

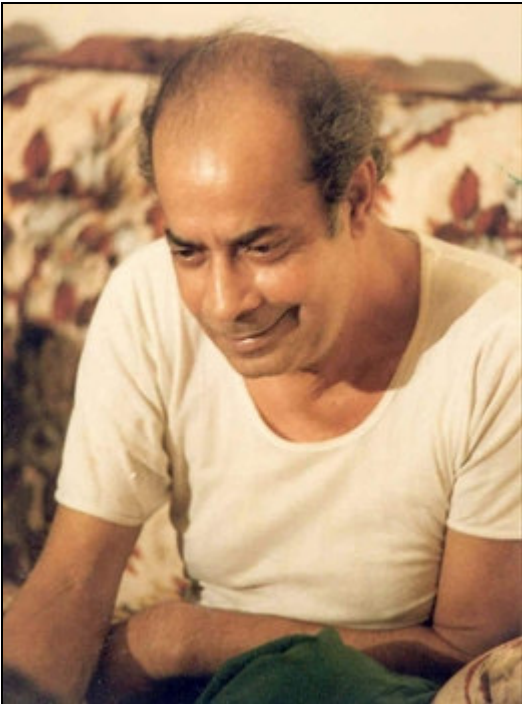
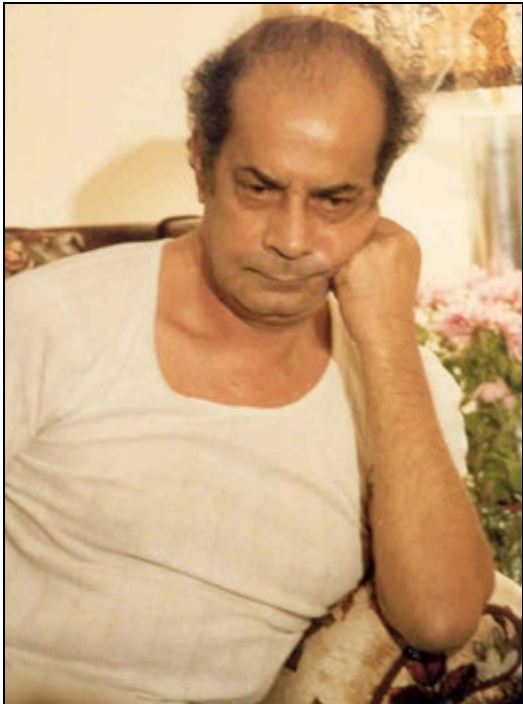
When you talk of spiritual aspirations and you assert you do not want Mukti, but only a taste of His love and Joy, then you are fully oblivious of the hard fact that you are actually constantly craving and striving for Mukti in all your thoughts and actions. You may imagine yourself reclining on a comfortable bed, smoking a cigarette and glibly talking of having a state of Vrajaprema, thus spinning a yarn of escapism. But be assured the thrilling experience of your true Vraja is leagues apart from you. Actually, Vraja grows in your hearts unaware only when you suffer silently, not like a hero(ine), but like an enchanted lover as you endure the adversities that cross your way and threaten to paralyze you and engulf you in a sea of interminable misery. A great suffering is a great blessing, an avalanche of Divine Grace turned turtle upon you.

On the other hand never say foolishly, "I do not want Mukti; I want Vrajaprema." For the next moment you will be detected as hypocrite. Submit to the Will of the Lord and to His Love manifested as the body-politic of your congenital and acquired circumstances. Take your entire destiny as the expression of His Love. Then, and then alone, you can have a taste of Vraja. And Mukti will pay homage to you as a matter of course, for Mukti is a negative result, an auxiliary effect of the emergence of loving submission to the Will of the Lord. If the sun rises can there be any darkness to befog and blight your vision? Let the sun of Divine Love rise in you heart, bathing your mind and body and all your possessions with its genial rays. All else will dawn on you in no time.

--- Amiya Roy Chowdhury



Dadaji talking to a group of people in Los Angeles, California USA 1984



Article 5 – The Mind becomes Radha

Do you know that the entire panorama of manifest existence, including the world you live in, is master-minded for Self-enjoyment by your Dada, the fullest manifestation of Satyanarayana? Elsewhere your Dada has given out the secret that the breath of Satyanarayana is Mahanama. Here He divulges another secret that Mahanama is the mind of your Dada. And, His Self-enjoyment is nothing but integration into His vacuous Being of all of you by way of manifestation of that Mahanam within you. He is out to encompass you all and make a gargantuan feast of you. But He cannot touch you, far less devour you, unless Mahanama is fully manifested in you; unless you be in His mental image for He devours none but Himself.



Dadaji speaking at Utsav in Calcutta 1984

His greatest pastime is to discover but Himself everywhere. That is His mind-function, unlike yours. Your minds, through modifications of Mahanama as Its receptors, refract It by transverse bipolar fickleness and reduce It into fragments. These fragmented bits of Mahanama shape out as your desires and drives, love and hate, lust and anger, greed and infatuation, jealousy and vanity, etc. Your minds, then, being whipped up by a sense of want, chase the molecules of fragmented Mahanama, elusive mirage-like, and turn the Vrindavana that the world is, into a bear garden. You have only to thank your minds for what you are experiencing presently in your lives.

The senses report to the mind; the mind, in turn, ought to report to Mahanama. Instead, the mind turns usurper and grabs the spoil delivered by the senses; but the spoil is instantly despoiled of its sap, the nectar that belongs to every atom of existence. The thirst of the mind, instead of being quenched perpetually, grew apace to engulf the entire world in a dreary desert. Your minds, instead of Him, have become the architects of your destinies. Indeed, your minds behave as woes to the Universal Man that is your Dada.

Yes, the mind is woman. You are all women; males and females both. For you are both equally fickle, unstable, caught in multiple traps at the same time, and are fully disoriented. In fact, none can come into this world but as a woman. The only man is He, Who is steady, unchangeable and set on the equipoise of Nobody-ness. Even He becomes womanish while making love to you, while enacting Vrajaleela that the world displays. Your minds are made fickle that you might participate in His amorous play of hide and seek with you; that you might rock and roll in the seductive gusts of the flow of His Love.

But your minds chose otherwise and have turned away from that Vrajaleela, His Love Play. Why? Because of the diversified manifestations of the Supreme Will; because of the differences in the nuances or moods of the primal jerk, the initial push or drive of the Supreme Will that shaped into your minds in attendance to Mahanama. The momentum of that jerk, your minds construed as free will and a desire surfaced; the desire to enjoy His Love, the real solar passion of humanity. That individual desire appears as insatiable wants for fragments, for bits of Mahanama; that is, your various

passions and desire for material objects. Your minds are spurred on by that emotive, motive force; you start beating about the bush, beating the Void. In the process of that self-defeating exercise, your minds are sundered from the trappings of your hearts and are securely perched on Sahasrara, which is the tip of the cerebrum, feverishly practicing butchery of Truth by way of fragmenting and image-making, analyzing and synthesizing and all the while spinning the yarn of egoistic fantasies. Thus you all have desecrated and denigrated the greatest gift given you by the Lord, your minds. Instead of being wood by Dada, your minds have turned into a veritable woe to Dada.

Your Dada asserts emphatically that your minds eventually turn into Radha*. That is the consummating state of the mind in its odyssey through the entire panorama of existence. That is avowedly the heart of the teleology of the world process.

But how does the mind turn into Radha? Look here, when the Sahasrara, the seta of the mind, is frozen by the chilly gusts of His Love, the Integral Consciousness (Jnana Ganga) emerges and starts flowing down the back, finally reaching below the left region of the heart; and, the mind also glides along getting near the heart and is saturated with the mellifluous vibration of Mahanama, the flow of molten Krishna in passionate love with that mind, the nascent Radha. This is the physiological aspect of the psychological process that makes for Radha.

