

Introduction, continued

A Brief Sketch of Dadaji's Life

It would be valuable if we could obtain insights into the life and activities of Dadaji before getting further into the weird world of Dadaji's supernatural exploits to be presented in the following chapters of this book. Therefore, I will address a brief sketch of Dadaji's personalized excursion into this world, the manifestation of overflowing Joy. To set the proper background and delineate the radiant scaffolding, I quote the words of Dadaji. "The Creator indwells His creation constantly both as the Supreme Will shaping out as Mahanama and as Its source, the Void. He also manifests Himself periodically, in different stages of evolution of human consciousness, as a human individual."

Dadaji said, "In the first Yuga, Satya Yuga, after creation He manifested Himself in full measure as Rama, the perfect emblem of Rati (joyous devotion to Truth). Then in the first Kali Yuga, Govinda (Krishna of Vraja) made His advent in a fuller blaze and displayed His amorous woodland sports with sixteen hundred so-called cowherd damsels (Gopis), culminating in what is known as Rasa-Leela." Dadaji assures us the entire population of the world at that time was set at sixteen hundred, each individual, male or female, young or old, being considered a Gopi. Govinda is since then called Gopijana Vallabha, the Beloved of the entire populace of the world.

This, our worldly life is, as Dadaji tells us, every moment a rehearsal of the Vraja-Leela of Govinda (God's Play of Love), both in its conventional superficialities (external appearance) and its inmost depths. The two cardinal principles upholding and sustaining earthly existence are Rati and Rasa (joyous devotion to Truth and relishing the taste of God's love); Rati and Rasa having been provided in amplitude (abundance) by Rama and Govinda respectively. Millions of years passed ruminating on Rati and Rasa, then around 4,000 years ago Krishna of Dwaraka, Lord of Yoga (at-one-ment), appeared on earth and taught Karma Yoga, the art of disinterested work as worship.

After some enigmatic, seismic ferment occurred beyond the far reaches of all universes, even beyond Vraja (Divine state), in quick succession appeared three, shall I say 'super-Gods' who revitalized the eternal principles of existence and set in order ravished Nature. Five hundred years ago the first one appeared and was called Mahaprabhu Sri Krishna Chaitanya (or Chaitanyadeva or Gourange or Nimai Pandit as he is variously called). Mahaprabhu's transcendent descent was to re-enact the Vraja-Leela (Divine Love Play) with trans-passive apperception (conveying passive conscious perception with full awareness). Krishna of Vraja displayed Divine Leela as a matter of course, as a spontaneous expression of his Divine Nature without any sense of conscious agency. Mahaprabhu was Krishna become conscious by absorbing the Gopis, Prakriti (or Nature) completely into His Being; in that way Mahaprabhu may be called greater than Krishna of Vraja.

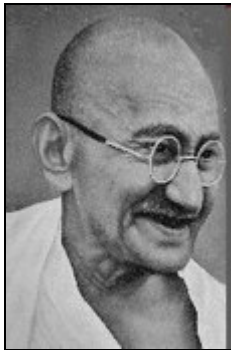
Mahaprabhu predicted on at least two occasions that He will have two more advents in quick succession. Thereafter, the second one appeared in the radiant shape of Sri Sri Ram Thakur and the third one in Dadaji. From Rama of Satya Yuga through the ages to Dadaji, all are plenipotentiaries (invested with full Absolute power), Avatars (manifestations or aspects of a continuing entity), and incarnators (invested with bodily natures and forms).

Dadaji is the *ne plus ultra* (highest point; most intense degree) of Divine manifestation being the Govinda of Govinda, Satyanarayana. Whatever one may say, I may be charged with shameless bigotry, aggressive obsession, stupefied gullibility or putting an immobile cart before the horse of sane judgment, regardless I can say without doubt that Dadaji is Satyanarayana. Although it does not submit to direct proofs that satisfy all, indirect proofs for the cogency, for the irrefutable argument of such a statement are discoverable in the overwhelming abundance of supernatural exploits of Dadaji.

Fultali in the district of Comilla in Bangladesh is the village where Dadaji was born as Amiya Madhav Roy Chowdhury to a Zeminder (landed aristocratic) family the second or third richest in the then undivided Bengal. He was the fifth child of Dr. Mohinimohan (also called Haranath) Roy Chowdhury and Mrs. Sharat Kamine Devi, granddaughter of the great Tantric adept, Kashinath Majumdar. His grandfather was Raja Ramsharan Roy. The material wealth,



accomplishments and power of the Roy Chowdhury family were far exceeded by the devout, spiritual atmosphere prevailing in it. Widely known as the family of Dewans, one of the twelve Bhuiyas (Kingly landlords) of the pre-British Bengal, they were the sole agent of Bird & Company in East Bengal with 52 godowns (warehouses). In addition, the family had intense spiritual fervour that manifested in various ways: it had the proud heritage of two willful suttees (suttee or sati refers to self-immolation by widowed Indian women; according to Dadaji it means one who is devoid of mental obsessions and attuned with Mahanam); two or three family members renounced the world, one became a full time disciple of Sri Jagatbandhu (Lit. friend of the world. Name of the Spiritual Master of Faridpur, recognized by Dadaji as an Avatar); two of Amiya's (Dadaji's) aunts were devotees of Chaitanya Mahaprabhu; one of them often used to have a verbal rapport with Mahaprabhu's framed picture as though talking with a living person.



Mahatma Gandhi



C.R. Dass

Many famous spiritual leaders including Lokenath Brahma-chari, Sri Jagatbandhu, Alek Baba and even Sri Ram Thakur often frequented the Roy Chowdhury family home in the village. Years later Mahatma Gandhi and C.R. Dass (freedom fighters for India's independence from British rule) among others visited the family home. It became a welcoming place for the confluence of diverse socio-political, cultural, and spiritual activities. Into such a unique family was born Amiya Madhav, the son of a physician who read the Gita and Bhagavat and chanted the Lord's Name daily with great devotion. He was known to treat patients with expertise and empathy often providing

necessary medications for free to those in need.

