

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.02.A

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, Gauḍīya Saṅga. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, I always thought our Gurudeva had some special treasure, but he was not revealing that, but I think he has kept that treasure with you.

Śrīla Śrīdhara Mahārāja: What is that?

Akṣayānanda Mahārāja: Just what you tell us, it confirms exactly as he has preached. But he has also kept something, and I feel that he has kept it with you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Maybe! So he might have repeatedly requested me, “I am taking them, please look after.” He told me, and I am going on according to my capacity and my realization. I cannot do outside that. What am I, and what he knew me to be, anyhow he requested me, it is true, several times. And he has gone, I am left, and I feel some sort of obligation as a student of Gauḍīya Mission to do some sort of duty for the *sampradāya*. I am doing as much as possible, and if sometimes reluctantly, you are pressing out from me some sort of service it may be got.

What I feel almost always that Guru Mahārāja wanted me to do some sort of service, and many of our mission stalwarts recommended me to preach, to be a preacher for the West, recommended that, “He is the fittest man to preach in the West.” But anyhow, it could not happen. And now I see that anyhow it is being effected to certain extent, I am doing. I am a slothful person by nature, I do not move, of reserved nature, of idle nature.

Our Guru Mahārāja remarked, “A comfort seeker. You are ease-lover.” His word was ease-lover. “You are ease-lover.” He told.

Hare Kṛṣṇa. Of reserved type, of reserved mood, generally speak less, and think more. A man of more thinking and less speaking, that type I am. And sometimes childish mood also with me sometimes, very simple and open speaking. That is *budugraha* [?], the planet Budha [?] he has got much influence on me, in the horoscope. And he’s of childish temperament, and a little poetic, and fond of little industry, and very childish in temperament. That Budha has got much influence and the Bṛhaspati. Budha, Bṛhaspati and Śani, these are the guiding stars in my horoscope. Bṛhaspati means ontological knowledge. Bud means the poetic and childishness and poetic habit. And the Śani, Saturn means strong abnegation and connection with the caste outside Hindu. Śani means that. This stern abnegation, indifference, as well as touch with the persons outside *varṇāśrama*. That is Śani, and Bud, and Bṛhaspati, these three are the guiding stars they are at their highest position. Gaura Hari. So, ontological reasoning comes from Bṛhaspati, indifference to the worldly pleasure from Śani, and poetry and childish temperament from Bud, three things. Gaura Haribol. Nitāi Gaura Hari. Gaura Hari. Gaura Haribol.

Sometimes the stalwarts in our mission used to say, used to express their grievance that “We serious persons of highest age and position eagerly try to mix with him. How is it that you mix with those children type persons?”

But I have got a nature to mix with the children. And they could not tolerate this.

“You are so sober, serious, and so endowed with high levelled philosophical talk, that we eagerly want to mix with you and talk with you, and we can’t tolerate that you mix with the

children, of the lower type.”

They had some sort of complaint against me like that. That is my nature, a childish nature, temperament.

Akṣayānanda Mahārāja: So, here we are so many children of a lower type, and you are so kindly mixing with us.

Śrīla Śrīdhara Mahārāja: You are all serious talkers, not childish, serious talkers. You are engaging me in serious talk.

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

My centre of interest is Mahāprabhu anyhow. And Mahāprabhu has taken me to my Guru Mahārāja. In selection of my Gurudeva, Mahāprabhu’s part is almost cent percent. I have got some affection for Kṛṣṇa of *Gītā*, *Gītā* Kṛṣṇa, not so much for Vṛndāvana Kṛṣṇa, though in my childhood I had some mystic, transcendental regard for Vṛndāvana, Rādhā-Kṛṣṇa. In my childhood I visited several times a respectable temple of Rādhā-Govinda near our village, where my father, grandfather used to read *Bhāgavatam* every Kārtika month, one month in a year, they had to read *Bhāgavatam* there for a month. And in my childhood even when I was six perhaps, I visited that temple. And I remember that I saw with some mystic reverence in the temple, the Śrī Mūrti, and I still remember that how a mystic conception I got about Rādhā-Govinda there.

