

82.10.22.B\_82.10.23.A

**Śrīla Śrīdhara Mahārāja:** ...and gave a letter to Prabhupāda. Though Prabhupāda was his Guru, he addressed, "My brother." Bhai Saraswatī, my brother Saraswatī, let us come and begin direct *bhajan* of Kṛṣṇa in Vṛndāvana."

And Prabhupāda's remark against him was a very ludicrous thing, "Oh, he's already, he's with child perhaps in connection with Kṛṣṇa." Prabhupada's remark was. "His imagination has gone so much that perhaps he has got a child in connection with Kṛṣṇa, that ill-fated man."

Gaura Hari. And another hand Prabhupada's that glance, look. \_\_\_\_\_ [?]

"It is not so easy to throw flower on the body of Kṛṣṇa. In the beginning, to throw flower in the body of Kṛṣṇa, that is the beginning of the connection of love. But from ages gone by, I'm trying to throw, but still I'm not successful. It is so, so rarely to be done, it is like that." Infinite is in one part. What are we doing? We may think it, we are wasting time in wild goose chasing. We may think like that.

*āśliṣya vā pāda-ratām pinaṣtu mām, [adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

"What will be our relation with Him?" Mahāprabhu says.

Rūpa Goswāmī also says, "Just as *cātaka*, *cātaka* is a kind of bird who drinks only raindrop and no water from the land, anywhere. But only when the rain is dropping they're accustomed to drink that rainwater. So a devotee's nature will be that, *ananya bhajana*."

*viracaya mayi daṇḍam dīnabandho dayām vā [gatir iha na bhavattaḥ kācid anyā mamāsti  
nīpatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

"Oh, You Lord of the desolate, *dīnabandho*, *viracaya mayi*, You may punish me or You may grace me. *Gatir iha na bhavattaḥ kācid anyā*. But I have no other alternative but to pray to You for Your grace. No other alternative I have got. *Nīpatatu śata-koṭir nirbharam vā navāmbhas*. Whether the thunderbolt comes down, or profuse rain, that kind of bird *cātaka* has no other alternative but to pray for the water. Water may come profusely by rain, or the thunder may come and finish him, no other alternative. So we have no other alternative but to search after You. You are our attracting centre, Kṛṣṇa. The attraction reaches up to You, You are the centre of attraction to everything, anything and everything. So our bona fide connection is with, to be attracted by You. So must go

that side, no other alternatives. But You grace us or You may frown us. But I have no other alternative, whatever You do. You are angry, apathetic, or You may be kind and gracious, favourable. This is the only *ananya-bhakti* we are to march on. With this spirit, no other alternative, do or die. Die to live. He's for Himself. We're for Himself, no other alternative. With this idea, this is healthy and we must approach with this idea. This is our nature, not for any loss or gain, but with the background that we shall gain by our advance and not loss, if we properly go forward."

*Āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām.* Anyhow we must be in His relativity. That should be the object. And that is *ānukūlyena*, favourable relativity, not opposite side, not in the opposition, but in the direct support, line of fulfilment of His desire. That will be our business, and leaving the consequence to Him, and to the superiors, our guardians. Don't think of you, think of your guardian. They will think for you. Their property, so near to you, that is the property of your guardian. In this way go, advance, step by step.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

**Akṣayananda Mahārāja:** Mahārāja, in *Caitanya-Bhāgavata* there is a verse, *samsārera pāra haiyā bhaktira sāgare, ye ḍubibe se bhajuka...*

**Śrīla Śrīdhara Mahārāja:** *Nitāi cāndere.*

**Akṣayananda Mahārāja:** Yes. Is that *ḍubibe* to dive in that ocean, is that Guru *bhakti*? It must be, only.

**Śrīla Śrīdhara Mahārāja:** Yes, to dive in the ocean of nectar.

*samsārera pāra haiyā bhaktira sāgare, [ye ḍubibe se bhajuka nitāi cāndere  
āmāra prabhura prabhu śrī gaurasundara, e baḍa bharasā citte dhari nirantara]*

["Beyond the ocean of birth and death lies the *bhakti* ocean. Let those who would swim there worship Śrī Nityānanda Prabhu (the original Guru). I will hold this faith within my heart forever: My Master is Śrī Nityānanda Prabhu; His Lord is Śrī Gaurasundara. (By the mercy of Nityānanda Prabhu one gets the mercy of Śrī Gaurasundara). Nityānanda Prabhu is therefore the original Guru. As such, Gurudeva is considered to be the manifest representative of Nityānanda Prabhu, and is thus non-different from Him."]

