

85.11.18.B_85.11.20.A

Śrīla Śrīdhara Mahārāja: ...only the barrier you have created _____ [?] Everywhere He's with you. He's within and without, everywhere He is. And still we've built such a barrier of our own, of tiny interest. But what? He can't come to you, you've closed your door from every side? Only open it, you'll find He's pushing the gate affectionately to come to you, to embrace you. He's so benevolent, so dear, so near.

Nitāi. Nitāi. Ha. Ha. And Nityānanda Prabhu approaching from door to door. "Take the Name of Gaurāṅga." He Himself has come to distribute Him. Anyhow connect, have any connection, smallest connection, you'll see how good will is there." *Eta bali nityānanda bhūme gaḍi yāya.*

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]*

[Locana dāsa Ṭhākura said: "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever.

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."]

[From Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

To die for a cause and to live for a cause. It has been considered that to apparently see to die for a cause is greater. But it has been ascertained, calculated, to live for a cause is more generous and more valuable. Jesus died for cause, and Nityānanda Prabhu He lived for the cause. Approached every door and there requesting and rolling on the ground. "Please accept Gaurāṅga. Please accept My Gaurāṅga, My Lord, you accept My Lord Gaurāṅga. You'll be benefited in such a way you can never estimate that, so much benefit you'll derive. You accept My Lord Gaurāṅga." *Eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya.* As a golden mountain rolling on the door, gate of a person, crying. "Accept My Lord Gaurāṅga. You do not know how rich you'll become in future, in this way." Both sides of this Ganges, this side and other side of the Ganges generally He used to travel - Nityānanda.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"He's very life to Me."

_____ [?] That campaign, movement, was only five hundred years - within five hundred years that movement occurred here. Hare Kṛṣṇa. Gupta Govardhana, and also *aparādha-bhañjan-pāṭ*. Ha, ha. I have selected the place *aparādha-bhañjan*, for the worst type of sinners. This place purified worst type of sinners, offenders.

All the tension after *sannyāsa* - nadiya adya kori [?] The whole Nadiyā was darkened, enveloped with darkness when Śrī Gaurāṅga left for *sannyāsa*. After five years again when He came here the number of people knew no bounds, gathering, huge gathering. The whole Ganges water was filled with heads only, crossing Ganges. No space between men, all crossing Ganges, whole Ganges was filled with human heads crossing to meet Gaurāṅga this side, from that side. And it's told, the jungle, the shops, they're all cleared by walking of the persons here, such huge gathering.

I thought it exaggeration. But when I found these Gandhi's affairs, at dead of night he's coming and so many people are there, a sea of heads. And for that, what was the tension when Mahāprabhu came after that? That is a thousand times more intense to attract.

And what Vṛndāvana dāsa Ṭhākura has written in toto it is true. The jungle turned into path, into broad highway. And the whole river was covered with heads. If one is dying or not dying, swimming. If one is going to die, three or four hands come to help him, in such a way. If one is diving, then four hands coming to keep him up. So thickly covered by the men this Ganges was.

The Ganges was a big one, bigger, now it is smaller. In our childhood I have seen that every day swimmers used to come and go this side. And the young age also I found every day up to Kalna, every day then up to Navadvīpa, then up to Kalna. Now I do not know up to Hoogly or somewhere, it is filled up. All Ganges water taken by the channels above, no water for Ganges. The channels after channels, water taken away from Ganges, Ganges has died. Ganges was a big river here.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi-Gaura. Nitāi-Gaura. _____ [?] Gaura Hari bol. Gaura Hari bol.

Again we hope to meet with this side with your good will. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...*bhāva kanti*, divided. Rādhārāṇī *bhāva*, Gadādhara Paṇḍita - Rādhārāṇī's *kanti*, the lustre, the halo. Gadādhara Dāsa. And he took the charge of the Katwa temple first, and his disciples are worshipping there still now. Gadādhara Dāsa. He approached anyone and everyone. "And you must take Kṛṣṇa *Nāma*." Once he approached the Kāzī, the local Mohammedan judge. "You Kāzī take the Name of Kṛṣṇa."

"Why should I take the Name? I'm a Muslim. Why should I take Kṛṣṇa *Nāma*?"

“Oh, you have taken already, Kṛṣṇa, then what harm? Go on taking the *Nāma*. You’ve already taken.”

In that way. Gadādhara Dāsa.

[11:25 - 11:52 ?]

Devotee: In *Rāmāyaṇa*, Garuḍa came to help Lord Rāmacandra, because Rāmacandra was very distressed. The Lord Himself was entangled by snakes. And Nārada Muni saw it and he had Garuḍa go to help Lord Rāmacandra. But after, even though he was a great servant of the Lord, he was very confused. “Why was the Lord entangled with these snakes? Why couldn’t He do it Himself?” So Garuḍa went back and he saw Nārada Muni.

