

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.18.C_81.11.21.A

Śrīla Śrīdhara Mahārāja: ... was brought by Caitanyadeva here in the phenomenal world. They all looked with wonder and stopped their own practices in which they were engaged, engrossed so fully. Left it for the time being, leaving everything, everyone had a look in the strange attempt of Caitanyadeva. “What has He got? He is showing so many feats, never known to the world of devotees. Crying, crying after hours together, days together, crying. Hours together laughing, sometimes fainted, sometimes dancing. What are these feats? And Kṛṣṇa, Kṛṣṇa, He’s chanting in such a way, the whole area, all the hearts in the area are as if melting away. Such piteous sound coming out of Him and creating a wave, that hard hearts are also being melted by the degree of that piteous-ness in the wailing. He has lost such a great jewel of His life, of His heart, as if heart has been taken out of Him. He’s so crying, wailing, such a degree of wailing, none have experienced ever. The most piteous thing has come down.” In this way so many feats are coming day and night. All were astounded and leaving everything, only staring at the movements of Śrī Caitanya.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Today I stop here.
Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Hari. Gaurāṅga.

...

Śrīla Śrīdhara Mahārāja: ... the normal position should be discovered. Not to acquire anything. But to do away with the filthy thing that has covered the innate wealth.

Then he wanted to give some punishment to the students. ‘Why you are complaining?’ _____ but when they take the law in their own hands then the professor he could not tolerate. But none will say who has done it. Then he _____ [?] told that he’s afraid, he knows, but he’s afraid to take the name. Then he will be nowhere. Then he managed that all the students have to pass through the library where the gems is sitting. The principal is sitting in a chair and that _____ [?] was engaged to manage the books in the almira. And the arrangement was made that when the real culprit will pass through one by one, all the students will pass through the room, and when the real culprit he will pass, you should make some sign by rubbing his toe on the floor. That was the arrangement. And he did so. When Subash was passing through, the servant he rubbed with his toe he rubbed the floor. And he could understand by the sign. Then of course he expelled Subash, and also one or two from Missionary College. That Asutosh Mukarjee he was a friend of the students, he admitted, he made arrangements to admit him in the Scottish Church College, where from Swāmī Mahārāja also was educated. Swāmī Mahārāja and Subash Gosh almost contemporary. In age perhaps both of them perhaps 1896 perhaps. Swāmī Mahārāja 1896 or 94? I am 95, 1895 I am born. Swāmī Mahārāja perhaps 96. One year junior. Subash Gosh 96?

Devotees: 96.

Śrīla Śrīdhara Mahārāja: They’re of equal age, almost. Swāmī Mahārāja was born in August perhaps and Subash perhaps in the end, few months junior to Swāmī Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa. Scottish Church: that was a Christian Missionary College, Scottish Church. Hare Kṛṣṇa. Hare Kṛṣṇa. So the British think that they have civilised Indians.

Devotee: They're a most prejudiced nation. They are very prejudice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. In first great war the Kaiser he declared that free ocean, free nation, while the British had monopoly over the whole ocean, all the oceans under their control. 'We are masters of all the oceans. Free ocean, free nation.' That was the slogan of Kaiser of Germany. But both the times America came to her relief. And it was, we read in B.A. class, Burke quoted, foretold that, in Burke's speech, of American Conciliation. Succession and conciliation, two speeches the Burke delivered in Parliament of the day. There Burke mentioned that, "Give America liberty. One day it may be so that in old age the daughter will suck the mother to save her." In two great wars such things we saw. That America came at the last point to help British and British was saved anyhow. We found in newspaper the Germans and British was defeated in every battle, but winning the war. And Germans they are victorious in every battle, but they lost, they are defeated in war, war and battle. The last breath that could be retained in the war, that is the difficulty. And America came in the last time to help, twice. That time Wilson was the President in the first great war. And the second great war perhaps Kennedy.

Devotee: No, Roosevelt.

Śrīla Śrīdhara Mahārāja: Roosevelt. Oh, Kennedy was a little soldier at that time.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, the Durgā *pūjā* in Navadvīpa was introduced by that Kṛṣṇa Chanda, Kali *pūjā*?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Chandra, at that time he might have encouraged, but it is from before.

This *rasa* recently finished, perhaps that was inaugurated in his time, might have been inaugurated. And then his time the *smārta paṇḍita*, the *śakta*, worshippers of the *śakti*, they came to power to such a degree that at that time the worshippers of Mahāprabhu installed by Viṣṇu Priya Devī, they are afraid.

