

Govardhana puja SB 10.21.18 2001.11.16 Mayapur

Ani asuya vasakhanda rakhandanda mulai Anta o ayam vis Adri hil Abhāla, O friends, Haridāsa-vāryaḥ, the best among the servants of the Lord. Yāt, because, Rāma-Kṛṣṇa-caranā, of the lotus feet of Lord Kṛṣṇa and Balarāma. Svarūpa, by the touch, Ramodaha, jubilant.

Mānām, respect. Anoti, offers. Sahā, with.

Govānāyaho, the cows, cats, and cowherd boys. Tayo, to them, Śrī Kṛṣṇa and Balarāma. Yāt, because, Āniyā, with drinking water.

Suyavasā, very soft grass. Khandarā, caves. Khandamūlāi, with edible roots.

Translation, of all the devotees, this Govardhan Hill is the best. O my friends, this hill supplies Kṛṣṇa and Balarāma, along with their calves, cows, and cowherd friends, with all kinds of necessities. Water for drinking, very soft grass, caves, fruits, flowers, and vegetables.

In this way, the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhan Hill appears very jubilant. Purport, this translation is quoted from Śrīla Prabhupāda's Caitanya-caritāmṛta, Madhya-līlā 18.54. Śrīla Viśvanātha Cakravartī Ṭhākura explains the opulence of Govardhan Hill as follows.

Āniyā refers to the fragrant, cool water from the Govardhan waterfalls, which Kṛṣṇa and Balarāma drink and use to wash their feet and mouths. Govardhana also offers other beverages, such as honey, mango juice, and pilu juice. Suryavāsa indicates durvā grass used to make the religious offerings of Arjuna.

Govardhana also has grass that is fragrant, soft, and conducive to the strong growth of cows and increased production of milk. Thus, this grass is used for feeding the transcendental herds. Tandara refers to the caves where Kṛṣṇa, Balarāma, and their friends play, sit, and lie down.

These caves give pleasure when the weather is too hot or too cold, or when it is raining. Govardhana also features soft roofs for eating, jewels for ornamenting the body, flat places for sitting, and lamps and mirrors in the form of smooth stones, glistening water, and other natural substances. Govardhana Hill is then being mentioned by the gopīs that he is the best of all the servants, because he assists the Lord's pastimes in so many wonderful ways.

There are many, many nice things that are being offered by Govardhana to enhance the pastimes of Kṛṣṇa and his cowherd boyfriends and girlfriends. Govardhana is able to present all of these things. Therefore, it becomes the focus of attention of the pastimes of Vṛndāvana.

We see that when the decision was being made to move from Gokula to Vṛndāvana, one of the major points was that Govardhana Hill was there. It had a lot of very, very wonderful grass, of which then the cows could be fed. And being cowherds, then naturally this is an important consideration.

So with that in mind, then the cowherd men moved to Vṛndāvana, because then they could take advantage of Govardhana Hill. Also, we see that Kṛṣṇa's pastimes then with the cowherd boys happens there, and also His most intimate pastimes with the gopīs also happen in this place. So Govardhana then becomes very, very central in the pastimes of Kṛṣṇa.

So then we see that a discussion will come up, and here He is best of devotees at the same time as we see Śrī Caitanya Mahāprabhu is referring to Him as Kṛṣṇa Himself. And we also see in the lifting of Govardhana Hill. Then we see that Kṛṣṇa takes the form of Govardhana Hill personified, and stands there in a huge form, and He eats all the offerings of the devotees.

When Nanda Bābā and the cowherd men, they were very busy arranging so many things for the Indra Yajna. They were coming, everybody was moving around, doing so many, bringing many, many nice, wonderful items. Then Kṛṣṇa inquired, what is going on, what is happening? What is everyone doing? So then Nanda Bābā, basically he's a young boy, so it's kind of like basic principles.

He's a young boy, how he'll understand all these things. But Kṛṣṇa very cleverly said, you know, you may think I'm a young child, but if you feel that I could understand, then you could explain to me everything, what you're doing, why you're doing it, who's being worshipped, who are the priests who are going to conduct this worship and guide you and everything. And, you know, all these things.

Because it is said that for someone who is intimate, then one can reveal all secrets. But for someone who is an enemy, then of course, you do not want to say anything. So after speaking so maturely like this, then Nanda Bābā, he, you know, sat down and then picked up Kṛṣṇa, put him on his lap.

It was a little time, Kṛṣṇa was on his lap. And then started to explain that, you know, for many, many generations, we've been offering this yajna to Lord Indra, because he provides all the nice rain. And by that rain, the grass grows, the grass grows, and the cows eat it, the cows give milk, and then they are maintained.

This is cowherd men and it's their duty to take care of cows. So then, so after hearing all this explanation, then Kṛṣṇa, He made the point of why you have to worship Indra. Means it's, you've done work, according to your karma, you're going to get results.

It's not some other way. It means, if you haven't done good work, then Indra won't give rain. If you've done your work, Indra's given rain.

So the actual cause is your work. So he was quoting from one of the Vedic philosophies called Karma Vimamsa, which its central point is that activity is the, is the, is the controller. In other words, your activities is what makes things happen.

So basically, since we're doing the activities, it means we're God. So it's one of the bogus philosophies. But for argument's sake, it's, a lower philosophy can be used to establish a higher

principle.

So then he pointed out is, he is only doing it because he has to do it. There's no other, there's no other alternative for it. So you've done the work, so he's giving.