[*Caitanya-Bhāgavata, Ādi, 1.77.152-3*]

The ocean of service, *bhakti* means service. Cast yourself, throw yourself in the ocean of service. That is nectar. That serving plane is infinite, you throw yourself there. Try to snatch yourself from the ocean of exploitation, don't cast you in the ocean of renunciation, but jump into the ocean of service, dedication. If you want that, you take shelter under the guidance of Nityānanda Prabhu, and pure devotional ocean you will find and throw yourself there and drink the nectar and be happy.

...

Nitāi. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja, may I ask a question?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** There is one devotee who will perform no *sādhana*, but at the same time he will do a lot of service. And then there is another devotee who will do no service practically but he will perform his *sādhana* very carefully, regularly. So of the two, which will become more advanced more quickly?

**Śrīla Śrīdhara Mahārāja:** What is the difference between *sādhana* and service? If by service you mean that is to do work in the external world, and *sādhana* means only to exercise mentally, this is the differentiation, *sādhana*? What is *sādhana*?

**Devotee:** By *sādhana* I mean chanting and reading *Bhāgavatam*, going to class.

**Śrīla Śrīdhara Mahārāja:** When chanting loudly what do you say, *sādhana* or service? And when chanting within the mind?

**Devotee:** Mostly I'm considering it to be *sādhana* more.

**Śrīla Śrīdhara Mahārāja:** That service and *sādhana* one and the same thing, with spiritual colour, what is the most important thing. We are to, that if it is meant for Guru, Vaiṣṇava, God, whatever in the physical form it is service, it is *sādhana*. Otherwise only mere meditation, or chanting the Name, or the *arcanaṁ*, worshipping the God with flowers, all these things, and the selling of the books, and also cooking for the God and for the *sādhus*, and brushing the houses, all must have spiritual colour, serving attitude. Then they will be fruitful. Otherwise everything may be imitation. *Sādhana* may be imitation, the work, the physical exertion also may be imitation, but the very life is how much it is God-ward, it is done with the spirit God-ward, towards Kṛṣṇa. That is the criterion, not the physical colour or shape of much value.

Even killing a person may be devotion. It may be devotion at time. Hanumānji and others when direct participation in the *līlā* of Rāmacandra or Kṛṣṇa, if he kills, Arjuna, in *Bhagavad-gītā*, Arjuna was asked to be prepared to kill so many, to be a party to the divine irresistible will of the Lord. But different shapes there may be, different stages there may be. But to be reckoned as service, what for he's doing? How much he's independent of his own self satisfaction, or from the satisfaction of a community, or a country? The local interest has been crossed and universal interest has been aimed properly. That should be the criterion of the action.

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāḷ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

It's *nirguṇa*, what we do, if it is the insinuation, inspiration comes from the most fundamental plane and I'm in consonance with that, whatever I shall do it will be justified, it will be *nirguṇa*. Not good, bad or moderate, but the wholesale good, because the highest fundamental necessity wants it and I'm in consonance, in harmony with that. I'm to adjust myself with that. There may be

different planes, but on the whole, to become service, it must be God centred and not any local centred, either myself, or my family, or my country, or my nation, or my solar system, nothing else but God-ward. As much as it will be God-ward, so much it will be service, whatever apparently it may be. May be cooking, brushing this compound, and to drive away the dogs from the temple, whatever may be the external show, if it is for Him, it is all right. And if I sit idle and do repetition of some mantram which is wholly covered and diseased, contaminated with local values, that will not bring any universal result. Local colour will bring local results.

