

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.10.B

**Devotee:** ...God brothers or God sisters by hearing spiritual instructions from someone other than their spiritual master, *dīkṣā* spiritual master, and what should be the attitude of the *dīkṣā* giving spiritual master when he sees his disciples are advancing by hearing instructions from a *śikṣā* Guru?

**Śrīla Śrīdhara Mahārāja:** What is his name?

**Devotee:** Guruttama dāsa.

**Śrīla Śrīdhara Mahārāja:** Guruttama. That will be of two kinds, *taṭa-stha*, absolute, or *apekhi*, or relative. Absolute will have the better hand everywhere, that absolute consideration. But there is a relative position also and formally and generally we come in contact with that. The general consideration is the brother and son, brother nephew, as we find in the external world, so such respect should be given, such differences should be maintained. That the brother of my Gurudeva, so he should be given some respect, the brother of Gurudeva, Guru's God brother of one's own Guru, he should be given such respect. And he also in his turn should show some affection to help him in a general way so that he may un prejudicially whether he may have exclusive devotion towards his Guru: won't try to take him away, to attract more attention towards him than his Guru. These things should not be done by the God brother of the Guru. Fair dealings generally should be maintained, the difference, respect. But the special consideration, the absolute consideration: wherever there the intense pure devotee is to be traced, he's Guru. That is the absolute consideration. That is of course dangerous. Even a *śiṣya* may hold a greater position than Guru; it may also be seen like that. He has come to accept for formal purpose.

*īśvara-purīke dhanya, korilen śrī-caitanya, jagad-guru gaura mahāprabhu*

[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Śrī Guru-paramparā*, 5]  
[*Songs of the Vaiṣṇava Ācāryas*, p 90]

Mahāprabhu took initiation from Īśvara Purī. But who is Mahāprabhu and who is Īśvara Purī? The Lord Himself, Kṛṣṇa accepted Guru as Sandīpanī. Mahāprabhu accepted *sannyāsa* Guru as Keśava Bhāratī. Formal things we are shown. Then we should give some respect to Īśvara Purī but not more than Mahāprabhu. We may show some respect to Keśava Bhāratī but not more than Mahāprabhu: to Sandīpanī but not more than Kṛṣṇa.

The absolute consideration and the formal, both there, and so absolute consideration even... We find that after the departure of Mahāprabhu the Purī Rādhā-Kānta Matha where Mahāprabhu resided for long time, twenty four years, that was given to Vakreśvara Paṇḍita, and his disciple was Dhyānacandra, disciple of Vakreśvara Paṇḍita. After Vakreśvara, Dhyānacandra, he was the Ācārya of that place. He had one disciple whose name was Gopāla. But Dhyānacandra used to take Hare Kṛṣṇa always, incessantly, only when he entered the latrine he stopped.

Then one day Gopāla, his disciple, asked his Gurudeva, "What is this? You take, repeat *mantram* always, but when you enter the latrine you stop it. Then do you think that it will be

impure while you are in the bathroom, in the latrine? What is that?”

Then excited, and the meaning in Dhyānacandra, “Oh! What you have told it is all right, that my *saṁskāra*, that my understanding was not proper.”

[?]

“No regulation to take any Name. Always we can take. *Suchi asuchi no vicara*, purity, impurity. So you are my Guru from today. I receive instructions from you.”

So Gopālaguru, the name Gopāla was transformed into that of Gopālaguru.

So the Guru takes some hint from the disciples, so many instances may be there.

So that is the, but we must have such eye, then we can, a formal respect must be given until and unless he’s expressly against Vaiṣṇava, commits Vaiṣṇava *aparādha*, otherwise formal respect. But real heart’s regard should be given according, though it is very difficult but if one can find according to the intensity of the pure devotion in the heart of that person, whoever he may be, whoever he may be. But generally we shall follow some protocol, spiritual protocol.

Mahāprabhu, when He had that famous talk with Rāmānanda, then he said: “Who are You and what am I? I am a man, a governor, *viṣayī*, dealing with politics, and *śūdra* in the caste, and You are *brāhmaṇa-sannyāsī*. And You are enquiring and I am answering. This is a fun. So many great things are being dealt and You have given me the post of answering there as an Ācārya, and You are playing the part of a disciple. What a fun it is.”