Śrīla Prabhupāda points out though that the actual point is, is that even you've done the work, still someone has to be pleased with the work. You do the work in the wrong attitude, it's not that they have to be pleased and give you the result you're looking for. You get the result because you perform the activity properly and being pleased, then they are giving.

But in this, in this argument, Krishna is pointing out that he has to anyway give you the result. He doesn't, there's no, he doesn't have another alternate. So you have no need to worship him.

And then he points out anyway, this Govardhan Hill, he's taking care of. And he is doing everything for you, so you should just worship him. So by worshipping this Govardhan Hill, then everything will be provided.

And like in this verse, he says, all these wonderful things are being provided by Govardhan. So he spoke so sweetly and so logically that Nanda Baba and all the cowherd men, they thought, okay, this is very nice. So then Krishna described that, okay, then you make a very big, you know, hill of grains and make unlimited amounts of sweet rice and other nice things to offer, fragrant vegetables, and all these different things.

And you offer that to Govardhan and being pleased that he will accept the offerings. And then you should feed all the brahmins very sumptuously until they all start laughing and that. And then after that, then feed everyone else right down to the dogs and the chandalas.

And then after that, then you circumambulate Govardhan. Then they, you know, keeping the cows in front, then they would go around. So the cowherd men all thought this is very nice.

So they arranged and then they performed the, they set everything up like Krishna said, and a huge mountain of rice and covered it with so much ghee, it looked like golden. And then put unlimited pots of sweet rice and other things and all kinds of nice pitas and all kinds of cakes on the hill that looked like boulders. And so many pots and various subjis and other wonderful preparations.

And then after that, then they made the offering. And then Krishna expanded as Giriraj and in a huge form. And he came there and he ate at all the offerings.

He was very, very happy with all these things. And then Krishna pointed out to the cowherd men, see, he is so happy with you. He's personally come and now he is accepting your offerings.

So he accepted the offerings, they did worship. And then after they fed all the brahmins, and then they arranged to circumambulate Govardhan. And they were, they circumambulated in

the front and they had all kinds of singers and musicians playing on various drums and other things, making a nice sound.

And all the cows, cowherd boys and cowherd men went. And then behind them, then another group of singers with fine instruments and vocalists and that, and they were singing. And then behind that, then all the cowherd women dressed very nicely, riding it there in the bullock carts, in the chariots.

So like this, they went around Govardhan Hill. And everyone was talking about what a nice festival it was. You know, very, very happy in music and singing.

And as they went around, they came to the river Juhulam. Juhulam is the flow very near to Govardhan. So they decided, since they're there to take advantage, take a bath.

And it was also the time Govardhan Pooja is also known as Pracharivitya. So then this day is when sisters then give, you know, blessings to the brother that they may, you know, live long in that. So then, then Krishna's cousin sister, Sunanda, the daughter of Upananda, Nandababa's eldest brother, then she invited Krishna to sit and she brought all kinds of nice things and fed him and Madhu Mangal and, you know, very nicely.

And, you know, like this way, sir. And so then, then, then Madhu Mangal that he was saying that this is, this is a, this is a good program. You know, Govardhan Pooja, we had very nice, we were fed very wonderfully.

But it was not as nice as this time, when we were being fed by Krishna's cousin sister. You know, she's feeding so nicely, so many things are there, you know, because it's natural. If there's a small group, you can render service more nicely than if there's a huge group.

Like this, in the Manasukhita it mentions that you're going to do a function for the benefit of somebody, especially if it's a, you know, somebody who is, is deceased, then better a small group, you know, three persons or even one person, than hundreds of people not taken care of nicely. You know, better to do a few nicely, than hundreds of people not nicely. So here, of course, Govardhan Pooja went very nicely, but the point is, is Madhu Mangal is always looking for an opportunity to get more things to eat.

So he was, he was saying that this festival, such a nice festival, we should have it every day. Every day then, you know, Krishna's sister should come, and she should feed us like this. It was very, very nice.

He was very happy and he gave so many nice blessings. Then they continued around the hill. So we, we see that, and that Krishna himself took this form of this hill.

So now, this is, then makes a very interesting point, is that he's the best devotee, at the same time is Krishna. So sometimes a discussion comes up, some say he's Krishna, another say no, he's the best devotee. But that makes it very difficult if it's one or the other.

Because then, if we want to take up that form, that concept, that it's this or that, then we're in the wrong Sambhadaya, of course. And we should join, I think, Vishnu Swami's line, which is, Dwight, a Dwight. It's one, it's two.

You can look at it as two, or you can look at it as one. But our Sambhadaya is, means it's simultaneously one and two. Simultaneously he's Krishna and he's the best devotee.

So that is why, Lord Caitanya's philosophy, that actually harmonizes everything that there is in the way of Vaishnava philosophy. Otherwise, then you see so many, you know, one group does not appreciate another group, this, that, but actually Lord Caitanya's philosophy harmonizes everything. So we see is, what it is, is Krishna himself personally has expanded his Govardhana Hill.

Like this. So we see in the various kinds of expansions of the Lord, then there are those that expand that are him. They're the same as him.

And there are those who expand that are him, but they take a different form. Like that. So just like Krishna when he dances in the rasa dance, there's so many Krishnas there, but the same mood is there.

So there, even though each one is doing a different activity, dancing in a different way with a different gopi, but still the mood, the bhava is the same. And at the same time, as we see that another is that when he expands, like Balarama, same potency. There's no difference in potency between Krishna and Balarama.