The mind is king of the senses. If the mind submits to His Love, the senses have to follow suit. The senses then, through Asvamedha** (horse sacrifice), instead of running wild, will always deliver only the fragrance of His Love in every thing to the mind. The mind, turned into Manjari, through loving submission will savor everything in His Company; will do everything installing Him as the Agent. When the senses attain Prasada or dedicated stillness, they turn into five nectars, five lights about the chest as beacon lights to Truth, the five Pandavas.

The mind becomes Manjari, the intellect becomes consciousness aglow, and the life-principle turns into Ananda. These eight female friends in unison enter into intimate and intense love-rapport with Krishna. The climax is reached when the eight mix and mingle to form Radha, who then consorts Krishna in the impenetrable darkness of Rasa Leela, finally merging in Him and thus paying off in full the debt of Nature to its Maker.

This merger leads beyond the realm of the primordial sun, the Goloka, to the emergence of Vishnusarma and Visnupriya that cruising through the Kaivalya state, reaches the utter Void of Satyanarayana, where Radha remains as the triple fluid in which Truth is perpetually immersed as the Non-entity.

So it is submission, complete attunement that makes the mind into Radha. You might ask your Dada a very pertinent question: "Dada, you assert that the mind turns into Radha, why then do you ask us to go beyond mind?" It is a funny question that shows how you interpret Dada.

In the first place, there is no killing in Dada's philosophy. If you try to kill the mind, stifle it, you cannot enjoy His Love. Secondly I ask you, which mind becomes Radha? Not the mind tossed and turned by the surging waves of its ever changing moods and drives; not the mind ravaged constantly by bipolar swings. The mind that is shorn of its modalities and is yoked unto His Love has started savoring His Love as a Manjari (one whose mind is merged in Mahanam, one who is a mind pure and

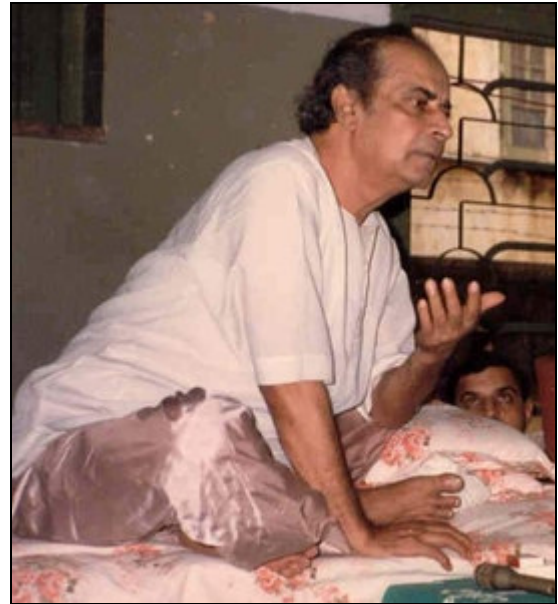
* Radha - Female consort of Krishna. Through analogy, refers to a pure mind without modalities, attuned with the Almighty. The External Absolute, as the counter-whole of the Internal Absolute Krishna. Radha is the flow of Krishna, Who is Rasa. Even so, Krishna cannot do without being immersed constantly in the triple Rasa of Radha, like the yolk in the fluid of an egg.

** Asva Medha - Lit. Asva means horse, Medha means sacrifice. A ritual of olden days. A powerful King would let loose a consecrated horse and wherever the horse went unchallenged, that region would come under his sovereignty. Whoever caught the horse's reins had to fight with the King's army. Small Kingdoms surrendered. According to Dadaji, Asva refers to the senses, which are to be let run until their cycle is completed. They will then turn inward, become His expression and therefore, one's best friends.

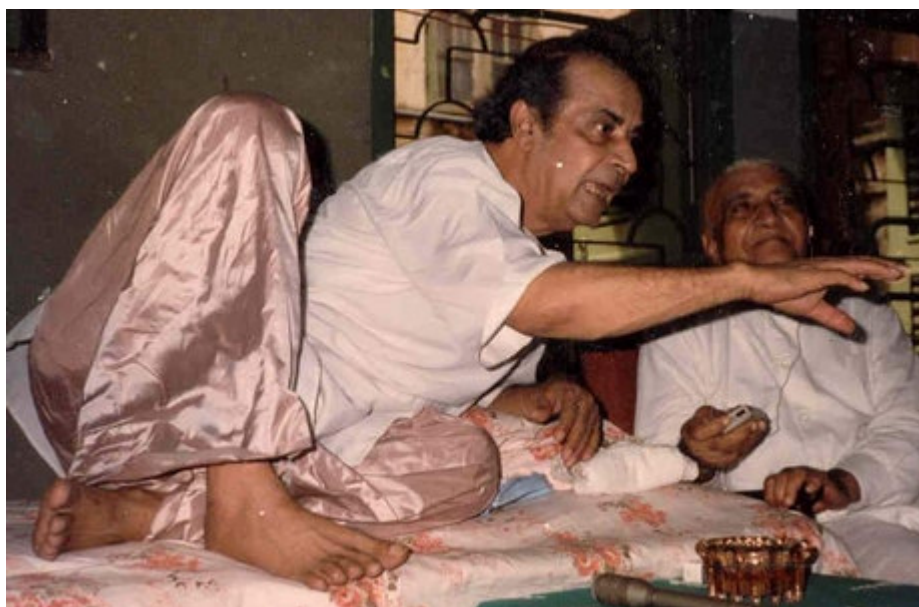
blossoming in His Love). That mind yoked to His Love has recovered its primal habit of being a mere receptor, rather than an interpreter. Through the dawning of Integral Consciousness, that mind verily turns into Radha. The world stage is set solely for that Play.

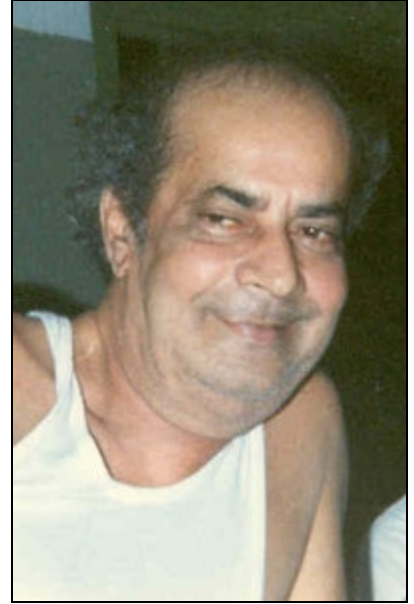
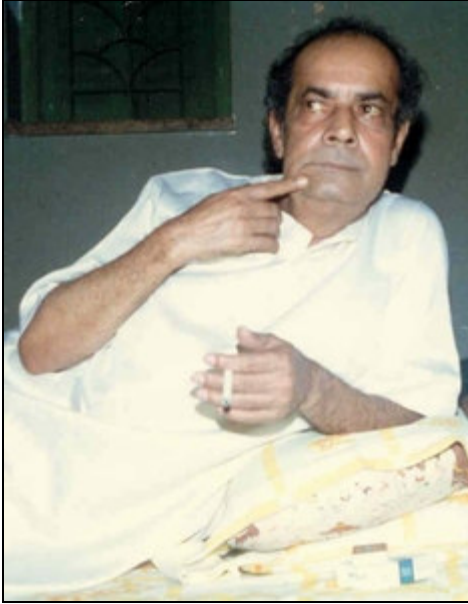
The constantly flapping wings of the mind must be stuck in the honey of His Love. The mind must drink to its dregs the cup of Joy of His love. It must share with Him the pleasures of the senses that the world provides, integrate them into its being and merge in Him only to be evaporated to lose itself in the triple fluid in which the Absolute Truth lies constantly immersed as a Non-entity. That is the cosmonautics of the mind.