But consciously, perhaps some moral consideration, by predominating moral consideration I could not adjust with Kṛṣṇa *līlā* in Vṛndāvana, what Mahāprabhu has given to me. My regard for Mahāprabhu has taken me to Rādhārāṇī. And at present my highest centre in future is Rādhārāṇī, but present centre is Mahāprabhu. And from Mahāprabhu I have come to Gurudeva, to find out who will be the fittest preacher, fittest speaker about, giver of Mahāprabhu, and then I have come across to my Guru Mahārāja. The first centre was Mahāprabhu and that I came suddenly when I was reading in the fourth year class, age about twenty three. Mahāprabhu suddenly appeared in my heart, and captured, almost captured myself.

Otherwise, I was born in a *smārta* family, they’re *nyāyaic* of the high type, logicians, the Indian logic, *nyāya* and *smṛti*, there was this *Purāṇic* and *pūjā* etc, and *Bhāgavatam*. *Smṛti*, *Purāṇa* and *nyāya*, three things predominated there.

But I had some sort of previous life’s acquisition, because I had a tendency to become a *sādhu*, more than to become a householder in my future life. I felt it from my childhood, much attraction for the life of a *sādhu*, inner *sannyāsī*, but not of any particular shape. But Mahāprabhu gave me the real shape. He’s my captor, Mahāprabhu, and through Him only I could come to Vṛndāvana.

So necessarily, my ideas of Vṛndāvana cannot go to the level of *sahajiyāism*. We are born haters of *sahajiyāism*, *sahajiyā*, born haters. They have got no place. But anyhow, when I got first connection with Mahāprabhu, these *sahajiyās* also seemed to me very close friends. Anyhow they are continuing the Name of Caitanyadeva, that was my point: whatever they may be, they may be pests of the society, but still they take the Name of Caitanyadeva Who is so near and dear to me. From that point even I could look after them with some regard, with some nearness. It was so much so to me. But coming to Gauḍīya Maṭha, I began to hate them once more, that they are misrepresenting Gaurāṅga, taking the Name of Gaurāṅga, but misrepresenting Him. Not doing any service, but doing a disservice to Gaurāṅga. Gaura Haribol. Gaura Haribol. What’s the time?

Akṣayānanda Mahārāja: Ten.

Śrīla Śrīdhara Mahārāja: Ten. Gaura Haribol. So, today, less question and more answer.

Akṣayānanda Mahārāja: More answers than questions, we are capable of not so many questions, as the answers you give.

Śrīla Śrīdhara Mahārāja: It came in connection of my Guru Mahārāja because this is the day, this Friday and first January were combined and reminded me of him, that day, so I had to begin speaking without your enquiry. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: It is our great fortune.

Śrīla Śrīdhara Mahārāja: The new friends, they have nothing to say, any urgent question? Gaura Haribol. Gaura Haribol. What I speak to you in English, that is out of necessity. I have got no fine knowledge in English, I can't understand also, and also cannot speak, not habituated to speak. But anyhow, for some necessity, I try my best to express myself, and whatever comes, in a mutilated form.

Akṣayānanda Mahārāja: Rather, we find your speech very eloquent.

Śrīla Śrīdhara Mahārāja: But what I search, I'm guided by the thought, and not by the language. And it seems there are some who are carried by the language and not by the thought. But my temperament is to live and move in the thought and try to give vent to that.

Akṣayānanda Mahārāja: But we find your speaking masterful.

Śrīla Śrīdhara Mahārāja: Not masterful, but less philosophical type.

Akṣayānanda Mahārāja: We find full command, absolute command.

Śrīla Śrīdhara Mahārāja: I can't find accurate words always, does not come, especially now memory is being faded day by day, so I search after accurate words, but sometimes cannot find it, so I have to anyhow move in a curved way. I have to express my thoughts many times in a curved way because I do not find the accurate word in the front. Otherwise my way of speaking is very straight. But I can't be effective without accurate words, so I have to take some curved way sometimes. This is the instance with me. Gaura Haribol. But perhaps it carries weight. Thought is deep and nearer to the truth. As much as I have got my capacity, that is the nature, style of my speech, hitting the centre, and not on the outskirts. That is the aim of my, the general style of my speaking, hitting the centre. Things synthetical, not so much analytical, but synthetical, always touching the centre. Hare Kṛṣṇa. Capturing the centre, that is the way of my thinking. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. I'm not satisfied with anything, with any outskirts, any dress, but only the central reality. That is my nature. I want to understand the inner point. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Prabhupāda was living and he was giving discourses, so many others, even senior *sannyāsīs* and devotees they attended, then after that, some senior *sannyāsīs*, preachers, they

also invited me, they asked, “What Prabhupāda told, repeat it to us.” And I did, and they were satisfied. Prabhupāda’s discourses were also very deep. The general public could not understand, deep philosophy, so I was requested to repeat his lecture by the respectable circle of our Guru Mahārāja’s disciples. I could repeat it, at least to their satisfaction.

