

83.04.25.A

**Śrīla Śrīdhara Mahārāja:** We must try to brace ourselves. Then everything will be all right.  
*Kaivalyaika-prayojanam.*

*[sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam  
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]*

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

Fully absorbed in the interest of the Absolute, independent of any other local interest.  
Do you follow? Am I clear?

**Devotee:** Yes. It's clear.

**Śrīla Śrīdhara Mahārāja:** Clear for the time being, ha, ha, ha.

**Devotees:** (Group laughter)

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

**Bhakti Vijñāna Bhāratī Mahārāja:** \_\_\_\_\_ [?] We have very bad memories.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gradually. \_\_\_\_\_ [?] By gradual process, not all of a sudden we can go.

**Devotee:** After attaining what level can a devotee be sure that he'll not fall down?

**Śrīla Śrīdhara Mahārāja:** That is *vastu-siddhi*, not even *svarūpa-siddhi*. When fully out of the relativity, the connection with this world, and fully absorbed there.

**Devotee:** That means *niṣṭhā* is not guaranteed?

**Śrīla Śrīdhara Mahārāja:** No, no. *Niṣṭhā* is nothing. Even *prema*, and then *svarūpa-siddhi*, there also the danger lies of fall. Then we're told *vastu-siddhi*, when no relativity with this mundane world, fully absorbed there. Then if they come down,

*etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ  
na yujyate sadātma-sthair, yathā buddhis tad-āśrayā*

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

The speciality, or peculiarity, of the transcendental substance is this. That when He comes in contact with this mundane world, illusion, concoction, He does not mix with this. And so His cent percent devotees also like Him. They're seen to mix with this, but they're independent. This cannot touch, Him and His own persons, it is possible. Always independent. The *māyā* can never touch them. Wholesale, persons of that jurisdiction.

**Devotee:** Can you give some example of a devotee who fell from *svarūpa-siddhi*?

**Śrīla Śrīdhara Mahārāja:** *Svarūpa-siddhi*, it is told that when one is wholly one in theoretical conception, this is wholesale truth, he has accepted. But mere acceptance in the principle is not all. The whole practice must follow that understanding. Mere understanding is not safe, but the whole practice will follow that understanding completely, then it will be fruitful. No connection with *māyā*, however small it may be. Fully entered that domain, and then again if he comes, this force cannot touch him. Otherwise, if any slight remaining in the realisation, wholesale realisation, if little remaining, then that position may again draw him here. *Mama māyā duratyayā*.

*[daivī hy eṣā guṇamayī, mama māyā duratyayā  
mām eva ye prapadyante, māyām etāṁ taranti te]*

["This 'trimodal', supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

[*Bhagavad-gītā*, 7.14]

Kṛṣṇa says that, "Don't minimize the power of this illusory energy. It has got My backing. *Mama māyā*. The *māyā* stands on My support. So it is not less powerful than you. It has got its own position in My understanding. So you cannot push her off. Only when you are cent per cent purified - the *māyā* exists to teach you by dealing punishment, and when you are wholly above that, then *māyā*, there's no necessity for her to interfere with you. Otherwise, when the least connection of misconception about Me, mistrust in Me, is within you, then the *māyā* won't leave you."

Do you follow?

**Devotee:** But Kṛṣṇa says, *Na me bhaktaḥ praṇāśyati*. He says, "Once becoming devotee, then there can be no destruction." *Praṇāśyati*. So...

*[ksipraṁ bhavati dharmātmā, śaśvac chāntim nigacchati  
kaunteya pratijānīhi, na me bhaktaḥ praṇāśyati]*

["That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!"]

[*Bhagavad-gītā*, 9.31]

**Śrīla Śrīdhara Mahārāja:** Yes, but, *na me bhaktaḥ praṇasyati*, that does not mean that what defect in him that will be neglected. Wholesale cure is necessary. But that struggle will continue.

"If he has acquired something of real devotion in him, then the struggle will be there, and ultimately he will have to come to Me and *māyā* will leave him. But the struggle may continue. He'll be relieved when he's come in My connection sincerely, his future is ensured. But still, until and unless the last connection of *māyā* - he can conquer, he can leave, there is chance that he will have to come back again and to struggle to finish that work."

\_\_\_\_\_ [?] There is a proverb that the remnant of the loan and fire and war should not be neglected. From the least point, least spark, a conflagration can come. From the least animosity by the designing person a great war may come. And from the very least portion of the loan it may come to be a big thing.

