

83.07.25.C

Śrīla Śrīdhara Mahārāja: ...identify with them. But still some sort of objection. One, the Guru Mahārāja comes from *kāyastha gotra*, that is *śūdra*, and I come from a *brāhmaṇa paṇḍita* school of great honour in the society. 'Any Brāhmaṇa Guru that should have been suitable' in this way some sort of...

Then when I went to Māyāpur, there also I shortly say, I saw many things, touching. And when Prabhupāda saw me there in the birthday of Mahāprabhu he's giving lecture to so many gentlemen who had come from Kṛṣṇanaga - educated persons. In another place [Śrīpād Bhakti Pradīp] Tīrtha Mahārāja, old Tīrtha Mahārāja is giving lecture. In another place [Śrīpād Bhakti Svarūpa] Parvat Mahārāja he's collecting funds from the people and money orders and he's writing all things. In so many places, so many things. A very transcendental happy atmosphere I felt there.

Then when that is finished, celebration is finished, Guru Mahārāja is sitting on the veranda of his room, in a canvas chair, and many persons are coming and showing *praṇāma*, properly giving obeisances and they're going off to their home. At that time he was talking, having some discourse. I was always very eager to hear him. At that time he's saying that, atmarama kevanca nakadhanya [?] "Don't cheat me you people."

I was alert. "What, where is the question of cheating him? Why cheating? They're we're all invited, came, and now they're going off. What is the point of cheating?"

Then next, "You gave understanding that you will engage yourself in the service of Kṛṣṇa, and so I have entered into some relationship with you. And now as a fashion you came to attend the ceremony and going home and engaging yourself in the worldly affairs. But your assurance to me that you will all serve Kṛṣṇa, I'm being disappointed."

Then the next, "You may say, 'Oh I have got some, but no cheating, got some important business. After finishing this as early as possible I am coming and joining you.'"

"No, no. If we say that there is fire and only extinguishing the fire I am coming, only a small risk, that is also not necessary. If the fire burns the whole world you do not lose anything. Rather if you are spared from them, if you can disconnect with them what will burn, you will be happy. All your positive engagements, your inner hankering, they have got corresponding phase in Kṛṣṇa, in the holy feet of Kṛṣṇa. All your necessary hankering will be satisfied there only and nowhere else." And forcibly he's saying.

At that time I was so much intense, necessity for Kṛṣṇa *bhajan*, I won't hear anywhere in this living world so I must throw my head here. I surrendered here. There I took decision that I must be a disciple here. With this idea I went on, I told.

Then my mother died there, then I went, mother had some apprehension that "He will become *sannyāsī*, my eldest son he won't do my, *śrāddha* ceremony [last rites]. Who will do my *śrāddha*, in this day?" I went home and finished her *śrāddha* and after finishing that came and in the month of April, last part of April I joined the Maṭh.

Bhārati Mahārāja told, "Oh you have got greater chance."

I told, "Only two younger brothers, they will finish their reading, and they will take to their vocation, and I shall come away."

"No, no. Wife gone. Kṛṣṇa has removed wife and Kṛṣṇa has removed your mother. He has done enough for you. Again if you neglect to avail yourself of this chance then perhaps some other obstacle will come and this life will be spoiled, no hope."

I asked, "What do you say?"

"Come immediately!" I took that advice and joined the mission. I was living together with my two brothers in a men's hostel, and they came with me there and they went back crying.

I remained in the Maṭh in Calcutta for some time, then I was taken in preaching. I was requested to do some service in the press there, but that I had no liking for the press work, proof reading, etc. I had much liking for the preaching, to go on *kīrtana* and preaching. So, next I was sent on a preaching tour, first stopping in Dumurkondā Maṭh and from there to Benares. From there to Vṛndāvana, there for sometimes this *naga-kīrtana*. Then I was taken to Delhi, there collection, from door to door, something. Then Kurukṣetra Maṭh was established and I was made Maṭh command there and there alone. And that Delhi town and Kurukṣetra, that is a solitary place at that time. When there is that solar eclipse, a great rush fair, *lākhs* of people throng there, otherwise that is a solitary place. There I first joined, from Delhi, Kurukṣetra and collecting near about I passed about two, three years there. Then Delhi Maṭh was founded and I was in charge there. Then I visited Simla and other places for preaching. Then again when I came back here, every year we have to come back in Calcutta Maṭh celebration for one month, in August.

