

85.11.10.A

Śrīla Śrīdhara Mahārāja...Guru Mahārāja, Prabhupāda's address towards his disciples.
he amara, vipada udaran bandhu gan. "O, my friends! Save me from my dangerous position."
Reminds me about you.

...

You are expectant to hear something about the Lord, but that is not very cheap. Just as ordinary circumstances and environment attracts us towards them, invites for enjoyment here. They gives invitation, "Come and enjoy me;" so, also the opposite side, Yogamāyā, tending to keep our standard up to a particular standard of God consciousness, Kṛṣṇa consciousness.

I feel that you are enforcing me to come to such a level that I can connect with Kṛṣṇa consciousness, forcing me. So *kīrtana* has been recommended. We can't talk any nonsense in the name of God consciousness, generally. I shall have to rise high up as much as possible, to catch Kṛṣṇa consciousness. So *kīrtana* has been recommended. But it is very difficult to capture the mind, only responsible you can utilise it, otherwise if we're unmindful, we may engage ourselves here and there. But we must be alert if some responsibility is there. So who has responsibility, this *kīrtana* has this peculiarity, when we're to talk, we cannot but give all attention, as far as possible ____ [?] So *kīrtana*, to control the mind, to engage the mind also in the - when in *japa*, in *smaraṇa*, our mind may wander anywhere else, where by the hand may automatically go on with counting beads.

So Mahāprabhu laid stress in *kīrtana*, and our Guru Mahārāja also he found out that principle, very keenly. So his policy was always to keep us alert to the standard, by *kīrtana*, go on, preach, can't talk irrelevantly. You must be at your best attention when you are talking with others, and talk about Kṛṣṇa and nothing else. Try your best, to keep up, floating on the level of Kṛṣṇa consciousness, so far as you have experienced, understood, high, read, try to be that, *kīrtana*.

So, audience helping who wants to say something, represent something about Kṛṣṇa consciousness. They are trying to draw his attention, attention about Kṛṣṇa. And in that way can't talk nonsense consciously. Kṛṣṇa consciousness. *Adhokṣaja*, superseding our world of experience, to catch something, but got from the line of revelation.

ūrdhva-mūlam adhaḥ-śākham, aśvattham prāhur avyāyam
[*chandāmsi yasya paṇāni, yas taṁ veda sa veda-vit*]

[The Supreme Lord said: "The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

In *Bhagavad-gītā* we find. The root is above, the *śāstra*, what comes in the form of Kṛṣṇa consciousness, it is compared with a tree whose root is above and the branches are below. *Ūrdhva-mūlam adhaḥ-śākham, aśvattham prāhur avyāyam*. Knowledge is such, from there it is coming, from transcendental quarter, above the knowledge. That is revealed scriptures, or any person who has got that sort of experience, consciousness. It's coming from above, not product of

sense experience here. However fine it maybe, it does not come from here. It must have to come from above - connection.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

For Itself, to satisfy Him, the finest and the highest entity. It must have to come from Him, and we're to obey, we have to obey that. So not only selflessness, but only self surrendering to the highest point. And through agents also, sometimes, many times, scriptures. To find *Adhokṣaja* we must always be conscious of this fact. *Śrīmad-Bhāgavatam* used this word, very favourite expression of *Śrīmad-Bhāgavatam*, *Adhokṣaja*.

Adhaḥkṛtaṁ indriyajam yena. The knowledge that has forcibly kept us below, *adhaḥ*. *Adhaḥ* means below. The transcendental superseding knowledge always keeps us below the standard, that knowledge. *Adhokṣaja*. He's always of such nature. What to do? Only through faith, only through faith we can contact with Him. All our experience that wants to verify, whatever comes to our knowledge our senses wants to verify it. But He's independent of all verification by our senses or mental experience. *Adhokṣaja*. Still we keep ourselves to that standard. I have finished my aspiration after whatever is under my senses, including my mind and intelligence, they all fail. If anything superseding I have come for that. I have come for that superior substance which hitherto I had no experience. *Adhokṣaja*. *Yato bhaktir adhokṣaje*.

