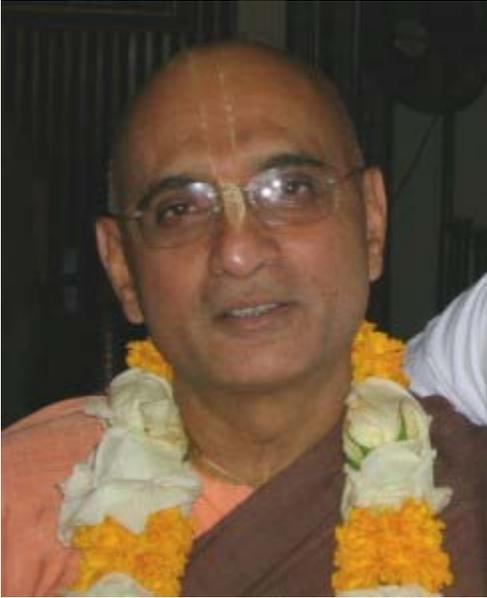


Seminar Lecture : Lord Krishna's Vrindavana Pastimes (Part 5)

THE FOLLOWING LECTURE ON LORD KRISHNA'S PASTIMES IN VRINDAVANA IS THE FIFTH LECTURE IN A SERIES OF SEVEN, GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI.



Transcription : His Grace Vrajendrasuta Dasa. [Click here for Naam.Hat Vrajendrasuta Prabhu](#)

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So when Krishna was about 7 years old, one day He saw that, all the Gopas, all the cowherd people of Vrindavana headed by His father Nanda Maharaja were organizing some festival. Although Krishna saw that they were organizing festival previous years also, but still out of curiosity He asked his father, 'Father what is this going on today?'. Nanda Maharaja was so busy that he did not answer. Then Krishna told him; 'My father, I am your son and you are My father. So it is your responsibility to educate me properly. So I am asking you'. 'What is the worship that you are organizing now? Who is the personality that is being worshiped and what is the purpose of this worship?' Then also Nanda Maharaja did not reply. He thought that Krishna is just a little child and His questions should not be taken so seriously. So he was busy with his other responsibilities. But Krishna was still trying on to His father and he asked; 'Father why don't you tell me whether this worship that you are organizing; whether it is prescribed according to the

Vedic instructions, according to the Vedic scriptures? Or just a social custom? And if it is a bona-fide worship, if it is Vedic, then please tell me who is the presiding deity of this sacrifice? What is the truth of this sacrifice and what is the benefit of this sacrifice? First of all you have to tell me whether it is Vedic or a social customary! Then Nanda Maharaja took Krishna seriously.

Then Nanda Maharaja told Krishna that this is actually a social custom. It is a customary sacrifice. Nanda Maharaja actually told Krishna that, 'we are organizing Indra puja or Indra yajna, a sacrifice to please Indra. Then Krishna asked whether it is Vedic or a social custom. So Nanda Maharaja said; 'social'. Then Krishna said; 'social activities should not be taken so seriously'. Unless and until prescribed by the Vedas it should not be taken so seriously! So Nanda Maharaja said, 'but you see our ancestors have been performing this sacrifice according to their customs, as a hereditary customs, therefore for us it is important to perform it like that'. Then Krishna denied that. He said, 'tell me why you want to please Indra? What is the objective of this sacrifice?' The Nanda Maharaja said that Indra gives us rain and we are cowherd people we depend very much on rain and therefore we have to perform this sacrifice. Krishna reasoned with His father and said, 'you see Indra is also a demigod and demigods are also bound by karma. And what is the result, whatever reward they offer to others is also according to their karma. Demigods do not have any means or ability to do something on their own!. They are also dependent. They can't break the karmic principle and do something. Nanda Maharaja still insisted. 'You see Krishna, we are cowherd people and rain is very essential for us and if we don't have rain then we will be in trouble'. Then Krishna told Nanda Maharaja. 'Father, you don't actually depend on Indra for the rain because Indra offers the rain just out of nature's arrangement. It's not that Indra is arranging. The rains are the natural phenomena. It is not that you are pleasing Indra, that's why Indra is offering rain. If that was the case then why does it rain in the middle of the ocean where there is no need and no one there offers actually any worship to Indra. So Nanda Maharaja was surprised that this little child has such an understanding. So intelligent. Nanda Maharaja started to think what the boy is saying whether it really make sense. And he felt that it does make sense. Krishna also continued – my father I would suggest since we are cowherd folk we depend really upon the Govardhana. Because it is the grazing ground for our cows that it provides soft green grass for our cows. It is the fountains and rivers in the Govardhana that actually offers us all the water that we need and the cow's need. Plus Govardhana is giving us so many necessities. So instead of worshiping Indra, let us worship Govardhana! When Krishna suggested in this way, Nanda Maharaja mainly out of his affection accepted. Not only Nanda Maharaja, others also like, Sunanda and Upananda and other senior members of the cowherd folks of Vrindavana accepted this point. Here it is described that more than the given reasons they accepted this out of love for Krishna. When one loves somebody whatever that person says one accepts it. It is out of love and that's why love is superior to reasons. Although Krishna gave the reasons but those reasons did not play the most important part. It was their love for Krishna they have accepted His reasoning. So Krishna said; 'let us arrange with the paraphernalia and foodstuff that you have got, let us arrange a worship of Govardhana.'. Krishna suggested to make a mountain of foodstuff. So the cowherds brought cart loads of food and they stacked them up in a mountain. It actually became a huge mountain. The bottom part of

