



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

Ten Articles

by Amiya Roy Chowdhury (Dadaji)

1st prepared by Dr. Nanilal Sen 1989

2nd online distribution by Ann Mills 2006

- 1) Dadaji speaks Truth
- 2) Amiya Madhava and Dadaji
- 3) Mahanama and the Mission in Life
- 4) Mukti and Your Dada
- 5) The Mind becomes Radha
- 6) Dadaji and the work-a-day World
- 7) Scientists and Dadaji
- 8) Service racket and Dadaji
- 9) Ostracism and Idolatry
- 10) Be with Dadaji through his Fair and Foul

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

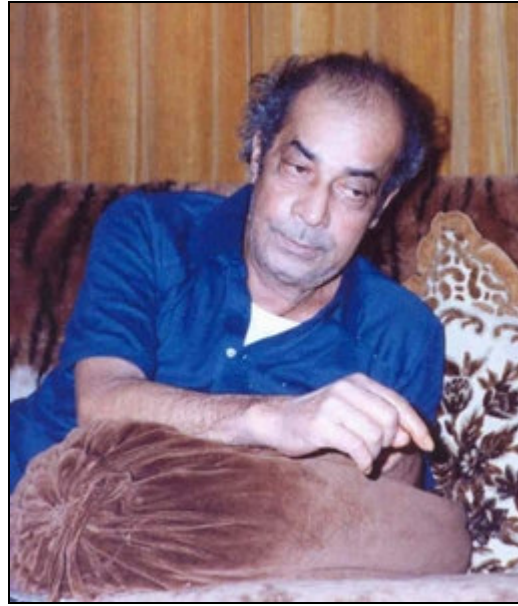
while. That is how you have to behave in the world of His becoming, the Vrindavana.

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.



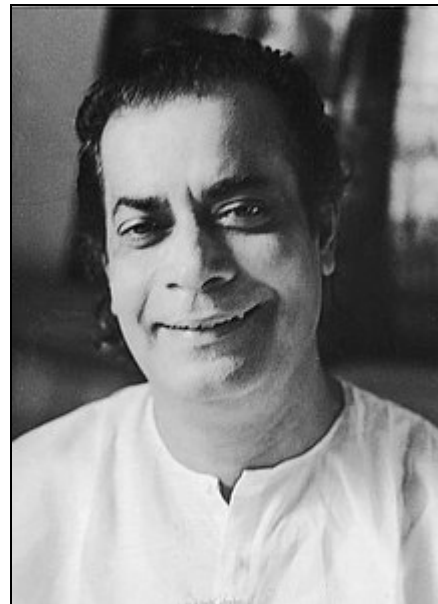
Amiya Madhava Roy Chowdhury

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