The only difference is Krishna's white, Balarama, and Krishna's black, Balarama's white. That's the only difference. So, but we see his mood has changed something.

He becomes very much in the mood of servitor Godhead, and he takes on a whole different taste, whole different rasa. And, you know, so then he is being the elder brother, then he tastes things in a different way than Krishna. So the two of them together are the complete manifestation of Godhead.

Because Krishna is the enjoyer, and Balarama expands as everything else in the cosmic creation. In this way, then, you know, Krishna tastes all these different aspects. So then Govardhana then becomes a very unique manifestation of Krishna, in that he's directly Krishna.

He's none different from Krishna. He is Krishna, but because he's expanded, he is also in that mood of servitor, but he didn't change personality, like Balarama. So he's the servitor, like that, because anything that expands from something else is naturally the servant of what it has expanded from, because it's dependent upon that.

Like, that's just the natural thing. Without the origin, the expansion doesn't manifest. You have the generator and you have the electricity.

So electricity is naturally dependent upon the generator, like that. So anything that expanded from that is naturally dependent. So then, Giriraj is in that way a dependent and a servitor of Krishna, but at the same time, it's Krishna in the same mood of Braja Krishna, who has taken that form.

Therefore, you can simultaneously see the mood of Braja Krishna and as the best servant. So this, then we see that explains why Giriraj is so unique, is he can give love for Krishna. Krishna doesn't give love to Krishna.

Krishna's devotees give love to Krishna. Krishna is, you approach him, then he'll approach you. But here we see that that Giriraj, he can give.

Giriraj, the Dasa Vrindavan and Jambavan, they can give you Krishna. So this means that he's in that mood of devotee. At the same time, he's Krishna.

It's a very unique position. So Giriraj is very special. Therefore, we see all the pastimes happen around this.

The gopis are going through it, describing so many glories. And so in this one verse, they explain the glories of Giriraj. Then we see that Krishna has manifest this huge form.

And then in this huge form, he is eating everything and appreciating all the service. But unfortunately, in this process, Indra is not overly pleased. He is seeing that this big opulent worship that was due to him, now it's not coming to him.

It has gone to Govardhan. And this small seven-year-old boy has changed the mood and the mind of the cowherd men so that they have taken up this worship. So he's not pleased.

So then he calls for his Sambhartaka cloud servant. And then he comes with his assistants, and he tells them that normally they are supposed to destroy the universe. But now you don't have to worry about destroying the universe.

You just destroy only this one village, this little village in Vrindavan. So then they are very happy with this assignment, very proud to please Indra. So they step forward.

And then they assemble so many clouds. They come together. Dark, dark clouds are so dark.

It's described just like moss. It just covers the sky. And there's no light, no sun.

It becomes dark. And so many clouds come that from Rasatal all the way up to the heavenly planets, it's all covered in clouds. It's all dark, so no one can see anything.

And then from that position, they start raining. And the rain is thick. It says there's a mature banana tree.

So that's quite thick. It's not just coming in little drops. So then the cows, when this rain comes,

then they cover their calves with that fold of skin under their necks.

You can see on these purebred cows that they have from, I think, Gujarat. There's a few of them in the Goshala. They have that.

That's the sign of, how you say, the thoroughbred Indian cows. Means it's, I don't remember what it's called. But in any case, that describes the cow.

Means if you say, well, a cow has four legs. It has horns and it gives milk. But buffaloes have horns.

So do goats. So many animals have four legs. So many animals give milk.

But none of them have that flap of skin. So that's a special thing to the cow. So the cows would put that over the calves.

And then they would have to pretty much close their eyes because of the rain. And their skin would get tight and everything would stand up. The hair would stand up because it was very cold and windy and raining.

So they were distressed and the bulls were getting annoyed and upset as the water is coming and hitting their horns and then bouncing onto the hump on their back. And they would look up very angrily at the clouds. Nothing much could happen.

So then the cowherd men seeing all this, and this is like water everywhere. They come to Krishna and say that, you protected us in every situation. So now again, we have this great calamity.

That's just like a huge anarta that we cannot remove from our hearts. So you please remove this difficulty. So then Krishna, he was very pleased with their gentle behavior.

And so then he said, yes, for the devotees, there is no anarta that's a problem. By the process of their bhakti, it's always removed. So then he said, I will now, you know, smash the pride of Indra.

And then he picked up Govardhan Hill. So we must remember Govardhan Hill is very big. Every year he gets smaller by one mustard seed, like this.

So if we go back, you know, he's very big. Originally he was two yojanas high. So that means 16 miles high.

Now, very tall mountain. What is that? Everest is maybe like about five miles like that, five miles high, or maybe, you know, five and a half miles high. And Govardhan was 16 miles high.

So Everest is quite small compared to Govardhan. So Krishna picked up Govardhan. And then when he picked him up, then he asked everyone to come inside.

He says, don't worry about all your nice, you know, nice pleasure gardens and nice houses and everything. You just bring your wealth and your family and your cows and everything and come inside. So, so then everybody came inside and he said, you see, when I picked up the hill wall, so much dirt fell off the edges of the mountain and it's created a little dam.

So no water from outside will come in. And when the residents came inside and they saw there were all kinds of nice fields of grass and barley and, you know, wonderful places to stay and beautiful gardens. And it was very nice there, you know, and Krishna, Govardhan was giving a nice effulgent.

So it was very pleasant inside. And Krishna was standing and holding up Govardhan with his left hand on his little finger. So he said, don't worry, you know, Govardhan is very kind.