--- Amiya Roy Chowdhury

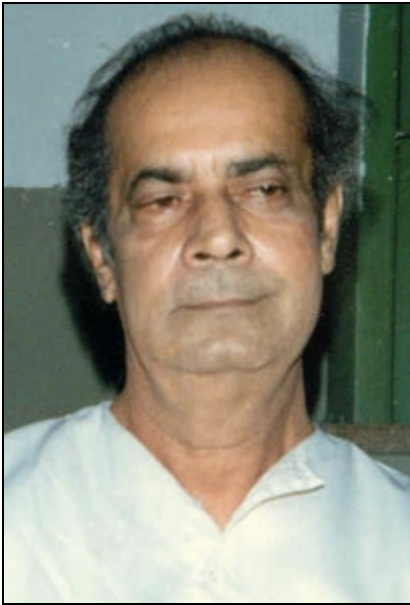


Dadaji talking to gathering of people during Utsav in Calcutta 1984 (G.T. Kamdar on right)





Dadaji at Utsav in Calcutta
1984



Dada in Los Angeles, California USA 1984

Article □ – Dadaji and the work-a-day World

Saints, apostles and messiahs from the earliest times down to this day have almost universally spurned the ways of the world, have exhorted us to refrain from attachment to material objects and renounce the world which, they said, is a diabolical illusion. They have, without fail, sermonized on non-activity and asceticism as the royal road to cessation of all human afflictions and to emancipation. Restraint of senses and a barrel of dos and don'ts come trailing along behind this philosophy of despair and nihilism.

But these protagonists of earthly damnation never care to reflect on the following: If the world is an illusion, we too are illusory. The buck stops there, for if that is the case, then whatever you do, conceive or imagine, you can never tear off the illusion. Therefore why bother yourself with how you behave or what you do or eat? Why renunciation? If all is illusory, what do you propose to renounce? How can you renounce anything? And, you being illusory with what will you renounce anything? You are hopelessly and thoroughly enmeshed by labyrinthine illusion. If the world is illusion and false, then God must be false too. If matter be false, the mind it's correlate, must also be false. Conversely, pressing the matter a bit farther, it would be more reasonable to say that where the mind is not, matter also is not.



Dada talking at Utsav
Calcutta 1985

□n this vexing problem, Dada assures you to not be taken in by those who tell you the world is illusory, false and that renunciation and detachment is the answer to human problems and salvation. Your Dada says: Work, work and work. Work is worship. You have been ushered into this world to do the work necessary for your self-sustenance and to enjoy His Love through the work. If you stop working, you break His ordination; you disabuse the powers given you by Him. This world is real. This world itself is the place for Vraja Leela. If you stop working, you fail to relish the rapturous love of the Lord with which the world is saturated. You fools □ You say that Mahaprabhu Sri Krishna Chaitanya renounced his wife and the world. What are wife and the world? They are material nature. Mahaprabhu renounced it in the sense that he absorbed it all into his consciousness and witnessed nothing but Truth all about him.

Attachment? Before starting any work, you have to make plans and programs for it so that you might do it properly and reap the desired result. When you start working with attachment and devotion, it automatically turns into penance. Incidentally his penance is necessary to achieve things of this world. It has no bearing on Him; He cannot be achieved; He is your very existence, you, yourself. When you are completely absorbed in work, you certainly have no thought of end result. That is what is called disinterested, unattached work. That is verily Daana or charity. When the work is completed, bother not about the result; don't you look back. Then, work turns into sacrifice.

Look here □ Never undertake any work with a sense of egoism. Rather offer your ego unto Him. Let Him be your ego. With loving submission to Him or to Mahanama, that chants Itself constantly within you, proceed with your work steadfastly. Dada does not leave you in the lurch. He negotiates your confusion and skepticism squarely. Are you thinking of restraining your senses? Don't bother. You have been given the senses so that you might enjoy the things of the world which are His beauteous Self-

Article 7 – Scientists and Dadaji

Why Dadaji? The Will Supreme has shaped Itself out into Dada in It's fullest blaze in order to usher in a New Age the world has never witnessed except imperfectly in the initial stages of human evolution. Dadaji has appeared on this blue planet, in a sense the pivotal sphere in this universe, to establish real democracy stemming from submission to the Divinity, Who dwells in the hearts of all humans as Mahanama, thus making all people equal. The present gross demand-and-supply-bound democracy worked out by revolutionary thinkers and boosted by advanced technology based on phenomenal discoveries in science, is a caricature of what your Dada is bringing about.

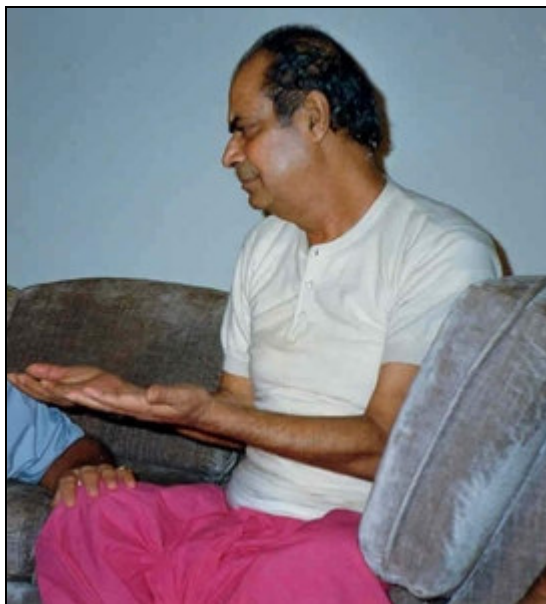
Scientists are at the apex of world cultures today. They are the new Godmen of the Age, heading toward the liquidation of the old world empire of religious Godmen and thereby scientists become surrogate Fathers in Heaven on earth. The vanity and arrogance of scientists today have passed all reasonable limits, while remaining in the background are swarms of phony traditional religious Godmen in their quaint robes, the leftovers of the old world. Your Dada has come with the express mission of confronting these vaunted intellectuals, omnipotent scientists, and misguided Godmen. He has come to accost them, throw them out of their depths, and reduce them to perfect submission. He is not for the general population.

Scientists the world over! Dada speaks to you! Listen to Him with submission. Dada likes you, loves you because you have set the stage for the propagation of the Truth Eternal by Dada. Had you not demonstrated that all current religious activities and experiences are make believe trash, are expressions of narcissism, masochism, or even sadism, are tricks of the subconscious and the unconscious, and are at bottom, space-time idolatry and masked materialism, Dadaji could hardly find any scope to speak out the perennial Truth. Dada's constant diatribes against traditional religion might have resulted in direct harm to his person, but for you.

Dada warns you against your vaulting vanity that denies God and spirituality, the bedrock of all existence. Yes, your assertion that God, whom Dada calls a ghost, has been created by humans and then eliminated by science is quite justified. But, God there is, beyond your mind and ego, intellect and intuition, as the Existence of all of you. If you deny God, you deny yourself; you deny your life-breath which is set in motion by God. When God chooses not to remain manifest in you on the vital plane, you cease to breathe.



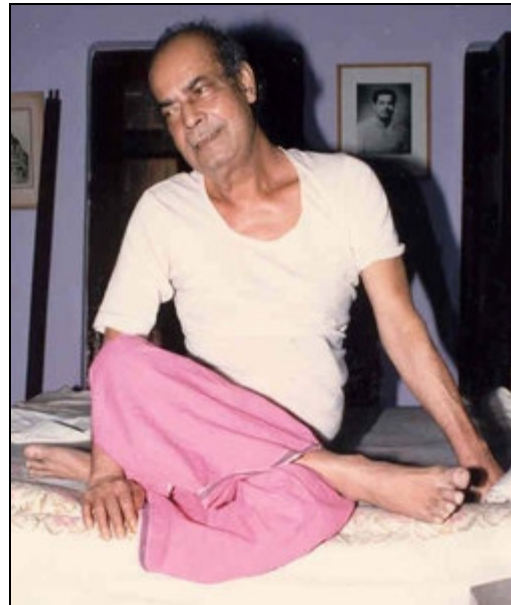
Dadaji 1986 Los Angeles



What makes you vain? You think you have discovered the laws of Nature, have mastered Nature. Are you sure of that? Can you explain how day and night alternate? Can you explain why the solar rays are hot? Can you make rain or stop it as Dada has demonstrated time and again? Can you convert silver into gold and back into silver as Dada does often? Can you affect a sharp rise or fall in temperature, as Dada? Can you alter the blood pressure and cholesterol count in a human body, as Dada? Your omnipotent computers and electronic testing devices have failed many times to negotiate Dada. Is Dada not an unsolvable puzzle to the scientists, doctors, and paranormal investigators who challenge and test him? Did Dada not cure even cancer and other fell diseases with a simple touch? Is not Dada the unfathomable question to the scientists? Can they contradict Dada who says humans cannot cross the vibrationless vacuum barrier to travel in space? Even radio signals cannot travel in the absence of vibration. All nonsense; you cheat yourselves and the world by making such claims.