There was a famine at that time and the *brahmins*, the *paṇḍitas*, the scholars, *smārta* scholars, they lodged a complaint to Mahārājah Kṛṣṇa Chandra that, "The man is being worshipped and that is the root of the present famine. So man worshipping must be stopped. Caitanyadeva was a man, and his wife Viṣṇu Priya she installed his idol and that is being worshipped, and that is the cause of this famine."

So apprehending that that *pūjā* of Mahāprabhu will be disturbed, then the *pūjārī*, the priest, that is the posterity in the line of Viṣṇu Priya, they managed to build an underground room and there placed Mahāprabhu, and some sort of sugar sweetmeats placed, and then it was covered so that they may not come and disturb.

At that time one miracle took place. The Manipur Raja, he was already a Gauḍīya Vaiṣṇava, a disciple of Narottama Ṭhākura's line. And he was independent chief, and he was under Mohammedan rule, Kṛṣṇa Chandra. And he got a dream that, 'My *pūjā* in Navadvīpa at stake. You go and start it there.'

And also one *paṇḍita bābājī* in Vṛndāvana, he also got a dream.

Who is there?

Devotees: Mukunda Mālā.

Śrīla Śrīdhara Mahārāja: Got a dream that, ‘The *paṇḍits* of Navadvīpa they have influenced Mahārājah. And that Śrī Caitanyadeva is a man, and not God. And His worship has been stopped. So you go there and invite the *paṇḍits* there and prove that in *śāstra* the mention of Avatāra of Caitanya, you try to prove there, to establish.’

So both came here. First the Manipur Raja came and he saw Kṛṣṇa Nagar Raja and prayed for a piece of land here, on lease. And Kṛṣṇa Nagar Raja could not avoid, he gave him. ‘But a free lease I am giving to you as much as you want; as much land.’

‘No, no, I want this and not free but on lease, some I shall pay at least.’

So some land, a portion was given to Manipur Raja, settlement of lease. And as he was independent he established Anu Mahāprabhu, that present Anu Mahāprabhu he established there and began worshipping.

And Tota Rāma Bābājī also came. And he saw this Manipur Mahārājah Kṛṣṇa Chandra. “That I am told. I am coming from Vṛndāvana. I have knowledge about the scriptures. I heard that Caitanyadeva is an Avatāra. It is not mentioned in the *śāstra*. I am to prove that it is in the *śāstra*. I have come. You call your *paṇḍit*, that one thing oppose, that Caitanyadeva is Avatāra.”

Then Kṛṣṇa Nagar Raja Ācārya he also – already he was influenced by Manipur. And now at the request of Ṭhākura Rāma dāsa Bābājī *paṇḍit* he invited an assembly of the scholars. They came, they tried their best, but they were refuted by Ṭhākura Rāma dāsa Bābājī. So many scriptures, and it is mentioned there, the Yuga-Avatāra, and who will inaugurate *Nāma saṅkīrtana*, Hari *Nāma saṅkīrtana*. *Kalau patama sanjayam* [?] Who is that? You ask your *paṇḍits* to find out, who is that person.”

Anyhow the argument went on but they could not satisfactorily prove that, that Yuga-Avatāra, who is that Yuga-Avatāra? And there was also influence of the Manipur Mahārājah. Anyhow they are defeated, they accepted defeat. And then the old Deity installed by Viṣṇu Priya Devī that was taken out from underground. And as before publicly He was worshipped. Then, that is Mahāprabhu and Manipur Raja then changed the name, Anu Mahāprabhu. There is big Mahāprabhu, there is *chota*, small in that sense or *anu* means posture, afterwards. That was the *ādi*, the original, previous, and this is afterwards. Anu Mahāprabhu name was given to this Deity, and both Mahāprabhus were being worshipped here. Now of course many other Mahāprabhu have been installed, including ours, Śrī Mūrti. Hare Kṛṣṇa.

Do you feel inconvenience in the Sun?

Devotees: No, it is nice now?

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Yourself; no trouble yourself?

Śrīla Śrīdhara Mahārāja: No, but the Sun not on the face. There is a shadow of the pillar.
_____ coming? No?

Devotees: Not yet.

Śrīla Śrīdhara Mahārāja: He will take bath then come, with cool brain. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Devotion, dedication: Mahāprabhu Gaurāṅga Sundar.

