

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...like that. And the Kuntī, Pāṇḍava, they're all eternally related to Kṛṣṇa *līlā*, so their practices and activities, though it seems to fit the lower standard of the society, but it is not so. Kuntī showed that before her marriage – of course, you know the fact about the birth of Karṇa?

Devotee: Yes, about the boon, and Visvasvān coming.

Śrīla Śrīdhara Mahārāja: Kuntī Devī she got – it is shown as *līlā* of this mundane type that she got some *mantram* that with pronouncing that *mantram*, whomever she will invite he will come to her. Then in her curiosity, to satisfy curiosity, to test whether the *mantram* is real or not, she invited the Sun [god], and the Sun came.

But Sun told that, “You have invited me so I want to enjoy you.”

And Kuntī Devī was afraid, but she could not avoid because she invited by the *mantram*. So they were united and Kuntī gave birth of a child, and he was Karṇa. But before her marriage the Sun came. Anyhow she managed to give his birth and privately managed through her maidservant to put him in a safe position, she floated him in the Ganges water. She did not kill the child, the baby, took him for prestige, but left for fate. Left the child to live on his fate, by chance he may live, so she left him.

And the child in that pot floating came to a particular place and he was taken up by one lady who was the wife of a charioteer. She took it and found that beautiful child and she kept and nurtured, and then boy was grown, the *Karṇa-suta*, *suta-putra*.

And now, Kuntī Devī generally did not know whether that child is living or not. But when she found Karṇa she felt some sort of intuitive attraction, and there were some signs also similar to her body.

Once Yudhiṣṭhira Mahārāja also told, when after the death of Karṇa when Kuntī Devī asked his son, “You offer some *śrāddha* ceremony, something for Karṇa, he was your eldest brother.”

Then Yudhiṣṭhira Mahārāja told: “What is this mother? You did not say it previously. Then we should not kill our elder brother. Rather, we shall ask him to take the throne, and I did not take the throne. I won't. He should have been the king, our elder brother. And I throw a curse in the dynasty that hence they won't be able to keep any secret in their mind.” It ended there. And Yudhiṣṭhira expressed at that time, “When I marked the foot of Karṇa it looked to me similar to that of my mother, your foot and Karṇa's foot almost similar. I had some sort of doubt, suspicion, but I thought no, it may be chance coincidence.”

Queen Kuntī also privately once met Karṇa and told, “Don't go against my son. You are my first child. And in such occasion I could not keep you with me, I had to leave you. But the fact is this.”

Karṇa knew it, he refused her request, “No. When you were so cruel to me as to leave me and float me to the Ganges, you have done such wrong towards me so I won't accept your proposal. Especially I have given hope to Duryodhana and I must side with him in the battle, and he's also fostering that same hope, “The Karṇa is on my side.” I can't frustrate him, disappoint him at this moment. So I promise to you that now you are mother of five children, five sons, and you will always remain the mother of five sons. I shall have to fight with Arjuna – I may die or Arjuna will die, I shall kill Arjuna or Arjuna will kill me. So anyhow, five sons will remain. That much I can say. I won't attempt for killing other four sons of you.”

There it was in that way.

Kṛṣṇa also privately met Karṇa when He went for peace to Duryodhana. That, “Karṇa, perhaps you may know or may not know, I know, that you are the eldest brother of the Pāṇḍava, so don’t side with Duryodhana. You come this side and the fight may be avoided and you’ll be the king in that party. Yudhiṣṭhira Mahārāja he will forsake throne for you, he’s so religious, so virtuous, you come.”

Karṇa told, “No. I can’t be a coward. I have encouraged Duryodhana for this fight and perhaps mostly he depends on me for his success. In the last moment I can’t frustrate him. Don’t entreat me in that way. Don’t try to tempt me.” Karṇa answered.

Then anyhow, that birth in her girl stage forced her for the considering the social position of the day to leave this child. And what is your answer, your question now? Why Kuntī?

Devotee: Why she didn’t approach Karṇa at that time, at that particular time when she first saw him?