You do not know the laws of Nature. You merely tinker with fragments of natural laws. Your knowledge is quite imperfect, like that of a child playing with fire. There is only one law of Nature, though there may be many mutually contradictory sub-laws. That one law is Love. Love, Joy, is the emanation of the Absolute in bipolar fluidity that is at the Root of all creation. God wanted to Love, to enjoy Himself, and vibrations shot forth from that Will Supreme. That vibration, the spasm of Love, through different configurations, formed the universe along with the world you live in.

Vibration is the essence of all manifest existence, physical and mental. If you can catch this vibration, you can do anything you like. But, which vibration will you catch? The vibration of a falling utensil or that of an exploding bomb? No, not at all, for that is merely what you might call vibrational vibration. You have to catch the basal vibration, for it is directly sponsored by the Vacuum, the Void, which is the One Truth of all Existence; the Satyanarayana as Dada says. This Vacuum is the anonymous Existence-Integer (complete entity). It is unmanifest though existing everywhere as the Source and sustenance of all vibrations. The basal vibration is the manifest reckoner (handbook of mathematical tables used to facilitate computation) of the ubiquitous Vacuum.



Dada at home 1986 Calcutta

Where can you catch the basal vibration? Of course it is in the vacuous region of your heart as Mahanama, which forms the warp and woof of all manifest existence. That is why Dada attaches the greatest importance to Mahanama and helps reveal It to individuals. The vibration of Mahanama is the one law of Nature. If you really submit to Mahanama and merge in Its Love, you can catch the be-all vibration, and the supernatural may take wings without your knowing.

Submit to Mahanama. Remember Him always in all your activities. Dada is that Mahanama; he is also beyond that in the form of triple vacuity as Satyanarayana. He is the Void, the Vacuum, for Dada is Nobody. He has appeared into this world as the embodiment of the basal vibration; yet Dada has not come at all, being the Void. The Void and the vibration; the vibration and the Void; that sums up the story of Dada's sojourn into this world as the Truth robot, the Universal Man, the perennial Bridegroom, and the Divine Grace Incarnate. Listen scientists! Listen to your Dada but don't try to understand. Just submit and be in Him.

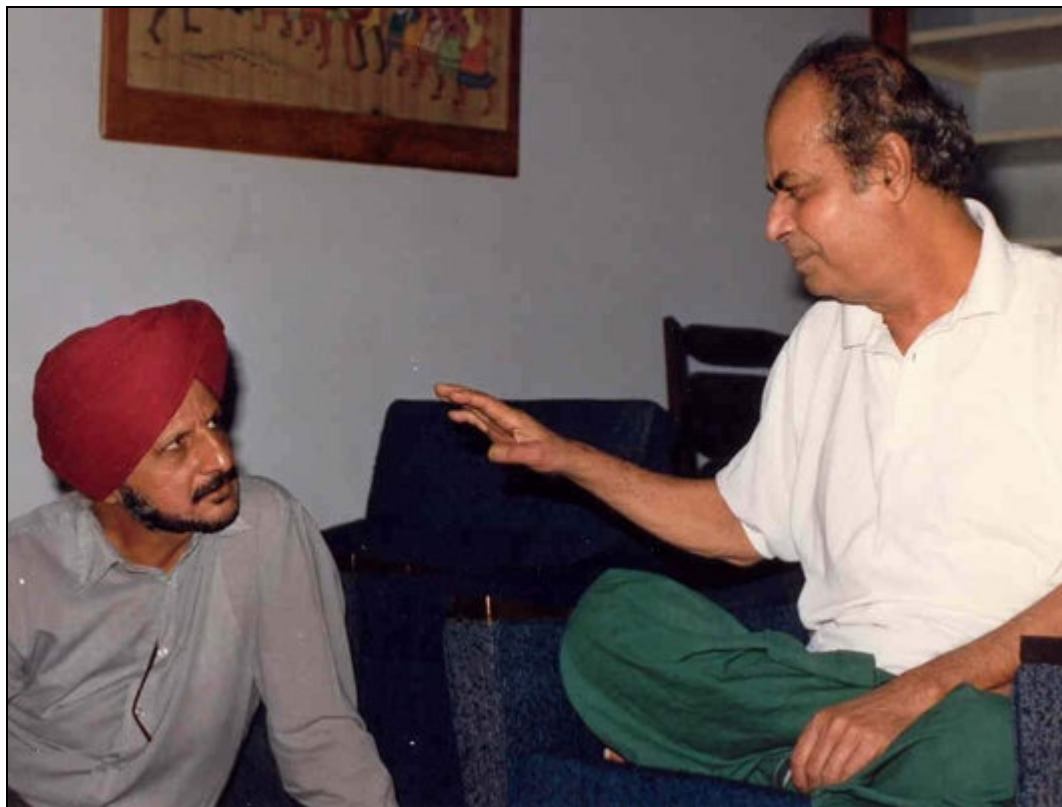
--- Amiya Roy Chowdhury



Dada talking in Houston, Texas USA 1986



Chandigarh in Kashmir, India 1986



Dadaji talking in Chandigarh in Kashmir, India 1986

Article 8 – Service Racket and Dadaji

Your Dada has spoken to you all these years about a legion of things of paramount importance. He has spoken about what the ultimate Truth is, why and how creation has emerged, the nature of Rasa and Vrajaleela, the divine amour of Radha and Krishna, the importance of loving submission, the intimate relation between merger in His Love and dawning of Integral Consciousness, the futility of physical and mental privations and acrobatics, the necessity of transcending mental images, the impossibility of a person being a Guru or having any power whatsoever, and he has also exhorted you at times on how you should behave.

This day your Dada wants to touch upon one aspect of your behavior which threatens every moment of your life with ribald dissociation from Dada. Hardly do you realize that after a spotless record of brilliant, supposedly self-denying, perspiring, service to Dada your life boat remains immovably anchored where it was before; only as time wore on it was dumped with more and more garbage of egoistic fancy. One day nature springs a surprise on you, sundering you from Dadaji, for whom your service has not touched in the least.

After so many years of Dada's blissful company you are off, although really you cannot be off from Dada. He just makes you off by permitting it, not by willing it. For Dada never goes against Nature. Nevertheless you blame Dada for your ouster, call him the most reprehensible names, saying as in Shakespeare, "Ingratitude! Thy name is Dadaji." But realize this: you have actually never been to Dada, nor ever seen or talked to him; you have served your ego, not Dadaji.

After all you think you have done for Dada, you may muse within yourself, "Years in, years out, I take Dada out for morning and evening walks, guarding him against pitfalls or crowds. He is very intimate with me. Who serves Dada better and more meaningfully than me?"

Another may think, "I look after Dada physical comforts, I cook for him, supply the choicest food for him, massage his body and put him to sleep. Certainly none but the closest can render such service to that Divine body."

Another person may thin, "I never disobey Dada. I carry out all his errands to his perfect satisfaction; am I not a real devotee of Dadaji?"

Someone else asserts, "I spend so much money on his foreign tours or gracefully defray his family expenses; and it is certain Dada refuses to accept help from just anybody and everybody as I have seen myself. I must belong to the chosen twelve of Dada's associates."