Then I was taken by [Śrīpād Bhakti Hṛday] Bon Mahārāja, and Hayagrīva Prabhu [later Bhakti Dayita Mādhava Mahārāja], in a party towards Madras side, installing those footprints of Mahāprabhu. Then coming back the Bagh Bazaar Maṭh was opened and from the hired Maṭh from Ultā Dāngā, Deities were removed in a chariot to Bagh Bazaar Maṭh, and one month's celebration there. After that Prabhupāda went on establishing, installing, those Pāda-pīṭha up to Maṅalgiri, near Bejoydā, Kobhur, all this. Then went to Madras and then he declared open Madras Gauḍīya Maṭh and put us there. We rented a house, Bon Mahārāja was the leader, he was senior *sannyāsī*.

I was given *sannyāsa* in the meantime, recommended by Bon Mahārāja. "He can preach well, he's rather a good preacher than a canvasser." I was kept as B.A. degree was with me, Rāmendrasundar Bhaṭṭāchāryya B.A. My duty was to approach the people and introduce the *sannyāsīns*, and the work of a canvasser, more or less. But Bon Mahārāja told, "He's not a good canvasser, but he's a good preacher. He can speak Hari *kathā* very well."

Then I was given *sannyāsa*, 1930, October, perhaps, I was given *sannyāsa*. And then Prabhupāda went on the Madras side after installing footprints of Mahāprabhu one by one. Then opened Maṭh in Madras and there we we're left and began preaching for two years or so. Then there's Vṛndāvana *bon parikramā*, the whole Vṛndāvana *parikramā* and we joined there. And then Bon Mahārāja went to England. And I was in charge of Madras Maṭh and the Temple was constructed almost in my time. Then I was called to, when Bon Mahārāja's party went to England for preaching, Bombay Maṭh was opened and I was again taken there and for some time I lived there, Bombay side. And then afterwards I was taken from there and a general party with Prabhupāda, almost staying with Prabhupāda and preaching here and there in different places of Bengal. In this way. 1936, December. 1937, in the morning, [5.30am, 1st January], Prabhupāda left.

Before this Prabhupāda wanted me to go for preaching to London. But I told that, "I'm not fit, I can't follow their intonation, and I have not a tendency to mix with them closely. So you'll pay for it but I won't be able to show any satisfactory work. So if you order I must go, but what am I, I just say to you." Then he sent [Bhakti Sāraṅga] Goswāmī Mahārāja instead of me.

And when Prabhupāda was sick I attended his sick bed. And anyhow just one day before his departure he called for me and he asked me to chant *Śrī Rūpa-Mañjarī-Pada*. And at that time I was not accustomed to singing at the front but from the back. I was hesitating. Kuñja Bābu, [Bhakti Vilās] Tirtha Mahārāja asked Purī Mahārāja, "You go on singing." Then he began singing.

Prabhupāda, he felt dissatisfaction. "I don't like to hear the tone, the sweet sound."

Then he stopped and I had to chant *Śrī Rūpa-Mañjarī-Pada*. And the others told that, "Prabhupāda has given you admission to *Śrī Rūpa-Mañjarī*, this *rasa-sevā* section, you are given admission thereby."

Before this, about one year back, I composed a Sanskrit poem about Bhaktivinoda Ṭhākura and he [Bhaktisiddhānta Saraswatī] was very happy to find this *śloka*. When reading first I showed it to him, he remarked, "Very happy style."

Then next I heard he told to Śrauti Mahārāja, "That this poem, it's so fine it's not written by him, it's written by Bhaktivinoda Ṭhākura himself, through him, it's so very nice."