the mountain was maltose. There was stacks of puris, there was stacks of halava's. Around the puris they stacked up huge amount of subji's and sweets. They all were cooked in different colors. So it was looking like a colorful high mountain. Not only that, in that mountain there were fountains of ghee. There were rivers of milk. Then Krishna said; 'let us all offer these to Govardhana, the king of the mountain- Giriraja'.

At that time Giriraja took up a huge shape. Giriraja came out of the mountain and He sat there. He was so high that he was touching the sky. And He started to eat with his right hand. He was picking up large amount of foodstuff and putting it in his mouth. And Krishna said; 'see, see, He came and He is eating'. Everyone saw that gigantic figure and that figure looked just like Krishna. The only difference was their Krishna was small and This Personality was very big. He kept on eating. He also started drawing water from the lakes and rivers while he was eating. Actually all the lakes surrounding the Govardhana became dry because of His drinking. But the surprising thing about this mountain of food is that as He was eating, taking large quantities of food weighing a few hundred kilos at a time, immediately that food stock will be filled up. So the Annakuta mountain, the mountain of food regained its original shape. Giriraja ate for a long time and while He was eating He was making some gestures with his left hand as if He was mocking at Krishna. In this way Giriraja became very pleased and also all the cowherd folks became very pleased that this personality Giriraja was satisfied with their offerings.

At that time, the singers, the Bandis, who are according to Vedic scriptures known as Bandis Acadana who used to glorify, sang. Among all the rich people king Nandana is the richest and most generous. In this festival everyone became satisfied and filled up to their neck. The demigods became pleased but surprisingly their king Indra was very upset when this words reached to him. He realized that he has been insulted by these cowherd people. Indra became very, very angry. He said; 'just a cowherd boy Krishna, He dares to insult me in this way. He doesn't know who I am'. He is just a mere cowherd boy and He dares to insult me in this way, so I will teach Him. And what are these cowherd people! They just listen to this 7 year's old little child. Don't they have any intelligence? They are being told by this little boy and they stopped worshipping me and started worshipping this moutain! So I will teach them a lesson.

So Indra immediately called the cloud, Samvartaka. Samvartaka is the cloud of devastation. At the time of annihilation this cloud starts to pour rain. As a result of that the whole universe at least the lower part up to heavenly planets becomes inundated with the water of devastation. So Indra told to Samvartaka cloud and the terrible wind to go and destroy the mountain. So they immediately went out and the residence of Vrindavana all of a sudden saw there was cold wind blowing from the North. All of a sudden the horizon became covered with dark cloud. And there was continuous lighting and thunder splash. So they all became very afraid. They immediately tried to put their cows in the sheds. There came rain in torrent as if the whole place is going to be devastated. So they all ran after Krishna. 'Krishna, Krishna, please save us. What's going to happen now'? Some tried to go to the higher places of Govardhana. But Krishna said; 'Don't worry. Don't be afraid. I am here and Govardhana is here. So there is nothing to worry about.