Nearly a year before her son was born Sharat Kamine Devi in a waking vision on the day of a full moon saw Gopala (baby Lord Krishna) come jumping into her lap. A few days later she and her husband Haranath shared a dream in which Siva (third God of Hindu trinity presiding over destruction) appeared before each of them in their dreams and told them of the impending advent of the Divinity in a child that would be born to them. Somewhat later, an elderly sister-in-law of Amiya often had visions of Mahaprabhu and his associates hovering nearby and entering the Roy Chowdhury home.

Soon after Sharat Kamine (also spelled Saratkamini) Devi conceived, when she was heavy with child at four or five months, one afternoon a Siva-like ascetic with a trident in hand suddenly came to the home and darted into the inner apartment where she was lying in bed. The ascetic bowed to her and begged submissively, "Mother! He has come into your womb. Please take particular care of Him."

On January 13th, Paus Samkranti* day, Amiya Madhav was delivered by his father. Dadaji has never divulged the exact year of his birth, but it may have been 1906, 1909, 1910, or 1912; the year 1910 was on his passport. He was born feet first with fetal cord wrapped around his body; soon after birth the baby started smiling and looking around joyfully. At the time of the birth, the Divine Fragrance filled their house and inspired them with great reverence for the child. He was named Amiya Madhab (Amiya means Divine Nectar. Madhava - Ma means Mother, the manifesting aspect of Divine Energy, and Dhava means Husband). When Amiya was born his father fell on his face before the baby and said to his wife, "So, He has come. I won't be long here; say, five to six years. Don't you ever chastise or beat Him."

Within weeks the baby started crawling about on his hands and knees making a mess of everything in his reach. Obstinate to the core, he would have his way in every matter; he willfully refused when offered hugs or encouraged to get into someone's lap. After doing mischief he would feign a spell of deep sleep. When he cried he could only be consoled with the chanting of Divine Names, which turned out to be the only potent weapon against Amiya's busting zeal. One day when he was 3 or 4 years old, he was sleeping with his mother while his father slept in a nearby room. The next morning in stupefying amazement Amiya's father complained to his wife, "Last night I did not have a wink of sleep because your son lectured to me on the Gita and the Bhagavat throughout the night."

One day the famous saint Alekbaba, nearly 200 years old, visited Dr and Mrs Roy Chowdhury who wanted him to bless their child. But Amiya was not to be found anywhere. Suddenly the child came running up to the naked saint, grabbed his scrotum, and quipped, "[How does nudity help you? Why don't you forsake this old body?](#)" His parents came running up to make Amiya stop and bow to the old saint and beg forgiveness; but the boy refused and stood there unconcerned. The saint dissuaded the parents, and instead with folded hands bowed to the child. Similar pranks and pointed remarks with misguided, though sincere, saints were frequent occurrence throughout Dadaji's life.

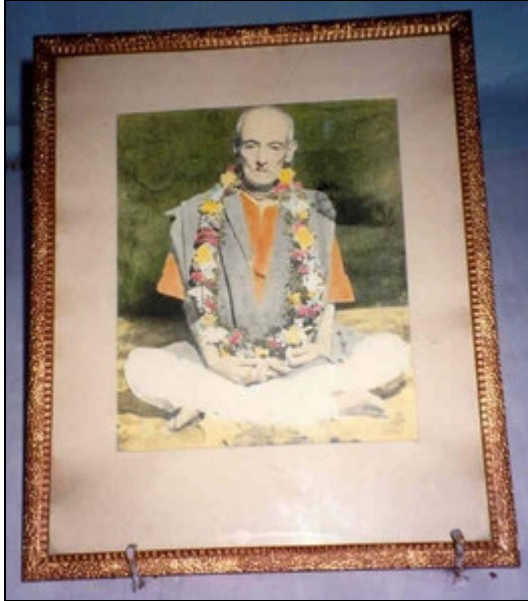
The young boy enjoyed playing with his father who gave him "horse-back" or "piggy back" rides. While his father crawled on hands and knees, Amiya sat on his fathers' shoulders and planted his feet on his father's head. One day while mounted like that, the boy said to his father, "[Would that I could behave thus when I grew much bigger!](#)" His father could not help being overly intrigued. One day in his 6th year Amiya pleaded with his father against killing goats and water buffalo as offerings to Goddess Durga. Confounded, Dr Roy Chowdhury reported the matter to the elder brother who was head of the joint family. The elder flew into a mighty rage and went looking for the intractable child, who was nowhere to be found in the village. That night the elder brother and Banga Thakur, a priest and Sanskrit scholar both had dreams in which they were threatened with utter ruin by Goddess Durga herself unless they stop killing animals. So the three Puja days passed without bloodshed. The young boy, Amiya, returned on the following day to the great relief of his parents.

At the age of five Amiya Madhav was admitted to the local primary school. He seldom cared to attend classes for he had other axes to grind. Nevertheless he never missed being in first position in the final examination of each class. During his childhood years he would, with impunity, make friends with poor children, regardless of their faith, play with them, let them ravage his family orchard and those of others, make them start fighting one another, and, at times

* Paus Sangkranti is a Hindu festival marking the transition of the sun from Sagittarius to Capricorn, in Magh. It is believed that a dip in the Ganges on this day washes away all sins. It is also the time to begin the vow of dadhi samkranti. In some areas it is the time for a new crop festival marked by making cakes in every home. During paus samkranti, Hindus recite rhymes to announce the return of the month of Paus and to wish everyone's well-being. On this occasion a sheaf of paddy, known as bauni or tying of bauri, is tied to a pole of the house. In Bangladesh people observe the day by worshipping the dwelling place. For the occasion a crocodile, made of earth, is placed on a raised platform and worshipped.

push them into the pond and generously rescuing them for fun. He would intimately ask girls around his age and older, "Would you marry me?"