Śrīla Śrīdhara Mahārāja: When Karṇa was performing penances in a particular place, Karṇa Prayaga, on the way to Badrinātha, Kuntī met there Karṇa and requested, but Karṇa refused. And Kṛṣṇa also approached, Karṇa refused. Gaura Haribol. Hare Kṛṣṇa. But we’re not to judge the objectionable characteristic in these events of Karṇa or Draupadī.

ahaila draupadi kunti tara mandara tari tata panca karna sanitya parta mahasana [?]

From ordinary standard the life of these five ladies are objectionable in character. But the guardians of the society they are giving the circular to the social persons, “That don’t go to find fault with these five ladies by their external activity. They’re as pure as anything. If you rather take their name you will be purified. The external activity is far from their inner mentality. They have come here to play the part.”

As I told previously, the prince is playing the part of a sweeper, by the will of the Supreme Master. This is Ahaila. In her case, perhaps you do not know, Ahaila was the wife of Gottam, the Guru of the *deva* Indra. Anyhow Indra approached her. Ahaila was innocent, in the garb of Gottama, Ahaila was innocent, but she was cursed by her husband to become a stone, and she had no other alternative but to accept that misfortune, fate. But she was pure, cent per cent. But she had to suffer for fault of others, of higher agents.

Or like Draupadī, five husbands she had to accept, but as the dispensation of the higher authority, not by her choice. It was her sacrifice to accept such order. That in sacrifice the purity is not hampered in any way but it is increased. Draupadī, Kuntī.

And Kuntī’s case to – by the order of Pāṇḍu, her husband, and also to verify the influence of the *mantram* of Durvāsā she did so. So she’s not to be contaminated in taking her in connection with the filthy exploiting lustful environment. Kuntī.

Tara, Tara was the wife of Bali, but she, when Bali died she was, as the social custom, she had to marry Bali’s brother Sugrīva. But Tara, she’s not responsible for that, accepting second husband. It is the social custom of the day. She was as pure as, chaste as previously, life.

Mandadari also in a similar condition after the death of Rāvaṇa as their social custom she was, as the custom, she was accepted by Vibhiṣana to be his queen. So that does not harm the purity of, chastity of Mandadari. She was as pure, as chaste as before.

So though ostentatiously these five ladies are seen to accept a second husband but they are

as pure of the highest type as we can ever conceive. So much so that if one can take their name after leaving their bed they will be purified by coming in contact with. So they're internally pure, but they had to accept the life of apparent impurity by the order of higher sanction, higher authority, but at heart they're more than ordinary purity.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitai.

Devotee: Is there some *karma* left to go through all these things, for these ladies? They came from Goloka Vṛndāvana and still they have to go through these things. There was some *karma* left, from previous?

Śrīla Śrīdhara Mahārāja: No *karma*, the *līlā* pertaining to Kṛṣṇa that is considered as *nitya-līlā*, eternal thing going on that way come here. That is one thing. And sometimes, not in these cases, but in similar cases we find that some souls under the influence of *karma* they also enter there and absorbed. Avatāras, there's the function when the governor comes to see and visit a district, the function of the magistrate is absorbed in him. Whatever he will order the magistrate he's compelled to carry that. No independence there for the magistrate. Something like that, the power is absorbed.

So when the *parśada* they descend, so many, they, it is said in scriptures that some prostitutes of heaven they were absorbed in the *gopīs*. And different order of Avatāra was absorbed in Kṛṣṇa. The Yuga Avatāra Kṛṣṇa was absorbed in Svayaṁ-Bhagavān Kṛṣṇa. Mahāprabhu as Yuga Avatāra Mahāprabhu absorbed in Svayaṁ-Bhagavān Mahāprabhu. Sometimes it has been described in the *Purāṇa* in such a way, they absorbed.

So, there was a question in Kṛṣṇa Balarāma *līlā* that once Brahmā when the Earth intolerant of the burden of sin went to Brahmā, "Absolve me, save me, I can't tolerate so much sinfulness on my surface. Just give some relief. The demons must be done away with."