A doctor claims, "Why it's I who has kept Dada alive so long and in good health. His zeal for healing others might have dealt the death blow to Dada himself had I not been by him constantly."



Dadaji talking at Utsav in Calcutta 1987

Joining this narcissistic amphitheater is a writer who thinks, "How funny! All of you talking while it is I who through illuminating words and profound dissertations has given widest publicity to Dada and his unique philosophy of Truth and Love. I am the pillar of the Dadaji movement. How can anyone disagree?"

To all this your Dada says if anyone thinks he or she is doing His work, doing immense service to Him, let him not come. He does not seek anybody's kindness or indulgent favors. I wonder how you dare to think in that fashion. That shows you have misunderstood Dada outright and are deeply entrenched in the old world dogmas of religion. Your Dada can give you nothing, nor take anything from you. No give-and-take affair exists here.

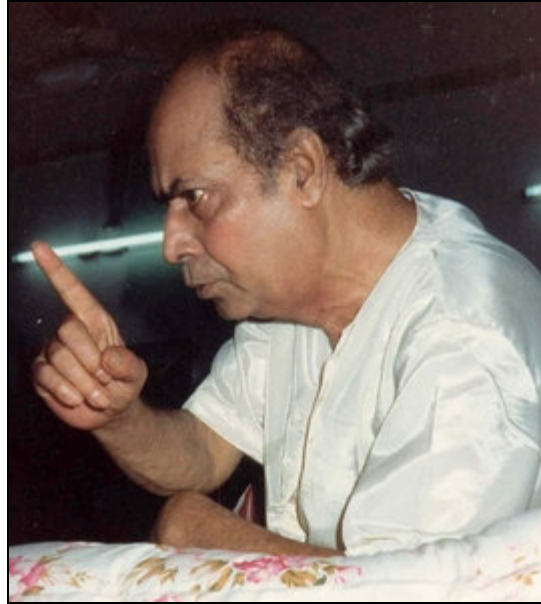
Dada lacks any vibration of want. Do you fancy your Dada a prisoner of action and reaction? He is Nobody and he does nothing. How can you really serve Dada? Has he any needs? The needs you discover in his life are improvised to let you have a chance to come into contact with Him in a worldly way and to submit to His stirless Love. Love knows only the language of Love; Love is its own reward. Love has no

"because" preceding it. It is the uncaused cause delivering but itself as the effect. No material gain or loss can dare intrude in the arena of Love. However much you serve Dada, unless it is egoless submission to His Love, it is a mundane affair and trash, that might give you a mundane result and might at best lead to Mukti, but you are denied the enchanting savor of His company of Vrajaprema.

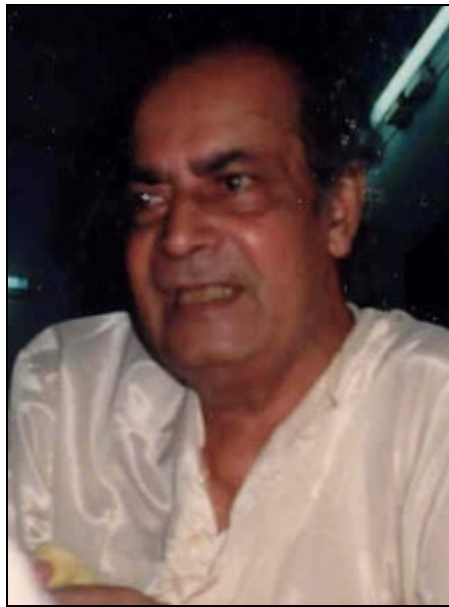
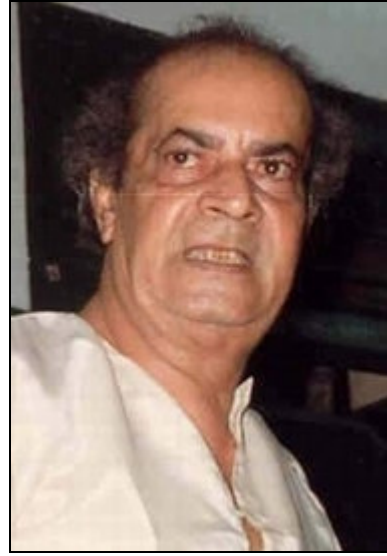
Indeed, how can you contact your Dada? Physically? Yes, that's possible; though his body is 100% physical, it is at the same time far beyond 100% transphysical. You can contact Dada on the mundane plane and you are sure to get a mundane result because you are frenzied to squeeze out a result to your advantage and feel great, to the exclusion of others. When your self-beautifying ego is puffed up inordinately in this way and you question Dada's judgment, you are whisked off from Dada by the tornado of your self-beguiling ego.

Dada just permits nature to take its toll of things done and thought by you, although you put the entire blame on Dada, dubbing him the goat, even though he is in reality the acme of Divine manifestation through Puja by Satyanarayana. Yes, Dada is incorrigible. He never conforms to any law or restraint. He does not submit to any plan or program. He submits only to love, to submission, for Dada, himself, is complete submission as Nobody and that is Satyanarayana. So, you submit and savor His Love, brushing aside the economies of loss and gain. The balance sheet eventually will be filled with overflowing Joy and fragrance of real Self-fulfillment. That is the destiny of egolessness. Look here! There is no prospect of pension in the cult of submission.

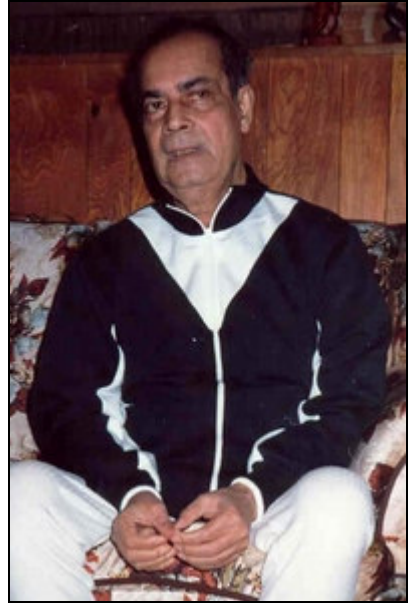
--- Amiya Roy Chowdhury



Dada at Utsav in Calcutta 1987



Dadaji at Utsav held in Somnath Hall in Calcutta 1987



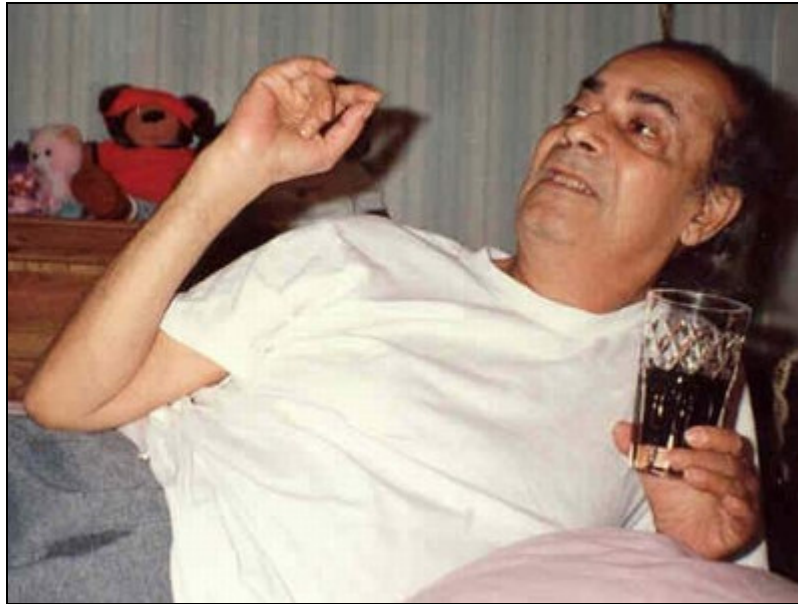
Dadaji in Los Angeles, California USA 1987



Article 9 – Ostracism and Idolatry

The other day your Dada threw a flood of light upon your bred-in-the-bone escapist tendencies in life, which is in contrast to your denunciation of Mukti (freedom) as the goal of human life. Today your Dada will lay bare before you a kindred sort of hypocritical escapism into which you are thrust with an evident parade of false logic though really unwittingly by your inelastic and restrictive egos.