When Krishna saw that Indra was trying to act funny, actually Krishna was deliberately acting like that in order to smash Indra's pride. Krishna knew that Indra was very proud because he was the king of the demigods. So Krishna wanted to smash Indra's pride. Another understanding is actually Krishna wanted others to see who He was. Some people say that demigods are very big personalities. Krishna wanted to teach them that He is even greater than the demigods. He is greater than the topmost demigod Indra. Similarly by bewildering Brahma He established the fact the He is even greater than Brahma. So in this way Krishna established Himself as the Supreme Personality of Godhead. Krishna could see that Indra was proud and Indra needed to be brought back to his senses. So Krishna very easily lifted Govardhana on top of His little finger. Everyone became very surprised.

Krishna smiled and told His father; 'father, did you see, Govardhana became so pleased with us that He on His own wake up to give us protection and He is resting on my head just like a bunch of cotton'. Nanda Maharaja and others were very worried. Krishna said, 'come, come under this mountain'. They were still worried and then Krishna said; 'look if I see that you are suffering, then I will feel pain. I will feel tormented. As a result of that my hand may shake and the mountain may fall down, so better come in quickly '. So they all came inside the hole that was created by lifting the Govardhana. So when they came into the cave or the hole that was created by lifting the Govardhana, they found that there were beautiful staircases leading down, so they immediately along with the cows went down into the Govardhana. Krishna was standing there lifting Govardhana with His left hand. Some cowherd people felt that Krishna may not be able to hold it for very long, they also went to help Krishna and with the stick they were trying to top Govardhana. So in this way some of the elderly cowherd people also tried to help Krishna lifting the Govardhana. When they went down the Govardhana they found that the place was illuminated with many, many precious jewels scattered around the wall. The entire wall was covered with beautiful shining gems and so was the roof. The floor was very soft as if made of soft and smooth beautiful marble and filled with gems also. Not only this place was very beautifully decorated, there were all amenities also available there, like water for them to drink. There was a gentle breeze blowing. So they all became very happy to have the shelter of Govardhana. In this way they stayed there for seven days and seven nights. But these seven days and seven nights passed very quickly.

In the mean time Indra started to wonder what happened. So he sent the servants of the Pavan deva or the Wind-god to what happened to Vrindavana – Vraja. Very quickly wind came and said nothing happened in Vrindavana. Indra was very surprised. He thought that wind did not see things properly. He then sent cloud; 'go and see what's happening'. So the cloud also came back and said nothing happened. So Indra got very angry. He got up on his elephant. He rides his elephant Airavata and with his rope he punched the elephant so that it would move fast. Indra reached on top of Govardhana and there he released the thunder. He told thunder, the lightning, to go out and see what is happening to Govardhana. The lightning also came back immediately and said; 'I saw a strange sight'. 'I saw that this Govardhana after eating that huge food became so strong that it went up on the sky. It became so powerful that it went up on the sky and it is floating on the sky'. Indra said; 'that's very strange'. There was a mountain called Mainaka and said 'I cut the

wings of this Mainaka with thunder long time ago and it's then steady. Otherwise this Mainaka mountain used to fly. As a result that wherever it used to land all the people in that were dying. Cities became flat because of the landing of that Mainaka mountain. Then the wings of Mainaka were cut down by Indra with his thunder. So Indra wondered if that Mainaka mountain again got its wings grown. 'Any way I will take care of it', Indra said and in the mean time he sent lightening to see what's happening there. First time lightening went and soon came back and said; 'Indra, everyone is dead. No one is tending the cows. I could not see a single soul in Vrindavana'. So at this Indra became very happy and said, 'I bless you with long life'. Now you go and get the details! Then lightening came back and said; 'I saw a wonderful sight. I saw that the mountain has gone up to the sky after eating all the food that was offered to him'. The lightening looked and reported again and said, 'you know what happened? All the residents of Vrindavana have taken shelter under the Govardhana hill and nothing happened to them despite your devastating activities. So Indra said; 'Ok now I will teach them a lesson and released his thunderbolt. The thunderbolt splashed over the Govardhana but nothing happened to Govardhana. So Indra became very surprised. At that time only Indra wondered- is the boy Krishna is actually Narayana? Is it Narayana playing like a cowherd boy? If that is true then I made a great offense to my Supreme Lord. So then Indra went there. In the mean time the rain stopped. All the cowherd people came out of the Govardhana. After that Krishna was the last one to come out. When Krishna came out Indra saw the Personality who was playing as a little cowherd boy is non other than his worshipful Lord, the Supreme Personality of Godhead Narayana. When everyone was gone Indra approached Krishna. He approached with Saurabi because he knew Krishna is very fond of cows. So taking shelter of Saurabi, Indra approached Krishna, thinking that if he goes with Saurabi than Krishna would not be very angry to him. So in all case we must approach the Supreme Personality of Godhead with His devotees. Saurabi was the cow from the heavenly planet. When she went there abhisekha was going on. Sarabhi bathed Krishna. Saurabi can produce unlimited amounts of milk and she bathed Krishna with her milk and then Indra offered his prayers to Krishna. In this way Krishna's Govardhana lila was performed.