Then once he told to another gentleman, that is Aprākṛta Prabhu, Bhakti Charan Goswāmī, "That I'm satisfied that after me, what I came to say, that will stay, that will remain, I find in this *śloka*, the *siddhānta*."

*[śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādrtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jivādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation (assisted in doing so by Raghunātha Bhaṭṭa Goswāmī and Gopāla Bhaṭṭa Goswāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it from a distance as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*, that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-dāśakam*, 9]

Akṣayānanda Mahārāja: The name of that gentleman, that devotee?

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, founder of *Gauḍīya Saṅga*. And Śrauti Mahārāja ____
[?]

Then before this also I wrote some article in *Nadiyā Prakāśh*, and he remarked to Śramaṇ Mahārāja who was the editor of *Nadiyā Prakāśh*, "If you can gather these type of articles and can publish in your paper then the standard of your paper will be raised. Such articles are desirable to be published." Anyhow he appreciated my understanding, my realisation, and there are many other instances.

Akṣayānanda Mahārāja: He told *Śāstra-Nipuṇa*.

Śrīla Śrīdhara Mahārāja: Oh. There was another, in Madras. In *Gauḍīya*, the Gauḍīya Maṭh's leading weekly paper, there was published one wrong *siddhānta*. Sundarānanda was the editor, perhaps with the advice of Vasudeva Prabhu, because he was used to always consulting Vasudeva Prabhu. He wrote, he mistook the birthday of Viṣṇuprīya Devī and the birthday of our Guru Mahārāja. Both *pañcamī* [fifth lunar day]. Prabhupāda is Kṛṣṇa *pañcamī* and Viṣṇuprīya Devī is *sucra pañcamī*, one is dark moon and one is bright moon. Viṣṇuprīya Devī is in the bright moon and Prabhupāda dark moon, *pañcamī*. But he arranged just the opposite, he took Prabhupāda as in the bright moon, fifth, and Viṣṇuprīya Devī to the dark, fifth.

But what I read I read carefully, I caught it here, what is this anomaly? The basis is wrong and he's philosophising, why Kṛṣṇa *śakti* has come in the bright moon and why Gaura *śakti* He has come in the black moon? I found just the opposite, I showed it to Bon Mahārāja. "What is this? He's committed diabolically wrong."

Then Bon Mahārāja suddenly took the pen and wrote letter. "What is this? We thought Sundarānanda Prabhu has got some touch with the reality. So what he says, what he writes, that has come in connection with the real sentiment. But how this sort of error can be possible from him? He's got no *śrauta* connection, all concoction?"

So he found that 'yes it is such' and then they tried to correct that in another issue. He showed 'that has been erroneous and it should be this and that, that printers mistake,' but that cannot be really substantiated.

Another thing, when Prabhupāda was there, he published *Rāya Rāmananda*, and *Relative Worlds*, these books, and *Brahma-saṁhitā*. But it was mentioned when Mahāprabhu is going to Vṛndāvana, Rūpa and Sanātana met them on the way. But I knew it clearly that when Mahāprabhu coming back He met Rūpa and Sanātana in Allahabad and Benares. I read it, "What is this?" I asked Vasudeva Prabhu. "This is in the name of Prabhupāda, and you don't look after it, just the opposite. When Mahāprabhu coming back they met and not that when going towards."

Then he says, "Oh I can find out hundreds of mistakes and you are a very great man. I have found one and you cannot find hundreds of mistakes in your own work." In this way. I did not take it to Prabhupāda's notice but this must have come to his notice that 'Śrīdhara Mahārāja detected all these things.' So when on the Vyāsa-pūjā occasion Prabhupāda had one written address and there he mentioned, before my name: "Śāstra Nipuṇa Śrīdhara Mahārāja - he has very deep knowledge in the Scriptures." That was his remark.

