

**From:** ISCKON Adelaide  
**Date:** Monday October 15th, 2012  
**Topic:** Pṛthu Mahārāja's Meeting with the Four Kumāras  
**Verse:** Śrīmad Bhāgavatam 4.22.28  
**Speaker:** His Holiness Vedavyāsapriya Swami



## VERSE

ātmānam indriyārtham ca  
param yad ubhayor api  
sati āśaya upādhan va  
pumān paśyati nānyadā

## SYNONYMS

ātmānam — the soul; indriya-artham — for sense gratification; ca — and; param — transcendental; yat — that; ubhayor — both; api — certainly; sati — being situated; āśaye — material desires; upādhan — designation; vai — certainly; pumān — the person; paśyati — sees; na anyadā — not otherwise.

## TRANSLATION

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

## PURPORT

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.2.255):

anāsaktasya viṣayān  
yathārham upayujjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate

The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the paramaharṣa knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the Caitanya-caritāmṛta (Madhya 8.274) also it is explained that a mahā-bhāgavata, a highly advanced devotee, has no material vision:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrti

Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

(End of purport).

## His Holiness Vedavyāsapriya Swami:

orṁ ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
cakṣur unmilītaṁ yena  
tasmai śrī-gurave namaḥ

śrī-caitanya-mano-'bhīṣṭaṁ  
sthāpitaṁ yena bhū-tale  
svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca

he kṛṣṇa karuṇā-sindho  
dīna-bandho jagat-pate  
gopeśa gopikā-kānta  
rādhā-kānta namo 'stu te

tapta-kāñcana-gaurāñgi  
rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi  
praṇamāmi hari-priye

vāñchā-kalpatarubhyaś ca  
kṛpā-sindhubhya eva ca  
patitānāṁ pāvanebhyo  
vaiṣṇavebhyo namo namaḥ

śrī-kṛṣṇa-caitanya  
prabhu-nityānanda  
śrī-advaita gadādhara  
śrīvāsādi-gaura-bhakta-vṛnda

hare kṛṣṇa hare kṛṣṇa  
kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma  
rāma rāma hare hare

**His Holiness Vedavyāsapriya Swami**, Translation (again): When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

So this instruction (referring to Pṛthu Mahārāja's Meeting with the Four Kumāras - SB 4.22.28) is given by Sanat-kumāra, it is of the transcendental nature, actually they were educated by Lord Sañkarṣaṇa Himself. So they will speak nothing but the transcendental nature ([BG 9.14](#)), so any transcendentalist they will be of very unified opinion ([Cc Madhya 17.186](#)) that, because they have conquered the urges of senses and mind, then and then it would be possible to come onto the platform of transcendental nature ([Cc Madhya 19.170](#)). So anything that is still hanging around, in this subject matter of sense gratification, one has to overcome, one has to come out from the grip of this ([SB 1.2.10](#)), then and then the spontaneous devotional service will be possible. In first canto Śukadeva Gosvāmī refers to:

kāmasya nendriya-prītir  
lābho jīveta yāvatā  
jīvasya tattva-jijñāsā  
nārtho yaś ceha kamabhiḥ

[\[SB 1.2.10\]](#)

That as long as we live, we exist, we should not live for sense gratification, kāma means desire. Desire should not be devoted to sense gratification ([SB 7.13.24 Purport](#)). Desire should be there, here it is stated, Sṛīla Prabhupāda says that how that desires are generated. When the soul is covered by false ego either in mode of goodness, passion or ignorance this ego will continue creating different desires for sense gratification on the bodily conception not for the knowledgeability of the soul itself ([SB 11.24.7](#)). Because they are not taking any process, however the process of devotional service like śraṇam kīrtanam ([SB 7.5.23](#)) should be done on the platform of mode goodness ([SB 3.29.16](#)). That('s) what Brahmā also teaches then and then it is possible to become transcendental. So the requirement here is the same as has been explained, you know many times that one has to come on the transcendental platform then and then those desires will be transformed into the desires of service to Lord Kṛṣṇa or to fulfill the desire of Lord Kṛṣṇa - one and the same ([SB 10.22.26 Purport](#)). Service to Lord Śrī Kṛṣṇa should be rendered whether by his dictation if we follow what He likes ([BG 18.66](#)), and we try to fulfill, or otherwise through the process of gradual development according to the instructions of our acaryas - Rūpa Gosvāmī says. So sense gratification is a matter of material attachment and the subject matter of service to Kṛṣṇa is subject matter of detachment ([Bg 2.64](#)). You know unless and until a person is detached he will not be able to serve Lord Kṛṣṇa. Therefore Rūpa Gosvāmī says ,