Such behavior reminds one of Mahaprabhu's boyhood divine knaveries; indeed, there are many points of similarity between the two: physical appearance, divine fragrance, profuse perspiration even in winter though the fan be running full blast, oblique upward looking now and then, eccentricity, explosive and intractable personality, love of company and table talk even of gross domestic affairs, and speaking highly of one now and then ignoring one outright.



Sri Ram Thakur
(this picture hangs in Dadaji's home)

In school one day Amiya fell foul of the Bengali teacher by offering a new interpretation of a passage from the epic Madhusdan Dutt and quoting Sanskrit verses from Valmiki's Ramayana. Not only was the school staff astir, but also when news of this behavior spread throughout the village everyone shared agitated excitement and eerie sensations at such a strange event unheard of before. Amiya absconded for quite a long time to save his skin until the uproar settled down. During this period the boy met Sri Ram Thakur*.

* Sri Ram Thakur - (1860-1949) messenger of Truth in India. Avatar in succession from Sri Krishna Chaitanya, he is the immediate fore-runner of Dadaji. Sri Ram Thakur spoke of his Advent again in a new body after 22 years of his disappearance and Dadaji's first major manifestation occurred in 1971. Satyanarayan portrait, manifested when a photo was taken of Dadaji in 1965, has similar appearance to that of Ram Thakur; some people who knew Dadaji in India interchange the names Satyanarayan & Thakur in reference to the portrait.

Ram Thakur, however, first saw Amiya Madhav, during the child's first rice ceremony when Thakur said, "I have feasted my eyes upon the baby of 8 months, who has honey, divine nectar, dripping from all his limbs; and I ate my fill." What did Thakur eat? He was known to eat very little throughout his lifetime, yet at the very sight of Amiya Madhav, Thakur enjoyed a gargantuan feast. In future years, Amiya visited Thakur three or four times, each time, in rapturous joy Thakur would romp to-and-fro while muttering in an enchanted voice, "Haribol, Haribol." (Haribol means chant; Hari refers to one who removes sin, e.g. Lord Krishna)

To resume the school story, Amiya returned home after a month or so, took the final examination and got double promotion to class six. However, the boy bade good-bye to school and all bookish education. Some insist he passed at least the matriculation examination, if not the Bachelor of Arts, but Dadaji denies it outright and consistently. Despite the controversy, as an adult Amiya Madhav Roy Chowdhury worked as a lecturer in Sanskrit at the Comilla Victoria College to satisfy his mother's wishes.

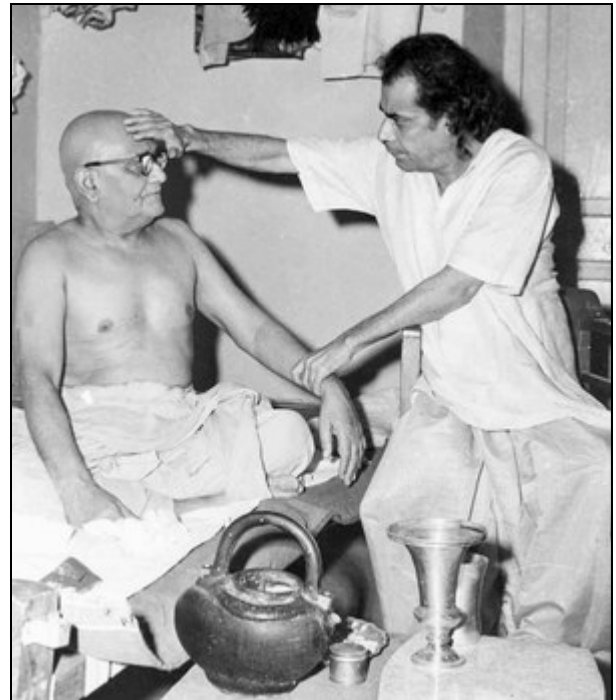
When Amiya was barely seven years old, his father breathed his last after making a final bow to his son while muttering, "Narayana, Narayana." (Narayana refers to the source of Truth within; God, Who is the source and support of all Naras, which means beings; the omnipotent, majestic aspect of God beyond the reach of mental modalities.) Within a few years the family fell on disastrous days and misfortune. Like discarded flotsam they had to move from one place to another; first moving into the maternal uncle's house. It was from there that as a boy of nine years of age Amiya embarked on his daredevil odysseys into the Himalayan retreats of misguided so-called holy men, Sadhus, yogis, and saints to bring them back to the right consciousness. A consciousness of constant submission in God's existence in all that is. Amiya exhorted them, "[Go back to your family and live a normal life.](#)"

In 1920 the Roy Chowdhury family moved to Agartala in Tripura to live with the eldest sister until 1924. From this location, Amiya's magnetic super-libido spearheaded with greater momentum to seek out caves and rehabilitate into real spirituality misguided yogis who had renounced worldly life in the false hope of finding God in caves and jungles. He told them,

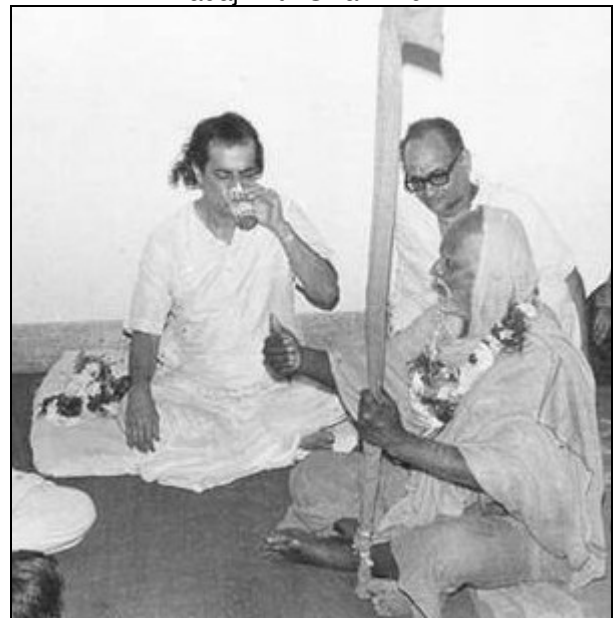
“Submission to Him only matters. But, you cannot submit even; it will come when it will come. You have only to watch and wait, with Him in your heart, while doing your natural, normal duties to your family and your job that come your way in a matter of course. He loves you all the while. Remember this.”