So Brahmā tore out from his head two hairs, and he gave, showed that, "The two Avatāras is going to take birth on your surface and They will do away with the demons, *Bhū-bhāra-haraṇakāri*, Keśāvatāra."

And some say that the birth of Kṛṣṇa Balarama is only from Brahmā's hair, so how They can be Svayaṁ-Bhagavān or Nārāyaṇa? But that is apparent thing. It is absorbed in that. In this way some things are absorbed there.

So the Moon had to come down for sixteen years in this Earth and that entered Abhimanu the *parśada* of Kṛṣṇa, entered there. And other things were also of that type. When Svayaṁ-Bhagavān with His own group comes to show the pastimes here, some other incidents also put to enter that program, and that is finished there. The *Purāṇic* experts have dealt with things in this way.

Some say that Kṛṣṇa is always playful, but when He's seen to kill the demons it's the function of Nārāyaṇa to deal with the demons. Kṛṣṇa is always a playful and singing personality, undisturbed by any violence. But the different functions of Nārāyaṇa They have to do this, to remove the difficulties of highest type when it's to be done, by Them.

When the king goes to visit a particular place he's at ease, at least he shows like that. But the police or military, it is their duty to keep up the peaceful atmosphere and remove the disturbing element. It is their function. And the king, he does not care for his safety. The others, of lower existence, that is to manage for the safety of the free movement of the king, free play of the king.

Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]
 _____ [?]

Śrīla Śrīdhara Mahārāja: The definition of a *sādhu* is given in *Padma-Purāṇa*, that one who has dedicated him and his whole paraphernalia to Kṛṣṇa, and he finds pleasure in the singing and talking about Kṛṣṇa, hearing about Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: And whatever apparently belongs to him that is all surrendered _____ not only a *sādhu* is a surrendered soul. But sometimes he may be seen that he has not surrendered himself but whole of his paraphernalia surrendered by him. “Whatever Kṛṣṇa may think He may do anything. If He takes my son: yes, it is His will.” He’s not affected. Takes his money, wealth, “Yes, it is His will: He has taken.” In this way apparently he may be in possession of many things, but everything is dedicated, and he himself also. And his real nature is always to hear and to chant about Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: There his whole attraction is *kṛṣṇānusiḷāna*, to hear and to chant and to do anything for Him, His bidding, but he has got his paraphernalia, but whole thing dedicated to Kṛṣṇa, in his free judgement. No special attraction for anyone, any member of the paraphernalia, either house, the money, the son, the wife, or fame - if some ill-fame comes to him, “Yes, it is given by Kṛṣṇa.” Everything he takes it is surrendered to Kṛṣṇa – he’s *sādhu*. Not that only with a *kaupīna* he’s moving through the world, on the surface. The external renunciation: that is not the real sign of a *sādhu*.

With a kingdom, like Ambarīṣa, with whole kingdom he was a surrendered soul to Kṛṣṇa. When Durvāsā went to burn him he did not shrink back. “Yes, if I’m an offender I must be burned.” He took that firm position there, faced opposition unhesitatingly he stood there. “If it’s Kṛṣṇa’s will to burn me He may burn.” *Na chacar pandandi par* [?] But when Sudarśana came to burn Durvāsā he fled like anything, here, there, this, that, but Ambarīṣa the surrendered soul. “If it is the Divine Will let it be done.” So with whole kingdom he’s a devotee. And the *sannyāsī* with only his *kaupīna* not surrendered he’s flying here there.

*bhayaṁ dvitīyābhīniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
 tan-māyayāto budha ābhajet tarṁ, bhaktyaikayeśaṁ guru-devatātmā]*

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

He’s afraid. He’s a prey of fear.

Devotee: So there's no room for politics in religion.

Śrīla Śrīdhara Mahārāja: Politics: that may be ostentatiously diplomacy, yes, may be. Politics but must be interest cent per cent for Kṛṣṇa. Whatever you can utilise in the service of Kṛṣṇa that is devotion. It may be politics, it may be thieving, stealing, it may be *dacoiting*, it may be murder also.

Devotee: Love and rupture.