So the neglected portion should not be avoided. The perfect solution is necessary. A little connection may, through that hole the enemy can come, enter. The possibility will be less, as much as progress we shall be able to make, the possibility of fall that will be lessened, accordingly. But it won't be eliminated fully. The rogue, the disease, a small portion of a disease may not be neglected. Fully cured. If a little is neglected from that it may again come very big there. So wholesale cure is necessary. And getting, gaining victory about three fourths, we may not be satisfied the war has been finished. From the small portion again it comes to be a bigger stage. It is struggle.

**Devotee:** Guru Mahārāja. This self interest, is it possible to live without self interest?

**Śrīla Śrīdhara Mahārāja:** What is self interest at present that is not real self interest. It is erroneous self interest. So in our realisation of the truth, we shall be able to understand. "What I thought was my self interest that was not really my self interest." In this way you'll make progress and the transformation will come in the consideration of self interest. Transformation, that will be, "I thought my self interest there, but it is not so." In this way the progress will go on. And at last when you get Kṛṣṇa consciousness. "Oh, this *is* my self interest. My *svarūpa*, my interest is here, and not there. That was concoction, misconception, *māyā*, misconceived self interest. And here, true self interest."

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja. The *Hari-Nāma-cintāmaṇi*, it seems that it was distributed on a very wide scale. A very wide scale of distribution of that literature. Bhaktivinoda Ṭhākura was speaking of something very, very high. This *siddha praṇālī* in the later chapters of the *Hari-Nāma-cintāmaṇi*. It seems like a very dangerous thing to give to people in general.

**Śrīla Śrīdhara Mahārāja:** Of course.

**Bhakti Vijñāna Bhāratī Mahārāja:** Was that directed towards *sahajiyās* at that time?

**Śrīla Śrīdhara Mahārāja:** So with sufficient caution that is to be given to the public, with sufficient self guard.

**Devotee:** Also, the Madras Gauḍīya Maṭha they translated *Kṛṣṇa-Karṇāmṛtam*. So is that to be read?

**Śrīla Śrīdhara Mahārāja:** Prabhupāda also published *Kṛṣṇa-Karṇāmṛtam*. It is there, in *Bhāgavatam* also, the *rasa līlā* is there. But that is a general thing, and in particular case it should be applied, the application should be careful for particular cases. But it is there, in *Bhāgavatam* also it is there. In *Caritāmṛtam* also it is there. But a person who wants his own benefit, he will go on carefully.

Kṛṣṇa is there. In the temple Rādhārāṇī is placed at the side of Kṛṣṇa. We're worshipping.

Mantram is also there. With respect and reverence we're to deal with that.

*Śraddhānvito, nuśṛṇuyād, dhīra*, these three conditions are given there.

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktim parām bhagavati pratilabhya kāmam, 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]

*Śraddhānvito*, with *śraddhā*, with necessary regard. Not with the object of exploitation or renunciation, *bhukti, mukti, siddhi*, not with that purpose. *Śraddhā. Kṛṣṇe bhakti kaile sarva.*

*[śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya  
kṛṣṇe bhakti kaile sarva-karma kṛta haya]*

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

If I do for Him, everything is done. This must be in the background. Such persons will come. Otherwise it is mentioned, if without being Śiva, attaining the status of Śiva, anyone takes poison he's sure to die.

So, *vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito*. What is *śraddhā*, a bona fide person he will come to negotiate this. Then *'nuśṛṇuyād*, and he must listen to it from a proper person, proper guide, proper teacher. Otherwise misconception will encroach and capture, *'nuśṛṇuyād*. In the line of proper training he'll get, he'll hear it from a bona fide person. And he'll show the practical difficulties in the way, and with his guidance one can approach.

*Atha varṇayed yaḥ, bhaktim parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. And the candidate must have the qualification of a *dhīra*. *Dhīra* means he's master of his own senses, not a slave of senses - they will have any admission here in this higher study. With these cautions that Kṛṣṇa *līlā* has been given to the world. And those that are of such qualification they will approach and they will find their fulfilment here.

**Devotee:** Mahārāja. *Kāma, krodha* and *lobha*, three of the major defects, while we're trying to overcome the \_\_\_\_\_ [?] and *naths* to go, which is the most difficult and the last to go?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhakti Vijñāna Bhāratī Mahārāja:** *Viśvakarmā* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** It is not the same with all persons. It depends upon the peculiar nature of the person, and according to the disease the medicine and diet should be served.

Generally, the *kāma* should be taken as the worst enemy, because it is there with Kṛṣṇa.

It has been classified in another way also, *kanak, kāmīnī, pratiṣṭhā*. Our attraction for the women, and attraction for the money, and attraction for our good name, good will.