Dadaji at home in Calcutta 1971
blesses aged “holy” man, said to be 171 yrs old



Dadaji with Swami 1972



Dadaji with Sadhu 1973 Madras, India

As many as 1,500 misguided renunciates were reclaimed from a life of self-deprecation and self-destruction with enduring success. Such efforts continued throughout Dadaji's lifetime, however, after 1967 such spiritual seekers often displaying their egoistic efforts in orange robes, matted hair, etc, came to Dadaji either out of curiosity or to challenge him. Dadaji gently reclaimed them and liberated them from their fruitless search in rituals and self-denial to live a normal life simply remembering God and enjoying the world and love play.

During the long periods, lasting many months, when Amiya disappeared into the mountains and jungles to reclaim yogis and Sadhus, he had some daring adventures. Once when he was famished, thirsty and exhausted, with feet swollen and lacerated, Amiya lay down almost unconscious in a hilly forested region. Goddess Anna-Purna nursed him back to consciousness, cooked food and fed him; she left him sound and whole. Another time Amiya was deep in sleep under a huge tree, upon waking he found himself on a luxury couch in a princely palace guarded by uniformed sentries exuding superhuman airs. On another occasion, some people accosted Amiya saying, "Look here, boy! Don't roam in the forest alone and unarmed. Tigers will eat you up." "I have never eaten tigers," Amiya replied, "and tigers won't eat me either." After a few years stay in Agartala, in 1924, the family came back to the paternal house at Fultali and stayed there.

During these imperious prowls and hunts for yogis and Sadhus, Amiya would never forget to eat Pitha* (Bengali confection prepared with red potato, rice powder, grains of coconut, sugar, milk or condensed milk) prepared by his mother on Pausa Samkranti day. How it was possible that the boy always had a constant supply of Pitha to eat each day during his travels is anybody's guess. Even in 1967, barely a fortnight before his mother's death, Pitha was kept in lidded bowls in a corner of Amiya's room, though he was away from home often. Somehow, even though he was in Puskara in central India, it was observed that most of the Pitha in the bowl and water in a glass set each day in Amiya's room in Calcutta were found to be consumed.

Amiya Madhav was always on the move. Between 1922 and 1929 from age of 13 years to 20 years, he embarked on a new activity from his feverish peregrinations to mend the ways of misguided yogis and Sadhus. He went to Benares, the great center of scholarly and spiritual pursuits, and soon became famous as Kishori Bhagavan, exhorting people, "[God is the only Guru.](#)" He came in contact with Mr Gopinath Kaviraj, the great savant, who was swept off his feet by Amiya's simple answers to intricate spiritual problems. Curiously, Kishori Bhagavan attended almost daily the religious discourses held in different spiritual congregations presided over by the great spiritual leaders of the holy city including Visuddhananda Saraswati, Swami Pranavananda and many others. He often had heated arguments with them who ended up pathetically discountenanced and razed to the ground by Amiya. He laid bare the manifold hypocrisies and dashed the inordinate egoistic vaunting of spiritual leaders to the point Gopinath Kaviraj left him.

Two events of this period are worthy of mention: First, Aswini Roy died. As the corpse was being taken to the burning ghat, Kishori Bhagavan (Amiya) appeared and interceded by bringing the dead man back to life to the astonishment of all gathered to mourn. Second, one day Amiya entreated an aspiring yogi. "[Do not leave the congregation for home until the lapse of an hour in order to avoid the grim fate of impending death by snake bite.](#)" Upon hearing Amiya give the warning, other yogis in the congregation jeered and said, "We, too, are yogis. Nothing will happen; fear not. Go home." So the aspiring yogi ignored Amiya's warning and left for his home. He was bitten and died of snake bite. Kishori Bhagavan left the congregation and did not attend the last rites of the young man who died as predicted.

In 1928 or 1929, it appeared that Amiya left Benares to live with his mother and relations in Fultali. Then began his multi-dimensional activities about which it is humanly impossible to track in sequential space and time. Many assert he remained in Benares and was then called Paglababa until 1949 or 1952 living in a mosque at Pataleswar and known to travel throughout India. They say he openly urinated in the sacrificial fire, which knavery won him the appellation, Paglababa, the demented saint. He once cut some locks of the matted hair of Santadas Babaji while he was performing sacrifice.

Dadaji informed us a number of times that he slept in a Pataleswar mosque for 30 years. However, he also informed us he left for Benares from Calcutta on the third night after his marriage in 1946, came back 1949 to stay in Calcutta for awhile, then left to come back in 1952, again leaving that year to stage a comeback in 1955 to live, thereafter more or less permanently as a family man with wife, daughter and son in his home on Prince Anwar Shah Road in Calcutta.

Are we to take this stay in Benares from 1922 to 1952 or 1955 or at most 1958, as continual, without long breaks, at least physically speaking? We have to conclude otherwise for Amiya's simultaneous presence in numerous, far-distant places has been confirmed independently by those who knew him as Kishori Bhagavan, Paglababa, and as Amiya Madhav Roy Chowdhury. Moreover, there is much difference in attitude and manner of contact with people in these three personalities. The question as to whether these personalities appeared

simultaneously or there was a time-lag between them remains unclear and unexplainable either way.