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

Even Madhusudhan Mahārāja and others always were of a very sceptic nature, not prepared to rely on any man, but they also speak that when they attend my lecture that we almost feel that it is in the line of Prabhupāda. Prabhupāda is delivering the discourse. So, my type of delivery is very akin to that of my Guru Mahārāja, by his grace. They say like that. Repeatedly they have told like that. That is the ontological colour, the ontological representation. Our Guru Mahārāja’s lecture had this peculiarity, ontological nature. And my tendency is also towards that, the ontological understanding of the thing. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. So, we may...

Akṣayānanda Mahārāja: We’ll take your leave. *Jaya om viṣṇu-pāda...*

...

Śrīla Śrīdhara Mahārāja:

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śam tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam*

[“For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one’s good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one’s real spiritual life begins. As one’s heart becomes gradually purified, one’s devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*).”] [*Śrīmad-Bhāgavatam*, 12.12.55]

In *Bhāgavata*, *avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi*, the undesirable elements that are within us, that will be diminished by the continuation of the remembrance of Kṛṣṇa. The undesirable elements will gradually vanish away. *Padāravindayoḥ, kṣiṇoty abhadrāṇi ca śam tanoti*, and some positive conception of real _____ [?] *maṅgalam*, of good, that will spread within us, *śam tanoti*. *Sattvasya śuddhiṁ*, and our very existence will be purified. All other elements, non Kṛṣṇa elements will be purged out. *Paramātmā-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam*. At the same time *sambandha jñāna*, unnecessary abnegation or indifference to non Kṛṣṇa will increase more and more. *Smṛtiḥ*, continued remembrance of Kṛṣṇa, to be merged in Kṛṣṇa consciousness, to remain merged in Kṛṣṇa consciousness, what is Kṛṣṇa, Who is Kṛṣṇa. Who am I to Him? What is my duty towards Him? Gradually all these things will come out from the foundation underground as much as the *smṛtiḥ* will be dense. _____ [?] Nitāi. Nitāi. Any come from Māyāpur?

Akṣayānanda Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: Not yet.

Akṣayānanda Mahārāja: That gentleman Satyānanda said he will come, but as yet not come.

Śrīla Śrīdhara Mahārāja: But I see you five are here.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Any question, from any quarter?

Devotee: Yes Mahārāja, can you explain to me how *Gāyatrī* initiation helps the chanting of *Hari-Nāma* ?

Śrīla Śrīdhara Mahārāja: It helps to consolidate the foundation of Hari and His Name and everything, of course when the Vaiṣṇava interpretation we get from there. The Śāṅkara School interpretation they will conclude from *Gāyatrī* that everything ultimately is non differentiated and non specified, heavy mass. But the Vaiṣṇava understanding of *Gāyatrī* is different. *Śrīmad-Bhāgavatam* [1.1.1] begins, *satyaṁ paraṁ dhīmaḥi. Gāyatrī, Bhāgavatam, Purāṇa*, it is mentioned:

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrīṁhitah*

[“*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*.”] [*Garuḍa-Purāṇa*]

This is said about *Bhāgavatam* in *Purāṇa*, what is *Bhāgavatam*. In *Bhāgavatam* itself it is said:

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvī bhāvukāḥ]*

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

The ripe fruit of the tree of *Veda*, but in another place it is said about *Gāyatrī*, *artho 'yaṁ brahma sūtrānām*, this gives the real meaning of *Vedānta-sūtra* compiled by Vedavyāsa collecting principal portions from the *Upaniṣads*, *Vedānta*. *Artho 'yaṁ brahma sūtrānām, bhāratārtha- vinirṇayaḥ*. The very gist of the whole of the *Mahābhārata* is represented here in *Bhāgavatam*, *vinirṇayaḥ*, all the meanings must come through this channel,