You have pleased him with your yajna. And so now he is actually just floating in the air. And just I am the instrument.

I am simply, you know, standing here to take part in this. So then they all came inside. And then while they were inside, then, you know, they all were very, everyone, no matter where they were, the cows were on the outside eating grass.

And then, then everybody else was then in the center. And then Krishna was in the center of everybody. And it appeared that wherever you were, Krishna was looking at that devotee.

So everyone felt that Krishna was just looking at them only. And then they would, because of their affection, and their intimacy with Krishna, then they all started, you know, without any shyness, just talking about Krishna, how beautiful he was, how he's standing there. He's standing there, then you can, you know, he's, he's holding up Govardhan hill, and he's just standing with his his right foot over the left.

And, and he's, you know, how nice his, his, his belt is, and his hair, and all his beauty, whatever was attracting each of the devotees. So then discussing all these things. Then, and Madhu Mangal would come, and he would make all kinds of jokes.

You know, he would make, you know, like this, and make Krishna laugh, and everything. The mother Jishoda was very upset. She was thinking, how is it my little boy, he's holding up this mountain, see his, you know, hands and feet are becoming reddish from you know, the difficulty, you know, from not eating, and doing all this work.

He's perspiring, and his face is going dry, you know, he needs to eat. And she's complaining that Madhu Mangal, you're just joking about all this stuff, what's going on here. Then Nanda Baba said, no, no, don't worry.

Someone who is expert in diplomacy knows that when somebody is having a difficult time, you should encourage them, you know, make the atmosphere light, so that they feel inspired. So he's doing the right thing. Mother Jishoda then is trying to feed Krishna, you know, Krishna's

playing his flute with the other hand.

And so then she says, you stop playing your flute, you eat something, I'll feed you. And that, and then, you know, the cows aren't eating, you should eat something. Till you eat, they won't eat.

So this is going back and forth. So finally, then she comes along with one offering of paan. It's nice, it has cardamom and cinnamon, no, the cardamom cloves, and nutmeg, and the lime, and this, what's that called? Ketuchu or something, I never know how to pronounce it.

It's kind of like a red, also paste, very sweet. And then she convinced Krishna to take that, gave it to Subal, and Subal then fed it to Krishna. And then Mother Jishoda was somewhat pacified that Krishna was at least eating something.

So then, like this, then for seven days, they all were in there and no one felt any disturbance, no hunger, no thirst, no one was tired. Everyone for seven days got to just see Krishna and enjoy that interaction with Krishna. Mother Jishoda, the cowherd boys, the gopis also, they were also seeing Krishna.

And so then these things went. And then after seven days, which for the residents of Vrindavan seemed just like seven hours, for Indra, who was very upset and angry at this whole thing, you know, especially when he came, you know, and saw the situation hadn't changed from what it was before. Then he felt that these seven days were like seven millenniums.

He was very disturbed. So when he came riding on his elephant, he'd already sent the clouds before and figured he would come now and enjoy seeing the devastation. Then he came and out of the top of the Sambhartaka clouds, Govardhan was poking, just came out of the top and was just going way beyond.

And on the top of the mountain, you know, all the different animals, the and the birds were happily moving around and eating their grass and sitting in the trees. And the clouds that he had sent looked like they were just surrounding the bottom. So even though they had gone from the lower planets up to the heavenly planets, Govardhan went way past all this.

And then it looked like he was an umbrella that had little, like the clouds looked like little pearl, a pearl necklace that was around the bottom of him. So he was not overly pleased with the situation. So then he encouraged the clouds more and rain more and more winds and this and that, but nothing happened.

Even the animals on the side of the hill, they just kept on eating the grass and they didn't care. And even so much rain fell on Govardhan, not even one grain of dust, speck of dust was washed away. So he just remained as he is.

So after seven days, the Sambhartaka clouds were completely tired because they have to go to the ocean, suck up all the water, bring it there, pour it down there, go back, suck up. And they

were very tired. They were almost ready to die.

Indra was so frustrated and so angry, he just became completely blind. He couldn't see anything. He was so upset.

And so after this, then the clouds, they dispersed and the sun came out again. Everything became nice after, you know, one week of not shining and the sun again came back out and everything went back. All the water went back to the rivers and the rivers went back to the ocean and everything became peaceful.

So Krishna told everyone, see now it's nice, the mud is dried up, so now everyone can go. So then the cowherd men then took the cows, they all went out and then they all got outside. When the cows saw Krishna was still inside, they all again ran back inside like that.

But you know, Krishna can't put down the hill. So then with his eyebrows, then he motioned that the cow should leave. So then they again went back out.

Then Krishna came, put Govardhan down in exactly the same place it was. And then they all went back to their places in Vrindavana. So then after a few days, then Krishna went on Govardhan, you know, he went away from the cowherd boys and went off alone like that.

Even though it was very difficult for the cowherd boys, then he knew that Indra, being so proud, would not be able to face anyone else. So he gave the opportunity that he just came alone. So that then he came along with Surabhi, Indra, because Surabhi was going to see Krishna, because she was very happy, because Krishna had protected all the cows.

And taking the opportunity, Indra thought, well, if I go with Surabhi, maybe, you know, I will get somewhere here. So he came, they came, and Surabhi then was offering prayers and thanks to Krishna. And Krishna was just completely ignoring Indra, who was standing there feeling very bad.