*[sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati]*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Give up the standard of your inquisitiveness, to that standard: that whatever comes under the jurisdiction of your senses always neglect them, and try to search for something else which is not sure. Keep up with the finest knowledge, finest idea of knowledge. That when extended to your level you can feel somewhat, and withdrawn you're nowhere. Such knowledge, such plane of fine knowledge, that is super-subjective.

Subject as we are, we're well practised, we're the subject. "I'm the monarch of all I survey. I'm a man who have experienced all things." But I'm the object and the subjective substance is there, I'm told. And that is more efficient, powerful, and controlling in every way superior. "I want, I'm thirsty to have something about that thing." There is a domain, *Adhokṣaja*, I'm after that. And only through expectant, all expectant attitude, surrendering, and praying for the service of. Service, cannot make themselves the object, my senses and utilise according to my whim.

This standard in our search always should be kept with great attention, as much as we command. *Adhokṣaja*. What we have come for, that is in the plane of *Adhokṣaja*. Not at our own pleasure we can connect with that. And it's not that our reason will be satisfied - He's compelled to satisfy our reason, that is also not. What little portion of the world we have got, and we have

generalised some truth from them, and we have, we say, it is reason, it is intelligence. That intelligence that is applied to a particular jurisdiction only. So this intelligence, *buddhi*, also cannot say above all forcibly. New light will be extended, and then we're to find out how it is possible. In what way it is possible? Ever new, ever new. Only the subtle most material conveyance is the sound, name, *śabda*, medium. That is the finest here, and that is the most gross there. Through that, through *śabda*, *Veda*, sound, through ear. Ear should control through the sound, all your attempts and endeavours.

Śruti kita pata [?] Try to find, try to engage all your senses, including your eye, under the advice of the ear. It is supplied through the ear, through the sound. And you're to find out how you can connect with that. It is possible, through the sound.

So Rūpa Goswāmī Prabhu has given us this process. *Nāma*, we're to go on with *Nāma*, the Name, practising, taking the Name. But with reverent attitude, *sevonmukhe*. Then suddenly some eye experience will come from that ear experience, a new type eye experience.

Rupa sastra nama bhavati [?] Not this stale and faint experience of the eye of this world, but something else that will come as if from the sound, the Name. rupa sastra.

Sphurite carupe guṇa nama saranam [?] Then again, the *rūpa*, the colour, the figure, that will reveal you in the next stage about the quality of that thing. First sound, then eye experience, then *guṇa* or mind experience, *guṇa* nama saranam.

Then paraphernalia. Out of relativity, the divine relativity it will descend to our consciousness. Then past *līlā*, the function between the paraphernalia and the centre.

And we're told that we may find that my representation is also there. "I'm also represented in my finest form in that place, in the *Adhokṣaja* realm. Inconceivable. My own identity also there is something like inconceivable." To this extent, in comparison with our position here. That is also, *āścaryavat*, in *Gītā* it is there. If we can find out our soul, our own soul, which we are, really, a drop of superior consciousness, a particle of superior consciousness.

...

...lower level of consciousness, that if we're to find our own self in its real position, we'll be astounded. "What! This is my self, mine? My self is such, and I was thinking I was a slave to these material forces in this world, attracted by them, slave. But it is so independent, so high, so diabolically, revolutionary another thing, a member of the other world, not the world I'm experiencing as a particle of that."

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyāḥ śrṇoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

This is told only about our tiny soul, which we are really. So we're dispossessed of our own position, and that is so astounding. And what to speak of the higher, higher subjective. How wonderful is that? So we should be prepared for that line. Line is going that direction. All astounding, all coming with new attributes, and new hopes, new prospects, new possibility.

So how much attention we're to give? Wholesale surrender, completely dedicated, then we can have little glimpse to have that. Then the development there, specification, differentiation. Only in

general conception we're to raise ourselves to so high, otherwise all will be imagination. Imagination and imitation, that will be. But real connection if we want to have, that *śaraṇāgatī*, surrender, dedication. Die to live. Dissolution of the black box of the ego of separated interest, that's within us.