Akṣayānanda Mahārāja: Then finding the place of Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Ah. When I was called from UP [Uttar Pradesh] to join the Madras party, before that my name was Rāmendrasundara Bhaṭṭāchāryya. But he converted my name into Rāmānanda Dāsa Adhikarī. Called my name and sent myself in the batch to find out the place of Rāmānanda and to install the Pāda-pīṭha there. Rāmānanda Dāsa. He changed my name from Rāmendrasundar to Rāmānanda Dāsa and sent me to work in the batch. And Bon Mahārāja was of the opinion that I delivered a lecture in Rājmaṅdri at that time. Bon Mahārāja told, I heard from Kṛṣṇa Dāsa Bābājī, that that was his best speech he ever heard. That Rājmaṅdri short lecture he gave about Rāmānanda at Kobhur, that *śikṣa* of Mahāprabhu. That was a very precious speech in this lecture I heard. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: He gave you the name Rāmananda before you went to find?

Śrīla Śrīdhara Mahārāja: Before our batch went to find out the place, to discover and install the Pāda- pīṭha there. And that Mandir is still there today, Pāda Feet Mandir and there is another Mandir built where Deities are installed, after Prabhupāda, by Tīrtha Mahārāja's party. But during - no - during *our* time the Deities were installed by Prabhupāda but only that Pāda-pīṭha Mandir. That separate Mandir was established afterwards. We got, myself and Hayagrīva Prabhu both, and Mādhava Mahārāja in white clad, and I *sannyāsī*, we worked at that time.

And from there I collected funds from the Rājā of Jeipur [Orissa] for the Madras Temple. And there is also a history. Their new I.C.S. [Indian Civil Service] was Mr. O Pulla Reddy, new I.C.S. He has been appointed Dewān [government official] of Jeipur. And that is *ādivāsī* [indigenous people] area, so special sort of rule for the British introduced there. The Dewān is more powerful than the king. The king he gave us, we came from front, in Madras with some recommendation of officiating Chief Justice, Mr. Rameshan, letter of recommendation to Rājā of Jeipur. And then the Rājā promised to pay the cost of the Madras Temple.

But the Dewān, new I.C.S. said, "No, no, it is impossible."

Rājā always requesting, "Approach the Dewān he will pay the money to you, not myself. So you go to consult higher, I'm only giving my sign. But the money will be paid by him, so meet him."

I heard that he's a half atheistic man, new I.C.S, I hesitated to approach him.

"No. You are king, you are master, so you will pay, that is better." In this way.

But he pressed me very much. "No. You will have to go to meet the Dewān."

Then when I met the Dewān just opposite.

"Oh. I'm the last man to pay you this amount for the," ten thousand at that time, "to build the temple at Madras. If you would have built here then I could consider the case, that they will have some recreation in the temple. But these poor men half fed, half clad, if any money we can get excess, I must give it some order for their health. That must be used for their cause, and not to bring this luxury to construct a temple, and that is also in Madras town. Go there and collect funds and construct temple there." In this way.

Then I thought that a hopeless case, so drastic medicine must be applied, so I came out with this *śloka* of *Bhāgavatam*.

*vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

I told that, "You want to help the *ādivāsīs*, I also want to help them. But your help is in a particular way, and my help for them is in another way. It has been told in the scriptures that to hanker for things, that is heart disease, by Śukadeva Goswāmī. It is mentioned in *Bhāgavatam*, *kāmāṁ hṛd-rogam*. "I want this, I want that, I want thousands, I want *crores*, millions, that is heart disease and not real. When I was a hog I devoured a hillock of stools, but hunger is not appeased.

When I was an elephant I finished a whole forest but hunger not finished." So hunger can never be finished in this way. "There are so many who have amassed millions, still they say, "No this is very small, I want more, more." So this is heart disease. Śukadeva Goswāmī in *Bhāgavatam* has given medicine to this. *Vikrīḍitam*. "When you can accommodate the Absolute, to have His full play, unrestricted play, and use His ownership with everything, every atom, if you can accommodate with such conception of the environment of the Absolute Truth, then you can get out of this disease, heart disease. There's no other way."