And after she had offered her prayers, then she said that, you know, this Indra, he's feeling very bad within his mind. He's always rebuking himself. He's feeling very humbled.

So you should accept his, you know, apologies. So then Indra offered prayers. And then after all the demigods came, Lord Brahma and Shiva, and the whole universe came.

So then they had a huge Abhishek ceremony. And everyone in the universe brought something, you know, Varuna brought an umbrella, earth provided all kinds of nice things, Surabhi gave all the Panchagavya, and different persons came and did everything. And then after everything was set up, then, then, I mean, Balarama then instructed that, that okay, then all the, you know, chaste ladies of the main, of the universe, Anasuya and Parvati, like this, they should come forward, Aditi and bathe Krishna.

And then all the other demigods came and bathed and all this. And then when all the bathing

was finished, they dried him nicely, ornamented him with so many nice things. And then Brahma prepared the offerings, performed all the offerings.

And then Lord Shiva came and nicely took a bath in Manasi Ganga and left, you know, all his, you know, snakes and washed off all the ashes and everything. And then he came and offered the arti. And then after that, then, then everyone was pleased, offered their prayers, they went back to the heavenly planets.

And then Surabhi and Indra stayed back a few moments. And then Krishna told him that because you were proud, therefore I did this, means my devotee, I do not tolerate when they are proud. When they are proud, then I must correct that.

Because otherwise, if they're proud, they don't please me. If they don't please me, they don't, they will not be happy. So therefore, he did like this.

So Indra was feeling very sorry. He was wiping the tears from his 1000 eyes. You know, so that, you know, he understood like this.

So then he and, he and Surabhi left. And then Krishna then walked back, you know, in his nice, you know, nice clothes and everything that they demigods had given. He went back to where the cowherd boys were, and again took up playing with them and everything just like an ordinary cowherd boy.

So this is, it's a very special day, Govardhan Giriraj. If we take shelter with him, we pray to him. He can give us love for Krishna in that mood of Krishna in Vrindavan.

So it's a very special day, very nice day. We should all take advantage and get the blessings of Giriraj Maharaj. Any questions? Oh yeah, that's right.

When he picked up Govardhan Hill, it made so much noise. Like Govardhan himself made the noise. And it sounded like when you have a huge amount of wild kids in a cave, and they all are shouting and yelling and screaming like that.

But the sound was so great that it filled the whole universe. And a wager was made on whether, you know, by the sound itself that it could break the meditation of Lord Brahma. And so it won the wager.

And then it also had the boldness to go down. Kabir Karnapura says they had the boldness to go down even to Patal and disturb the Madhavi wine drinking festival of the old ladies on the hellish planets. Like that.

So I guess he was very, you know, Giriraj was having a good time. And then as they lifted up the mountain and all the lions that live on top of Govardhan, they saw these dark clouds and thought that they were elephants. So they started with their claws ripping into pieces and all the clouds were going this way and that way.

And then Govardhan poked out the top. Like that. The higher principle is that you worship Krishna, then everything becomes taken care of.

You don't have to go to the demigods. Because the demigod is only doing what he has to do. So actually, he's doing what is Krishna's order.

So Krishna's told him, when someone does this activity, give this result. So they're only carrying out that work. No, they just love Krishna so much.

That's not the important thing. Even if they know, it doesn't matter. Just like does the mother have any different affection for the child if he's, you know, the president of the country or not.

It doesn't affect. It's a nice thing. You can talk with friends.

Amongst the friends, it's a big thing. But with the child, there's no difference like that. She doesn't care.

So it's the same principles that affection goes beyond that. See, it's like you have no affection for somebody and you may not be so trained. Then somebody comes along, you may not deal with them nicely, unless it's obvious they're a big person.

But otherwise, you won't. You just kind of be neutral or ignore them. Then if you find out they're a big person, oh, then immediately, oh, so that's, you know, it means there's some little more levels.

You're respecting because of that. But that's actually not a very high platform. You know, it's actually, it's not actually based really on a deep sense of love.

But here is, is Krishna himself. His beauty is so nice. His pastimes, you know, his flute is, all these things are so beautiful.

That's why they like him. He can be God. He cannot be God.

Who cares? So it's a totally different approach. That's why the Vraja Bhakti is unique. All the other levels, they know he's God.

So we see in Dvaraka and Mathura, they know he's God, but at the same time, they have great affection. So it's kind of like half and half. So they know he's God, so that's there.

At the same time, they can be quite intimate with him. Formal, but intimate, means according to the rules, but intimate. But then when you get into Vaikuntha, then he's God.

That's the prominent feature. Because he's God, therefore, they're having such great affection for him. So it's just a deeper, a deeper affection.

Does that make sense? Oh, you know, it's just like we use logic to establish a point. Logic is Nyaya. So that's one of the lowest of the philosophies.

Nyaya is, the point of Nyaya is, we use it as a tool. You know, we neglect the conclusion. The conclusion is life comes from atoms.

It's what the scientists say nowadays. So they just get in there and logically look at things and this and that and put things together in this way. So we use that also, logically establish a point.

But we leave the conclusion. So the same way as we use the tools of these other things, but we leave their conclusion. We only start as a tool in that and then when it's time for conclusion, we put our conclusion.

So that's the normal things. Why you don't kill a mosquito with a cannon. So if you have a small thing, you use a small tool.

So higher than karma is Uttara Mimamsa, which is Vedanta. And then within Vedanta, then Vaishnava understanding is the higher. And of that, then we see the Lord Caitanya's Acindha Veda Tattva.