anāsaktasya viṣayān  
yathārham upayujjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate

[Bhakti-rasāmṛta-sindhu 1.2.255]

*Anāsakta*, *anāsakta* that is detachment from *viṣayā* means the objects of sense gratification, *yathārham upayujjataḥ* that they were meant to serve Lord Kṛṣṇa. *Yathārham* means what was the original purpose, He created everything and it should be utilised in his purpose, or his... *yathārham upayujjataḥ nirbandhaḥ kṛṣṇa-sambandhe* because it belongs to Him it should be in His relation only *nirbandhaḥ* for... not our sense gratification.

We borrow energy from Lord Kṛṣṇa and to utilise for our sense gratification, that is stealing, actually this energy belongs to Kṛṣṇa ([BG 10.8](#)) and it should be utilized in service of Him , why should one indulge in sense gratification that was never meant for,... never meant for *kāmasya nendriya-prītir lābho ... nendriya-prītir lābho ...* it is not for the object. The desires should not be cultivated for the sense enjoyment, rather the function of desire ...as original aim *jīvasya tattva-jijñāsā ... tattva-jijñāsā* we have been given this energy to cultivate the Absolute Truth in us that we are Absolute Truth, we should be knowledgeable about it ([SB 1.2.10](#)). There is no other purpose other than this and Bhāgavatam is fundamentally chalking out. So here we see through the mouth of Sanat-kumāra we are trying to understand the, the ... instruction given to Pṛthu Mahārāja that if the desires are cultivated for sense gratification through the agency of false ego, it automatically is connected to the false designations. False designations - and one has to become free from false designation. Designations means upādhi , this false ego for sense gratification influences the intelligence and corrupt(s) it and intelligence loses the interest in controlling the mind, so it, let the mind go so the sense will also go wild, no control ([BG 2.62](#)).

It is the function of the intelligence to control the mind and Katha Upanishad it is said that

buddhi sārathi ātmānam buddhi sārathi

[Katha Upanishad 1..3.3, [BG 6.5 purport](#), BG 6.34 puport]

*ātmānam* is this passenger in the body, the sense are horses, reign is the mind but it should be in the hand of *sārathi* the driver, *buddhi* is the driver but when buddhi is getting corrupted by the influence of false ego... then? So through the cultivation of detachment everything becomes corrected, everything becomes corrected ([Bg 6.35](#)). One has to become cent per cent detached from this misconceptions that have been created by false ego - the different desires.

sarvopādhi-vinimuktarṁ

tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-

sevanarṁ bhaktir ucyate

[\[Cc. Madhya 19.170\]](#)

Again this *upādhi* means actually they are troubles, *upādhi* means troubles, that are created by the false ego *sarvopādhi-vinimuktarṁ* . One must become free from this false designations created by the false desire under the dictate of false ego. Everything is false and perishable ([BG 2.18](#)). So *tat-paratvena nirmalam* that is what we call the purity, chanting in a humble state of mind will bring this state - purity - means there won't be any false designation, *trnad api su-nicena*.

trnad api su-nicena taror api sahisnuna

amanina mana-dena kirtaniyah sada harih

[siksastakam 3]

[\[Cc. adi 17.31\]](#)

Where is the question of false designation if one you know chanting in a humble state of mind. So this process is so perfect ([BG 9.2](#)) but it does require becoming free from false ego. So *sarvopādhi-vinimuktarṁ tat-paratvena nirmalam* , that is called *nirmalta* or purification, if one is free from false designations, if one is chanting properly in a humble state of mind, this all equivalent and he is called *nirmalam*, he is purified, a pure devotee. A pure devotee becomes completely free from all false designations - false designations.