bhāratārtha-vinirṇayaḥ. Gāyatrī bhāṣya rūpo 'sau, and this is the expansion of the proper meaning of *Gāyatrī. Vedārthaḥ paribrīṃhitāḥ*, and the whole meaning of the *Veda* has been reserved here in a nutshell. *Veda-mātā-gāyatrī, Gāyatrī* is considered the mother of *Veda*. In a nutshell the whole purport of the *Veda* is here.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. I heard that Jīva Goswāmī Prabhu has given an explanation of the *Gāyatrī, Brahma-Gāyatrī*, but I did not come across that explanation. Myself I have evolved a sort of meaning leading it towards the end of, the conclusion of *Bhāgavatam. Gāyatrī bhāṣya rūpo 'sau*, the *Bhāgavata* is the *bhāṣya*, like the expansion of *Gāyatrī* so *Gāyatrī's* meaning must go to support the conclusion what *Bhāgavata* has given to us from the *Vedas*. And this is in this way.

Bhūr, bhuvah, svaḥ, Bhūr means the world of sense experience, *bhuvah*, the mental sphere, *svaḥ*, the plane that can be understood, caught by intelligence only, not by feeling, neither by physical senses, *buddhi-loka*. In this way finer and finer, higher and higher planes there are in the strata, in this mundane sphere also, gross, subtle, subtler, subtlest, in this way it is progressing, different planes, fourteen planes of living here, human in the beginning and seven others. *Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka*: seven strata, or planes, from gross to fine. In this way it is developed.

Then *Virajā, Virajā* means the last limit of the material consciousness. Then *Brahmaloka*, where *jīva* soul is, that is the beginning of *Vaikuṅṭhaloka*, the marginal position, *Virajā* and *Brahmaloka*. Then the *Vaikuṅṭha* and *Goloka*: the land of service. The land of exploitation and the land of dedication, between the two, meeting place, this side *Virajā*, this is no man's land, buffer state, this side approaching towards exploiting world of *Virajā*, and that side *Brahmaloka*. Then *Vaikuṅṭha* begins.

So *bhūr, bhuvah, svaḥ, tat, savitur, varenyam. Tat* is the sum total of the world of exploitation, *tat, savitur*. Now a new thing which shows this mundane, *savitur*, means *Surya, Sun, savitur*, meaning who expresses things, from whom everything is emerging, *savitur*, _____ [?]

Just as a lady gives birth to a child _____ [?] from her womb a child is coming. So this experience of the material world is coming from a particular light, like the Sun is showing the planets. The Sun is the *savitur, savitur* means _____ [?] That from whom all is emerging, the conception, and all sorts of conceptions of the material type they're coming only from the Sun. If Sun is withdrawn, no conception.

So *savitur* means: in *Bhagavad-gītā* [13.34] also it is mentioned, "What is *ātmā*? As Sun is expressing the world, so your *ātmā* is expressing the world, that light, that spark, that knowledge. If that *ātmā* is withdrawn everything is dark. Your body, mind, everything gone, but the *ātmā* is there, the unit of knowledge is there, so to you everything is in consciousness. So *savitur, varenyam*, which is giving birth, as if, to this whole world of your experience from the gross to the subtle, that *savitur*, that consciousness, *savitur, varenyam*, which is respectful to that *savitur*, to that sort of consciousness which is giving birth to all this knowledge of variety. He's *varenyam*, he's venerable plane, he's worshippable plane. That is *Vaikuṅṭhaloka*, made of higher knowledge, *svarūpa-śakti*, that *bhargo*. He's venerable *bhargo. Bhargo* means *svarūpa-śakti* and the very gist

of *svarūpa-śakti* is the effulgence of this particular centre. And that is Śrī Rādhā.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmaḥi: Bhāgavata [1.1.1] says. By His *Dhāma*, by His plane, by His light, all the misgivings and misunderstandings are cleared, a particular type of light, by the ray of which, all our ignorance disappears. That is the *Dhāma*, the very abode of the Lord is such that by the strength of its light all sorts of ignorance and misconception vanishes, that *bhargo*. Whose *bhargo*? It belongs to Deva. Who is Deva? Deva means, two meanings, Deva means _____ [?] 'One whose a playful entity, and very beautiful, beauty and play, *līlā* and *saundaryya*, Devata, and He's *bhargo*, He's the proprietor of that *Dhāma*, and that beautiful sweet ray by which everything has been evolved.