That is the most fine. Oh, you see, yeah, giving power, you need one to lift it from downhill. So they're also all there in the past.

All the gopis are also there. And so then they're all smiling and glancing at Krishna. It does create a disturbance because when Krishna looks at them, then he has trouble holding up the door.

But they're all there. So they make jokes amongst themselves also. So everybody's enjoying the whole pastime.

The gopis amongst themselves, the cowherd boys, the parents. Even at one time, then all the cowherd men think that Krishna's getting tired, so they take their sticks and they put them up to hold up the door and everything like that. And when everybody's getting too much in anxiety, then Madhu Mangal, he just says, don't worry about it.

Actually, Krishna's not doing anything. I'm holding it up by my brahminical power. So you just take advantage of, you know, Krishna's just having a good time.

So you should enjoy this. Damodar, basically the principle is that you're being bound by love. That is the main thing is that Mother Yashoda means you can't catch Krishna because means if you want to catch Krishna, you have to use something of the creation.

So that means it's less than the creation. So you can't put something less than the creation around the whole creation. That's the principle.

That's why Mother Yashoda, no matter how many ropes she brings and you tie them together, one rope is this much short, two fingers short. So then it's this width. It's not a whole lot short, but so she couldn't tie.

So then she puts another huge rope and it's still that much short. That's because you can't catch Krishna by any other means. But because of her devotion, then Krishna allows himself to be caught.

He's the Supreme Lord, so no one can catch him. But because of this devotion on Mother Yashoda, then he is able to be bound. So he is controlled by the love of his devotees.

So Radha Damodar means basically it means Krishna, Radha and Krishna. Krishna is that mood of when he is able to be bound by the love of the devotees. I have a story about this.

When Mother Yashoda wanted to tie Krishna, then all the Vishwas came and were laughing and saying it's impossible. And they were helping actually her giving all the strings. And then she started tying and finally got all the strings of Vrindavan and it's still short.

So then the last string what she got was Rarani's string, but she tied it with her hair. Tied her hair with the string and she gave the string and with that they got married. Also I think at the end someone was saying, complaining that Krishna is tied up and they told Nandi Baba to untie him.

He says, I can't untie him. Mother Yashoda tied him with her love, so I can't untie that. She has to untie herself.

Also in this pastime then Krishna makes the point to Madhu Mangal, because he has made the point about how him looking at her then he has become agitated and is finding difficulty holding up the hills. So then Krishna makes the point that actually Radharani is just another form of myself. Like that.

I am one form, she is the other form. So being the Svarupa Shakti means whatever there is in Krishna, as he expands, Radharani has a, how you say, the matching, it just means it goes with it, the two go together. Whatever she is able to, whatever Krishna has, she has the same aspect.

So therefore she can get around Krishna. Because however much he expands, she is also, while other devotees are all expanding from her, so they will always be short. So by her grace then one can catch Krishna.

That's why we worship Radharani Krishna. You see, even those who are in parental rasa, like the Vallabhas, they also worship Radharani Krishna. Because without Radharani they are not going.

But they see Radharani as Krishna's wife. Like that. So they don't get, you know, the conjugal pastimes, that's his business.

You know, it's just like the parents, they have the parental affection for the son. Even they have a wife and they know he has that kind of relationship. But that's not of their concern.

So therefore we see that they see like that. So even these other rasas worship Radharani

Krishna. And also there is an explanation by Mahatma Yudhishtira Maharaj, given in Prabhupada Mahasambhava, in the fifth book, like about this pastime, particular pastime of Radharani So once Damodar, Krishna, was late for the Ramas with Radharani.

And Radharani just bound Krishna with garland around His belly. And then Krishna explained to Radharani that the mother kept Him at home for festival. And then Radharani was good, so she kept Him at home.

And then He was very happy. It means that she can do it. No problem.

Is there anything else? Same mood. Same mood means it's Krishna. He hasn't changed into another form.

At the same time He's servant. So it's like some very unique position. It's still Braja Krishna.

Because Balarama then takes a different mood. At the same time He has that mix of servitorship. Because He's expanded from Krishna.

But that's what He's saying. It's a unique mix. It's something very special.

Like that. Means that. Like that.

Very unique. That's why it's like, we have to always be careful. We have to be able to acknowledge that there's going to be things that are incomprehensible.

Because if everything has come from Krishna, there's so many things we see in this world that are contradictory. We see good and bad. But they both came from Krishna.

So when you get back to the root, there's no contradiction. But if we want to say, no, no, but then how is the bad going to be there? No. If there's good, there has to be bad.

If there's light, there has to be darkness. If there's eternity, there must be temporary. Otherwise then it's not complete.

God means everything. But it's on the platform of affection that He interacts with the devotees. And for the non-devotees, then they get all the temporary and bad and all those things that are also part of the manifestation of God.

So there's no contradiction in Him. So this is the difficulty when we try to take it. We only separate the things for study.

That's called Vyapti. And Vyapti, where you break it up, is called Vyapti. Then after you understand it, then you have to put it back together.

That's Samas. That's why many times as we get something in the philosophy or in the culture that's been separated off to make us understand something, then we apply it, separate it, and it doesn't work. You generally see any social anomaly that is there, that we experience, is because

of that.

Either a misunderstanding of the point or misapplying the point without the culture. It means that you break all this up, but then you put it all together. So it has its persistence, just like Krishna is God.