To be free from all sort of provincialism and to have our aim perfectly towards the centre. And that has got some signs, symptom, according to *śāstra* and *sādhu*, and we are to understand that and to conduct ourself in that way. So as we are desired by the superior leader, 'do this', that sanction, that order is of more value. I'm to submit to the order of the higher agent. I'm cleared, not working with any colour of my own mind, my ego. To dissolve the ego, to disown the ego acquired by so many births and deaths in the world from long, long ago. That ego should die fasting. I shall carry out only the order of the superior. That should be the interest, whether counting the Name, or doing this work, that work, or to sit idle. I am satisfying the order of my higher agent, of the Lord, that sort of thing, what is necessary. I don't take any initiative which is originating from my own ego, own dynamo. Don't use your own dynamo, but try to follow the dictation of the dynamo of the superior world. And get out of this dynamo, that ego within you. Dynamo is the, of deposited energy.

**Akṣayānanda Mahārāja:** A generator.

**Śrīla Śrīdhara Mahārāja:** Generator, generating energy. Everyone has got a dynamo of his own. Then discard them, or connect with higher dynamo.

**Akṣayānanda Mahārāja:** I think Your Grace is our dynamo.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Hare Kṛṣṇa. Nitāi.

Computer also may be of different type, is it not? Local computers giving news and arrangements, and also orders within local, and then higher computer may guide so many local computers, small computers, it is possible. Ha, ha.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Work as a servant of the highest dictator, that should be the lookout of our all activity and energising. We'll get benefit of the high direction and command, to take benefit of the high looker, high looking eye. The sound aspect is nearer to us, so the Name, then within that the colour side, all divine, not like this world. In this way *Nāma, rūpa, guṇa, lilā*, etc. So generally we're told go on with the Name of the Lord, Divine Name. But that must be tackled naturally, not with any artificial fashion, and for that, whatever will be necessary to do that.

An efficient man is leading a big \_\_\_\_\_ [?] mill, an efficient man he's manager of a big mill and by the help of his intelligence, it may make so much gain that the lowest *kooli* may get his wage properly. But a small business if conducted by an idiot then all will have to fast, no gain.

So we must work under a real saint, whatever he says, he asks us to do, we shall do, and we shall get the share of the income of that whole. So under *sādhu* we shall work. And work may be of different type. Someone only writing in the account book, and someone hammer striking, and someone brushing the compound, but they will all get some wages, some money in return, according to the brain of the leader. He will conduct the whole thing. So under the guidance of a proper Guru, so many disciples are engaged in different activities, they'll all get their salary,

properly. And if he's under any bogus direction, he will lose everything. So efficiency will have greater consideration, efficiency in the line of devotion, that is dedication to the right cause, towards Kṛṣṇa, proper dedication, in real quality. And direction from that quarter of real dedication, that will help us to take them up, to that side.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Tat paratvena nirmalam.*

*[sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

Everything will be pure, our tendency to service, our endeavour for service will be purer, as much as it will be aimed towards the truths, *tatparata*. Its quality will be enhanced according to its right aim, towards Kṛṣṇa. How much purely marking Kṛṣṇa's ways, how far? It will depend on that, purity of purpose. Purity of purpose for the service proper and Kṛṣṇa real conception. Not pseudo-conception of Kṛṣṇa amongst the imitationists, *sahajiyā*. Their conception about Kṛṣṇa is not clear, is not real, some sort of material conception, hazy conception, mental. Purity by sacrifice. Exploitation may be of three natures, three classes, *tama, raja, sattva*. And then renunciation. And then serving attitude towards the whole. And the service of generally two kinds. One constitutional, calculative, another autonomous, spontaneous. Service of love, that is in Vṛndāvana. And there we find the ultimate cause as Kṛṣṇa. And so many servitors also, perfect order there we find. And we are told that the degree of satisfaction in quality and quantity goes in that way, realisation in that way.

So I want to stop today here. Gaura Hari bol.

**Akṣayananda Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Kī jaya!

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...it is mainly *kīrtana, śravaṇa, kīrtana* etc. And that is including activity, *arcana-pradhana*. *Pañcarātra* means that is to regulate our activity towards,

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

So our ordinary activities, and in this Brahmā, Nārada, this is mainly *śravaṇa, kīrtana* etc. *Arcana* is a part of that, *saṅkīrtana-pradhana, śabda, śabda-pradhana* and *karma-pradhana*, two lines. *Kriyā-yogaḥ, sarve saṁsṛti-hetavaḥ, ta evātma-vināśāya, kalpante.*

*[evam nṛṇām kriyā-yogāḥ, sarve samṣṛti-hetavaḥ / ta evātma-vināśāya, kalpante kalpitāḥ pare]*

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."] [*Śrīmad-Bhāgavatam*, 1.5.34]

*neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ*

["Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing."] [*Śrīmad-Bhāgavatam*, 3.23.56]

*tāvat karmāṇi kurvīta, na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate*

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

*Śravaṇādi* of little higher type, and to regulate or offer our *karma* for His satisfaction, that is of lower type, *tantra*.