So, as I mentioned before, in 1928 or 1929 Amiya came back to Fultali to live with his mother and embark upon an intensely down-to-earth lifestyle of manifold drives and aspirations. Under the tutelage of Samarendra Pal he had become a maestro of Indian classical music with a golden voice. He joined All-India Radio in Calcutta in 1929 as a regular recitalist of great distinction. As far back as 1926 he is known to have had a radio program of music that would follow a program of recitations by famous Indian poet Rabindranath Tagore. He gave poetry recitals at Star Theater, following recitals by Tagore and Nazrul. He took first in music competition at the Corinthian Theater. By 1944, Amiya had established himself as the best musician in East Bengal. When the King of Tripur took Tagore as a state guest to Agartala, Amiya was in the group accompanying them. At the state ovation meeting Tagore asked Amiya to sing one of Tagore's songs. Instead Amiya sang a Hindi Bhajan to the great relish of everyone, including Tagore. Amiya continued his program on All-India Radio until 1946 when he organized a strike of the radio artists and workers with eminent success. Soon thereafter he broke with the music world in disillusionment and despair stemming from the grim realization of the all-out perversion and denigration of the musical tradition.

This is the time in Amiya's life when he was nibbling at this and that, trying his aptitude at everything. He was always on the move shuttling from Calcutta, to Benares, to Fultali to Amarnath where in 1932 he traveled with his aunt who died there under an avalanche of snow. He was jailed in 1931 for 2 ½ years along with the great follower of Ghandi, Dr Prafulla Ghosh for their participation in the freedom movement. Though in jail, Amiya falls foul of Kaviraj in 1931 resulting in the parting of their ways. In 1933 Amiya was a participant in Allahabad Music Conference winning laurels of highest proficiency. In 1935 Amiya was in Narasing-di from where he went off to Europe trying to persuade Adolf Hitler not to attack Russia, thereafter meeting separately also with Stalin, Mussolini and Churchill. While in England, Amiya is known to have saved a Bengali engineer from leaping to his death into the Thames River.

Despite these travels, during the same time period Amiya is known to have been simultaneously playing soccer in Calcutta where he was known as A. Roy of Mohunbagan Club, the best soccer club in India even to this day. When not playing soccer, Amiya was doing music tuitions, running a business selling spices (the one Achillean heel in his many careers), going to the race course, performing as a radio singing artist, and organizing a theater group in suburban Behala where he directed and staged plays. From his boyhood, with the exception of his yogi-hunting excursions, his gregarious nature found free play in numerous social settings and activities of one sort or another. He made many friends over the years, and it was with those closest to him that Amiya manifested himself as Dadaji in 1967, inducting them into the most profound visual and auditory experience of Mahanama.

*Pithas - Roma Mukerjee Melrose traveled for many years worldwide with Dadaji preparing his favorite Bengali meals. Roma provided this information and recipe. "Pithas in East Bengal and West Bengal are types of the most exotic heavenly sweet that can ever exist and are made for celebrating the ceremonies associated with planting, and harvesting rice in the fall. The ones that Dada loved were Gokul Pitha and Malpua, which is another kind of Pitha."

Bhaja Pitha (Fried Pitha)

Red Garnet Yam, boiled, peeled, mashed about	2 Cups
Unsweetened granulated or fresh grated coconut	1 Cup
Milk powder	1 Cup
Cardamom powder	1 Tsp.
White Rice powder	1 Cup

Mix everything together in a bowl. The dough should be stiff. If very stiff add a little whipping cream. In a pot put 2 cups of sugar and 4 cups of water and start boiling till the syrup reduces some. Keep hot. In a non-stick pan add some clarified butter or ghee. Make balls out of your dough and flatten them on your palm. They should be discs about 1/4 inches thick. Heat the ghee and shallow fry them in the hot ghee in your pan and turn over when one side browns a bit. When the other side is done put them in the hot syrup. Do this with all the balls and leave them till the syrup cools. Place the discs soaked in sugar syrup on a platter. Enjoy!



Dadaji & Roma Mukerjee
1984 Boulder, Colorado USA

During the period from 1922 to 1945 Amiya shuttled through Calcutta from the north to central to the south, living in mess-houses and rented houses in Raja Basanta Roy Road and Aswini Dutta Road, there living next door to the great novelist Saratchandra with whom he grew very intimate. He lived as a paying guest in the home of Dr Dhirendranath Saha. He lived in a slum looking after a young widow, a refuse of seduction (prostitution), maintaining and training her for the theater stage and finally arranging her marriage to an accomplished young man.

In 1940 Amiya Madhav went to his village home in Fultali and entreats the elders of the family to wind up their booming business with Bird & Company, sell all property, and move to West Bengal. His efforts fell on deaf ears, for he was considered a confirmed, wildly impulsive madcap from his early boyhood, in part possibly due to the early death of his father. In 1941 Amiya again visited the village home before Durga Puja and argued with Banga Bhattacharya, the families Pundit-priest, against the slaughter of animals for sacrifice. The Pundit-priest was completely routed and reduced to a dazed submission to Amiya's protestations and thereafter became the first, fortunate, recipient of Mahanama. Immediately after, Amiya disappeared and was nowhere to be found in Fultali; somehow, unexplainably later that afternoon he was seen at Bangalore hundreds of miles distant acting as a priest busy with the preliminary rites of the Durga Puja, the three day session of which was due to begin the following day. The Puja over Amiya was next seen emplaning for Calcutta from the Bangalore aerodrome, which at that time was fully controlled and monitored by R.A. F. personnel.