So today, from now on, I shall keep considerable time for questions and answers.

Question 1. (the questions are not audible to transcribe).

His Holiness said: Krishna lifted the mountain in such a way that there was big wall around the cave, so water didn't come in.

Question 2. [inaudible]

With laughter. Krishna dropped it very softly. He came out from a side and left it out of His hand.

Question 3. When Nanda Maharaja, Yasoda Mayi did not know or was not aware that Krishna was the Supreme Personality of Godhead, why did they ran after Him when they were in trouble?

Answer: Their not knowing Krishna as the Supreme Personality of Godhead is actually opposite to our ignorance of Krishna as the Supreme Personality of Godhead. In the material nature we are ignorant of Krishna's position. But they were not in ignorance. They were in some kind of super awareness. In Vaikuntha they have the awareness of Krishna as God. Narayana as God. But in Vrindavana they have some kind of super-awareness due to which they don't consider or they forget in a way that Krishna is God. It is not that they did not know that Krishna is God. But due to their love for Krishna they did not consider Krishna as God. Whether Krishna was God or not was not relevant to them. Out of their intense attachment to Krishna they will always run to Krishna. Because one of the aspects of surrender to Krishna is – the faith- avasya rakhebe Krishna bisvasa palana, the faith that Krishna will give protection all the time. Their feelings were that whether Krishna was God or not, naturally they used to feel like running to Krishna whenever they were disturbed. For example, each of the cowherd boys were much powerful than the demons like Aghasura, Bakasura etc. They were millions of times more powerful. Whenever the demons came, they did not try to defend themselves, or tried to kill the demons by themselves. They just ran after Krishna asking for shelter or protection. So that is the mood of a devotee. No matter how powerful he may be, he doesn't depend upon his own. He simply depends upon Krishna. That is they're more out of intense love for Krishna that they are running for Krishna.

Question 4. [inaudible]

Answer: You see demigods are generally puffed up. Who are the demigods? They are actually karmic. Referring to one devotee's comment His Holiness said, 'yes they are karma-misra bhaktas'. Their devotion is mixed with karma. They do pious activities and as a result of that they want to enjoy. That is the difference between pure devotion and mixed devotion. In mixed devotion there are some other considerations besides giving pleasure to Krishna. Whereas in pure devotion, the only consideration is pleasure to Krishna. The demigods have some other motivation; some ulterior motives in their being devotees of Krishna. They pray to Krishna for their sense gratification. So you know like pious karmi's, in India there are lot of pious karmi's, they have temples at home and they worship Krishna. But what they want? They want wealth. These kinds of people are naturally very proud. Because they are materially attached they are proud of their material possession. Similarly Indra was also proud of his position. Out of his pride he became blind that he could not recognize the Supreme Personality of Godhead although He was there. This is one thing. And another thing to consider is that Krishna's pastimes are just like a play on a stage. It's just like a drama enacted on a stage. Drama's are enacted on a stage to convey some message. To teach something. Different individuals act drama. Different individuals play different role. So they were playing the role and they were actually the person itself. They themselves are not like that. Like somebody plays the role of a villain. That person in real life may be a saint. Right? Similarly Krishna acts and His associates come and participate in those plays and act different roles. Now Indra was playing a role in order to enhance Krishna's pastimes. The third consideration is that Krishna wanted to establish Himself as the Supreme. Now some people may say that Indra is the greatest. In these pastimes Krishna taught them that Indra is not the greatest. He is greater than Indra. In this way Krishna is establishing the fact or teaching everyone sarva dharma parityaja mam ekam saranam Vraja. You don't have to

surrender unto anyone else. Just surrender unto Me. So in this way Krishna established pure devotion through His pastimes.