Our Guru Mahārāja in his poetry [*Vaiṣṇava ke?*] said, *kāmīnīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* "The pleasure that we like to enjoy from the company of the women, this pleasure is only reserved for Kṛṣṇa, not for anyone."

After going through this poem one gentleman came to ask our Guru Mahārāja, "What is the meaning of this line? *Kāmīnīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."*

"It is not within your jurisdiction. On principle it is all meant wholesale for Kṛṣṇa. Reserved. To enjoy women, that is reserved for Kṛṣṇa conception of Godhead."

"Every woman should be enjoyed by Him only? And none can enjoy in any way any woman?"

"No. Try to adjust in this way. The wholesale for Kṛṣṇa Him."

Then *Kanak*. *Kanak* means energy, money. It is meant for Nārāyaṇa, Lakṣmī. Lakṣmī-pati Nārāyaṇa. Kāmīnī-pati Kṛṣṇa. Lakṣmī-pati Nārāyaṇa. The whole majesty, *aiśvarya*, belongs to Nārāyaṇa conception of Godhead.

And the *pratiṣṭhā*, name, fame. All this name due to Baladeva, or to Rādhārāṇī, Gurudeva. The whole credit for him because he makes the Supreme Authority Absolute - to make possible for the ordinary public to know. It is only through him that such knowledge is coming to the world. So the canvasser of the highest truth, he deserves the whole credit. Because through him only this credit, the name, the good will in the world has come, through Guru. Guru means Baladeva and Rādhārāṇī, in this sense. So all these then is reserved for these three.

And we're servants, we're not enjoyer, we're not proprietors of anything. We're all servitors. We're to conceive in this way. *Svarūpa-śakti* means, the world divine means this, wholesale empty, negative. All positive conception of possession of a person, that must be eliminated. That is foreign thing, that is *māyā*, that is concoction. You are rather, negative. And if you can reduce yourself to some negative conception, you'll get your highest realisation and satisfaction. Don't try to make you positive, aggressor, not aggrandising, not aggressor. Not predominating, but predominated. You're to reduce yourself into that sort of nature, attitude. There you'll thrive. And if you go to be an aggressor, to be positive, then you'll lose. It is not natural, it is unnatural, and you'll have to suffer. It is a disease to you. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** But all for time being. Ha, ha, ha. This is the difficulty.

*yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

You must place yourself in a position where from you'll look at everything and give judgement, this is this, this is this. There is a position, *svarūpa*, and from that you can place yourself in that position, then from there whatever you'll look at and give estimation, that will be correct. This is called *sambandha-jñāna*, what is what. And the root is to have the conception of the centre proper. From there we're to deduce, we can deduce many things.

**Mahāyogī Mahārāja:** Guru Mahārāja. Many people are reading your book, *Search for Śrī Kṛṣṇa*, and they're finding the chapter on [Beyond] Christianity a little difficult. Because you've said there that, "If the Holy Ghost holds the highest position in Christianity, then Christianity goes to *brahmavāda nirviśeṣa*."

**Śrīla Śrīdhara Mahārāja:** Yes, a vaguer conception of the Reality.

**Mahāyogī Mahārāja:** But many people are thinking, many devotees in the west...

**Śrīla Śrīdhara Mahārāja:** That is going to Śaṅkara's conception. Ghost means what? What is the conception of the Ghost, Holy Ghost?

**Mahāyogī Mahārāja:** Very vague.

**Śrīla Śrīdhara Mahārāja:** Then Father, Son. Son as Guru. Father as Creator. And the substance at Their back is something unknown and unknowable. That is *brahmavāda*. Do you follow?

**Mahāyogī Mahārāja:** Yes, I follow.

**Śrīla Śrīdhara Mahārāja:** Then, you can argue with him. Then?

**Mahāyogī Mahārāja:** But they think that Jesus Christ is a pure devotee. They say He's Vaiṣṇava. Is it possible?

**Śrīla Śrīdhara Mahārāja:** Maybe. Yes, maybe Vaiṣṇava. But Vaiṣṇava there may be of different order. Who says? Śaṅkara is also a Vaiṣṇava. Bhaja Govinda, Bhaja Govinda. But ultimate conception is Holy Ghost, some spiritual unknown substance. If Holy Ghost holds the highest position, then it's leading towards *nirviśeṣa*, non specified.

**Sārvabhauma:** Śrīdhara Mahārāja. Jesus says in the *Bible* that, "I shall sit at the right hand side of My Father." So He understood in part His Father's a Person, He has a side.

**Śrīla Śrīdhara Mahārāja:** The Ultimately Reality as the Father means as creator, as Brahmā. Right hand side of Brahmā, the creator. The highest principle as creator. Father means creator. What do you say? What is the conception of Father? Father means creator of the whole world, whole creation. He's the original substance from Whom everything has come. Creator.