In 1946 Amiya again went to his home village of Fultali to redeem his financial share of the joint family property from the recalcitrant elders and after receiving it he came to Calcutta with around 20 lakhs of rupees and nearly 40 kgs of gold. He purchased two palatial buildings for himself, one on Clive St and the other on Lake Terrace, and more than 3 acres of land at Sodepure (near Calcutta) for his relatives of the joint family whom Amiya had known far in advance would eventually flee to India as refugee paupers from a newly formed East Pakistan.

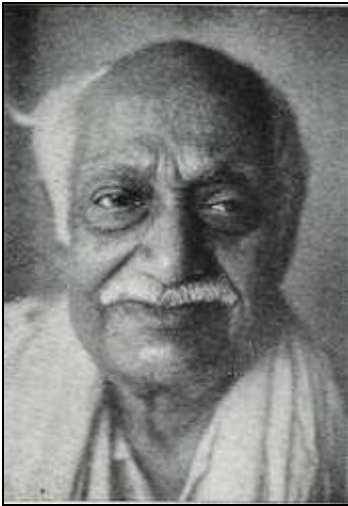
During this entire period when Amiya or Mr Roy Chowdhury was living as a householder in Calcutta, he was simultaneously witnessed in the role of Paglababa, residing in the Pataleswar mosque off and on. In Calcutta, Amiya's friends describe him as moving about in Calcutta in one of his three cars, flashing the latest gabardine suits, shiny shoes, his ties always matching the color of his car. Yet at times he would be seen in Calcutta going out in loincloth and half-sleeve shirt, with a tin suitcase in hand. His absences from Calcutta were never for protracted periods during this time. There are no corresponding reports of Paglababa's protracted absences from Benares during this period.

Amiya toured various places of pilgrimage either alone or in company. He paid a visit to Maharsi Raman at Arunachal, whom he praised as a man of realization, but reprimanded him for avoiding medical treatment of his cancerous arm due to a false, incongruous, erroneous sense of submission to God's Will. Amiya went to Puri many times, once in the company of Anandamayi Ma, who devoutly called him 'Govinda'. She was the only post-war spiritual leader for whom Dadaji had a really soft corner until her last. Amiya met Sri Aurobindo at Pondichery. As reported by Mr Chintamani Mahapatra of Bhubaneswar, President of an Ardhha-Kumbha at Prayag, Amiya also met Saccha Baba, a 150 year old colleague of Totapuri (guru of Ramakrishna), on whose head Paglababa had planted his feet, the spontaneous fulfillment of Amiya's long-cherished boyhood wish.

Amiya's shuttling to different places were always for short periods of time, so it is well beyond our understanding how it was possible for him to remain for extended periods of time both in Calcutta and Benares living completely different lifestyles, secular and mundane, spiritual and supra-temporal, eternal Leela and improvised Leela. His life in Calcutta demanded continual involvement. We have to assume he was physically present in both distant geographical locations simultaneously, even though to assert simultaneous existence in two places over the space of well over 20 years seems fantastic. Not that there are no precedents to such fantastic multiple manifestations. It is said that Yogeshwar Krishna of Dwarka became 16,000 men while consorting with 16,000 wives. Amiya appearing as Paglababa was not the only time he exhibited multiple manifestation. He exhibited multiple manifestation for 40 long years as Amiya Madhav Roy Chowdhury and Sri Ram Thakur who said before he died in 1949 that he would come in a new body, that of Dadaji's, 22 years from then. In 1972, Dadaji said, "He would have departed the

body earlier had He not remained off from activity for 22 years because of the presence of Thakur.”

We can take it that multiple manifestations for long periods of time are possible if the activities of the source (body; natal physical body) are basically different from the manifested ideational body. That is to say, the two separate bodies are stirred up by two different motive forces, two different impulses of the Will Supreme. It has happened often and we have observed and thereafter confirmed that one Dadaji is as though in deep slumber, while he is also observed to be in two, three, or more other locations engaged in diverse activities with other people. In such cases, the Dadaji in slumber is the basal Dadaji; he may however choose to change the location of the hub, the center of radiation, of all such manifestations with a view to facilitating the laws of nature that indirectly dance attendance to such multiple manifestations. That explains why at times Amiya was seen in loin cloth with a tin suitcase leaving Calcutta for some unknown destination.



During the period of his role as Paglababa (also spelled Pagla Baba), Amiya often went to the residence of Mr Gopinath Kaviraj (left) meeting place of great scholars and spiritual leaders. There he had occasion to find fault with the so-called religious practices and convictions of men who called themselves Sadhus, yogis and Mahatmas. Paglababa neutralized them all, one by one, with a simple word or two to the utter amazement of the great scholar Kaviraj. Later,

when Kaviraj moved to the ashram of Anandamayi Ma (center above) congregations were all the more glamorous and the invectives of Paglababa against Sadhus still sharper, inciting their resentment and wrath against him.

Later the same Sadhus, who had been humiliated by Paglababa over many long years, had their opportunity to vent their blazing wrath upon Paglababa after he became known as Dadaji. In 1971, on the occasion of the centennial of Prabhu Jagatbandhu in which Dadaji was an invited guest, the Sadhus were also present. One Bhagavan, who had long smarted under the overpowering divine afflatus (inspiration; impelling mental force acting from within; divine communication of knowledge) of Dadaji, was present at the celebration. Previously in 1967, on his way to Puskar, Dadaji had further humbled the vanity of this Bhagavan, by presaging to its alarming fulfillment that he would be lame in one leg if the Bhagavan didn't switch off from the way to a holy place where he was planning to go. The Bhagavan did not alter his trip, and as Dadaji predicted became lame.

Then at the 1971 centennial celebration as Dadaji took his seat on the dias along with female associates, there arose an outburst of vituperative protests from the saffron gowned Sadhus, yogis and Bhagavan's objecting to allowing women on the dias, against age old superstition. Dadaji calmly responded, "I cannot stay without women. All on this dias are but women. No man is here except He." The mauled Bhagavan in high dudgeon (anger), flashing his unlocked matted hair, the extreme length of which he thought commensurate with the height of his spirituality, sputtered, "The dias is for Brahmans, not for Sudras (lowest of the four castes in India; signifying the servants and laborers)."