You think that you love Dada to the utmost extent without whose balsam company your lives would be dreary and barren; that you are the knight-errant of Dadaji's physical, mental and environmental comforts; that you love to serve Dada, even menially and carry out his orders to the letter; that you do not feel tired of dancing attendance to or playing a second fiddle to Dada's multi-dimensional mercurial moods. But if some day your Dada does not want you near-



Dada in Los Angeles, California 1988

by, or does not talk to you gently, or neglects you, or does not offer you sweets, or does not give expression to profound philosophy for you, then you instantly feel glum, dissatisfied, and lost.

Does it not show you want Dada your own way; you carve Dada out in your own image and you want him to cater to your emotions and cravings favorably. It only proves you really want Dada to dance attendance to you, to play a second fiddle to you, for your fashionable or ill-conceived love for Dada evaporates the moment you find he turns away from you in jest or in an earnest bid to give his company to others. As a result you gradually turn away from your Dada while still professing love for him though hardly enjoying Dada's company as before.

Then there comes a time when your Dada evinces amnesia, aphasia and cretinism. His words and behavior lack any sense of reality. He does odd things which you fail to relate to in this reality. He huddles together and stuffs clothes, eyeglasses, a packet or two of cigarettes and a matchbox, a few currency notes or small coins, and containers of prescription drugs under his pillow. Then Dada meticulously inserts matchsticks into a full cigarette packet and keeps it safe under his pillow. Then he puts a matchstick between his lips and goes to light it with another; or he goes by the light switch to light a cigarette. He asks you to open the almirah to ensure that things are in order, then to somehow lock it with your fingers and put your signature on it. He talks to you in ways you fail to understand and instantly flies into a mighty rage, thundering out abuse while he beats you soundly.

What is your reaction to all this? Do you take it for granted as a love-embalmed Blessing from your Beloved? Do you take it as an expression of His infinite Grace? I am

sure you muse within yourself wondering how our Dada has changed beyond recognition. How could that world conqueror, that storehouse of infinite Power, Love



Calcutta - Dada talks to daughter-in-law
Madhumita Roy Chowdhury - 1988

and profoundest vision come to such a deplorable state? I do not, I cannot like this raving, railing, incongruous Dada whose obsession with certain odd things of life and frequent eruptions of lunatic behavior seem to have shut out the last vestige of divine manifestation in Him. This Dada is not to my liking; nor do I dare to meet this Dada of erratic behavior. I wonder how I have lost all urge to meet this Dada daily as I did before. Indeed, I now fight shy of Dada; I find lame excuses to avoid Dada. But does it really matter if I cultivate such tendencies of my aversion to Dada? For I have my real Dada in the alcove of my heart enshrined with overflowing, resonant Love and submission and unflinching dedication. I love that Dada and am perfectly at one with Him. That Dada knows no aging or decline of Divinity, no ignoble fall. Our Dada is not really that body, nor that

mind. He is, as He has proclaimed a thousand times, beyond body and mind. Is it not blinding ignorance to be drawn toward Dadaji's body like unto a fetish, or to be concerned about his physical comforts? It is, to say the least, the worst form of materialism.



Dada at home 1988 Calcutta
great devotion. Don't you, who ostracizes of Dada, sail in the same boat with that mournful son or daughter?

Your Dada can very well fathom Divine and scan this self-deluding perverse psychology of yours. He wonders how you so miserably fail to strike a saner chord in your heart, how your demented emotionalism ostracizes the real, living Dada, who enjoys your company and makes with its overflowing rut an idolatry of the ideal Dada which is but the creation of your mind. You avoid, desert, and discard the Dada sitting beside you and worship with great emotional fanfare the Dada of your escapist fantasy; the Dada who cannot tease you out of your patience, or rudely reprimand, or confound, ill-treat, beat and ask you out of his room.

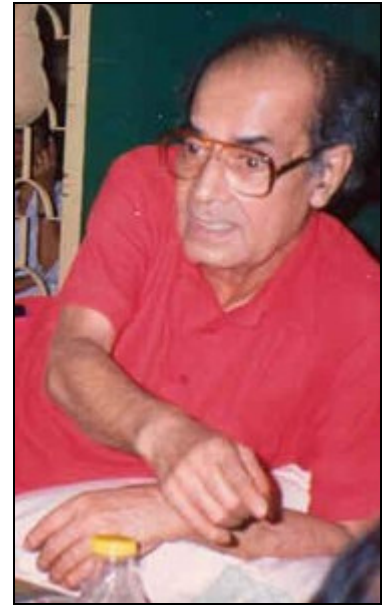
Do you realize at all what you are doing? Suppose you never loved your mother while she was alive because of her aggressive and exacting nature. You never cared for her comfort, nor did you ever spend any money on her. But when she dies you perform her Sradh (funeral) ceremony with great pomp and grandeur and display a riot of tears trickling down you face. From then on you get into the pious habit of worshipping her picture with

great devotion. Don't you, who ostracizes of Dada, sail in the same boat with that mournful son or daughter?
Consider again the case of those who have revolted against and deserted Dada, impeaching him in public and in private. Though they have discarded Dada they are confirmed in their conviction that they have not discarded the Truth, Satyanarayana, Whom they profess to worship daily with vengeance. Do you not belong to the brood of those misguided runaways? Can you ever please the father by beating, scandalizing and

discarding the son? Don't you remember the gospel of Dada that whosoever will befriend him in his tempestuous times will go to the domain of Truth. How can you then conscientiously desert Dada when he shows himself off as one who is helpless? You ought to understand that if Dada was ever the manifestation of Truth, he would be more so now that he has been progressively withdrawing Himself from the empiric world and fast gravitating toward the beyond0-mind, beyond-intuition, and stirless state of Satyanarayana. And you dare to ostracize Dada?

If you feel the presence of playful Govinda in your heart, you must feel it in the outside world, too, and particularly in Dadaji. If it be otherwise you are suffering under a self-delusion. Your Govinda is a brazen-faced lie, a chimera, a will-o-the-wisp, a figment of abortive imagination. If Truth is not discovered everywhere, it is no Truth at all. That is the last blasphemy, the last idolatry of God. Beware if you will.

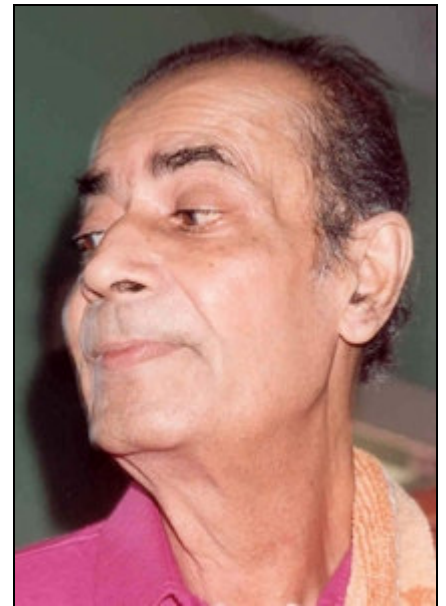
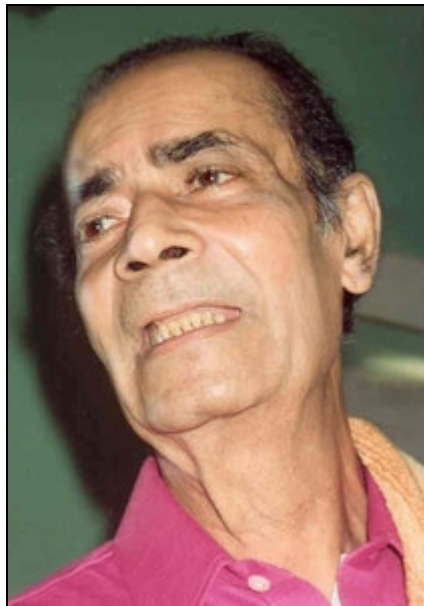
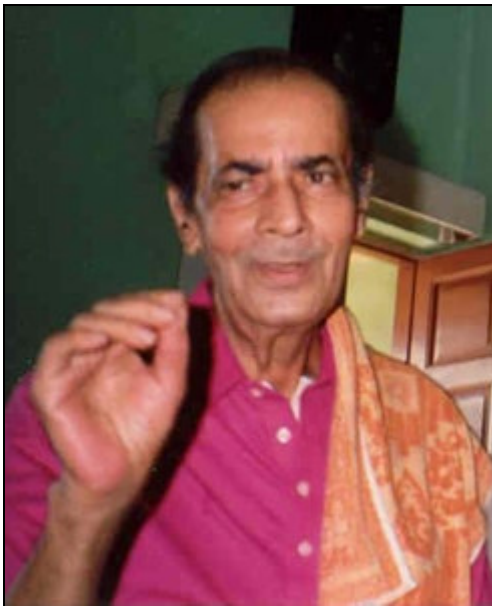
--- Amiya Roy Chowdhury