Dhiyo yo naḥ pracodayāt, and *dhī*, *dhīmaḥi*, by the help of our pure consciousness we shall attend Him, serve Him, conscious service, *dhīmaḥi*, *dhī* means *buddhi*, *jñāna*, *ānuśīlanam*, cultivation. We shall get this conscious cultivation, *dhīmaḥi*. One day through our consciousness we can approach and render service to Him, *dhīmaḥi*. And what will be the result? *Dhiyo yo naḥ pracodayāt*. And He will, as remuneration, He will give us *dhiyo*, and the capacity of serving Him, of cultivating Him more and more. That is *prema*. He will give me *prema* as remuneration. *Prema* means the more capability of serving. So we shall serve Him and He will give more eligibility, more capacity, efficiency to serve more and more. This is the underlying meaning.

And the *bhargo* means the whole *svarūpa-śakti* represented by the ray that is the *vaibhava* of Śrī Rādhikā which is the *mukhya-rasa* combined. *Mādhurya-rasa* is the principal *rasa* and the most expansive which contains all the services of other *rasa* in Him. If *mādhurya-rasa* is there then *vātsalya*, *sākhya*, *dāsya*, and *śanta*, everything is there, so the whole is the representation of Her, of Rādhikā. That is the meaning of *Gāyatrī*, going so deep as to make us understand.

So my Sanskrit poem is there. It is perhaps in the *Kīrtana Mañjuṣā*. I forget.

bhvādes tat savitur vareṇya-vihitaṁ kṣetra-jña sevyārthakaṁ

bhargo vai vṛṣabhānu-jātma-vibhavaikārādhana śrī puram
bhargo jyotir acintya līlana sudhaikārādhana śrī puram
(bhargo dhāma-taraṅga khelana sudhaikārādhana śrī puram)
(bhargo dhāma sadā-nirasta kuhakaṁ prajñāna-līlā-puram)

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ preṣiṇaḥ
(devasyāmṛta-rūpa-līla puruṣasyārādha-dhīḥ preṣiṇaḥ)
(devasya dyuti-sundaraika-puruṣasyārādhyā-dhīḥ preṣiṇaḥ)

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmaḥi
(gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padaṁ dhīmaḥi)
(dhīr ārādhanaṁ eva nānyad iti tad rādhā-padaṁ dhīmaḥi)

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmaḥi

By step by step I have given the meaning, the very purport in this way, the meaning of *Gāyatrī*. *Veda-mātā-gāyatrī*, the mother of the *Veda*, and that must be the highest thing we are to detect how it is accommodated and placed there. Gaura Haribol. Gaura Haribol. Gaura Haribol. We are to discuss, follow, and only through the serving, by devotion, that is the serving attitude, we can enter into the depth of the subtle, spiritual plane, and we can realise more and more about the truth of the same.

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

So none have come from Māyāpur today?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Today the Calcutta people may come there, in a weekly bus service? Today is Saturday. And Sarvabhavan Prabhu also may come? You don't know.

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, can you tell us the story of the appearance of Śrīmatī Rādhārāṇī, how She appeared.

Śrīla Śrīdhara Mahārāja: How She appeared, She's eternal, that is what we're to understand first. She's eternal, but She's coming down to this plane that is how She's born, Kṛṣṇa is born, just like the Sun is born, something like that. After the night the Sun is being born, that is coming into our eye, it is there, *nitya-līlā*. In Goloka, in *nitya-līlā* They're always there. Only by Their grace sometimes we are given the chance of experiencing Their *līlā* in particular. That is something like exhibition _____ [?] Suppose the atom bomb is being manufactured in somewhere, and how it is done, it is shown in exhibition in India. What is going on in a big scale in some place that is being shown to a particular place in an exhibition, 'that these things are made in such a way.'

So in *prapañca* it is eternally going on, but is shown to us like exhibition in *prapañca-līlā*. You get the specimen is extending to you for your taste and then you try to enter for recruitment for customers. Just as the industrial arrangement is shown, exhibited in a place, what for, only to capture customers for business. So the *prapañca-līlā* comes to draw our attention to that, and then gradually we will enlist our name that we shall, we want these things and we shall get admission and gradually we shall try to have that. It is already there, *nitya-līlā*, but sometimes it is extended here like exhibition, or to recruit us, to capture us, to take us there.

In this way sometimes She comes. First Her father found Her in a tank on the lotus, a small, beautiful girl on the lotus, floating. And Vṛṣabhānu had no son, he took that beautiful...

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