Dadaji flew into a mighty rage and sharply retorted, "He is the only Brahmin here. All others are Sudras." Dadaji pointed to the Bhagavan and said, "How come his hair is emitting the foul smell of stool!" It was a fact. Seeing their Guru humbled so badly, the multitude of the followers of the Bhagavan started yelling frantically, "Let our Bhagavan be brought out of the hall." Dadaji retorted, "He will fall down even though a hundred men lift him up." And, so it happened for

a time as the Bhagavan's followers tried unsuccessfully to lift and help him depart the hall. Eventually Dadaji allowed the Bhagavan to leave the hall and the centennial celebration commenced beginning with Dadaji's song "*Ramaiva Sharanam*". Dr Gourinath Sastri, an egoist of the roughest mettle, curiously took to reading out the address by Dadaji; then he delivered his speech outlining the philosophy of Dadaji as the eternal religion as opposed to the religion professed by others which he characterized as temporal and inconsequential. It was fantastic; fantastic all through. However, this fire and brimstone incident later surfaced, boosted by Sachin Roy Chowdhury, an erstwhile devotee of Dadaji, who fell victim to the machinations of the followers of the Bhagavan and instigated a false criminal case. Sachin played Judas and betrayed Dadaji, although the false case was eventually dismissed.

In 1946 Amiya married Amita Das Gupta, eldest daughter of Mr & Mrs Sudhenduprasad Das Gupta. Before that event, Amiya chose to impress upon people that he was not all nuts. He held a certificate from a big London-based insurance company and some time held a high position in Hindustan Insurance Co. and Arya Insurance Co. He sold his two palatial buildings. On the eve of his marriage, he became an agent of the United Commercial Bank, thus proving his eligibility to his prospective father-in-law. During this period he became close friends with Dr B.D. Roy and Sir N. R. Sarkar, who accompanied him to his marriage ceremony along with many bigwigs of the time. On the third day after his marriage, Amiya left for Benares to return four years later in 1950-51. In 1951 Mr Chintamani Mahapatra of Bhubaneswar, president of Kumbha Mela, saw Paglababa in Hardware. In 1948-49 Amiya began construction on his residence on Prince Anwar Shah Road in Calcutta. During the 1950s he purchased a toy shop in New Market, Calcutta, which he started managing in the 1960s and 1970s, naming it Ivy Stores after his daughter.

During the 1950s Amiya exhibited himself as a foppish dandy, a suited and booted do-nothing, a gay lothario (man who seduces women), a knight of philanthropy, moving about in one



Amiya Roy Chowdhury - 1950s

of his three cars; becoming the cynosure (brilliant, attracting attention) of all eyes in the musical and other cultural soirees, wooing women into ecstatic, though forlorn intimacy, being closeted with the celebrities of the movie world and the theater stage. He helped M. B. Sarkar & Sons, the foremost jewelry firm in Calcutta financially; purchased the Minerva Theater; and produced the noted Bengali film "*Devadas*" with Promathesh Barua (below, center) in the leading role. Previously in 1935, P.C.Barua directed and acted in Saratchandra Chatterjee's popular novel *Devdas* and this film became a phenomenon in the industry. Bimal Roy directed the Hindi version of the same in 1955, produced by Amiya Roy Chowdhury.



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During this period in the 1950s, Abhi Bhattacharya (above right) first contacted Amiya, seeking help to produce a film. Of course, Abhi was unaware that years later in 1971 he would again meet Amiya Roy Chowdhury as Dadaji after revealing his divine potentiality. After 1971 Abhi became Dadaji's closest colleague, second self of Dadaji, the evergreen spiritual double of Dadaji, until Dadaji's death in 1992. Be that as it may, during the 1950s Amiya Madhav often had the company of celebrated scholars like Sir Jadnunath Sarkar, Dr Ramesh Majumdar, Dr Suniti Chatterji, Dr Satyan Bose, Dr Priyadarajan Roy, and others. One day Amiya gave a small mango plant in a pot to Dr Satyen Bose, of "boson" fame, who later referred to Amiya as Tathagata (an esoteric epithet of Buddha). Amiya said to Dr. Bose, "[This will grow into a tree](#)

overnight and will bear fruit. You can eat them tomorrow morning.” And so it did happen. (Dr Satyendra Nath Bose, 1894-1974, was a Bengali Indian physicist, specializing in mathematical physics. He is best known for his work on quantum mechanics in the early 1920s, providing the foundation for Bose-Einstein statistics and the theory of the Bose-Einstein condensate. He is honored as the namesake of the boson, particles having integer spin.)

Amiya always found fault with the convictions of these scholars of science and Indian history. He became close with Justices of the High court; indeed, the vastness of his area of acquaintance across different socio-economic strata was staggering. He once visited a brothel with some of his friends, stayed there for 10 minutes and gave the girl a few thousand rupees and persuaded her to return and live with her parents, whom he assured her would gladly accept her. The next morning she was nowhere to be found, as his devilish friends reported back to Amiya.



Dadaji (foreground) early meeting at home
Calcutta – 1960s

In 1962 Amiya's father-in-law died. While all the relatives were weeping, he went to the death scene, asked everyone to leave the room, shut the door and windows and brought his father-in-law back to life and gave him Mahanama.