I remember a person came out from the administration he doesn't he is simply a preacher, he took everything in a.. the same context, you know previously he was in spiritual I mean movement but on an administrative aspect so ... Prabhupāda's desire was to put ... the the what you call... transcendental management without the effect of material nature but management is not the subject matter they think.

So somehow or other this devotee wanted to retain his inner consciousness filled without effect and he became victimised of such a person cannot do the administration, he is more of a brahminical transcendental position.... so he said Prabhū ok you are free to preach but sorry we can't have any faith on you that you will be able to succeed in administration... right.. then ... alright... there was no designation, the designation was taken away.

The Prabhū thinks the burden has been thrown off , you know it was burying me , I was doing a thankless task and Kṛṣṇa you know give off the hook... no more problem. So I will do devotional service but other administration thing.. oh look at that he lost such a credible post now he is no more (laughter). Now he is no more, in hindi they say '*uski to koi haseeyat nahi*' - he doesn't have any standing.

What a difference in ... attachment will think that position is all in all, but detachment puts right on the platform of Transcendence ([SB 3.25.18](#)), who is to be benefited? The person who wants to cooperate in our institute like that has to end up an example *sarvopādhi-vinimuktarṁ* . Ok I am rid of the heavy burden of *upādhi* , *sarvopādhi-vinimuktarṁ tat-paratvena nirmalam* I will be more purified that so my God brothers can give blessings on me they are very kind - thank you very much (laughter) *tat-paratvena nirmalam*. An opportunity is coming in everyone's life like this. So here Srīla Prabhupāda gives the example in Caitanya-caritamṛta,

that

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrti

[\[Cc. Madhya 8.274\]](#)

When one realises in this way that everything around him is not material, but spiritual there is no difference between material and spiritual will be left if one remains detached. Prabhupāda said why do you want to go home back to Godhead? And people have the idea that 'oh it is all beautiful, here is miserable life', we have been told, and we know this Kṛṣṇa even endorses:

mām upetya punar janma  
duḥkhālayam aśāśvatam  
nāpnuvanti mahātmānaḥ  
sarīsiddhir̥ paramāṁ gatāḥ

[\[BG 8.15\]](#)

But Prabhupāda said, this sarīsiddhim is available right here. Then how does he see in connection with Kṛṣṇa? So *sthāva-jaṅga* *sthāva* means like the trees *jaṅga* means moving, anything that is still or actually they are the manifestations of the energy of Lord Kṛṣṇa. So *nā dekhe tāra mūrti* he sees only the Lord's form there because when is this a manifestation of the Lord's energy therefore the Lord is to be seen not any other way, so the vision should be developed but if it is with designations how is (it) going to fulfil, (or) not?

So *sarvatra haya nija iṣṭa-deva-sphūrti*, *sarvatra haya* for such a devotee he will have his *ista-deva* his worshipable deity is called *ista-deva*. He sees in connection with his *ista-deva*. *Ista* means the beneficiary .. no benefactor.. *ista* who is my well wisher, the benefactor. So we see that Caitanya Mahāprabhu was telling

pratimā naha tumi — sākṣāt vrajendra-nandana

[\[CC Madhys 5.96\]](#)