Devotee: Śrīla Śrīdhara Mahārāja, in the *Bhakti-rasāmṛta-sindu*, Rūpa Goswāmī he has given three types of *suka*; three different types of *suka*. One is *vaisayika*, *brahma* and *aiswar*. So *aisvara suka*, what is that *aisvara suka*?

Śrīla Śrīdhara Mahārāja: *Aiswara suka* pertaining to, concerning the Lord Īsvara. Īsvara means Lord, 'that I have got my master. I am servant, I have got my master,' the happiness drawn from this consciousness, that is *aiswara suka*. 'I have got my master.' But, 'I am the master. I am neither master nor servant. I am the master,' *vaisayika suka*. 'I am servant, *dāsa*. I have got my master.' That is *aiswara suka*. And *brahma suka* that is sound sleep, that *samādhi*, *brahmāsmi*, with this idea they enter into *brahman* conception.

Akṣayānanda Mahārāja: So *vaisayika* means I am the master.

Śrīla Śrīdhara Mahārāja: I am the master, exploitation.

Akṣayānanda Mahārāja: That is not *bhakti*?

Śrīla Śrīdhara Mahārāja: No, no. *Vaisayika suka* that is the pleasure drawn from exploitation, *vaisayika suka*: that I am the master, I am the enjoyer. I am the enjoyer or I am the server or I am nowhere, *brahma suka*, pertaining *sambandha yukta*, connecting.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, after that, after he explains those three types then Rūpa Goswāmī gives one more *śloka*, the following *śloka*,

*sidhaya parama ascarya bhuktir muktis ca sasvati
nityam ca parama anandam aveade govinda bhakti ta*

And then in the *śloka arta* it gives the...

Śrīla Śrīdhara Mahārāja: These both are included there.

Devotee: Both are included.

Śrīla Śrīdhara Mahārāja: It supersedes and that is so intense, and so graphic that these tiny pleasures that are included there. Something like that. What is the *śloka* again?

Devotee: It says:

anima adi siddhi bhukti rupa visay suka nitya mukti rupa brahma suka

o nitya paramananda rupa aisvar suka govinda bhakti dwara labhaya thake

Śrīla Śrīdhara Mahārāja: That includes all these trifle *suka*, and more than that. In quality, quantity, this is nothing. If we compare this trifle conception of pleasure it is there in the ocean, more than that.

Devotee: Govinda *bhakti*, that is higher than *aisvara suka*?

Śrīla Śrīdhara Mahārāja: Yes. All the *suka* included there, and in a better way represented, not only quantity but quality also. It is infinitely greater.

Devotee: So quality is greater in Govinda *bhakti*.

Śrīla Śrīdhara Mahārāja: Quality and quantity, this is meagre. When these classes of pleasures come in comparison with that; it seems to be hateful. This is not *suka* at all.

*yad-avadhi mama cetaḥ kṛṣṇa padāravinde, nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne, bhavati mukha-vikaraḥ suṣṭhu niṣṭhīvanam ca*

[Yamunācārya said: “Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.”] [*Bhakti-rasāmṛta-sindu, dakṣiṇa-vibhāga*, 5.39]

In *Bhakti-rasāmṛta-sindu* there is another *śloka*: “That so long my heart has come in connection with the service of Kṛṣṇa, loving service of Kṛṣṇa, I feel a strange class of happiness, so long whenever I have come in connection with such sort of ecstasy. From that time, *bata nāri-saṅgame smaryamāne*, the pleasure which we derive from the union with a woman when that comes in mind, *bhavati mukha-vikaraḥ*, the muscles of the mouth get some hateful posture and, *suṣṭhu niṣṭhīvanam ca*, some spitting temperament comes, like hatefulness. *Mukha-vikaraḥ*, that is very nasty. So some gesture in the mouth, in the face, as well as the spit comes in the hateful, in the tongue. When we, what is adored so much in the world, that the pleasure of union with a lady, when that comes in that hateful posture and spit comes to my mind. That is so noble and so highly sort of, expressed, that joy.”