We spend a lot of time establishing that, but once it's accepted, the reason we do that is because we think we're the enjoyer and controller. So we have to establish that, no, Krishna is that. Then we accept that, then we can take up the mood of, I am servant, and then we can start talking about Krishna and Vrindavan and affection and all those things.

But otherwise, if we don't talk about him as God and clear this from the heart through sadhana, bhakti, bhaivi, and all these things, the philosophy, then our approach to Vrindavan will make the same mistake that got us here. We will want to enjoy what's there. If in our heart is the enjoying mood, the enjoying mood doesn't distinguish between matter and spirit.

You understand? It doesn't distinguish. Did Ravana distinguish? Did Ravana come along and see Sita and go, oh, here is a spiritual transcendental personality. Therefore, I should not try to materially enjoy them.

I'll stick to the other women of the universe. No, he immediately grabs. That's because in the heart is the enjoying mood.

So he's considered the great demon. Why? Because he's trying to take. So we should understand this.

Some will just say, no, you just read all these things, it will go away. But what's going to make the enjoying mood? That may attract us to some degree, but if in the process and while we're being attracted, we want to enjoy the gopis, then what is that? Better you don't go near. That's the point.

Because if you're going to get in an enjoying mood over enjoying the gopis or enjoying Krishna, then, you know, Puja wants to enjoy Krishna. She's not in Vrindavan. She's in Mathura.

Right? She's the Purusha Shakti. So it's Shakti, but in the mood of Purusha. So she wants to enjoy Krishna.

But we see that, so that has to be given up. So that's given up by understanding we're not God. That our heart is full of nonsense.

At the same time, simultaneously, we hear these wonderful pastimes that attract the mind. We have to be very, very careful. Otherwise, we'll take them all and enjoy all that.

That's how we started. We wanted to enjoy that. We became envious of Krishna.

So Krishna's not going to tolerate that his devotees are exploited like this, and neither is the

devotees. They have better things to do. So therefore, then, the shadow is given.

Immediately, one becomes Bahirmukha, and one's face is turned to see the shadow. You know, just like you have the tree and you want to enjoy that tree, immediately the face is turned to see the tree in the water, and you don't know the difference. So therefore, and then you go and try to enjoy there.

Because you saw Krishna in joy, it had substance, there was something there. So then you keep on going, yes, I can enjoy this. It's only after a long time you get frustrated and think, well, maybe I can't enjoy it.

But we don't give up wanting to be God. You know, then I'll merge into Brahman. You know, we just don't look to the material world, we don't look at Krishna.

So that has to go. That's why we have to establish that we're Krishna's God, we're servants. And in the service mood, that's the natural position we're living in.

Then the love can manifest. So that's why both have to go on. The problem, Niyamagraha, means that one just takes the rules and that's going to give me Prema.

No, it's the pleasing Krishna through following those rules. That will allow me. Or others say, we don't need these rules, we just take all the nectar.

But then they go into the nectar with a heart of poison. So you can put so much nectar. It's just like if you have a glass and it's full of ink and you start pouring milk.

You can pour a lot of milk and you can still find some ink in there, because it hasn't been taken out for you. So you can pour so much, so much, so much, so much, so much, and maybe eventually, eventually, eventually, eventually, after so many liters and liters and liters like that. But if you just take the glass, throw out the ink, rinse it out, put it down, you pour in one glass of milk, it's pure.

So it doesn't take oceans, it just takes that much, a glass. So that's all. The gopis don't need oceans of experience to love Krishna.

They just see him once. They don't even see him, they just hear about him, they already love him. So that's why both of these aspects are there.

The sweetness is there, same time the philosophy is there. You have to cut our attachments to material world, same time as develop the sweetness for Krishna. So if we can do that quickly, nice.

If we can't, we find it's very difficult to pull out those attachments, then we have to use those attachments for Krishna. In reality, not just lip service. We say, my house is Krishna's, my wealth is Krishna's, then you have to see it.

In your house, do you conduct and live in your house as Krishna would want you to? Or you live in there how you want to live? If you live how you want to live, then that means it's not Krishna's house, it's your house. And when you like occasionally, you use it for Krishna. So that's the difference.

If your consideration is, Krishna likes it clean, he likes it like this, not too much nonsense, we should behave properly, the activities we do in the house should be proper, then it's Krishna's house. Then you make advancement very nicely. And if not, just occasionally use it as Krishna's house, then for those moments you make advancement, but otherwise you don't.

You live in a house you like, what advancement you'll make at those moments? You're not Krishna conscious, you're not making an offering to Krishna. So to say is one thing, to do is another. My wealth is for Krishna.

Are you spending it how Krishna would like you to spend it? That doesn't mean you have to just come and drop it all in the donation box, like that. But are you maintaining your family the way they should be maintained? Are you taking care of how they should be? Or some other way, how we like? Then that means in the money all is not Krishna, part of it is Krishna's. Whatever those moments you're Krishna conscious, then it's Krishna's, otherwise it's not Krishna's.

Because it's Krishna's doesn't mean you don't have it, like you treasure it. He has all the temple money, it's all Krishna's money. So does that mean he takes it home or does that mean he doesn't touch it? No, he uses it for Krishna.

So someone may have money, they may be, how you say, entrusted with that money to see it's used for Krishna's service. But that's the point, it must be used for Krishna's service. Just saying it's for Krishna isn't enough.

It's a step. It's better than saying it's all mine, like Hiranyakashipu. It's better than that, but it's still cheap.

It's easy to say. It takes a little more practice to do. So like that, one has to see the reality.