So more we cultivate detachment from the sense gratification and worldly matters more we will be able to concentrate on attachment to Lord Kṛṣṇa ([BG 6.2](#)) who is our *ista-deva* Śrī Śrī Rādhā Śyāmasundara. That's why the form of the Lord which is different from other form of the Lord, physically but the name is given and good many varieties of lila, name. So we have to see that these are our *ista-deva*, *ista-deva* we have been given to worship in, means He is present accepting our service. That is the arrangement of Guru and we should try to see, in the same way a preacher does not discriminate any time place and circumstances. One time in early days you know in New York city on 26th Second avenue when Prabhupāda started the storefront, he made a routine to go the Tompkins Square Park for the mangal ..., you know after the morning program, a morning walk. So it happened to be Sunday in the Bowery section and Sunday means - means Friday to the end of the week people will be completely laden intoxication, smell, garbage, and that day was particularly was very windy so all the garbage was thrown on the streets of New York downtown especially. The Bowery section the stinking section, it was known at that time and litter was everywhere and yet Prabhupāda wanted to go for the walk so one devotee said Prabhupāda Prabhupāda this is hellish, this is hellish, and Prabhupāda replied it may be hellish for you not for me (laughter), because Prabhupāda was in mood of preaching seeing Kṛṣṇa, every moment his *ista-deva* Lord Śrī Kṛṣṇa. He has given opportunity to spread His glories, so that was, so this is the real detachment, he can tolerate any inconvenience, never complained. Even though he did not like, but never complained, that is the nature of the devotee ([BG 5.20](#)). So we see that, only if we become detached then we will be able to serve the Lord ([SB 3.25.43](#)). Not otherwise, if we are becoming attached to material thing that service can not be you know reaching.

In the Third Canto, teachings of Kapiladeva to Devahūti, this is also specifically mentioned that we have to cultivate the art of detachment ([SB 3.25.18](#)), that will you know put us from madhyama--adhikārī to uttama-adhikārī and we can't differentiate between a devotee, non devotee and the congregation even ([SB 11.2.45](#)) and the pūjārī especially has to cultivate equivision in treatment deity, devotees and non devotees, he has to be simply show the compassion that is the mercy of the lord through his services. If he fails to do that, if he fails to do that then his services will not reach to Kṛṣṇa, but to become detached the practice of deity worship has been given ([Cc Madhya 24.334 Purport](#)). We become attached to the deity, means more the attachment then deity, we have to realise Paramātmā level realisation, and that is possible then and then we will be able to enter into the rāgānugā-bhakti ([Cc Madhya 22.148 to Cc Madhya 22.161](#), [NoD 16](#)), the after detachment, means liberation. The rāgānugā-bhakti will start.

brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām

[\[BG 18.54\]](#)

*Para bhakti, bhakti param*, is important and that is that is pleasing to Lord Kṛṣṇa, that is according to desire of Lord Kṛṣṇa, not our desire ([SB 3.24.45](#)). To intimately associate, to interact with Lord Kṛṣṇa. People in Delhi, you know, I have especially during the time of Holi they come to play Holi with Bihariji they think they are on the equal platform you know and that is for their, their sense gratification, they want the deity. If the Supreme Lord becomes the object of our sense gratification, Kṛṣṇa, it is a kind of bhakti, but it is not *para bhakti*, that's for sure ([SB 3.24.45 Purport](#)). It should be of the terms of Lord Kṛṣṇa's desire not on our desires, people become mad, and they rush to Vṛndāvana just to enjoy, in the name of Bihari. They don't think whether Bihari will be enjoying this they take it for granted, so that is a perverted version. No doubt it is simply in connection with Bihari whether it is transformation into material attachment is there, because they immediately go away, can't sustain, can't dedicate their whole life in to it, so that is the sahajīya ([CC Antya 20.28](#)), it naturally pops up but does not sustain it's a time being, and they think yes I love Kṛṣṇa nobody loves like me, but will you reach to Kṛṣṇa-loka, no, you will go to Vaikuṅṭha probably and you will be all alone. You think yes I am staying at the same level of Lord Viṣṇu, I have the same opulence the same form of the Lord, but what kind of interactions will you be able to do or in turn only the majestic aspect so what is the use of your gain even though such liberation is available you are liberated but in awe and reverence how much can you interact? The other four liberations are not available, in vātsalya bhāva, mādhyura-bhāva and sakhya-bhāva where are they? Can you interact with Lord Viṣṇu in front of Lakṣmī in mādhyura rasa? We never got any example, who can do that? Can you go and shake hand with Lord Viṣṇu in Vaikuṅṭha? You are not allowed even, stay away, so... sārūpya, sāmīpya sārṣṭi, and sālōkya four muktis will be there ([SB 3.29.13](#)) but where is the interaction of innermost loving exchanges? And Lakṣmī is there, you think you can go as a paramour, not allowed there. So to come on the fulfillment of the Lord's desire it is only possible in Vṛndāvana not in Vaikuṅṭha, people liberation and devotees go to Vaikuṅṭha to fulfil their desires not Kṛṣṇa's desires. People go to Vaikuṅṭha to fulfil their desires, they want to have the opulence like Lord, so they do:

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ param

[\[SB 2.3.10\]](#)

But those who are totally niṣkāma, reaches they can go to Vaikuṅṭha, Narada muni goes to Vaikuṅṭha they want to fulfill, so if one can go to, to Goloka-Vṛndāvana then he can easily go to Vaikuṅṭha, without any designation, but Vaikuṅṭha man for that it is difficult to develop other rasas. That is to be understood, here it is said that a devotee is no longer interested in anything except fulfilling the desires of the Lord. What do you think?

Bhāgavatam recommends that even if you have full of material desires you can still worship, the Supreme Lord, very very acutely, and you - He will fulfil your desires ([SB 2.3.10](#)), so you he will take you to Vaikuṅṭha, but Goloka-Vṛndāvana is a different platform.

anyabhilasita-sunyam  
jnana-karmady-anavrtam  
anukulyena kṛṣṇanu-  
silanam bhaktir uttama

[Sri Bhakti-rasāmṛta-sindhu 1.1.11]

*Uttama bhakti* is to fulfil the desires of the Lord and that is, that is in another platform did the gopīs ever exhibited, did the gopas ever exhibited to fulfil their desires? They were all together in spontaneous devotional service to fulfill Kṛṣṇa's desire ([NoD 15](#)), Kṛṣṇa reciprocated but they appeared to participate in the lila without, but Kṛṣṇa made them forget that, they did not ask Kṛṣṇa, ok come now I will fulfil my desires they had this desires while they were in the mortal body when they were worshiping just like the rishis of Dandakaranya when Rāmacandra and Lakṣmaṇa helped them to perform the yajña very peacefully in absence of this rakṣasās, so they killed Marīci and Taraka right.. and they expressed their desire that we want to meditate on you Lord Rāmacandra in conjugal



mood. He said no I am not going to reciprocate but you take birth as gopīs and I will come to fulfil your desires (NoD 16). I am going to appear but you also appear and when they appeared they did not ask for they were completely in yogamāyā but nonetheless Kṛṣṇa fulfilled their desires. So that platform is of viśuddha bhakti and para bhakti is out there, only on Goloka-Vṛndāvana (Cc Madhya 8.226) anybody can become a staunch devotee if they are cultivating some desires - material desires they will go after it, not only that they will enjoy, they will look here enjoying on this planet and they will go on the higher planets (BG 7.20, BG 7.23) but their journey is long and they will end up in Vaiṅkuṅṭha because those attachment to the material desires [indistinct] .... so para bhakti requires cultivation of detachment from the sense gratification and we need to understand this difference pretty good, so thank you very much, anybody has any questions?

(No response, His Holiness Vedavyāsapriya Swami continues)