In that connection Mahāprabhu told:

*kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.*

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

What is the wrong here? Who has got proper knowledge, who possesses that knowledge, the love of Kṛṣṇa, he’s Guru. Ostentatiously he may hold any position. He may be a *grhastha*, may be a *śūdra*, or may be a *brāhmaṇa* or *sannyāsī*, whatever position he may hold, but he has got that fire, that wealth in him, in his heart, he’s Guru. He can deliver the real goods. He’s Guru. Guru should be located there where Kṛṣṇa consciousness is in intense form to be seen. There we shall try to see the throne of Guru. *Kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya*. The quality and quantity of Kṛṣṇa consciousness wherever found, there is my Guru, the absolute consideration, *taṭasthā-vicāra*.

In the case of different *rasa* also, permanent, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, there also everyone in a particular class thinks that his is the highest. But still there is a possibility of decision that *mādhurya rasa* is the highest, next *vātsalya*, next friends, *sakhā*, *sākhya rasa*, then *dāsya rasa*, then *śanta rasa*. The gradation is there, but everyone in his position he’s fully satisfied: “I have got the highest attainment, fully satisfied.”

[*kintu yānra*] *yei rasa, sei sarvottama, taṭa-stha hañā vicāriḷe, āche tara-tama*

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya līlā, 8.83*]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Our Guru *paramparā* is that of *śikṣā* Guru *paramparā*, realistic position, eliminating the formal one. Wherever, according to the degree of Kṛṣṇa consciousness, the intensity of Kṛṣṇa consciousness, the line coming in zig zag way. Narottama Ṭhākura is there. His Guru Lokanātha Goswāmī is not there. He's connected with Kṛṣṇa dāsa, the *kīrtana* Guru *paramparā*, *śikṣā* Guru *paramparā*. Our Guru Mahārāja accepted that. The hearing necessary not with a beautiful ear, or beautiful eye, but sight is necessary, all important is the sight not the eye. Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** One thing that many of the western devotees seem confused about is that they think that if one receives the *Hari-Nāma mantra* from a lesser Guru that that *mantra* has less effect or potency. They sometimes say, "How can you receive love of God from someone who does not possess love of God?"

**Śrīla Śrīdhara Mahārāja:** Yes, but what is love of God we must have the eye to see that. We must not, may not commit error there. Some may think where there is weeping, shivering, there is devotion. Some may say where there is scholarship and can explain every question, answer rightly, properly satisfying us, there is proper Kṛṣṇa consciousness. Some may say, O, in eating, moving, and our spiritual etiquette, very strictly observing, there is Kṛṣṇa consciousness. So it should be detected rightly. Everywhere it may be. Some may be negligent of the outer forms, more attention may be given to the scriptures, more attention to the practices – may also differ in this way. But the internal fire to be detected very carefully and \_\_\_\_\_ [?] We must be sure.

*yataḥ pravṛttir bhūtānām, yena sarvvam idaṁ tatam  
svakarmmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"]

[*Bhagavad-gītā*, 18.46]

"Don't leave you position. Retain your position, present position and go on fighting with the environment." Then says, "Leave your position, jump, come to Me. There may be some danger, I am there, protector, I am there, so take risk."

So both kinds \_\_\_\_\_ [?] sacrifice, constitutional method and revolutionary method. The absolute consideration, that teaches us to depend on revolutionary method. Time is short, human birth is uncertain. Association with the *sādhu* I have got, come near. I must take the risk. That may be consideration to some. And some may say no, to take risk, I'm doing well with the present peacefully, slowly but surely I'm moving towards higher direction. I should not venture to risk much more. Who knows that I may be misguided if I leave my present safe position, consolidated position? That also may be, it will come to a particular clan to be applied in particular cases according to internal resources acquired in his previous life. That will guide us. At the same time:

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt [kaścid, durgatiṁ tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If we are sincere then of course we'll be victorious. No risk no gain, that is also there. And don't be hurried and over ambitious. *Ke?*

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** What does it mean to be over ambitious?

**Śrīla Śrīdhara Mahārāja:** When one is captured by *pratiṣṭhā*, over ambition. Fame, name, that sort of, generally that is over ambitious. Something else: not the call of the real development in the divine Lord, not sometimes. Position: that may seduce us to be over ambitious. We must be cautious about that, very, very cautious. That is the greatest enemy, it is told, it can snatch, take away the position of \_\_\_\_\_ [?] most heinous thing.