And Nārada Muni said, “No, don’t see me, go see Lord Brahmā.”

And after seeing, Lord Brahmā said, “No, go see Lord Śiva.”

And Lord Śiva said, “No, go see ____ [?] the bird, the small crow.”

Nārada Muni, he knew what was happening, he had knowledge of this. Why didn’t he give that knowledge to Garuḍa? Why did he send Garuḍa - everyone, back to this bird, this crow?

Badrinārāyaṇa: You expect me to tell that to...

Devotee: Yes, well, somehow, if you can simplify it, or whatever.

Badrinārāyaṇa: Not today.

Devotee: All right.

...

Śrīla Śrīdhara Mahārāja: Water and ray, as spirit, the verge of the spirit, marginal portion. Water and ray, light. Light representing *jīva*, and water representing the physical construction. So *jīva* soul connected with this physical potency, both mixed, created this world. Then again so many *brahmāṇḍas* created. And Mahā-Viṣṇu again represented in every *brahmāṇḍa*, lying, and the lotus coming from His navel, and there is Brahmā, and Brahmā is creating the *brahmāṇḍa*. And in the second representation Mahā-Viṣṇu, Garbhodakaśāyī. Then from Garbhodakaśāyī again came Kṣīrodakaśāyī, Paramātmā, Whose location was in Kṣīrosamudra and Who is entering in every heart and controlling every *jīva*. Super controller, there in every heart, Paramātmā.

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto, dehe ’smin puruṣaḥ paraḥ*

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul’s intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”]

[*Bhagavad-gītā*, 13.23]

He’s *upa*, just above the *jīva* soul, He’s there, *upadraṣṭā*, overseeing everything. *Anumantā*. Yes, you’re doing, go on though. *Bhartā*. Still giving protection. *Bhoktā*. And somewhat good, bad, for

sympathy, He also feels something for the *jīva*. *Maheśvaraḥ*. He can interfere with every action but He does not do. *Paramātmēti cāpy ukto*. His another name is Paramātmā. *Dehe 'smin puruṣaḥ paraḥ*. In every body, in our body, He's like a supervisor, advising officer. He's represented from the centre. He's always at the back of our soul who is allowed to work freely, but detector of the free action, for His function, Paramātmā. In *Gītā Upadeśa*. In *Veda, samāne vṛkṣe*, [*Muṇḍaka-Upaniṣad*, 3.1.1-2] & [*Śvetāśvatara-Upaniṣad*, 4.6-7] two birds in the same branch, *ātmā*, Paramātmā. And *Gītā*,

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ*

And another,

*īśvaraḥ sarva-bhūtānām, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā*

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."]

[*Bhagavad-gītā*, 18.61]

_____ [?] or Prime Minister and _____ [?] something. Does not interfere generally but can interfere if necessary. Paramātmā's position is such in every heart. And for a *brahmāṇḍa* in general that is Garbhodakaśāyī, Hiraṇyagarbha, father of Brahmā. And then, all the *brahmāṇḍas* together, the *brahmāṇḍas* are floating in the Virajā, the *prakṛti*, the broadest conception of the material existence, He's connected with Mahā-Viṣṇu, *jagat-katā, māyayā yaḥ sṛjaty adah*.

[mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adah / tasyāvatāra evāyam, advaitācārya īśvaraḥ]

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā*, 6.4]

Advaita Ācārya is considered to be the same with Mahā-Viṣṇu, Who is at the bottom of the whole creation, and Hiraṇyagarbha of every *brahmāṇḍa*, every solar system. You may think. And Kṣīrodakaśāyī Viṣṇu at the back of every soul. Three conceptions of Viṣṇu that is related to *māyāic*, this negative creation.

And the positive side there are so many, twenty four, on four sides of Nārāyaṇa. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. That is four main and then five in four groups, attached is twenty four altogether, in Vaikuṅṭha. Just as *mula* Saṅkarṣaṇa is represented in Dvārakā - that is original than this Vaikuṅṭha. In this way it has been _____ [?]

Devotee: Guru Mahārāja. Can you explain the difference between Kṛṣṇa in Mathurā and Kṛṣṇa in Dvārakā.

Śrīla Śrīdhara Mahārāja: Yes. Mathurā Kṛṣṇa sometimes two handed, sometimes four handed. Four handed Kṛṣṇa in Mathurā is equal to Dvārakā Kṛṣṇa.

Devotee: Equal?