So this *vaisayika suka* and the *brahma suka*, they are hated by one who is installed in the service of Govinda, really the fact is that. There he says all the *suka* small or great conceived here acquired by enjoyment and renunciation is included there in that ocean. Another type that this *suka* is hateful when we get that: we have to harmonize these two lines of thoughts. That this is not *suka* at all, this is not pleasure at all. When one enters the domain of that ecstatic love, then these things no longer have any position in his heart that it is a pleasing sensation. It is not pleasing. It is a hateful thing. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja, _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... *śanta, dāsya, sākhyā, vātsalya* and left by touching *mādhurya rasa*. And the whole *mādhurya rasa* has been dealt in *Ujjvala-nīlamanī*. That is for the higher students

of devotion, *mādhurya rasa*. The analysis of *mādhurya rasa* is found in *Ujjvala-nīlamanī*. And that is a supplementary to *Bhakti-rasāmṛta-sindu*. And Viśvanātha Cakravartī Ṭhākura has given a short, *Ujjvala-nīlamanī* means gem, and *kirana* means ray, the ray of that *mani*. That is the name of another book which is the gist of *Ujjvala-nīlamanī*, and *Bhakti-rasāmṛta-sindu-bindu*, *Kirana-bindu-kona*. And Sanātana Goswāmī Prabhu has written *Bṛhat-Bhāgavatāmṛta*, and Rūpa Goswāmī *Laghu-Bhāgavatāmṛta*, short. And he has given *kona*, *āmṛta kona*, *Bhāgavatāmṛta* a drop of that nectar. A drop of nectar, and a drop of ocean, and ray of the gem, three books very short, very gist of three books composed by Viśvanātha Cakravartī Ṭhākura. *Kirana-bindu-kona*, in short one who can go through these three books, they can get some idea about *Bhakti-rasāmṛta-sindu* and *Bṛhat-Bhāgavatāmṛta* and *Ujjvala-nīlamanī*, three books. They are elaborate and very short. It is given by Viśvanātha, the gist of these three books, important books of the devotional cult. *Kirana-bindu-kona*. *Kirana* that is *Ujjvala-nīlamanī-kirana*, and *bindhu*, that of *Bhakti-rasāmṛta-sindu* and *Kona* that of *Bhāgavatāmṛtam kona*.

Devotee: *Kona* means?

Śrīla Śrīdhara Mahārāja: *Kona* means a very small particle, a small particle of nectar, *āmṛta kona*, a particle of nectar, and the drop of the ocean, and the ray of the gem. The gem, what is another name of the gem?

Akṣayānanda Mahārāja: Jewel.

Śrīla Śrīdhara Mahārāja: Jewel and gem similar, synonymous?

Devotee: Yes.

Devotee: Rūpa Goswāmī has also written one book *Uddhava Sandesa*?

Śrīla Śrīdhara Mahārāja: Yes *Uddhava Sandesa*. *Uddhava* was sent by Kṛṣṇa to meet the *gopīs*, the *vraja-vāsīs*, Nanda, Yaśodā, the cow boys and the *gopīs*. And the topics between them, the *gopīs* and *Uddhava* has been described there, *Uddhava's* experience in Braja. *Uddhava Sandesa*.

Books there are many, but if we follow the real method of study, otherwise everything will be gone over and nothing got there, so study. The real process of study, *prañipāta*, *paripraśna*, *sevā*, otherwise all book knowledge and no conception, so that will be useless.

Devotees: Dry labour, like a dry thing.

Śrīla Śrīdhara Mahārāja: Yes. Everything is underground I walk over it. You may think like that but really it may not be so. He may not have touch, only the literary portion. But he cannot have the touch, that intellectualism.

In the language our Guru Mahārāja, the honey is in a bottle and it is corked. But the bee is sitting on the bottle and trying to get the honey: useless. So between the bee and the honey, there is that glass screen.

So intellectualism and the real feeling, participation, he mentioned that is quite a different thing. Not only nothing, but mischievous. That will encourage one, if Kṛṣṇa *līlā* is not properly approached then there will be a mischief, he will feel encouragement in his experience of the lust. That will utilize for those sciences he will utilize in his lady love and will commit a great

offence, and never to return to that land.

So the warning has been given in *Bhāgavatam* by Śukadeva Goswāmī. If you have no control over your senses don't venture to touch, to come to this area. Then you will be doomed. If without getting the status of Śiva, Mahādeva if you drink poison, you won't become Nīlakaṇṭha, but you'll have to die immediately.

naitat samācarej jātu manasāpi hy anīśvaraḥ
[*vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam*]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."]

[*Śrīmad-Bhāgavatam*, 10.33.30]

Even not mentally, not mentally, *manasāpi*, *anīśvaraḥ*, who has no self control, control over his senses and the other enemies, *vinaśyaty*, he's sure to die, *yathā 'rudro 'dvijaṁ viṣam*, one who is not Śiva if he takes the poison by his folded palm he is sure to die. Gaura Haribol. Gaura Haribol. The opposite thing: one is by dedication to the Lord, while another is exploitation to the extreme, mean stage, exploitation of the mean stage, *kāma*. *Kāma – andhatamaḥ*, *prema – nirmmala bhāskara*.