When one will discharge duty of an Ācārya he will do it the spirit of serving his Gurudeva. "I'm fulfilling his orders. I'm serving." He will be in the service, he'll not be, he'll tolerate the worship of the *śiṣya* but he won't keep it, the money, he'll at once transmit to his Guru. "It is his due. It is not due to me." Such transparent Guru, and that is the nature of the Vaikuṅṭha substance, that is all transparent. \_\_\_\_\_ [?] humility there, receiving much but not tampered.

Just as the collector of the money of the king, the king's collector, he collects money from the subjects but he does not keep with him, for sometime he may keep but it is meant for that transmission.

The honour is due to Gurudeva, Baladeva, Nityānanda Prabhu, main Guru, Rādhārāṇī, it is His due, Her due, not mine, I am servant working on His behalf. Not only conscious of the lower side but he will be more conscious of the higher side, fully awake to the interest of the service of his Gurudeva. That will be the healthy thing. Then no *pratiṣṭhā* can enter there.

Tomāra kinkara apana jani guru nahi mani tahi [?]

Tomara ucchistha bhada jada renu sada uskar bati badi [?]

The Gurudeva's attitude, his ideal, his attitude towards his own Guru will be the example to teach the conduct to the *śiṣya*, "That I'm dealing in this way to my Gurudeva and you will also learn to do that." And he will omit the higher portion and only receive the worship of the lower. That will be bad, *pratiṣṭhā*. That is *pratiṣṭhā*.

Once, the Vyāsa *pūjā* of our Guru Mahārāja took place in Kattack Maṭha. There Mr Sanyal, one senior professor, he had many educated friends. And many educated persons of high rank got invited in that assembly and they all came, including perhaps the father of Subash Bosh, Janaka Bhosh, he was a leading pleader of the place, that Kattack.

Then the worship of the holy feet of Guru Mahārāja began, and after it's finished our Guru

Mahārāja gave a speech and he mentioned: “There are so many gentlemen here, and just on their face, I’m taking the venerable worship of a particular section, they’re worshipping my feet. Even an animal of the forest feels ashamed to do such things. So many gentlemen and in their midst, that particular section is worshipping my feet. I’m not ashamed. A *paśu*, even a beast also may feel ashamed in such behaviour, conduct. But am I holding a lower position than a beast of the jungle? No. Why should I then be receiving all this honour and digesting it, silently. I am to state, I believe firmly that the holy feet of my Gurudeva should be worshipped in this way. That is my justification, that the whole honour must be given to the holy feet of my Gurudeva. He deserves, he’s in such position in the relativity of this world that he deserves. And if people come to worship his feet they will be benefited to the extreme. I’m only receiving them to show that my Gurudeva holds really such position to worship in the whole world public. I have got that faith that he’s so great, so big, so noble, by worshipping his feet all this honour should go to his feet. I’m only an agent working on his behalf. It may be taken in this way.” So he told that, “A beast of the jungle that also may feel shame by what is being done in this assembly. I’m taking their worship and they’re worshipping, what is this? Have I no sense? I’m crossing the bounds of general courtesy, social courtesy, I’m taking, as so many are seeing that, and they’re men of position in the society?”

The internal adjustment and the Gurudeva with the higher sphere, that is worth accepting. Externally the honour must have higher attention, higher attention drawing by the honour. By contributing their *pratiṣṭhā*, their individual prestige, honouring, worshipping, and contributing their individual prestige or *pratiṣṭhā* to the *pratiṣṭhā* of Gurudeva. And he’s all good, sending it to his Gurudeva through the line, that Kṛṣṇa consciousness. And that may thrive by feeding more all this small *pratiṣṭhā*. *Pratiṣṭhā* of Guru who distributes Kṛṣṇa consciousness, he should be gloriously propagated in the whole of the world for his benefit. That he told. Nitāi. Gaura Haribol. Gaura Haribol.

**Bhāratī Mahārāja:** Mahārāja, how should the Guru treat his disciples in the presence of his own God brothers? How should his disciples be instructed to act towards his own...

**Śrīla Śrīdhara Mahārāja:** He’ll ask the disciple to give general respect to his God brothers. But if one is, if Guru is in a right path and if any of the God brothers preach against him then he will try to avoid him. Be indifferent first and then to actively for the good of the disciples he will dissociate with him. Not only for his own prestige or fame, but for the interest of the disciples, for the interest of the real cause, if any disturbing element, jealous of the position of Guru’s position he cannot tolerate. He thinks of his physical prestige. Always we must – it depends on the intrinsic inner reality. All sorts of external behaviours depend on the inner reality, inner purpose, purity of purpose, and understanding the real thing. *Ke?*

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

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

**Devotee:** Mahārāja, it is very difficult to distinguish between when the Guru is defending his, the spiritual position of his disciples and when he’s...