**Sārvabhauma:** One devotee was telling me Jesus Christ was an impersonalist, *māyāvāda*.

**Bhakti Vijñāna Bhāratī Mahārāja:** *Nirviśeṣa-vādī*.

**Śrīla Śrīdhara Mahārāja:** If Jesus Christ preaches that Holy Ghost, non-differentiated spiritual principle, is the ultimate cause, from where Father and the Son are coming, then he's *māyāvādī*. But if he says that Father is of eternal type in spiritual body, then we cannot say that he's *māyāvādī*. But if the Holy Ghost is above all, if they say like that, then they go to the fold of *māyāvāda*.

Otherwise, they say there is a section in Christianity who considered Jesus Christ as bridegroom. We say that the ultimate reality is consortherhood, sonhood, consortherhood, not fatherhood. Not only fatherhood, but sonhood and consortherhood is also there represented eternally, in eternal *līlā*. And the Holy Ghost conception is in a lower position, it's a marginal position. Then that may be transcendental - Holy Ghost in the lower position, then Fatherhood and Sonhood, that will be higher, then something.

**Sārvabhauma:** That's the way I've always heard. The Father, the Son, and Holy Ghost.

**Śrīla Śrīdhara Mahārāja:** Father and the Son, They meet in Holy Ghost?

**Devotees:** No, no. The Father's superior to the Son, and Son's superior to Holy Ghost.

**Śrīla Śrīdhara Mahārāja:** Superior. Guru's superior, above Holy Ghost, then it will be something of the transcendental truth. Otherwise, if Holy Ghost is given above, then it will impersonal - 'impersonal conception of the truth is the higher' it will come under that consideration.

**Śrīla Govinda Mahārāja:** Your train time?

**Sārvabhauma:** It's time to go.

**Śrīla Śrīdhara Mahārāja:** Train time. All right. Gaura Hari bol. Our good will to your party and Jayatīrtha Mahārāja. Our good will and prayers to the Lord for you.

**Devotee:** Guru Mahārāja. Viraha Prakāśa Mahārāja has one question. In the *Bible*, Jesus Christ said, "In My Father's home there's many abodes, but I cannot explain them all." It's a personal or impersonal conception?

**Śrīla Śrīdhara Mahārāja:** No, No. Father's home, there may be many quarters. It is all right. But whether that this side the Holy Ghost, or the other side crossing Holy Ghost on the transcendental side, or in the immanent side? That is the question. If this side, it may be Satyaloka, Mahā, Jana, etc. And if crossing the Holy Ghost position, it goes further on the other side, then it will have some spiritual value, transcendental truth.

**Mahāyogī Mahārāja:** So if Jesus says that the Father holds the highest position, above the Holy Ghost, then that may be something like Vasudeva...

**Śrīla Śrīdhara Mahārāja:** Then also there may be subtle difference. The Fatherhood, *vātsalya rasa*. But *mādhurya rasa* should be considered to be the highest.

**Mahāyogī Mahārāja:** Yes. But I'm saying...

**Śrīla Śrīdhara Mahārāja:** But if we compare...eh?

**Mahāyogī Mahārāja:** That may be something like the Vasudeva conception.

**Śrīla Śrīdhara Mahārāja:** Not Vasudeva.

**Mahāyogī Mahārāja:** No?

**Śrīla Śrīdhara Mahārāja:** *Mādhurya rasa* consideration, that *vātsalya rasa* conception. Just as in Vāsudeva, Vasudeva, and also Nandanandan there is. But not with the *gopīs*, nor even with Rukmiṇī. That is absent there. The service in the *mādhurya rasa*, that is of the order of highest quality. Because that holds, that harmonises within it, all other *rasa*. *Vātsalya*, the Fatherhood, the friendship, the servanthood, all within that consorhood.

**Mahāyogī Mahārāja:** But my point is, if Jesus says that, "The Father is the highest," but He doesn't include any devotees, He has no *paramparā*..

**Śrīla Śrīdhara Mahārāja:** Not only "Father is the highest." Father conception may be on this side. But crossing that Holy Ghost, Father on the higher, that commitment must come in that way. The Holy Ghost conception is lower, and the Father conception is above that. Then it will transcend the mundane conception and will go to Vaikuṅṭha. But in the infinite also, crossing the area of the consideration of finite and entering the infinite plane, there is also Father. That consideration will have to come.

