

82.08.29.A

Śrīla Śrīdhara Mahārāja: ... Who is He, Kṛṣṇa? *Yogīndra durgama gatiḥ madhusūdano'pi.*

*[yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi]*

[Prabodhānanda Saraswatī says: "From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."]

[*Rādhā-rasa-sudhā-nidhi-maṅgalācaraṇa*, 2]

He's that Madhusūdana for whom all the *yogīs* and the *jñānīs* are searching after and can't find anywhere. That is His position, the position of _____ [?] But all the great men are searching heartily for Him, and they fail to find Him. And that Kṛṣṇa finds, thinks Himself fortunate at the touch of the flowing wind of the outskirts of the dress of Rādhārāṇī. Then how His position?

Mr. Gaowl [?] has quoted this *śloka* to prove the dignified and noble position of Rādhārāṇī in Vṛndāvana.

Tasyā namo'stu vṛṣabhānu bhuvo diśe'pi. And the author says that, "I cannot venture to have a look at that Rādhārāṇī. But the direction where She lives, where She is, then here, from far distance I show my obeisance to that direction where that divine damsel has got Her home. *Vṛṣabhānu bhuvo diśe'pi.* That direction, I show my highest obeisance to that direction, of that house of Vṛṣabhānu where that damsel has got its highest stage. We have no audacity to approach and enter into that village, of that house, and to see Her and show our respect. No. No such audacity we should have. From far away we show our obeisance to that direction. That is sufficient. That is sufficient for us to get our best benefit." This is the conception.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And this is not story, this is fact. This is real, this is *the* reality. And in other words, what we think to be real that is all mortal, illusion, hallucination. But the reality is this, and with this idea we're to approach in the beginning step by step, how it is so. It is imagination, hallucination, or it is reality? How it is possible? First, in the beginning, we're to think where we live, where our consciousness is so busy, that is transient, and that is nowhere. Now and never it may come, the whole globe, sun, moon, all disappears, coming and disappearing. But the soul is permanent within us, and through the soul we're to tackle with the real plane and the development of that plenary position is in such a way. By gradual process we're to - not by jumping, then we shall go in some speculative position and then fall down and break our legs and foot, that will be there. It is *sahajiyāism*, not an easy thing.

And Kṛṣṇa, He's in such position. When we, overnight, we get that imitationist, very cheap. It is very cheap. Lives after lives, only to remain in the path of search. It is such, to be common in the real path of search, that is our reward. We cannot go astray. That will be our reward. That I have got, as a finite I have got the infinite into my fist - a fool's speculation.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I close.

...

_____ [?] In Sanskrit.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: But in India they remember Sanskrit, no written Sanskrit _____ [?] he introduced, and Germans are great appreciators. And they're told as Hans. Furious Franc and Fiery Hans. I read in English poetry. Hans means *haṁsa*. In *Bhāgavata* it is mentioned, in the beginning there was two sects, *paramahaṁsa* and *haṁsa*, two sections. Hans means *haṁsa*. So they have mentioned one of the ancient culture, they have mentioned in the _____ [?] *Veda*. _____ [?] And their appreciation for the culture which is nearer to Vedic culture. So I have got much appreciation for that.

Gopeśvara: Yes. She joined Swāmī Mahārāja...

Śrīla Śrīdhara Mahārāja: Max Muller he announced, about two hundred back, announced that, "The store of Indian Vedic culture, in *Upaniṣad*, so much wealth, the whole world may take it and will be enriched, but not a bit will be less there. So much wealth contained in the store of *Upaniṣad* in India. The statement of the *ṛṣi*, that whole world may be well fed but still not a particle will be less there." That was his historic announcement, of Max Muller.

Then another gentleman also, I can't remember his name, he told that, "*Gītā* is the highest theological book in the whole of the world. And its speciality is this here, "That *Gītā* says that you can't change the environment, you have no capacity to do that. Only your peace depends on your own adjustment with the environment. And this is the key to peace of life, and nothing else. This is found in *Gītā*. The environment you can't change. You have no hand. Only your hand is to tackle you, and you form yourself in such a way that you may have proper adjustment with the environment. And that is only the key to have peace in ones mind and nothing else. That is a great finding. The ultimate finding. Adjust yourself with the environment. You can't change the universal environment. That is under you, and the resultant of so many forces. You can't control that, however attempt you may make, all futile. Only the key to find ones mental peace, to control him, to adjust with the environment, anything, to adjust in such a flexible way with the circumstances, that is the key of success, of attainment of peace of mind. And it is repeatedly told in *Gītā*, repeatedly it is always advised, do this, this is,

karmaṇy evādhikāras te, [mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

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