

[Dear Maharajas, Prabhus, and Didis,
Dandavat pranama. Jaya Sri Sri Guru and Gauranga.

You should have already received part one of the class given by Srila Narayana Maharaja on Baladeva Purnima: August 4, 2001. The following is taken from notes written during the rest of the translation of Srila Maharaja's class, given by Sripad Ramacandra dasa Adhikari.

Your aspiring servant, Syamarani dasi]

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

Part 2 of a Class on:

THE GLORIES OF BALADEVA PRABHU

All scriptures such as Caitanya Caritamrta and Srimad Bhagavatam are nothing but the glorification of Sri Baladeva Prabhu. Baladeva in akanda-guru-tattva; that is, He personifies the principle of teaching all souls how to serve Krsna. All scriptures are only the glorification of service to Krsna, and therefore all scriptures glorify Baladeva. Both forms of Bhagavatam, that is, the grantha-bhagavata (book bhagavata) and the bhakta (person) bhagavata, are manifestations of Baladeva Prabhu. Srimad Bhagavatam, for example, is said to be the body of Krsna. The first two cantos are His two lotus feet, etc. The existence of Krsna's form is a manifestation of, and rests upon, His existence potency, sandini-sakti or Baladeva. Regarding the bhakta-bhagavata, he is the bona fide guru, and all gurus manifest from Baladeva. Without Baladeva's mercy, one cannot attain the mercy of Krsna.

Baladeva exhibits all moods and rasas for serving Krsna, and in His inner mood He also has madhurya-rasa. To manifest that mood He becomes Ananga Manjari.

BALADEVA MANIFESTS SASTRA

In the forest of Naimasaranya, during the recitation of the Puranas and Mahabharata (Srimad Bhagavatam had not manifest yet) the speaker, Romaharsana Suta, did not stand up when Balarama arrived. Balarama is the guru of all gurus. He is also the guru of Vyasadeva, who is the guru of Romaharsana Suta. By offending Balarama, Romaharsana Suta exhibited that he was not actually part of akanda-guru-tattva, and he was killed. The son of Romaharsana Suta was Ugrasrava Suta, or Suta Gosvami. By Balarama Prabhu's placing His hand on Suta Gosvami's head, all the scriptures manifested in his heart.

This is the actual process. Unless the bona fide guru gives his causeless mercy, real tattva cannot manifest in the heart of the disciple.

Suta Gosvami was initiated by Sri Sukadeva Gosvami and heard Srimad Bhagavatam from him:

suta uvaca
yam pravrajantam anupetam apeta-krtiyam
dvaipayano viraha-katara ajuhava
putreti tan-mayataya taravo 'bhinedus
tam sarva-bhuta-hrdayam munim anato 'smi

["Srila Suta Gosvami said: 'Let me offer my respectful obeisances unto that great sage Sukadeva Gosvami who can enter the hearts of all. When he went away to take up the renounced order of life (sannyasa), leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyasadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the bereaved father.'"]

All of Vraja is a manifestation of Balarama. Balarama has also manifested as Giri Govardhana, but there are many subtle intricacies here. According to rasa-tattva, Govardhana is a manifestation of Srimati Radhika, but in general everything comes from Balarama.

BALADEVA GIVES KNOWLEDGE

Balarama killed the donkey demon, Denukasura. Denukasura represents ignorance, and ignorance is destroyed by guru. Balarama is the source of all bona fide gurus and He is akanda-guru-tattva, the complete and undivided principle of guru.

om ajnana-timirandhasya
jnananjana salakaya
caksur unmilitam yena
tasmai sri gurave namah

["I was born in the darkness of ignorance, but my spiritual master has opened my darkened eyes by the torchlight of knowledge."]

What kind of jnana does guru give? Radha-tattva, krsna-tattva, upasaka and upasana-tattva (knowledge of bhakta and Bhagavan), maya-tattva, prema-tattva all the way up to madanakhya-mahabhava, and all other tattvas manifest in the heart of the disciple.

Balarama carries a plow and a club. With His plow He cultivates the field of devotion by removing anarthas. In this way He prepares the ground to sow the seed of prema-bhakti. Then, with his club He protects the growing plant by removing anarthas that have come after the sowing the seed. Balarama gives cit-bala, spiritual strength, to the unmukha, jiva, the liberated associates of Krsna, and for the vimukha-jiva, the conditioned soul, He comes as guru-tattva.

Bhakti, beginning from sraddha and going up to the highest limit of rudha and adhirudha madanakhya mahabhava, rests on the platform of sandini, which is personified by Balarama.

APPARENT DUALITIES

APPARENT DIFFERENCES BETWEEN BALADEVA AND KRSNA

The naravata-lila, human-like pastimes, of Krsna and Balarama cannot take place without apparent differences of opinion between Them. There was a fight between Duryodana and Bhima at the end of the Kuruksetra Battle. Baladeva was inclined towards Duryodana and Krsna towards Bhima. Balarama considered Duryodana His disciple and therefore had affection for him. Krsna gave a hint to Bhima to strike the thigh of Duryodana. Baladaeva considered that Krsna instigated Bhima to violate the rules of ksatriya conduct. He became angry and wanted to kill Bhima, but Krsna stopped Him.

Another apparent difference occurred in relation to Arjuna. Arjuna disguised himself as a sannyasi and wanted to marry Subhadra, Krsna's sister. All the Dvarakavasis heard the news of the advanced sannyasi. Krsna offered him obeisances and all others followed his example. Later on, during the kidnapping of Subhadra, Subhadra got on a chariot and Arjuna caught her hand and she pulled him onto the chariot. She then drove as Arjuna fought with the opposing soldiers.

Baladeva took His club and plow and was ready to kill Arjuna. Krsna asked Him, "Where are You going?"

Balarama answered, "To kill Arjuna. He has abducted Subhadra."

Krsna replied, "I did the same thing. I kidnapped Rukmini, Aniruddha kidnapped Usa, and Samba kidnapped Laxmana. There's nothing wrong in that. Besides, why do You say that Arjuna kidnapped Subhadra? Subhadra herself pulled Arjuna up on the chariot and she herself drove that chariot. Moreover, if you kill Arjuna, Subhadra will become a widow."

Baladeva finally said, "Why didn't you tell me that before?"

Why did Balarama not know earlier that the sannyasi was Arjuna? The cause was Yogamaya. Yogamaya is only a manifestation of Radhika, and yet she even makes Radhika forget.

PRALAMBASURA

Pralambasura took Balarama on his shoulders and Balarama killed him by giving him a blow. The significance of this pastime is that guru-tattva removes the duplicity (kapatata)

of the disciple. Sometimes the guru may even publicly point out the disciple's defect, and if the disciple is insincere, he may become angry and ignorantly leave his sad-guru.

DVIVIDA GORILLA

During the time of Ramacandra, Dvivida liked Rama but not Laxman. He knew that Balarama was previously that same Laxman, and therefore he tried to kill Him at Raivata Parvata. Even Ravana and Meganatha could not kill Divivida in Rama–lila, but Balarama easily did so.

[The notes end here.]