That man was impressed. Tears fell from his eyes. "Swāmījī, I believe in God."

"Your eyes are giving evidence to that."

"I shall pay your money, but not just now. You go to Madras. I shall pay." Then he paid the money and the Madras Temple was constructed by that. In this way.

Hare Kṛṣṇa, Hare Kṛṣṇa. My preaching had no false canvassing, straight dealing, dealing with the truth, plain truth. That was the nature of my preaching. Not any indirect way, flattering by sweet words to rob him, not like that, straight talk, straight dealing, representation. "Why I have come here?" That was my guide. "Why I have come here? What fascination brought me here? I tried my best to represent that fascination to them. "This is the cause for preaching - you must appreciate such cause, such faith. I have got appreciation in this line, and I don't think that I did it wrong." Every movement I think I'm justified to accept this principle and to march to this line.

After the disappearance of Guru Mahārāja there was trustee and he told to make a governing body. On the tenth day after his departure governing body was constructed. But it came to the majority of Vasudeva Prabhu. Two trustees that side, one trustee Vasudeva Prabhu, and two trustee on the Kuñja Bābu's side, and the governing body majority Vasudeva Prabhu's side. And to make Vasudeva Prabhu Ācārya my contribution perhaps had an important position.

I told, "I do not know *sannyāsī*, or *gr̥hastā*, or anything. We're attracted not by this external grandeur of Gauḍīya Maṭh, but the teachings. The *siddhānta* has attracted us. And whom we shall have, we'll be able to submit something to hear new *siddhānta*, he must be Ācārya. Whether he's a *brahmacārī*, or he's not a good beautiful figure, or any other thing, the *siddhānta*."

According to them, Vasudeva Prabhu and professor Sundarānanda they all supported him, and I also gave support to Vasudeva Prabhu. If anything to hear, listen, but that from Vasudeva Prabhu, so he should be. But several old *sannyāsīns* that are already very eager to get independence, they and both the trustees, they become one side. Their five vote on their side and eight others

_____ [?]

Bon Mahārāja was excluded from the governing body first because Prabhupāda, during his departure time did not like to get intimation to him. He was passing his days something like a revolt, with some difference of opinion with Prabhupāda about western preaching.

He wrote in his first year, "My first year in England, my second year in England."

No mention of Prabhupāda, Bhaktivinoda Ṭhākura, anything, he's all sufficient. In this way. Anyhow, some other reason also, he was living little separately from the mission in Delhi.

But after the demise of Prabhupāda, when he came, he cried so much and he became unconscious. And he told: "Oh I was, is it sentimental difference Prabhupāda has rejected, did not give any intimation, his last departure." He showed so many, so much hankering. So he was also included. Form a governing body, ten, twelve, already twelve, and when Bon Mahārāja was added

it was thirteen. But Bon Mahārāja went that side, five vote that side, and eight this side, Vasudeva Prabhu. Then also three fourths majority or more this side, so they were ousted, they hired a house and they retired there, gradually. The whole thing went from this side, but unfortunately to us we found some defect in character. _____ [?]

Then I thought I tried my best to purify the Mission, according to my good will, conscience. But it is not to be so. So I must leave the Mission and go on, go out silently. Won't try to fight again to purify the Mission according to my principle. That was my mentality.

But Mādhava Mahārāja, Vinod Bābu, and others, that Keśava Mahārāja, Mādhava Mahārāja, Goswāmī Mahārāja, so many others, they went. "No, we must, we can't tolerate such a false man will be in the place of our Guru Mahārāja." They can't tolerate that. "The Ācārya of Gauḍīya Maṭh, that is the next position of Guru Mahārāja, that will be overthrown by such a characterless man. We can't tolerate."