Dadaji at Utsav Celebration held in Somnath Hall, Calcutta 1988

Article 10 – Be with Dadaji through His Fair and Foul

Listen all you people who are born into the heritage of Integral Consciousness! Listen to your Dadaji. Your Dadaji proposes at this moment to divulge a profound secret to you all. Just submit to His words, for you cannot do otherwise; you cannot measure the immeasurable. Your mind was designed only to feelingly receive, not to interpret dryly, and not to dissect to desiccate the Truth. Real interpretation is interpenetration that congeals into integral sensation. So just submit; but can you do that? You cannot muster or conjure up real submission. It comes when it will come, stealing a march on your intransigent mind.



Dada singing 1989 Calcutta

Real submission is being yoked to the rippling swings of the two sounds of Mahanama, to its enchanting melody, to its fragrance. In essence it is Radha turned into the triple fluid of patience, steadiness, and profundity in which lies immersed the Absolute, the vacuous Truth symbolized by Dadaji as Satyanarayana. Know it for certain that is the essence of Dadaji's Nobody-ness, external and internal, in fluid vacuity. So you cannot submit, but don't raise a wall of resistance. Let your mind be blank or in suspended animation; or let it rave and rove about. Just hear Dada speak.

Do you know that you all are His, your Dada's Prarabdha (destined unfolding of life), His urge for beatific maturation in and through you all? The Will supreme carved out this Prarabdha for your Dada in terms of people who are fleeing the Truth, denying Dada every moment of your lives. If you are Dada's Prarabdha, his burden to be unloaded in the domain of paramount Bliss, he too, as a matter of course, becomes your Prarabdha in the sense that it is your duty to help Dada negotiate and wear out his Prarabdha with abundant ease. How is it possible? Before knowing that you have to be dead sure that Dada really has no Prarabdha. The Will Supreme that occasioned Dada's sojourn into this world is his only Prarabdha. But from the mundane, material, empiric standpoint what Dada did yesterday shapes out into today's Prarabdha. What did Dada do yesterday and why? He did all those particular things to create a suitable

milieu to help Him manifest Himself through you in sequences of space and time, and in accordance to the law of causality that reins Supreme in this world. Naturally Dada has to draw Prarabdha and suffer reactions, and all this because of you people.



Ann Mills & Dada at his home
Calcutta 1989

Of course Dada can ward off reaction and suffering, but that would be breaking the laws of Nature and ostracizing it. Nature in its turn will also avoid Dada. As a result, Dadaji's manifesting mission will be defeated. Do you have to help Dada wear out his Prarabdha? But how is that possible? That is what your Dada is going to tell you just now. Whosoever will befriend Dada in weal and woe, will help Dada wear out his Prarabdha, will surely go to the region of Truth, to the domain of paramount Bliss. Bear the cross of Dada's suffering, share his weal and woe, and make his Prarabdha your own. How can you be separated from you Dada when you participate in the same Prarabdha? Your Dada affirms it unequivocally, that this is the unfailing way of being nestled in His reposeful, vacuous existence.

Can you really help your Dada in any way? You can really do nothing to Him. He

draws you into the amphitheater of his sufferings only to try your patience and your submission to Truth. If you give in, you are cast aside. If you can brave undaunted the brushes of His Prarabdha, which you sincerely consider as your own, you give ample proof you have real submission. As your Dada already told you, submission is the essence of Truth in fluid and vacuity. Submission leads to omission to commission, and then omission and commission mix and mingle to form the anonymous Void, the stirless Absolute Truth. Submit then and be with Dadaji through his fair and foul, and the paramount Bliss that is Dadaji is fully assured.

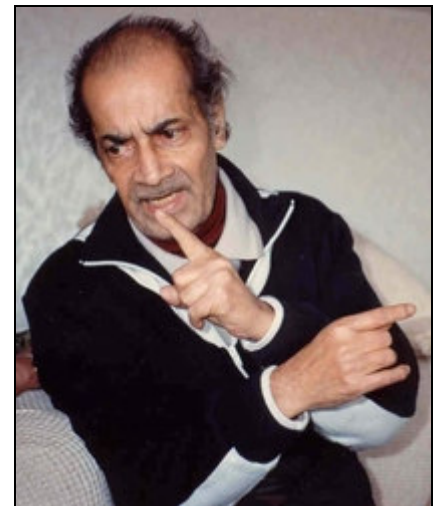
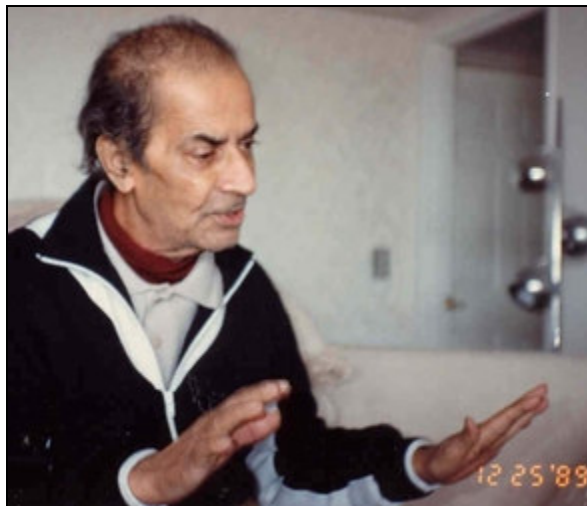
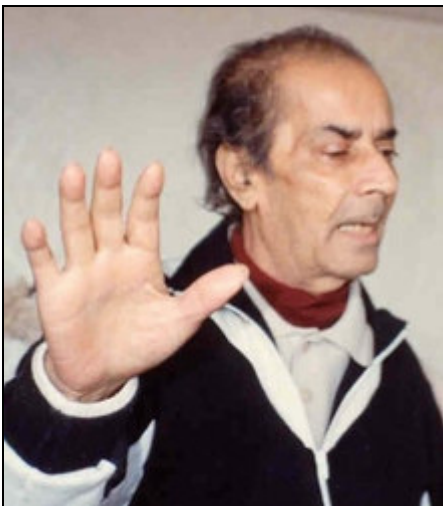
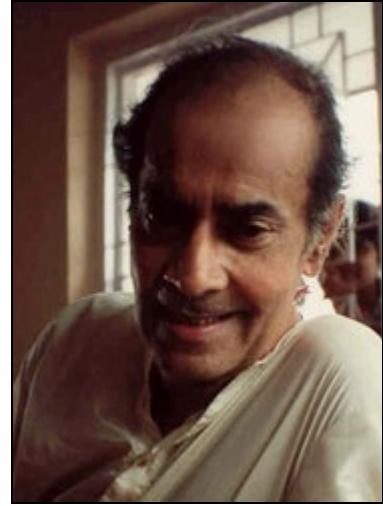
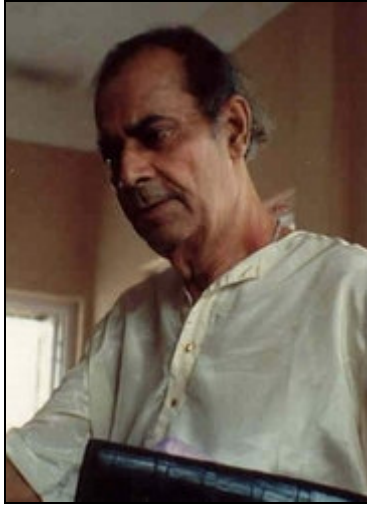
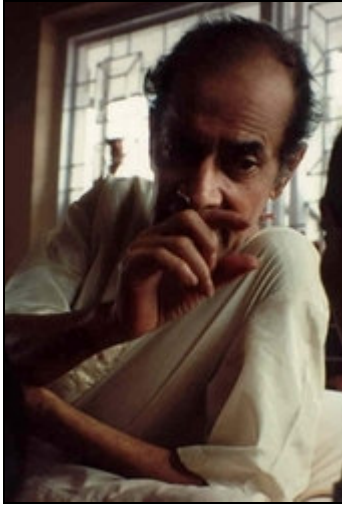
--- Amiya Roy Chowdhury