[*ataeva kāma-preme bahuta antara, kāma – andhatamaḥ, prema – nirmmala bhāskara*]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

This is the most dense darkness, and that is the most pleasing light.

Devotee: Bhaktisiddhānta Saraswatī Ṭhākura Mahārāja he has written books, his personal books he has given, he has written?

Śrīla Śrīdhara Mahārāja: Yes, he has written in English that *Vedanta Morphology, Relative Worlds, Rāya Rāmānanda*, in English. Then Bhaktivinode Ṭhākura's *Life and Precepts of Mahāprabhu* and then commentary composed by Bhaktisiddhānta Saraswatī. And there are many poems also composed by him. Mainly his commentary is very important, the collection, extensive character to prove and to establish the teachings of Mahāprabhu, Kavirāja Goswāmī etc. Vṛndāvana dāsa Ṭhākura.

Hare Kṛṣṇa. _____ [?] Any trouble; mental?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Say what is the anomaly? Disappointed if we do not know anything, if there is any want, we are ordinary people. Infinite number of wants may be within us. So we are here, but to ameliorate our condition, the tendency that is to be raised. Fallen *jīva* we are but we want to rise up, wake. We want to wake. Awake, arise or shall be forever fallen.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
[*kṣurasya dhārā niśitā duratyayā durgam pathas tat kavayo vadanti*]

[“Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor’s edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death.”] [*Kaṭha-Upaniṣad*, 1.3.14]

You have got, in our Guru Mahārāja’s language, words, ‘volcanic energy.’ He sometimes used this expression ‘volcanic energy.’ You have got that energy and it should not be misguided. Properly guided it will fetch the most precious thing for you. Gaura Haribol. Proper guidance, that is the most important thing in the life of everyone and all, proper guidance. We have got raw materials with us. And that is the post of Gurudeva, *karṇadhāram*. The boat is there, but only rowing is not sufficient. One who knows the destination, the helmsman, he can guide. The rowing is there, the boat is there, the helmsman, *guru karṇadhāram*. In *Bhāgavatam* [11.20.17] there is a *śloka*:

*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā*

Kṛṣṇa Himself says that one who does not take the advantage of this human birth, he commits suicide. How? It is described here, *nṛ-deham*, this human body, human figure, *ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ*. This is a boat, a raft, well planned, *sukalpaṁ*, well planned, suiting the purpose, *sukalpaṁ*. *Ādyaṁ*, primary necessity, *deham*, if we want to cross this ocean of birth and death and disease then first thing is necessary this human body, human birth, *nṛ-deham ādyaṁ*. First *sulabhaṁ*, a good bargain: *sudurllabhaṁ*, and very rarely we can acquire such position, *sudurllabhaṁ*. *Sulabhaṁ, sudurllabhaṁ; sulabhaṁ* means a good bargain, in the course of our wandering through the vicious cycle of birth and death, *sulabhaṁ*, it is a good acquisition to get this human body. And that is *sudurllabhaṁ*, and not very easily we can acquire this position of a human body, because:

*jalajā nava lakṣāni, sthāvarā lakṣa vimśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ]*

[In the laws of Manu, it is written: “There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species.”] [*Viṣṇu-Purāṇa*]

The course, the current of *karma* is passing in a vigorous way and in the midst of that the *karma*, wherever, anywhere it can lead me. Sometimes trees, insects, worms, animals, even gods, *yogīs*, so many, up to Satyaloka, just below Brahmaloaka the current is vehemently in speed. *Sulabhaṁ sudurllabhaṁ plavaṁ, sulabhaṁ* means we have acquired it after much trouble. *Sudurllabhaṁ plavaṁ*, it is like a boat or a raft. *Sukalpaṁ*, well-planned, well-planned to serve the purpose, *nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ plavaṁ sukalpaṁ*, well-planned, well-designed to serve the purpose, *sukalpaṁ*. *Guru-karṇadhāram*, we must secure a proper Guru who will be at the helm, *guru-karṇadhāram*. *Nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram, mayānukūlena nabhasvateritaṁ*: “And I work as the favourable wind,” Kṛṣṇa says. Favourable wind, *mayānukūlena nabhasvatā, nabhasva* means

vayu, wind. *Mayānukūlena nabhasvateritam pumān bhavābdhim na taret*, taking all these advantages, if..

.....