**Mahāyogī Mahārāja:** But just crossing the Holy Ghost, then,

*sattvam viśuddham vasudeva-śabditaṁ, [yad iyate tatra pumān apāvṛtaḥ  
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]*

[Lord Śiva says, "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

That just on the other side, before Nārāyaṇa, there's Vāsudeva conception, Kṛṣṇa without any devotees...

**Śrīla Śrīdhara Mahārāja:** Vāsudeva means not Vasudeva's son, but here Vāsudeva means Vāsudeva Who is living everywhere, and all who is living within Him. In that sense Vāsudeva. Above Brahman conception this Puruṣottama conception.

*brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]*

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position

of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.”]  
[*Bhagavad-gītā*, 14.27]

So that Vāsudeva. And also Vāsudeva in another place in *Bhagavad-gītā*,

[*bahūnām janmanām ante, jñānavān mām prapadyate*  
*vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*]

[“After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare.”]  
[*Bhagavad-gītā*, 7.19]

The transcendental personality is everything. When the renunciationist, all knowledge comes to such conception that He’s person. Person conception above impersonalism. That is *cid vilas*, that is something. And when any conception of anything is below the impersonal conception, that is *māyā*. So Brahmā is also father, he’s the creator, he’s father of the whole world. Then above that is Brahman.

**Mahāyogī Mahārāja:** But if the Christians say that, “The father is just above Holy Ghost,” then that may be *vāsudevaḥ sarvam iti*.”

**Śrīla Śrīdhara Mahārāja:** Vāsudevaḥ. It may come to that level, father. But Vasudeva is not all. The full conception, full fledged theism will be to give full engagement of our inner tendency. The corresponding phase according to the need within us, our heart, of all *rasa*. All forms of ecstatic enjoyment must be in Him. The creation is not a very important function. But the corresponding engagement with the natural thirst of every atom, who will supply, then He’s the highest principle. Who can engage, Who can adjust everything in Him, with all his demands.

[*akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ*  
*kalita-śyāmā-lalito rādhā-preyān vidhur jayati]*

[“Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142]

All sorts of innate hankerings must be satisfied in the centre. That centre should be the perfect and highest, Who will be able to give all sorts of subtle demands within our nature. The corresponding relationship in every variegated way. *Akhila-rasāmṛta-mūrtiḥ*. All aspirations are accommodated there, harmonised there. That should be the prime cause. For Itself. Reality is For Itself. Everything for Him. Must have some utility in Him. All accommodating centre, all pervading, all comprehensive, all accommodating, all fulfilling. These are the - this should be the qualification of the Ultimate Centre, or Absolute.

**Devotee:** Guru Mahārāja. Viraha Prakāśa Mahārāja has a question. That according to Christianity vision, this God revealed in the *Bible*, can be Brahmā with a large birth, can be Brahmā the creator of...

**Śrīla Śrīdhara Mahārāja:** Generally the Father means not Holy Ghost, but Father. God the Father is giving *Bible* and not the Holy Ghost. Is it not?

**Mahāyogī Mahārāja:** Yes. So he wants to know, could that be Brahmā? The creator, Brahmā, he's giving the *Vedas*..

**Śrīla Śrīdhara Mahārāja:** What is the position of Holy Ghost in *Bible*? That is to be understood. Holy Ghost means unknown and unknowable. The prime cause cannot be so. It must have some connection with us. The fulfilment of everything must be traced in Him. He cannot be only a negative cypher. All the inner engagement we must have with Him. That will be the highest centre, Who will harmonise anything and everything in Him. And the highest demand of *rasa*, *ānandam*, ecstasy, pleasure, satisfaction, happiness. Happiness is controlling the whole world. Every atom is searching after happiness, so all sorts of happiness must be in that centre. That is the innermost demand of every existence, *rasa*.

So Rūpa Goswāmī has given the definition of Kṛṣṇa in a scientific way. Who is Kṛṣṇa? *Akhila-rasāmṛta- mūrtiḥ*. All possible different conceptions of pleasure, or happiness, or *ānanda*, whatever it is, Who can harmonise them, give food to them, He's Kṛṣṇa. Kṛṣṇa is not a personal conception standing in a particular posture and holds a flute. That has got some relation there. But the scientific position of Kṛṣṇa is expressed in this way. All sorts of, all, everything is in search of, all atom is searching for his satisfaction, for happiness. And Who can supply, Who can satisfy the hankering of all souls, the corresponding phase, He's Kṛṣṇa. Kṛṣṇa means that. Reality the Beautiful. Beautiful or *ānandam*, that can give engagement to every existence. Beauty, *sundaram*, *ānandam*. So Kṛṣṇa means that. Who can give satisfaction, fulfilment, to all searching *jīva* soul...

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