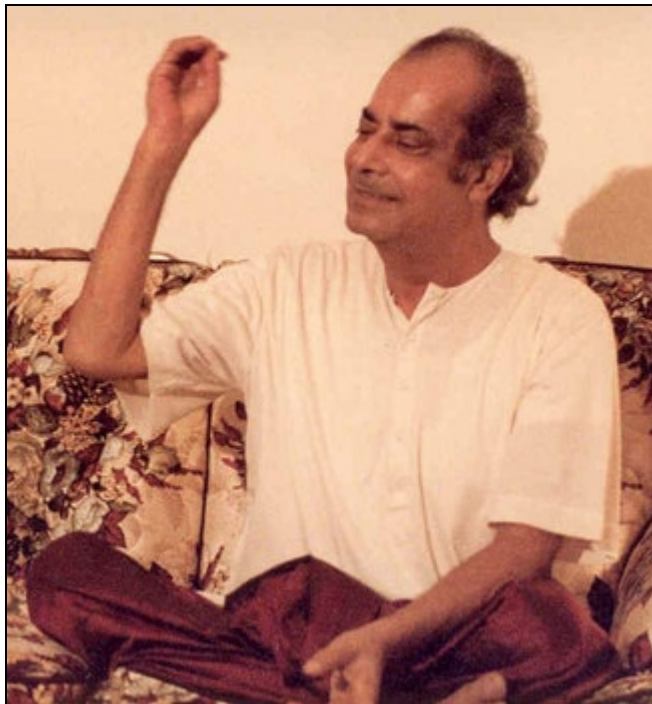


Article 3 – Mahanama and Mission in Life

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

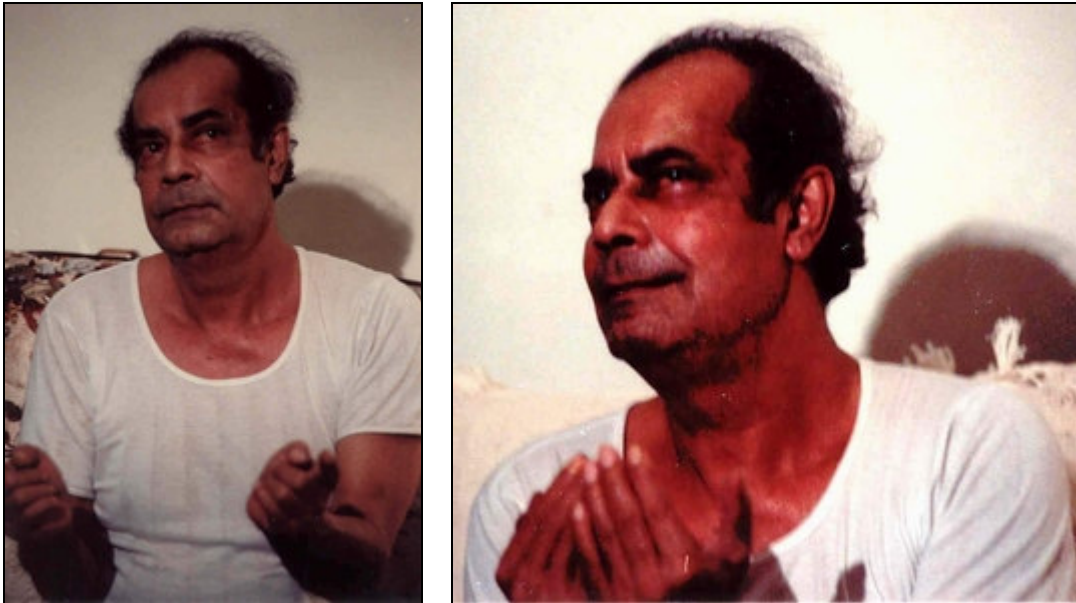


Dadaji speaking at Utsav in Calcutta 1983



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.

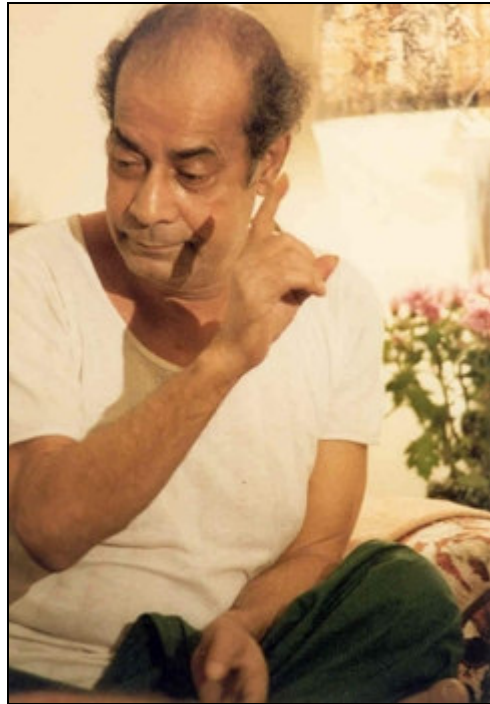
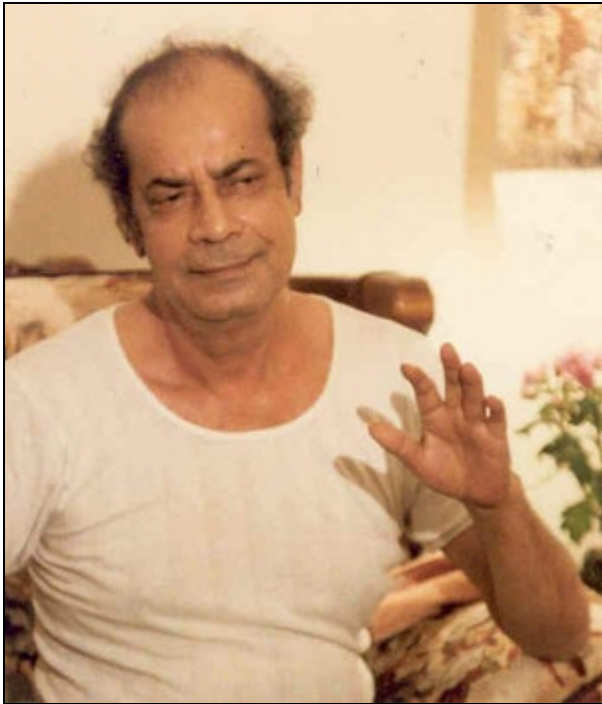
Your helpless Dada has had to dole out cisterns full of Charanjal to please these self-styled Vrajavaasis. His body has had to bear the brunt of their diseases, absorbed by Him to their relief. Your Dada looks so loving, so like Satyanarayana to them simply because their sons and daughters have been 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