Bhidyate hṛdaya-granthiś. That is our worst enemy, the ego, the depot where so many thoughts and ideas are in stock about so many ambitions in this world. My own interest, so called interest, that *ahankāra*, that has separated me from the infinite. That *ahankāra*, that ego, and anyhow that has to be dissolved by me. If our search is real, bona fide, then ego must have to go. And we're to identify ourselves with the general wave in the world, which is going on according to the good will of the supreme centre, supreme good. General idea, approach will be that, and details there are many we're to discuss, we're to learn, know.

*[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajāti-yāsye snigdhe sādhou saṅgaḥ svato vare*

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

And we're advised that we should keep association of same nature, but superior to me. Of the same line of thinking, same line of aspiration, spiritual aspiration, but superior to me. Such company, such association is desirable and effective, most effective for us. So, general qualification about the search of Kṛṣṇa, the Supreme Lord, will be of such nature, *bhakti's* nature. Devotional nature is this, and it is taking us to *nirguṇa*.

Guṇa - sātva, rāja, tāma. *Guṇa*, that enters into separate interest. There is also separate interest within the real interest of the Absolute, Yogamāyā, but that is completely, perfectly different world. Respective duties are distributed to us and we're to mind about that and go on. That is another type of ego, duty, responsible duty given for the service, but all coming from the centre, and not sprung up from the separate interest. Separate interest, *ahankāra*, that is our greatest enemy, and we shall try to get out of that.

How can I do? We shall have to promise, "I won't obey my own direction. I shall fully throw myself to obey the direction of the higher. Vaiṣṇava dāsa. I must not be director, but I shall be under direction. So far as a director I'm wondering in the world, but now, I begin a life directed by the higher source. And I shall only obey. I shall have to practice the duty of a servant. I want to be a true servant. It is our necessity to become a true servant, and find out the master, the healthy master whom we serve. And I shall always welcome service. And not that I shall order, and others will carry out, that process is very dangerous to us. And following that process we have come down. But servant, become a good servant, sincere servant of the Supreme Authority, practice that, anyhow, and in a good cause of the world."

That is recommended by Mahāprabhu. "Engage yourself busily, under the direction general by Me, whomever you find you talk to him about Kṛṣṇa."

[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam

kathayantaś ca mām nityam, tuṣyanti ca ramanti ca

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consortherhood."] [*Bhagavad-gītā*, 10.9]

You will find the desired result you're searching after. Only become a good servant, and never a master. Always, a servant, not any agent like you, a member of the world of enjoyment and renunciation. But servant of the servant, of the servant, of the servant, try to enter into that world. Where service, servanthood, that is very hankering there, all thirsty for seeking service. Servant of the servant, of the servant, of the servant. The service is so admired, so appreciated in that world. That servant of the servant, of the servant, of the servant. And that is more paying, more gaining, to become servant than to be master. Here we're practised in such a life, that we're afraid to be a servant. We always want or think that by mastership we gain, we're gainers by mastership. But we're to forget that totally. And if we want superior connection, surely, then we shall have to practice to become a servant, sincere and real servant. None - the mentality of a servant that is very rare to be found, to become a good servant, sincere servant. That sort of training and that sort of aspiration we shall try to acquire, to become a servant. But we're accustomed to take the position of a director. But not that, that is our enemy, if we want higher and higher, and higher association, the plane of life, then we shall try to become a good servant, servant mentality, and that has got no end.

In the conscious calculative, and then spontaneous. Spontaneous and very sweet it will be in Vṛndāvana stage, where the serving attitude is very, very sweet, very, very sweet. Because we come in connection with the centre, so charming, and so beautiful, we cannot but feel pleasure within our heart when we get some sort of service. To be utilised by Him, to be utilised by this - we shall have always eagerness, how can I be utilised to fulfil His least satisfaction. He's so great, so high, so fine, so friendly, so good thinking for me. Our hunger for the service will increase in such a way that we shall go to be mad. That madly attitude to serve Him, serve Him. So beauty, so attraction stage we shall find there.