Śrīla Śrīdhara Mahārāja: Whatever, but one condition, wholesale cent per cent for the interest of Kṛṣṇa. The criterion only that. He's requesting Yudhiṣṭhira, "Tell lie." Yudhiṣṭhira hesitating. "Tell lie." So above law, His will, His play, sweet will, and because He's the Absolute Good everything is justified. Because we're ignorant we cannot see the beauty, the goodness, in His behaviour or His play, His movement. _____ [?] All right, I may stop here today.

Devotees: *Jaya om viṣṇu-pāda...*

...

Śrīla Śrīdhara Mahārāja: ...more than wonder, it is almost impossible. So I say, I like to say rather, that *śaktyāveśa*.

Devotee: Mahārāja, about that yesterday's paper in Russia. There was one line in yesterday's paper that in Moscow they were chanting in a square, I don't know the name of the square. They were chanting Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Oh! It entered in Moscow?

Akṣayānanda Mahārāja: Yes. It says, "Taken by storm."

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told me that when he visited Moscow, and perhaps he had an interview with Brezhnev or _____ [?] or some gentleman, "That they told that we don't want that any conception of religion should be dealt with here."

Swāmī Mahārāja told, "I told them that – they told that we don't to honour any instruction of any gentleman – but Swāmī Mahara told, "You are following the instruction of Lenin, you do, and I want simply to say what Kṛṣṇa has asked us to do. So when you are taking Lenin you may hear what Kṛṣṇa has said."

"No, no, no. You will talk about religion. Lenin will talk about our value."

In this way, anyhow after his visit I find with wonder that they have taken away that law, 'that none will be able to lead any religious life.' That law withdrawn and now everyone is free to go on with his religious principle, that after Swāmī Mahārāja visited the place the law was overturned against religion there. And now I first hear that *kīrtana* is also allowed, Hare Kṛṣṇa. In the paper perhaps I also heard, saw, that a tendency towards Hare Kṛṣṇa Movement in Russia. And they're trying how to check that. That was out in a paper I think. They want to check, of course with all other tendencies, there some other tendencies also they found in the youngsters, and one of them is towards Hare Kṛṣṇa Movement inclination. The reaction is sure to come – today or tomorrow. Hare Kṛṣṇa. Everyone is moving in a circle, in a circle, even, *Lay pralay, sisti siti pralay* [?] All circular movement, short or long, either short circle or longer, bigger circle, in a

circular movement, everything we find. Hare Kṛṣṇa.

34:00 to 36:25, Bengali [?]

...

Śrīla Śrīdhara Mahārāja: Everyone wants to come to it, to serve, to enhance, with the spirit of enhancement, enhancing, not to enjoy. Enjoying mood is very lower, animal consciousness. You must rise above animal consciousness. And renunciation is destructive. And dedication is really constructive world.

Devotee: Renunciation destructive?

Śrīla Śrīdhara Mahārāja: Renunciation destructive, that is *mukti*, ultimately to renounce everything, then to be resolved in a zero. Why? Renunciation means, *tyageti mukti*. "I renounce everything." No relativity, nothing to see, nothing to hear, all the connections of the environment cut off, *suṣupti*, just like *suṣupti*, sound sleep. *Samādhi* is like that, no consciousness of the environment, "Then I'll be polluted in the company of that."

Drśya-darśana-drāṣṭā – tripuṭi-vināśa, the seer, sight, and seen. The seen enters into the seer, and seeing so *tripuṭi-vināśa*, the object, the subject, and the transaction between them, both comes to one point, *sāyujya mukti*, so complete renunciation, it is destructive.

Renunciation of the *abscissa*, of the negative side, comes to *abscissa*, a marginal point. Then we must make advancement towards the positive, but with opposite temperament. We shall withdraw from the negative and come to *abscissa*, and then we are to make – begin our progress towards the positive. What is positive? Which is more valuable than my own self, super subjective realm – I'm subject, I'm *taṭasthā śakti*, *cetana*, very lower subject, subject that has got very lower capacity, and there is higher capacity, subjective world, *adhokṣaja*.