### His Holiness Vedavyāsapriya Swami:

If Lord interferes and expresses His desire, Jaya - Vijaya you know can understand the Lord's desire that He is taking an opportunity under the pretense of the curse given by the four Kumāras (SB 3.16), he you know wanted to show, the prowess and can teach human beings a lesson, so understanding the Lord's desire they will go for this sub.. secondary rasa, not primary rasas, so like the chivalrous, fighting spirit you know and the demoniac nature and the such a climax that Hirāṇyakaśipu and Hirāṇyākṣa (SB 7.1.40) they will show you know no ever demon can have it Rāvaṇa and Kumbhakaṇṭha (SB 7.1.44), Śiśupāla and Dantavakra (SB 7.1.33), the the potency of committing demoniac activity decreases right as the age is decreasing the potency of committing a demoniac activity decreases, just like in Satya-yuga it said the before the onset immediately this Hirāṇyākṣa, you know took the whole earth and put it in to the bottom of the Garbhodaka ocean. So it was a disturbance in creation that Brahmā is supposed to look, they went and prayed how can we do, such a humongous disturbance he has created and even in that place Sūkara, so but the fighting that is going to give the salvation to Hirāṇyākṣa and Hirāṇyakaśipu you know are through the fighting spirit the Lord fought with them, right killed them, so that fighting spirit or the relationship was not in one of this five primary rasa it was a secondary rasa (Cc Madhya 19.186, NoD 49), so that level can come out from the Vaiṅkuṅṭha understanding the lords' desire, you know so they come on the planet, but the Goloka-Vṛndāvana where Kṛṣṇa does not step a foot outside (SB 6.9.34 Purport, Bs 5.37) the eternal associates they are the ever serving entity they also do not step outside but then they come when Kṛṣṇa wants to come along with the dhāma we see that appearing here (Cc Adi 5.19). So that level is completely different, so Vaiṅkuṅṭha by knowing Kṛṣṇa's desire you may choose to come just to support the Lord's desire. That category of avatāra is not līlā-avatāra. What do you call it? Līlā can be under the minor rasa too.

Sūkara avatāra is a līlā-avatāra he performs specific līlā, superhuman tasks, they are līlā-avatāras but the nonetheless the exchange of the mellows in this līlā was a subordinate rasa not primary rasa. In Goloka-Vṛndāvana primary rasas are the most predominate rasas (SB 7.1.27 Purport) so who do you worship? That worshipable deity is our *īsta-deva*, wherever you go you cultivate that eyes of detachment and see around, you will remember nothing but your worshipable deity that is:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrti

[Cc. madhya 8.274]

That is also another thing there is such a devotee who is, who cultivated the detachment that he sees all as a creation of the Supreme Lord with reverence to the context sees only the creator and not the created (SB 4.22.28 purport). Seeing the created things one has to see the creator not the created (Cc. madhya 8.274). If he sees the created thing it means he is having *upādhi* conception or this is a tree or this is a stone, and this is this and this is that, but Bhāgavatam and other Purāṇas describe something as the living entities or the king of the mountain [indistinct] came forward and offered Agastya Muni ok take one of my sons and carry on.

So what is the, this is the personality of the identity is there, not a dead thing, so such expressions are ... to be understood in the reference of the creator not the created. So the Christians also say, hey Hindus worship only creation not the creator, creator is Kṛṣṇa but he is not the predominant object of the Hindus worship rather they want to worship all the created beings like the demigods, so that's a good comment one should understand, what is correct in the sense that we do not know as Hindus, we are never taught who is the Supreme Personality of Godhead, only Srīla Prabhupāda, and now it is hammering us like anything. This term Supreme Personality of Godhead is so much heavy, so much important that it's clarifying our Vedic perception. Hindu only remains a derivative and misdirected term, you know.. and Hindus do not have even though the obligation to understand, most of the Hindu's preachers say nothing but yeh we believe in trinity, Brahmā, Viṣṇu and Maheśa, but that is only one universal level, what about the other universes and how many universes are there, who is the cause of all causes, they have not idea about this. Read any any



introduction to Hinduism book, oh we believe in reincarnation but the..., direct order get out from this cycle of birth and death, oh then what will I do (laughter)? If I go out of cycle of birth and death what will I do, then what will I do? They can't imagine the life the which is existing, there will be any other existing. That is so much foolishness and nobody is caring, so the preaching movement of the vaiṣṇava category is the only you know remedy and we have to preach out, you have to reach out ([SB 4.29.1b Purport](#)).

Jay! Any other question?