In this way we're to try in our present position, that to carry out the orders of the higher, higher plane through scriptures and through self realised soul. And our ambitious life in this world, we may be doctors, research scholars, with fame, name, so many, as one of the big man in this plane. That idea should be cancelled and dismissed forever. We shall try to understand, if we're thrown into relativity of this world, we shall think about the transient character. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]. It is full of death and treacherous soil. Proposal is something, and in the fact we find other things. A treacherous soil we're living in, we'll be, whenever thrust our consciousness this world, we shall take the opposite, the negative side, the treacherous characteristic of this soil. So our tendency will be earnest for the further progress, that eternal *sat, cit, ānandam*. *Ānandam* is fulfilment, *cit* is consciousness, and the existence is permanent, such world. And there we shall try to find, in that standard, that plane, what is Kṛṣṇa, what is Vṛndāvana, what is Vaikuṅṭha. Through faith, not through this eye, but,

"I'm everywhere I'm nowhere. Everything in Me, nothing in Me."

With this expectation, expectant attitude, we're to connect with Him. In a flash He may come; even He can come within this - overflowing this material eye, the material - He may come down even. But no guarantee there. So we shall not be very expectant for that purpose, that we want to see Him through this eye, but it is also possible.

Dhruva, when he was engaged in meditation, in deep meditation, he found that in the mental plane the Lord has come. Lord has come in his mental plane meditation he found. Then he opened his eyes, he found that just in the front that Mūrti, that figure is there. It is not a product of this material world. It is just like hypnotism, like the line of hypnotism, it is coming down, capturing the soul, then the intelligence, mind. And then, overflowing it is coming from that fine ideal position it is coming, overflow. The eye seeing Him, the ear hearing His voice. That fine thing can come by capturing our super existence, conquers even this material. He can come here. But this thing it is not He. With this idea, when He comes to here in this plane of our material senses also He may come, but it is His sweet will, but it is not here.

Bhūta-bhāvanaḥ. Bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ.

*[mayā tatam idam sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]
[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

What is His relation with this material world? Material world cannot exist independent of Him, has some connection, some support. He can come at His sweet will, but He's not always compelled to come here.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

Such peculiar, inconceivable position He has got.

So generally we're asked to transcend over this world of experience and search for Him, only dissolving our present mentality, totality. And with the help of the scriptures and the advice of the self realised soul to search after, only through faith, only through faith. All other means of knowledge, instruments of knowledge, instrumentality medium, they fail. They cannot reach that position, only faith can go, and faith is a noble thing, like love, affection. Affection, love, is not a very tangible thing, but it is superseding, it throws all other gains and loss in the lower world, affection divine. Sacrifice is divine, faith is divine. Faith, in sincerity I believe someone, and that is not - though misdirected, still that is divine, faith, to trust others, a noble thing. So faith is a noble thing, essentially. There is selflessness to the extreme in faith. So through faith we can touch, we can come to touch that level, and that should guide us. And so many noble persons they will be

standard like beacon light, so the importance of the Vaiṣṇava has been traced so much in the scripture.

Sādhu saṅga, sādhu saṅga, sādhu saṅga. When you begin *sādhu saṅga* is necessary; in the progress of life *sādhu saṅga* is necessary; and when you do service to the Supreme, that also the guidance of the *sādhu saṅga*. So *sādhu*, Guru, is always a happy necessity in our life. Never eliminating I shall serve alone, this is not the conception, in any place or any stage. Always with higher association we're to move there.

So, the association that comes, comes to hear as audience, also as Guru, our Guru Mahārāja said. In one sense they're also coming, the hearers are coming to us as Guru, to engage myself, to push myself to the standard, to take our consciousness to the higher standard. Gradually we shall have to feel that, arranged by Him. It is His arrangement, and through this He's extending His gracious temperament to me, sending so many, that "You talk about Kṛṣṇa and nothing else. Talk about Kṛṣṇa, engage yourself intensely."

"They have come to engage yourself intensely in My talk."