Amiya's mother died in 1967 but, before that Amiya gave her Mahanama and let her drink the water of the flowing Ganges that appeared hi his concave palm. After his mother's demise, Amiya was first addressed as Dadaji by Sri Ram Thakur himself appearing in person, although he died in 1949. Somewhat later, Dadaji

restructured the body of one of Vipannaballabh Basu's daughters whose death was imminent. This is the time around which Dadaji enjoyed staging dramas with the Behala group of friends. He started directing the mysteriously supernal Satyanarayana Pujas in small family circles. In 1969 Dadaji went to Benares with some close associates to meet Gopinath Kaviraj. The meeting was memorable beyond all description; the two locked in embrace for about five minutes, their eyes spraying the fragrance of ecstatic love in the weird stillness of the overcrowded room. Dadaji gave him Mahanama, presented him with Kashmir shawl out of nowhere, and amazingly diverted penetrating rays of the sun hitting Kaviraj's face as they were engaged in spiritual conversation.



Dadaji with Mr. G.T. Kamdar – Bombay 1971

In 1971 Dadaji began his messianic tours of India going to Patna, Agra, Lucknow, Mathura, Cuttack, Bhubaneswar, Bombay and Batanagar, Howrah and Burdwan in West Bengal. In 1972, Mr. G. T. Kamdar, the salt-baron of India, came to Dadaji, got Mahanama and turned out to be the impresario (manages or directs performances) of Dadaji's Divine play in India. Mr. Kamdar built the Satyanarayana Bhavan in Bhavnagar, Gujarat, and installed a white marble statue of Sri Satyanarayan. Over the years the statue has shown signs of life and many supernatural events have occurred during Satyanarayana Puja held there annually.

In 1973 Dadaji made a memorable tour of Madras (right), winning over in loving submission of renown scholars like Srinivasm, Anantakrishna Sastri, Nilkantha Sastri, Dr. Radhakrishnan (ex-President of India), and many mohants of monasteries. There was, indeed, no Sadhu, mohant, including Sankaracaryas and Mahamandaleswaras, who did not feel the obstinate urge to evade Dadaji lest their public images be tarnished. There was no Sadhu who was not reduced to submission in Dadaji's presence.



One Sadhu in particular tried to come to Dadaji, vaunting a vast canopy of matted hair, trying to challenge Dadaji again and again, but the Sadhu never managed to turn up at the selected venue, Calcutta, Bhubaneswar, Bombay or Poona at the appointed hour. The Sadhu later submitted indirectly to Dadaji, referring to him as 'Elder Brother'. The Sadhu implied he himself was Krishna, while Dadaji is Balarama, giving the same Mahanama and exhorting people that "Man cannot be Guru", though usurping the title Guru for himself.



Even Jiddu Krishnamurti (left), a messiah himself, without any claim to greatness, was conducted to Mahanama by Dadaji. Krishnamurti later sent Mrs. Rukmini Arundale and others to meet Dadaji in Calcutta.

In 1955 Dadaji's daughter Ivy was born. From that year onward he, more or less, lived the life of a householder, seldom going to Benares as Paglababa. He maintained his family with income from his toy shop, Ivy Stores, in Calcutta's New Market and interest income from deposits in several banks. His son, Abhijit, was born in 1959. For many years until 1971, Dadaji held the annual Satyanarayan Puja in his Prince Anwar Shah Road residence. During one Puja the goddess Durga was present for some time in the form of a majestic motherly lady. Another year Sri Ram Thakur himself appeared and supplied a sack of fine rice and a sack of pulse from Benares. In 1972 the annual Puja was held in the Jodhpur Park residence of Mr. Sunil Banerji; it was boycotted by dissidents led by Sachin Roy Chowdhury. From

1973 onward the Puja was held every year at Somnath Hall in Calcutta.

The betrayal brought about by Sachin Roy Chowdhury resulted in Dadaji's arrest at 2 a.m. on December 11, 1973. He was falsely charged of forgery and cheating. After two days in jail, he was released on bail which was conditional for some time. The case was continued until March 30, 1977 on which date the judgment was given acquitting Dadaji of all baseless charges. During this 4 year period Dadaji's name spread like wild fire throughout India and abroad. Legions of distinguished people were drawn to know about him and his anti-Guru stance. Many came and experienced Mahanama. The case was engineered by Dadaji to that end.



In January 1976 Harvey Freeman (left) came from La Center, Washington USA to Calcutta. While visiting there he heard about Dadaji and went to meet him at his home. Dadaji said Harvey came out of His Heart; Dadaji gave Harvey Mahanama and declared Harvey would take Dadaji to USA. Harvey came to Puja that fall and was chosen to go into the Puja room and experienced supernal epical experiences. Dadaji visited Europe, England, and USA from 1978 to 1983 in June and July. His traveling companions were Abhi Bhattacharya, Roma Mukerjee, and Harvey Freeman. Dr Peter Meyer-Dohm was netted in His Love on his first visit to Germany. From 1984 to 1990 onward Dadaji traveled with Abhi, Roma and Ann Mills. Occasionally Dadaji's wife Boudi or daughter Ivy would accompany him to USA.

After 1987 Dadaji became progressively more and more exclusive, cutting off from the company of most people, many of whom were coming to fulfill their own needs and desires of one sort or another, not to experience Truth and His Love. Dadaji showed he needed no one as he gravitated to full Satyanarayan state. Dadaji said he's no guru, he cannot give anyone anything and cannot take anything from anyone either. Until his death, Dadaji resided in his Calcutta home, frail in body yet continuing to meet people who came to see him on Sunday forenoon. He saw people occasionally at other times, and seldom traveled to Chandigarh, Bhubaneswar, Bombay or Delhi in the last years. Dadaji seldom gave Mahanama, for his mission was fulfilled. Dadaji died on June 7, 1992 at his home and was cremated without ceremony. The annual Satyanarayan Puja and Mahotsava continue to be celebrated annually in Calcutta at Dadaji's home at 188/10A Prince Anwar Shah Road.



Satyanarayan Puja held at Dadaji's home in 2006 by Madhumita Roy Chowdhury, daughter-in-law



Madhumita Roy Chowdhury – Utsav 1990



Madhumita and Dadaji at home in Calcutta 1990