**Akṣayānanda Mahārāja:** He has described Nārāyaṇa Brahmā Nārādi as *samkeṭata* [?]. And the other,

*vistara taha sesat sanat kumara sankayanadi balinatha* [?]

**Śrīla Śrīdhara Mahārāja:** Nimbarka *sampradāya* that comes under Sanat *sampradāya*. And this Madhva *sampradāya* Brahmā, Nārada.

*kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha, brahmā hoite nāradera mati,  
nārada hoite vyāsa, madhva kohe vyāsa-dāsa, pūrṇaprajña padmanābha gati*

[First line of the Brahma-Mādhva-Gauḍīya *sampradāya*,  
compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[The Disciplic Succession of the teachings of the science of pure devotional service to the Supreme Personality of Godhead, originates from the Lord Himself, Bhagavān Śrī Kṛṣṇa. Śrī Kṛṣṇa revealed this divine knowledge at the beginning of creation unto the four-headed Brahmā, who then taught it to his son Devarṣi Nārada Muni. Nārada taught it to his disciple the great sage Kṛṣṇa Dvaipāyana Vyāsadeva, who was empowered to compile the Vedic literatures. Vyāsadeva revealed this divine knowledge to Śrīpāda Madhvācārya (a.k.a Pūrṇaprajña Tīrtha), who visited Vyāsadeva at Badarikāśrama in the thirteenth century to learn *Vedānta* philosophy from him. From Madhvācārya the science of pure devotional service was passed to Padmanābha Tīrtha.]

*Śrī kṛṣṇa brahmā devarṣi bhadarayana saṅga gana*, this is one line. *Catuḥsana sampradāya*, *Nimbarka sampradāya*, they're mainly this *arcana*.

**Akṣayānanda Mahārāja:** So that *sanketana vistarita* means, *vistarita* is very elaborate and *samketana* is very simple. And they have given *vistarita bhava sesa*...

**Śrīla Śrīdhara Mahārāja:** All the activities have been directed and modified, molded, to leap towards the goal proper.

**Akṣayānanda Mahārāja:** And *sesa*?

**Śrīla Śrīdhara Mahārāja:** Śeṣa means Sanat Kumāra is the disciple of Śeṣa, Śeṣa means Balarāma, Śeṣa, Ananta Deva.

**Akṣayānanda Mahārāja:** Yes. And Sankayana?

**Śrīla Śrīdhara Mahārāja:** Sankayana, another person in the line. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** And Viṣṇu Swāmī and Rāmānuji *sampradāya* that will also be...

**Śrīla Śrīdhara Mahārāja:** Come from Rudra, Viṣṇu Swāmī from Rudra, Rāmānuja from Śrī, Lakṣmī. Śrī, Brahmā Rudra Sanaka \_\_\_\_\_ Pavana [?]

**Akṣayānanda Mahārāja:** They are also in the *arcana vidhi*, generally.

**Śrīla Śrīdhara Mahārāja:** *Arcana*, that is *rāga-sevā* in Viṣṇu Swāmī *sampradāya*, *rāga-padam*. And Śaiva, they differed themselves from *arcana*. *Arcana* is they say more artificial and this is simple and humanly, the Śaiva, *rāga-sevā*.

They don't say that *pūjā*, or *upāsanā*, or *arcanam*, they're very fond of the word *sevā*. Just as we do here *pitṛ sevā*, *matri sevā*, *Guru sevā*, something like, they are fond of saying that 'we do *sevā*.' This *rāga-mārga* Viṣṇu Swāmī, *śuddhādvaita-vāda*.