**Śrīla Śrīdhara Mahārāja:** So it will be judicious to wait and see, not to take any hurried step.

Difficult of course. We must be sure as to the best of our understanding, then we are to take such step. Must be sure: to the best of our sincere understanding. Very subtle and very fine plane of understanding to decide. Hare Kṛṣṇa. Hare Kṛṣṇa. So in the beginning whenever any gentlemen came to me saying against the present administration of ISKCON I advised them wait and see. Wait and see. Now when it is more conspicuous then I have advised them to start with a relief work, but not to come in clash with the present administration, to avoid it as much as possible. But at the same time to start a relief work for those that are going away from under the banner of Mahāprabhu and Swāmī Mahārāja. They should be helped. But in the line of relief work, not coming, as far as possible, avoiding any clash with the present administration thereby. That is my general advice. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Must be constructive, if any programme independent we have that must be constructive always. It's not desirable to be destructive in any way. We must try to avoid the destructive line, and only in the constructive line if we can do some good to those that are being disappointed, we may go on with that sort of practice.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

**Devotee:** In the *Śrīmad-Bhāgavatam* Pūru Mahārāja had four sons, Pūru Mahārāja he had four sons, and it is compared to the four types of disciples that the spiritual master has. Could you explain these four different types of disciples?

**Śrīla Śrīdhara Mahārāja:** It may be, but I have not come in direct contact with that passage. What sort of example is written there I don't know.

**Devotee:** The first disciple, it's said of the four types of disciple, the first...

**Śrīla Śrīdhara Mahārāja:** Druhyu, Anu, Pūru, Śarmiṣṭhā, Turvasu. Five sons, two by his first wife Devayānī – who, Pūru Mahārāja?

**Devotee:** Pūru.

**Devotee:** No, it was Yayāti Prabhu, Mahārāja Yayāti and Devayānī.

**Śrīla Śrīdhara Mahārāja:** Yayāti, Yayāti had...

**Devotee:** Mahārāja Yayāti, he was cursed and became old, so he wanted his sons to take his old age, so he went to...

**Śrīla Śrīdhara Mahārāja:** So all rejected, Pūru came forward...

**Devotee:** Jai.

**Śrīla Śrīdhara Mahārāja:** ...to take his infirmity...

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** ...his old age. And he, after some time he installed Pūru in the throne and went away for penances in the forest, that is. Then you say that Pūru had four sons?

**Devotee:** No. There is one *śloka* that describes the different kinds of sons because of the four sons only Pūru would take...

**Śrīla Śrīdhara Mahārāja:** The last son was, youngest was Pūru ...

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** ...and he came forward to obey his father's order.

**Devotee:** But the others disobeyed.

**Śrīla Śrīdhara Mahārāja:** But amongst them Yadu is also there, in whose line Kṛṣṇa Himself came, the Yadu. Yadu was his eldest son.

*yaduṁ ca turvasuṁ caiva, devayānī vyajāyata  
druhyuṁ cānuṁ ca pūruṁ ca, śarmiṣṭhā vārṣaparvaṇī*

[“Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.”] [*Śrīmad-Bhāgavatam*, 9.18.33]

By second wife three sons, and by first wife two sons, the eldest was Yadu in whose line Kṛṣṇa has come. And the Pūru, last son, youngest, in whose line Dusanta come, Bharata has come, son Bharata, Dusanta son, Kaurava, Yadava and Kaurava. But what is mentioned...

**Devotee:** But Pūru he was lamenting that he had not acted sooner, because he said, “A good son he will do the will of the father even before the father asks.” So like that his question is he wanted some understanding.

**Śrīla Śrīdhara Mahārāja:** Yes. That is in the general, moral, and social way, of this life, not spiritual. Spiritual Prahāda left his father, did not obey.

*gurur na sa syāt sva jano [na sa syāt, pitā na sa syāj janani na sā syāt  
daivaṁ na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum]*

[R̥ṣabhadeva says: “Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once.”]