It's great, sit down, read so many things about the Gopis, this and that, and then afterwards put on your karmic clothes, get in the car and drive down to the local karmic pizzeria for pizza with your family. It's nice, you spent a little time reading, but now what about these other aspects? Then just saying, we're above all these things. We're above and don't go.

It's like the smoker saying, I am free, you guys are bound. You can smoke, but I have the freedom to smoke. Actually, no.

We have the freedom to smoke, but we don't. But the smoker does not have the freedom to not smoke. Just say, okay, you have the freedom just for six months, don't smoke.

Then you go back to your smoking, we don't care. Let's see. You can't go one day without

smoking.

Okay, two, three days. Then their body, the nicotine and all that goes down. So not free.

Freedom is not our definition. Freedom already has a definition. So freedom, when one's free from the material desire, controlled by the material desire, that's freedom.

And therefore, then taking care of material desires according to the rule, when it's appropriate, that is freedom. That's why it's called the regulative principles of freedom. Freedom not following the regulative principles is never called freedom.

Like nowadays, everybody wants to be free, but you have a big country, you make it into a small country, still they're bound by the material norms. Because they're not following Dharma. One group of persons, another group of persons, freeze themselves from the certain social positions they're in, but still they're bound by the modes of bondage.

So unless one follows Krishna's direction, one doesn't become free. What is actual freedom for the Western mind is bondage. Because for the Western mind, the mode of goodness is the worst situation you could possibly have.

It's good for a moment. Just it clears the mind of anxieties, so that it can immediately fill up with all kinds of nice lusty feelings. That's the only use of mode of goodness.

Hard day at the office, or this, anxiety, then you go down to the beach front or some place, sit on the bench, watch the sunset, the mind clears out, so that you can fill it up with all kinds of lusty feelings. And then go out and enjoy yourself. Then right back into the same mess.

They don't stay out in the forest. They stay in the forest? No, they go out to the restaurant, they go here, they go there. They don't stay there.

So therefore, that's the difficulty, is that the actual duties are based on goodness. And goodness takes a while to get the taste for it. Once you have it, it's a stronger taste than passion or ignorance.

It's higher, refined. But the problem comes is the Western mind doesn't want to wait for it. Everything must be instant.

You just add a little water and you have it. But unfortunately, the material world works how it wants to work, despite how we think it should work. Like that.

So therefore, it doesn't work. Does that make sense? So that's why in here, all these aspects must be there. We must see.

We must do those activities that develop a taste for Krishna consciousness. The hearing, chanting, associating, and all these nice, sweet things. At the same time, we must also understand we're not this body.

Otherwise, we do so many nice, sweet things, and it's a wonderful day. Then we go home and then we find out some kind of calamity happened or somebody's making some politics. Then our whole day's ruined.

Why? Because we're attached. So the philosophy and all that, that's what gets rid of that attachment. Because otherwise, when we're materially attached, then the tendency is when we get in a problem with that attachment, we forget about people.

We get upset because of our pride and our faith that the material thing will give us happiness. So as soon as we don't have that mood that material life will give us happiness and we're in the mood of serving, then when a problem comes up, we just think of Krishna. The Pandavas, they had trouble.

You just think of your Draupadi. You can't get a worse situation for a woman. She just thinks of Krishna.

She doesn't get angry, this, that, and why all this is going on. No, she just thinks of Krishna. So that's why all these things must be there.

One has to practice both. Vidyam ca vidyam ca. You have to study both.

That's the order of the sruti. What is vidya and what is avidya? You must study both. So in the Upanishads, avidya means anything material.

Even Veda or things like astrology or ritual, this is all material, rich things used in the Lord's service. According to Upanishads, it's called avidya because it's only for transcendental. So you have transcendence and then everything else.

That's what's there. And then other, the Smriti Shastras, they will give transcendental knowledge, dovetailed knowledge, and then undovetailed knowledge. That's called avidya, just ordinary mundane knowledge.

So they give you a step in between. The Upanishads don't. It's transcendental or it's nonsense.

So it's saying there is that that nonsense must be studied. You must understand why it's nonsense, how it's nonsense, how we have nothing to do with this nonsense and don't want anything to do with this nonsense. And if we do have attraction for the nonsense, then we have to study it and find out why.

Otherwise, it will grow. You have a weed, you don't do anything, it will grow. You have to study the weed, figure it out.

It's a weed. Make sure you can tell the difference between it and the creeper and then pull it out. It takes study and it takes endeavor.

It's not going to just go away. It's not like the ostrich, you just put your head in the sand, it will

go away. You have to work.

And then Indra came and threw his club and he caught it with his left hand. This is so easy. He threw his left hand, he threw his back hand.

So in this way, it's a thing of when someone is too arrogant, if there was a proper challenge, even if you could catch it, you wouldn't because of the respect for the other person. And here Indra is not acting according to religious principles. So therefore, he doesn't deserve, he is not on an equal footing.

He is just this, in a mood of just, you know, just, just being, even this, you know, neutrality that Krishna is dealing with. It's not even getting angry, it's not even worth it. Anger that shows that there's some, you've done something, there's some equality.

If you don't get angry, it's not even worth it. So therefore, there's no rasa. Indra can't enjoy the rasa of anger because the other person's become angry.

He's just nothing. No, but it's inside. It's himself.

Yeah, it's himself. It's just like you take a bath, you rub yourself with your left hand. It's not, it's just, it's, it's a co-producing.