Answers to question 5 [not audible].

How was it? Was it easy for Krishna? Actually for Krishna everything is easy. Actually it was not so easy. Remember; Nanda Maharaja, he was thinking that this is just a little boy and just like father often thinks that child will ask so many useless questions. Similarly Nanda Maharaja was trying to avoid answering Krishna's questions. But then Krishna kept on insisting. Finally Nanda Maharaja turned on Him and thought this boy is talking lot of sense. Like for example what is the Vedic evidence? Who is the presiding deity of the sacrifice? What is the evidence of the sacrifice? What is the benefit of the sacrifice? Nanda Maharaja stopped and wondered- it was true. Who is the presiding deity and whether it's Vedic or a social. Nanda Maharaja admitted that it is social. And Krishna suggested that there is no need for performing soothing social sacrifice. Later on Krishna made another very nice point. He said; 'of all the truths, the direct truth is the best'. Pratyaksha. Praman : proof. There are different kinds of praman or proof. He said the direct proof is the best proof. 'Now you want to offer these to Indra, but we cannot see Indra. One cannot see the demigod'. 'So why offer something to someone who cannot be seen. So Govardhana is here. He is right in front of us. And you can see what kind of benefits we are deriving from Govardhana!' Krishna said. So in this way Nanda Maharaja was convinced by Krishna.

Answers to question 6. [inaudible]

You see the Govardhana shrank considerably. There used to be fountains during Krishna's time. Ever since Krishna left, Govardhana started to shrink and even now Govardhana is become smaller and smaller.

[There were some questions from the devotees and His Holiness said:]

'The Govardhana was placed to the same place again. When Krishna lifted the Govardhana, a hole was created. When Krishna kept it back the same whole was covered. We have to understand that these are all spiritual. When Krishna lifted, the place – hole that is created; by Krishna's potency that place became fully decorated. If they can artificially make like here in Mayapure we have artificial fountains of water created, we have to understand that the cowherd folks of Vridavana five thousand years ago, were much more capable than us and they could make fountain ghee and river of milk by that kind of arrangement.

No this is not jnana misra. When we talked about jnana, that jnana was the impersonal knowledge. But the jnana about the spiritual sky is not considered as jnana mishra. That is the revelation. That was not the jnana that was retained in the brain but revealed in the heart of pure devotees. And these descriptions are by Jiva Goswami. He saw the spiritual sky and what he saw, he just wrote it and so it is not jnana-mishra bhakti. It is suddha bhakti. If we have more details of the spiritual sky then that is always for pure devotion. Jnana-misra-bhakti means the devotion mixed with the knowledge. This knowledge is more of impersonalism. If there is more information of Vrindavana or spiritual sky then that is not jnana-misra bhakti. Like Rupa, Goswami and Sanatan Goswamis and others Goswamis were promoting the jnana-misra bhakti. They were actually enhancing pure

devotion through their writings. So that knowledge they were imparting was the transcendental knowledge, not impersonal knowledge.

It's clear that Govardhana is feeling the separation to Krishna. When Krishna was about to leave Govardhana lamented – how am I going to live without You. Then Krishna told Him, you stay for some time and then come back to Me.

Question [not audible]

Answer. His Holiness said: Yes when you approach to a spiritual subject, you have to accept that you can't reason with it. That's why I said that when you are approaching literature, especially Bhagavatam, you have to leave your intellect behind. There is no room of your intellect in Srimad-Bhagavatam. Dharma prachhita kaitava- all these so called reasoning, analysis, give them up. The way to approach to Bhagavatam is through faith. If you don't have faith- it's bad luck. To the person you are listening to; if you don't have faith, then better don't listen to him. To the person who you are listening, you have to give some credibility, especially in a class like this. I mean if you consider that Krishna's potencies are inconceivable, the spiritual sky is inconceivable, what is the problem of accepting as it is. That's why it's often asked; 'Krishna is blue and do you believe that Krishna is blue? With your reason can you analyze it? Have you seen a blue person? Why do you accept Krishna is blue?