Śrīla Śrīdhara Mahārāja: And two handed Kṛṣṇa in Mathurā is equal to Baladeva in Vṛndāvana. Svayaṁ- Rūpa who is only coexistent with Rādhārāṇī. And *prakāśa vilāsa* two divisions, and sub division, *prabhāva* and *vaibhava*. The *prabhāva* means central, *vaibhava* means extension. So *prabhāva prakāśa* when Kṛṣṇa in the side of another *gopī* in the *rasa*. In the *rāsa līlā* the original Kṛṣṇa is always at the side of Rādhārāṇī. And His *prabhāva prakāśa* on the side of other *gopīs*, *prabhāva prakāśa*. And *vaibhava prakāśa* is Baladeva. And *vilāsa, prabhāva vilāsa* is in Mathurā when two handed. And four handed Kṛṣṇa in Mathurā that is equal to Dvārakā *vilāsa, prabhāva vilāsa, er, vaibhava vilāsa, vaibhava* extension, *prabhāva* central. Central representation and extended representation, two divisions, two kinds. Svayaṁ-Rūpa, Svayaṁ-Prakāśa, Svayaṁ-Vilāsa. Prabhāva-Prakāśa, Vaibhava-Prakāśa. Prabhāva-Vilāsa, Vaibhava-Vilāsa. Four kinds extension, representation.

vaibhava-prakāśa kṛṣṇera – śrī-balarāma, varṇa-mātra-bheda, saba – kṛṣṇera samāna
[*vaibhava-prakāśa yaiche devakī-tanuja, dvibhuja-svarūpa kabhu, kabhu haya caturbhuja*]

["The first manifestation of the *vaibhava* feature of Śrī Kṛṣṇa is Śrī Balarāma. Balarāma and Kṛṣṇa have different bodily colours, but otherwise Balarāma is equal to Kṛṣṇa in all respects. Another example of *vaibhava-prakāśa* is the son of Devakī. He sometimes has two hands and sometimes four."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.174-5*]

So Vṛndāvana Balarāma is equal to two handed Kṛṣṇa in Mathurā. And four handed Kṛṣṇa in Mathurā is equal to Dvārakā _____ [?]

Devotee: Rūpa Goswāmī says, *vaikuṅṭhāj janito varā madhu-purī*. Rūpa Goswāmī skips, or he passes, crosses over Dvārakā and Mathurā. He says *vaikuṅṭhāj janito varā madhu-purī...*

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Rūpa Goswāmī says, *vaikuṅṭhāj janito varā madhu-purī*, that verse in *Upadeśāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Vaikuṅṭhāj janito varā madhu-purī*. Yes.

Devotee: Yes. So he skips, he passes over Dvārakā. He does no mention of Dvārakā. Vaikuṅṭha, Mathurā.

Badrinārāyaṇa: Rūpa Goswāmī he's not mentioning Dvārakā. He's going right to Mathurā and then to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes. Dvārakā is subsidiary to Mathurā. He's going to *janma lilā*. *Vaikuṅṭhāj janīto*, for birth concern, the *lilā* of His being born, that is in Mathurā not in Dvārakā. So Rūpa Goswāmī up to *śanta*, *dāsya*, and half of *sākhya* found in Vaikuṅṭha, but not the birth ceremony. We found there the service in the birth ceremony, that is filial service, is not found in Vaikuṅṭha, it is found in Mathurā, not Dvārakā. So Mathurā is better, giving us the chance of higher services of His *janma lilā* birth ceremony. Father, mother, serving Him, *vātsalya lilā*, it is in Mathurā not in Dvārakā. So he has taken to Dvārakā. Then in details we can go to Dvārakā and then Mathurā.

And also we can go to Ayodhyā. Ayodhyā also we can find this - that he has taken to Kṛṣṇa conception Mathurā. In Ayodhyā *lilā* there only consort service restricted only to one wife. In Dvārakā so many wives could render service to the Lord, Dvārakā and Mathurā. Dvārakā is a production of Mathurā.

Mathurā means Mathurā *maṅḍala* takes us there, Mathura. *Tatrāpi rāsotsavād, vṛndāraṇyam*. Then from *vātsalya* we go to consorhood in Vṛndāvana. Then Govardhana, selected few experts in the consorhood servant, in Govardhana. Then highest position is in Rādhā-Kuṅḍa where the foremost display of the consorhood service to Kṛṣṇa.

Rūpa Goswāmī has written in one place, Kṛṣṇa, from the peak of Govardhana Giri, He's looking at different types of service. He's looking at the Gokula. Yaśodā is so much busy to make arrangement for His food etc. So many servants are also engaged busily under the direction of Nanda to make arrangement of the service of Kṛṣṇa. Then also the *vātsalya, sākhya*, Balarāma is seen somewhere else in the group of the friends playing in a very intense way. And also looking at that Candrāvalī, she with her own group are approaching to a particular place to have the *darśana* and get the chance of service of Kṛṣṇa. And also looking at Rādhārāṇī with Her own intimate friends Her going to Rādhā-Kuṅḍa for the preparation of the Kṛṣṇa's union there with Her. From one place He's supervising, He's inspecting everything. Sometimes looking at Nanda-Yaśodā, sometimes Balarāma with the *sākhya rasa, vātsalya rasa*, then Candrāvalī, then Rādhārāṇī, all these things. But His eyes are always tending towards Rādhā-Kuṅḍa where Rādhārāṇī is preparing for His service where all is automatically drawn towards that. There He's inspecting every attempt for His loving service. In that way he's proved the gradation of intensity of loving service, of attraction. He's attracted by all, simultaneously, but there's gradation.