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consortherhood."] [*Bhagavad-gītā*, 10.9]

So different types of higher experiences you will feel.

*nāham vasāmi vaikunṭhe, yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [From the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

He says, "Where I'm to be traced? Where the devotees are singing about Me. Talking about Me, I'm there Nārada. I'm not in the abstract thinking in the heart of a *yogī*. Neither I'm in My *nitya līlā*. Those newcomers are trying, they're plodding, struggling, to come to My door, and My attention is drawn too much towards them. That newcomers, new recruits, I love them very much. After long experience in the painful world they're entering into My domain; I'm very eager to welcome them. So, *nāham vasāmi vaikunṭhe*. Where is My permanent seat? *Yoginām hṛdayeṣu vā*. And those that are satisfied with abstract meditation, I do not care to be present there very intensely. But, *mad bhaktāḥ yatra gāyanti*. The new recruits who have come with full surrender to serve Me, to die to live here, I'm attracted by those groups very much." So, He's coming, *Bhāgavata kathā*, when talking.

In Rāmānuja *sampradāya* we find once the four Ālvārs at one time, there was, and in some temple in the darkness of night anyhow they meet and talking together, three perhaps, talking together. Then one of them when in the course of their discourse told, "Do you find the presence

of the fourth person? Do you feel the presence, we're three, but do you feel any fourth person's presence here?"

And other two: "Yes, yes, the fourth person is here, that is within our talk."

...

...that must be hearty, there must be surrender, the faith is of that type.

With this much I retire. Gaura Hari bol. Gaura Hari bol.

Bhakti Sudhira Goswami: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sudhira Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Purī Mahārāja kī jaya! Giri Mahārāja kī jaya! Sāgara Mahārāja kī jaya!

Bhakta-vṛnda kī jaya! Navadvīpa Dhāma kī jaya! Chaitanya Sāraswat Maṭh kī jaya!

Our Govinda Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya! Jaya! Jaya! Gaura Hari bol. Gaura Hari bol. Chaitanya Sāraswat Maṭh kī jaya! Nitāi Gaura Hari bol.

Govinda Mahārāja: Yudhamanyu prabhu _____ [?] Seva-vikrama Prabhu.

Śrīla Śrīdhara Mahārāja: He's not a *sannyāsī*, our Guru Mahārāja told that, Madan Bābū he's a *niropadhi* Vaiṣṇava, he does not require any mention of his name. As a *sannyāsī* who has got some *upadī*, some name and position, they should be honoured in that type, otherwise it will be some defect on our part. But *niropadhi* Vaiṣṇava does not want anything, anything in the form of his position. Without position serving, service without position. Hare Kṛṣṇa. Gaura Hari. We're great by our service.

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyaśī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

Service is all important and not any form. A *sannyāśī*, an ordinary learned man, a research scholar, a *zamīndār*, all these worldly positions has got not value there. But service, service, service of the higher quality, sacrifice, sacrifice, wherever it be.

A peculiar story we find in *Purāṇa*. After *rājasūya-yajña*, Kṛṣṇa told to the Pāṇḍavas, "When the *yajña* will be finished this bell will ring out of itself. Then when the bell will ring, automatically you will be satisfied that the *yajña* sacrifice whole has been perfectly finished."

But whole thing finished, the bell not ringing. Then Bhīma asked Kṛṣṇa, "You friend, You told that bell will ring when everything finished. But the bell is not ringing."

Then Kṛṣṇa told, "One thing is still incomplete."

"What is that?"

"Vaiṣṇava *sevā*. Vaiṣṇava *sevā* has not been done as yet."

"Vaiṣṇava *sevā*? So many *ṛṣīs* came. You, Yourself are here, You are taking food here. And Vaiṣṇava *sevā*, the service of a proper Vaiṣṇava, not yet done?"

"No."

"Then where, who is he, where to get him?"

Kṛṣṇa suggested, "He's in the outskirts in a small cottage, and of the lower cast. That man is there, he's a real Vaiṣṇava. He does not want anything, *akiñcana*, no form, or no *upadhi*...

.....