Question. [Not audible]

Answer: Yes. Krishna can take the service directly but in order to serve Krishna directly you have to be very, very close to Krishna. Yes Subau, Sridham, Basudham, Champakrishna, Lalita, Visakha, Rupa Manjari, Anma Manjari- they can render direct service to Krishna. But even then they don't. Often the Gopis render their service to Krishna through Srimati Radharani. Even the most intimate Gopis used to render their service through Srimati Radharani. And the friends rendered service through Balarama. At least the submission is there and then sometimes they have direct exchange. That is very, very intimate dealing. Consider what they do? They steal some food from Krishna, from Krishna's plate. They climb on Krishna's back. Anybody dares to do that when bhoga is offered to Krishna in the temple room? Will anyone dare to take from His plate? Will any one ever dare to put his foot on the Deities? So you can imagine how intimate they are to render that kind of exchange with Krishna. But we are not. We are far, far away. Therefore we have to find a means through which we can render our service to Krishna. And that link is the spiritual master. And then the spiritual master is also linked with his spiritual master. So in this way there is an unbroken chain that goes all the way to Krishna and that's how the service is rendered.

Now who is the spiritual master? The spiritual master is dear to Krishna. Although the spiritual master himself doesn't say that he is dear to Krishna, he thinks that his spiritual master is dear to Krishna and he is just an insignificant soul. But to the disciple the spiritual master is very dear to Krishna and to the disciples the spiritual master acts as Krishna's representative. It is a kind of idea or concept. It is the reality. It is the fact. Krishna actually acts through their spiritual master. Krishna accepts the spiritual master to be the via-medium for the disciples. And due to whatever is offered to Krishna through

the spiritual master reaches to Krishna. Then some day the devotee may reach Krishna. Like for example in this respect Brhad-Bhagavatam gives very beautiful guidelines. Now, Gopa-kumar went back to Vrindavana. His spiritual master has been helping him time and time again. His spiritual master came six times to him to help him go back to his ultimate destination. Then when he reaches to Vrindavana Krishna took him by his hand. Not only by his hand, Krishna actually embraced him. Krishna comes running to see him. Krishna comes running and as Krishna embraces him Krishna fainted in ecstasy. This is how Krishna reciprocated with His devotees when they become one hundred percent pure.

[Question: inaudible]

His Holiness Bhakti Caru Swami : Snakes are there not only on Govardhana, there are so many snakes in Vrindavana. But those snakes don't do anything against devotees. You know how many snakes are there in Mayapura? Once from Prabhupada Samadhi they caught 18 cobras. One snake charmer came and he caught 18 cobras. There was once a big flood in 1978 and one boy killed 151 cobras in this area. There are cobras everywhere. But not a single devotee has died so far by snake bites there. Some devotees have been bitten but they didn't die. Because next door there was the snake doctor and he pulled out the snake poison.

Question [inaudible]

His Holiness Bhakti Caru Swami: You see in the beginning we don't straight away tell them to give up demigod worship because instead of getting rid of demigods they will get rid of you. Then you won't have any scope to teach them. Therefore first we try to win them over, their confidence. Win their faith. Preach to them. Give them Krishna Prasadam. We try to deal with them in a very nice and friendly way. And then we ask them to chant Hare Krishna. By chanting Hare Krishna they become purified and their faith becomes strong. Then you tell them to stop worshipping demigods.

Question. [Not audible]

His Holiness : Whether Indra got a chance to come and take to Caitanya Mahaprabu's pastimes! I don't know. But it is understood that everyone got a chance to take part in Mahaprabhu's pastimes. Mahaprabhu is so magnanimous. In a way indeed Indra participated in Mahaprabhu's pastimes. Because in Krishna's pastimes Indra came as Arjuna. In Caitanya Mahaprabhu's pastimes Arjuna came as Ramananda Raya. So in that way Indra came in Mahaprabhu's pastimes as Ramananda Raya.

His Holiness. I will take just few questions only now.

Question. [Not audible]

His Holiness : You have to understand that Krishna's pastimes that took place on the earth planet and the calculation was according to human calculation, solar years calculation. If I am now mistaken, I think it's in Brahmavaivarta Purana, it's mentioned that Nanda Maharaja started a new calculation of years. (not clear). Generally the understanding is that 7 days, 7 nights, according to the calculation of the movement of the sun – solar calculation.