When we think how Kṛṣṇa left Vṛndāvana, went to Dvārakā, most cruel hearted showed there, injustice to the Vṛndāvana *lilā*. Again when we think that there are devotees who wants from Dvārakā class and other places, they also should be given some chance. Because He's all in all, for some time, to satisfy all is expected, everyone is expecting Him, Kṛṣṇa. So not only the higher servitors but the lower class they've also got some demand over Him to certain extent, and that also must be looked for. So leaving Vṛndāvana He went to Mathurā, from there to Dvārakā. And in Vaikuṅṭha also another representation. Everywhere He'll have to help different forms.

*vaikuṅṭhāj janīto varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām̐ vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

And a similar parallel,

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rāsa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

In location and also qualification, both sides step by step towards the higher. Rūpa Goswāmī. *Karmibhyaḥ parito hareḥ priyatayā*, and *vaikuṅṭhāj janito varā madhu-purī*. Then in another place,

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr [naivātmā ca yathā bhavān]*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

All these are proving step by step towards the higher, showing how superior they are gradually, process. This comparison we're to follow. Hare Kṛṣṇa.

Devotee: You spoke of Madhusūdāna Sarasvatī, and he says *tadīya* and *madīya*. Can you explain the difference between *tadīya* and *madīya*?

Śrīla Śrīdhara Mahārāja: "I belong to Him," this is the general conception of affection, "I belong to Him." But "He belongs to me" more forceful and higher, "He belongs to me", this conception about the Absolute. I belong to Him, everyone belongs to Him, a general conception, general connection. But "He belongs to me, and I shall take care of Him, in every respect I'm in charge", *madīya*.

Then, He says according to Him, the next high and He one and the same. But one and the same not in the physical sense, as they conceive. One and the same of our common interest in every point. That does not mean that I have no existence and He has got no separate existence. We're two, but we've got similar interest, common interest, and equally divided, or no division. But with two representations, the conception of one and another there is not abolished.

And they say they merge, and nothing, become one abstract whole, *nirviśeṣa brahman*. But we say however we're united with common interest, everything, but still the separate characteristic is maintained there. Two friends of same heart, but still they're separate, something. Everywhere interest is common, but still separate, that negative and positive character is there. Wife and husband may be of common interest in every affair, but still they've got some separate characteristic, as regards other things of common.

The *līlā* is possible, common, negative, positive, otherwise no possibility of being's division at all, and this creation was impossible. If that static eternal substance is the original thing then how this variegatedness and plurality will come, from where? If that is the most original and only true thing, that non differentiated one, then how creation can come? How division has come, how one conscious of another, how it can come? So however one static substance, and whether it is or it is not, none to differentiate, none to know, all knowledge is impossible. If the original conception of the Absolute is non differentiated, He's impersonal, then how personal question can come from impersonality? Or any movement, any change can come from there? If told that potentiality is there? So the potency and the owner of the potency, the negative and positive is always present, sometimes firmly united and then separated. From unity to come to separateness, so there's difference between the two within, otherwise how can they assert in a different way?

And complete non differentiated things, some sort of differentiation, and some sort of difference must be there, in subtle form. In subtle-most form, difference, cannot be easily detected, but if it's not there then the differentiation can come from where, if it was not in the original position? It must be in some conception or other. So something cannot come from nothing.

Devotee: But the *Vedas* say, *eko bahu syam*.

Śrīla Śrīdhara Mahārāja: So it was there, *eko ham bahu syam*, that mentality, "I was one, I became many." That there was that mentality underground - "I'm one, I shall be many." But that means in subtle form there was many, so in the gross form it was possible to be transformed. *Eko ham bahu syam*. To ordinary view I'm one, now I want to be many. So the possibility of many, the variety was there in cause. What is not in the cause can never come in the effect, it must be there. In a particular form, it was there, and in the seed. Just as in a seed when it develops there comes the leaf, the flower, the branches, but it was in subtle form in the seed. A big banyan tree is coming from the seed. In seed it was in undetected very subtle form and there coming. Otherwise it can't

come, develop in this way, from nothing coming to something. In some way or other it was there in the cause it is coming.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In the beginning of creation the sun, the so many stars, the water, the air, all gradual development and they're coming. Everywhere it is such. Evolution means that. Sometimes going in and sometimes coming out, that is the nature.

.....