But I was indifferent and they're fighting. I was mixing, something. Then there was a court case and Vinod Bābu and others they're put to jail, and the case went on. Like a coward I can't leave them at that time. After a year perhaps the case was finished. They were released. And I went to Vṛndāvana leaving the association of the Maṭh. I don't fight. They tried their best to keep me with them but I told it is not possible for me to remain in their association, all these quarrelling elements. There from Govardhana I stayed in Vṛndāvana a month.

And finishing the Ūrjjā *vṛata* there I took Govardhana Śīlā and came here and hired a house, two rupees per month, and there began my life. When coming from Vṛndāvana I met my previous brother, that, Maṇi Bābu. He was there in the service of the railway. I asked him for few months to pay ten rupees per month to me. He agreed and he gave two or three months money, and with that I came here. Then gradually others came, they tried their best to find out where I am. And at last they found me and began to come and go and whenever they come they take something and give something to me in this way.

Śakhī [Charan Rāy] Bābu secured this plot [where Śrī Chaitanya Sāraswat Maṭh stands] by his own money he purchased. And here I began my 'heart-service' in that cottage. In 1942 on Ratha-yātrā day I entered the cottage here with Govardhana Śīlā. Before that I lived for some time with Keśava Mahārāja, in that rented house, and sometimes in Midnapore Maṭh with Yāyāvar Mahārāja, Mādhava Mahārāja, Harigrīva Prabhu. In this way. But here separated I lived.

Only one Devakī Nandan Prabhu was here. Then gradually there came this Narsin [?] Kavirāj with few Orriya [?] gentlemen. And also Bhutabrit, Nṛsimhānanda, and then this Govinda Mahārāja, the boy Gaurendu *brahmacārī*, and others came.

Kṛṣṇa Dāsa Bābājī asked me, "You please give attention to this Gaurendu *brahmacārī*, he's very intelligent and qualified."

I tried to give little more attention to Gaurendu *brahmacārī*, and Nṛsimhānanda and Bhutabrit could not tolerate that. I wanted to help him by Sanskrit education etc. They could not tolerate.

They gave a proposal that, "You must prepare a deed."

By this time, 1943, this building had been constructed. They demanded a document. Three trustees, three Godbrothers - Bhutabrit, Nṛsimhānanda, and myself.

I told that, "Then according to which law it will be managed?"

"With the majority of the trustees."

“That means that you two when combined then you can do anything and everything with me you like?”

“Of course.”

“But why did you come to join? I avoided Mādhava Mahārāja, Keśava Mahārāja, and so many others. I came to live alone. That does not mean that you will both guide me. I can’t accept this.”

Then they began to revolt and disturb. Then there was a compromise.

Goswāmī Mahārāja and Mādhava Mahārāja came, and few thousand rupees, perhaps five thousand rupees in the bank _____ [?] And also, and some seven thousand or something to be paid to them and I’ll be here, with absolute proprietorship. Goswāmī Mahārāja came to my help, he gave some loan, four thousand. And Yāyāvar Mahārāja and others collected some funds from different parts, then seven thousand was given up. And then from that time I’m here. In this way.

And I do not go for preaching very often, always sitting here, and very rarely I go out in the previous style. And Mādhava Mahārāja was always accusing me, “You are deceiving the educated section of the people. Sitting here idle you’re deceiving the people. You have quality, capacity, to preach Mahāprabhu’s instructions to the educated section specially, but you don’t do so. You’re deceiving them.” His charge was always with me whenever he comes. Almost every year he after finishing Gaura Pūrṇimā celebration he used to visit me, and he always charged me. And also every year for his Calcutta Maṭh celebration I used to go there and deliver lectures there, in Mādhava Mahārāja’s Maṭh. In this way days have passed.

I came to meet [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja in Allahabad first when I was white clad, when after that I came here [Navadvīpa] and went to Madras. Just before 1930 perhaps, I met him in Allahabad. He was at that time an agent of Kārttik Bose, the Bengal Chemicals. And he was taken to Maṭh. At that time Prabhupāda was not there. 1933 or so, after Vraja-Manḍal *parikramā* Prabhupāda came back to Allahabad, to open, for laying the foundation...

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