[*Śrīmad-Bhāgavatam*, 5.5.18]

The extreme advice is there for a student of spirituality. But that is a general, social fashion, social custom, that son must obey his father. Rāmacandra did without caring what, whether it was just or unjust. He thought, “I am, when My father wanted to give Me his throne I was prepared to accept. But now instead of that he's incurred some loan, some obligation to My mother, and My father must satisfy that, he must keep his own promise, and I'm concerned there, I must carry out the order of My father.” And He went to the forest. Instead of taking forcible possession of the throne He went to the forest. “And I must obey the will of My father. When it will give Me the throne I shall welcome that order, and when it requires that some loan should be cleared I won't take that; that cannot be.” His obligation also was not satisfied, as his

son, successor. Successor's duty when it will inherit the curse and move the loan, both curse and the loan He must inherit. So Rāmacandra thought rightly, "That I must go to satisfy the obligation of My father to My stepmother," and went straight to the forest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** I had one question.

**Śrīla Śrīdhara Mahārāja:** "Much may be said on both sides." There is one saying of Sir Rodger in *Adison*, an Englishman. So when we consider the rare quality of our gain then we must be very urgent in our decisions in life. At the same time when, I'm not, I'm fallible, I may commit mistake, thereby I shall have to wait and see. At the same time we must be conscious, what chances there are really in my life, so we must not sleep over our interest. So both sides should be considered, and according to the sincere internal decision one will do the choice of his heart. Gaura Haribol.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*  
*na hi kalyāṇa-kṛt kaścid, durgatim [tāta gacchati]*

"O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."

[*Bhagavad-gītā*, 6.40]

He may not have some ulterior purpose, whatever step we take, may not have consciously any ulterior purpose. But for our inner most sincere satisfaction we shall accept that, may be fallible for the present, but ultimately I shall be satisfied if I'm sincere. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

**Devotee:** Where is that *śloka* from that you just quoted?

**Śrīla Śrīdhara Mahārāja:** *Bhagavad-gītā*. "If you are good the environment cannot deceive you. I am there." Lord says.

**Devotee:** I had one question. In the *Brahma-saṁhitā* there is one *śloka*:

*goloka-nāmnī nija-dhāmnī tale ca tasya, devī maheśa-hari-dhāmasu teṣu teṣu*

[First there is Devī-dhāma, then Maheśa-dhāma, and above Maheśa-dhāma is Hari-dhāma; and above all is His own home, Goloka.] [*Brahma-saṁhitā*, 43]

So I was wondering if maybe you could explain the position of Maheśa-dhāma.

**Śrīla Śrīdhara Mahārāja:** Devī-dhāma, the dense portion of ignorance, of misconception, that is Devī-dhāma. And the vague misconception, that is Maheśa-dhāma, not fully liberated from misconception, but not so much dense ignorance is there, that Brahman-dhāma. A little portion of this mundane, the misconception, and then *nirviśeṣa*, no misconception, then vague



conception of the Vaikuṅṭha, that is on the whole marginal position, that is Śiva-dhāma. And the highest portion of Śiva-dhāma is Sadāśiva. He's a devotee of Nārāyaṇa, Rāma. Maheśa-dhāma, and then Nārāyaṇa, Vaikuṅṭha-dhāma. Just below Vaikuṅṭha-dhāma Maheśa-dhāma. Maheśa-dhāma twofold. On the Vaikuṅṭha side there is devotee, devotee Maheśavara; and in the lower, this misunderstanding, the *māyāic* side the Rudra, he's the, he challenges the authority of Nārāyaṇa sometimes.

**Devotee:** So that is *taṭasthā* position? So Maheśa-dhāma the lower part, that is *taṭasthā*?

**Śrīla Śrīdhara Mahārāja:** *Taṭasthā*. Yes. The sum total of the misguided souls is represented by Maheśavara. *Dvītīyābhīniveśa* [Śrīmad-Bhāgavatam, 11.2.37], the starting from Maheśavara of *dvītīyābhīniveśa*, separate interest, conception of separate interest begins from Maheśavara. The sum total of those that possess separate interest, Śiva is the emblem of that, Maheśavara. And that in its higher realisation he tries his best to serve, show serving attitude to Nārāyaṇa, Maheśavara. Between the two, the marginal position, Mahādeva, nearer the Vaikuṅṭha touch of devotion, or influence of devotion, and far from Vaikuṅṭha this side the master of this world of misunderstanding. *Dvītīyābhīniveśa*, sometimes goes to fight with Nārāyaṇa in favour of his disciples who are demons. Opposing Nārāyaṇa, fighting in favour of his own disciples sometimes, and then he comes and repents: "Why have You created me like that, that I can't retain my own position as Your servant, and some challenging spirit comes within me and I go against You? You have given me some peculiar position my Lord. It is very untenable..."

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