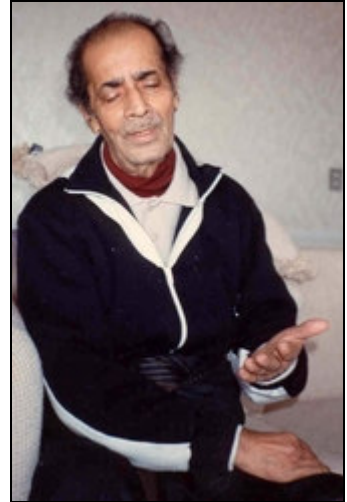
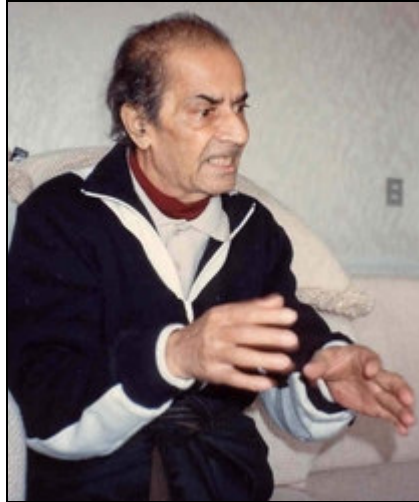
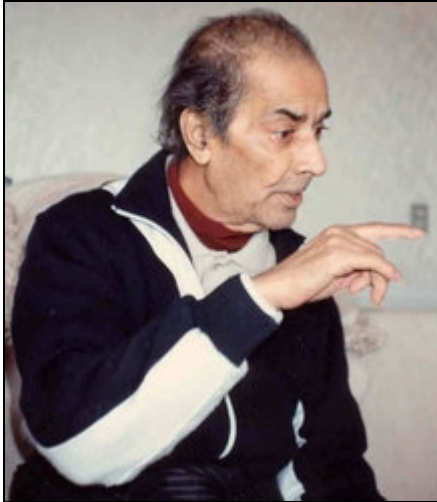
Dr Nalilal Sen, Ann Mills, Dadaji – Calcutta 1988



Dadaji singing and talking at Utsav in Calcutta 1989



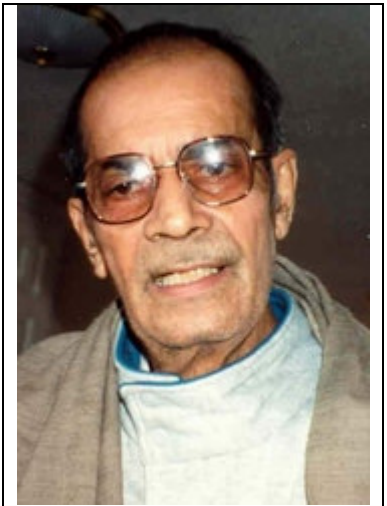
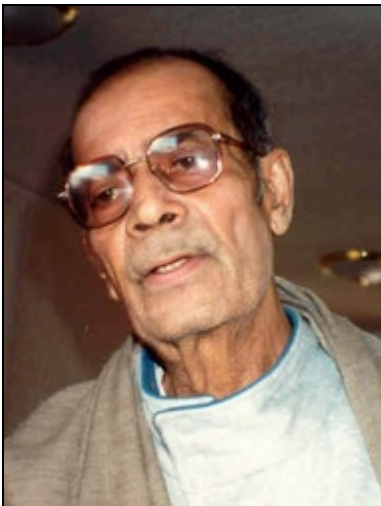
Dadaji in Los Angeles, California 1989

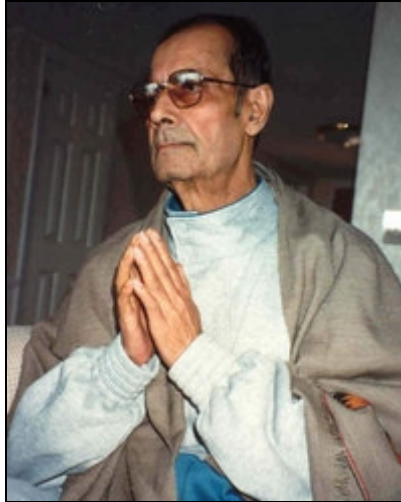


Dadaji in Los Angeles, California 1989

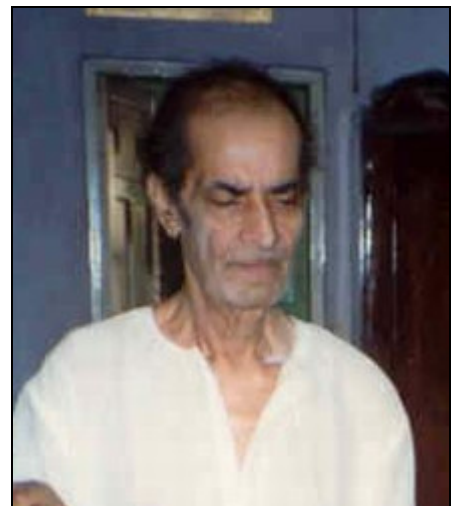
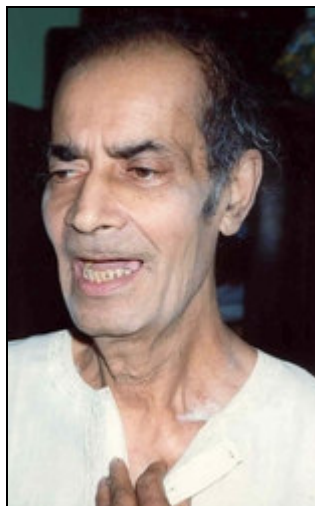
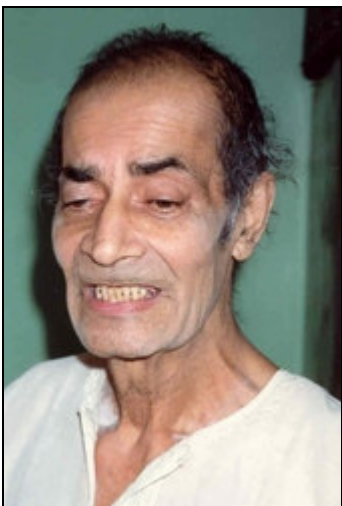


Dadaji in Los Angeles, California 1990





Dadaji and Ann Mills (below) in Los Angeles, California - January 1990



Dadaji during Utsav Celebration at home in Calcutta - October 1990