Why do you stop? From fossil you are coming to the mental, to the consciousness, and don't stop, you must produce other side towards the Infinite, *ātmā*, *jīvātmā*, Paramātmā, then Nārāyaṇa conception of Kṛṣṇa. In this way it is going to the Infinite. So *jīvātmā* is sprung up from the *taṭasthā śakti*, marginal potency is *jīva*. Then the positive world is left there from Vaikuṅṭha, from Śivaloka proper, from Śivaloka, Vaikuṅṭhaloka, and upward. We are to enter into that domain. That is the positive, eternal, that has got no death. This is mortal side, it is illusion, misconception, *māyā* means misconception, so we must withdraw from the misconception totally, and then proper knowledge, what is what, there we are to enter into, *adhokṣaja*. *Adhakarta indriya jnanam yena*. The substance which has, *adhakarta indriya*, who is existing above the knowledge of sense experience: our senses, eye, nose, etc, my mind, they have got experience of a particular thing, that is mortal world, that is a substance which transcending this world of experience is existing. In *Bhagavad-gītā* you might have found:

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

And in *Upaniṣad* a parallel passage _____ [?] Leading towards *ātmā*, *Upaniṣad*, _____ it is common, *Gītā* and *Upaniṣad*, *indriyāṇi parāṇy*

āhur, indriyebhyaḥ param manaḥmanasas tu parā buddhir. Then *Gītā* says, *buddher yaḥ paratas tu saḥ*, you are that. And *Upaniṣad* says, *buddher ātmā parantapa*. The great *ātmā* is above your reasoning faculty. So if we march that way, then the *ātmā*, above intelligence, the *ātmā*, and then *Paramātmā*, in this way the unexplored area is towards that direction, higher, subjective. That is super subjective area, and *jīva* is *taṭasthā*, between the two. So withdrawal from the negative side, that is not the wholesale attainment, the fulfilment of life, and that is renunciation, complete withdrawal from the negative side and to take position in the *abscissa*, that is renunciation complete, *sāyujya mukti*.

And then everything will be different by that of a servitor and we may be allowed to enter into the positive realm of service where every unit is a dedicating principle. Here, every unit is consuming, consumer, enjoying unit. And there, every unit is a dedicating one, wholesale. Without that no existence is possible in that land, that plane, all dedicating, giving but do not take, in this way. Here, always want to consume, all consumer, *jīvo jīvasya jīvanam* [*Śrīmad-Bhāgavatam*, 1.13.47]. All consumer here, want to consume, wants to live at the cost of others. "I'm king of all I survey. I want to live, and I want that everything will be at my beck and call." But there, the opposite, so many guardians, all guardians. I'm servant, and everyone considers him to be so.

Here, the combination of all enjoying principle, and there, all serving principle, everyone. And there is a gradation in quality, quantity. So without serving attitude none can enter into that domain. Just the opposite camp! That is in carrying current, the current is carrying *Yogamāyā*, carrying towards the Lord, and here, out carrying current, taking us away from the God, from the God conception of the centre. But there the whole current is tending towards the centre, *Kṛṣṇa* consciousness. And all the units there, they're very eager to catch under the influence, with the help of that current to make their advance towards the centre. Another peculiar land where everything is a dedicating unit, and none wants any absorption from the environment, all giving.

Putting, saving money in the bank, and no cheque, no withdrawal, always giving, giving, that is, our *ātmā* means that. *Ātmā* is an atom whose very nature is such, to give and not to take. And with that atom from *Vaikuṅṭha* the whole land is constructed. Everything is there. *Cetana*, that consciousness, plus service – and here, consciousness plus exploitation, enjoyment, everyone is busy to enjoy. And there, everyone is busy to serve, the Divinity, nobility, the land of nobleness, and dignified land. None wants to take anything. And they think that is their highest end, to become a slave, of the beautiful Absolute, the competition for that, to become a slave.

Who can dedicate: Hegelian theory, "Die to live," Hegel's another thing, "Die to live. If you want to live properly, you will have to die as you are at present."

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