And Rudra is the propounder, the first Ācārya. Śrī Brahmā, Śrī Lakṣmī, from Her the Rāmānuja *sampradāya* coming out. Śrī Brahmā Madhva *sampradāya*, Rudra this Śrīdhara Swāmī *sampradāya*. Śrīdhara Swāmī also comes in that line of Viṣṇu Swāmī.

Brahmā Rudra Sanaka Nimbarka *sampradāya*. The Nimbarka *sampradāya* divided into two, Haridās and Harivyāsa. Haridāsī *sampradāya* an offshoot.

And from Viṣṇu Swāmī *sampradāya*, the Vallabhi *sampradāya* is an offshoot.

And Madhva *sampradāya*, this Gauḍīya *sampradāya* an offshoot, Mahāprabhu.

And from the other Rāmānuja *sampradāya*, the Ramanandī, Tulasī Dāsī, they're offshoot.

Each of these four *sampradāya* has a big branch has sprung out. They are not fully one with the beginning, some modification.

Haridās was at the time of Akbar. He was the Guru of Tonsen. From him an offshoot has sprung from the Nimbarka *sampradāya*.

Now the Kartiya Baba *sampradāya* again comes from there and very close to Māyāvādā. Hare Kṛṣṇa.

*Dvaitādvaita* Nimbarka, *śuddhādvaita* Viṣṇu Swāmī, and *śuddha-dvaita* Madhvācārya. And *dvaitādvaita* Nimbarka. And *viśiṣṭādvaita* Śrī *sampradāya*, Rāmānuja. And Mahāprabhu modified

*acintya bhedābheda*, not satisfied with *śuddha-dvaita*. Madhvācārya laid stress on the difference of the world with God, laid stress in difference, more difference than something common.

Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Hari. Gaura Hari.

**Akṣayānanda Mahārāja:** Yesterday the question came, Mahārāja, that every Dvāpara-yuga Kṛṣṇa comes, but on the twenty eighth day of Brahmā. And the other Dvāpara-yugas that is not Nanda-nandana Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** No.

**Akṣayānanda Mahārāja:** Vasudeva-nandana?

**Śrīla Śrīdhara Mahārāja:** Vasudeva-nandana. Nanda-nandana Kṛṣṇa in Vṛndāvana eternally present, but that is underground. Sometimes comes over the surface, but mostly underground.

And here also, not Rādhā-Govinda combined...

**Akṣayānanda Mahārāja:** Hmm, Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** ...but only Yuga-Avatāra for *Nāma pracāra*.

**Akṣayānanda Mahārāja:** Why did Mahāprabhu offer this *śrāddha* in Prayag, in *Caitanya-Bhāgavata*?

**Śrīla Śrīdhara Mahārāja:** Gaya.

**Akṣayānanda Mahārāja:** Gaya, not Prayag, yes, Gaya.

**Śrīla Śrīdhara Mahārāja:** Because he wanted to show the ideal practice of a *gṛhastha*, as the custom of the day. Kṛṣṇa went to Gurukula to learn, and get sacred thread from Sandīpanī. *Loka-saṅgraham evāpi*.

*[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ  
loka-saṅgraham evāpi, sampaśyan kartum arhasi]*

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."]

*[Bhagavad-gītā, 3.20]*

To show to the people, to set the example for the ordinary public.

*yad yad ācarati śreṣṭhas, tat tad evetaro janaḥ  
sa yat pramāṇam kurute, lokas tad anuvartate*

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] *[Bhagavad-gītā, 3.21]*

*utsīdeyur ime lokā, na kuryāṁ karma ced aham  
[saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ]*

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

*Loka-saṅgraham evāpi, sampaśyan kartum arhasi.* Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

**Akṣayānanda Mahārāja:** Dev Nārāyaṇa Prabhu likes to ask a question.

**Śrīla Śrīdhara Mahārāja:** What is that?

**Dev Nārāyaṇa:** Guru Mahārāja, I'm going to leave today and I wanted to express my gratitude again for you accepting me as your disciple, and also appreciation for all your disciples and those who have taken shelter of you because they have been so kind and they have shown me more what it is to be a real Vaiṣṇava under your direction. So I'm anxious to receive your blessings, and also I was going to ask if you have any specific instruction for me.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. This is the first time you are coming here?

**Dev Nārāyaṇa:** Yes, it is.

.....