**Devotee:** Does...

**His Holiness Vedavyāsapriya Swami:** (To devotee) What did you say before?

**Devotee:** How is the identification of primary, secondary [rasas]?

**His Holiness Vedavyāsapriya Swami:** Yes, Rūpa Gosvāmī describes in Bhakti-rasāmṛta-sindhu and Prabhupāda also tells that the jiva is connected in five primary rasas ([NoD 49](#)), right... and in that his relationship is built so and ... and talking of after liberation and when the svarūpa and everything is to be explored than which particular rasa is guide, and who would be the guidance giving preceptor would be you know the spiritual master is carefully you know you know directing to the system. The system is called bhajana pranali, pranali means a system and it is very stepwise it is not haphazard so but the first and foremost requirement is to become freed from the designations become pure liberated ([Cc. Madhya 19.170](#)) and then the thing will [indistinct, I will think I have been chanting or 35 years, but when will I be liberated, as long as you have attachments you will not be liberated (laughter), tenth offense is to 'even after understanding so many times, about the instructions, not getting entangled, we still maintain material attachments, a great offense, ([NoD 8](#)) that our aim is not clear, our aim was not clear. So start with that aim, and then we forget it, do you think it will automatically come? The secondary rasas are also existing all the way then it , it comes on the material platform, that we try to imitate in our so called, temporary relationship, not with Kṛṣṇa but with other living entities, you know some make belief thing? And then we have utter failure, utter failure, and we start blaming each other, 'oh but that was only for sense gratification', not for you know understanding the reality we have to become detached from the, the ... without cultivation of detachment the contamination of material attachment will not go ([BG 15.3-4](#)).

Other rasa then will come in the material form called rasa-ābhāsa ([NoD 51](#)) generally Māyāvādīs mix up all different you know unsustainable rasa, but it spiritual world it's all sustainable no hindrances are there in material world you cannot maintain, oh you change your position, first of all we have multiple personalities syndrome, we have been given and then we can not decide who is our most primary attachment, to and that is not other than Kṛṣṇa right, other than Kṛṣṇa and we think oh my husband is the most primary attachment, and when the probably you know is living in a little rough, how we shift our rasas to the kids (laughter), like that . So Paradigm shift (laughter) is going on , if I am not getting..., but I want to keep the attachment here or there.

Any other discussion?

Devotee: worshiping different things and so many things are going on [indistinct].

**HH Vedavyāsapriya Swami continues:** Don't you think it is Kṛṣṇa's plan? To get the permanent residence in the Goloka-Vṛndāvana is that cheap?

The jiva he was in his svarūpa eternally with Him, so unless and until probably corrects and goes back that correction , correctional unit has two purpose, we have been given not lifetime imprisonment here, it is timing, the soul part remains eternal ([BG 2.21](#)) but our attachment to the sense gratification is also from time immemorial since we came we brought it. We became unfit when we, when we exhibited that voluntary, now if that is the only root cause, and it's seems it is so minute.. Kṛṣṇa could not tolerate us, but we created a completely controversial atmosphere. We created and Kṛṣṇa said ok this is the realm of Absolute, no controversies are permitted here is a place you have been given a [indistinct], I have to fulfill your desires, ok, I have created, I will supply you everything, but that enviousness also become expanded. Expanded... and we forgot the original enviousness with Lord Kṛṣṇa and we became envious to all His creation that we want to become Lord and master (SP BG 7.4.VRN 740810), see the position of the master and servant topsy turvy so in Kali Yuga it will be short life, but very very important opportunity is also given, right, and that is also not available so they who are having some good credits in the previous life they will get that opportunity, isn't pretty rare, and Kṛṣṇa's plan of filtering like this, expressed by self bahūnāṁ , I mean:

manuṣyāṅāṁ sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānāṁ

kaścin mārṅ vetti tattvataḥ

[\[BG 7.3\]](#)

bahūnārṅ janmanām ante  
jñānavān mārṅ prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā su-durlabhaḥ

[\[BG 7.19\]](#)

What a rough ride everybody goes through but in Kali Yuga simply, the Holy Name is capable to give that mercy, and right from the lowest realm to the upper planet.... that powerful availability of the Holy Name ([SB 12.3.51](#), [Cc Adi 17.21](#)), Kṛṣṇa is so kind who said He is partial ([BG 9.29](#)) and this and that? See the opportunity, take it and never to be. You are worried about the the long term aspect but we have to worry about short aspect and we have should not be scared.

Thank you very much  
All glories to Srīla Prabhupāda

Four Kumāras are telling much more in detail, how this different desires and designations are going to proliferate.  
Tomorrow verse is also connected to the similar...

Prabhupāda ki jaya!