Question [not audible]

His Holiness : They are actually different living entities who due to their pious activities get this position. Actually living entities are not ordinary. All the living entities have extra ordinary abilities. When he is in forgetfulness of existence as spirit soul he does become ordinary. But actually he is the extra-ordinary spiritual spark. Extra-ordinary part and parcel of the Supreme Personality of Godhead. The living entity has the ability to do anything. A living entity can become the associate of Krishna; which is the highest position. So if he can get the highest position like that, any other positions also become possible for him to attain. A living entity can become a demigod. A living entity can become Indra. Like if someone can perform 100 horse sacrifices then he can become Indra. Therefore another name of Indra is Satapraju; a person who performed 100 horse sacrifices.

Question [not audible]

How is it possible! Well Nanda Maharaja made it possible. He started a new way of calculation. His consideration was that human life is so short only about a hundred years. He felt these 100 years is too short. So he extended by another hundred years where in the new calculation that 100 years would be 150 years. And ultimate consideration is love. Because of his love for Krishna he calculated in that way.

Question in hindi .

Answer in hindi : Sometimes before it was told that they did not know that Krishna is Bhagavan but due to their intense love they do not used to think whether Krishna is God or not. For them Krishna is just Krishna only and not others.

Question. When some one is rendering devotional service and gradually alleviating, can he fall down?

His Holiness answered: one can fall down from any position until and unless one reaches to the position of prema anyone can fall down. .. Unclear question... When he falls down he falls down but when he starts, he starts from where he left it.

Question. Not audible.

Sukadeva Goswami, as you have heard, is the parrot, a favorite parrot of Srimati Radharani. That is true. When Krishna was withdrawing His pastimes, this parrot always used to sing the glory of Radha and Krishna. Actually the parrot always used to sing the glory of Radha. But one day the parrot flew away and went to a tree where Krishna was playing with His friends. So all other parrots said, look what a beautiful parrot! Krishna called that parrot and that parrot came and sat on Krishna's shoulder. Now the parrot started to chant- Krishna, Krishna. When the parrot flew away Radharani became very sad. So Lalita and Visakha went out looking for that parrot. And then they found that the parrot was sitting on Krishna's shoulder. So Lalita told Krishna; "Krishna, this parrot actually belongs to Radhika, so give it back". Krishna said; 'how do I know that this parrot is Radhika's. If it is Radhika's then why it is not with Radhika? I did not ask to come to me and it came to me sitting with me, so it's mine. In the mean time the parrot also started to chant Krishna, Krishna. Then Krishna said. 'See it's even calling My

name'. Finally due to the pleading of Lalita and Visakha Krishna gave that parrot back. When Krishna was leaving this planet this parrot was asked by Krishna to stay back. Krishna told to two of them to stay back after His pastimes. One was Uddhava and another is this parrot.

This parrot was very sad after Krishna withdrew His pastimes. One day this parrot was just roaming around aimlessly after Krishna withdrew His pastimes. And then this parrot flew to mount Kailash. There this parrot was sitting on a tree and under that Lord Shiva was sitting there speaking with Parvati. Lord Shiva was telling Parvati Krishna's pastimes. The parrot also was listening. In the mean time Parvati fell asleep. The parrot was so excited, listening to the pastimes of Krishna and it wanted Shiva to talk on. It did not want Shiva to know that Parvati was asleep. So time-to-time it started making sound-ya, ya. So then Parvati woke up and told, 'My lord tell me what you have been telling because I fell asleep and I could not hear'. Then Shiva said; 'you didn't fall asleep, you have been responding- yes, yes'. Parvati said, 'no I was asleep and I don't know how long I fell asleep'. Then lord Shiva felt that someone must have acted funny with him. He looked up and saw a parrot on top of that tree. He was very angry. When this parrot saw that Shiva was very angry he just flew away. And Shiva chased that parrot. For fear for its life the parrot flew away. From Kailash mountain he flew straight to the Badarika-ashrama mountain. At that time Vyasadeva was telling his wife about Krishna's pastimes. She was so surprised by hearing Krishna's pastimes that she was gasping with her mouth open. And that parrot flew straight into her mouth and took shelter of her womb and that is Sukadeva Goswami.

Question. [Not audible]

His Holiness : Actually it's difficult to figure out who is higher and who is lower among those devotees. This higher lower consideration is in a way that Sukadeva Goswami's mellow was more of neutrality- santa, whereas Uddhava's relationship was friendship. So which mellow is higher?. In Vrindavana, I said therefore the prominent mood is neutrality. But underlying mellow of everyone was madhurya, that they were all supporting madhurya.

Question [not audible]

His Holiness : There are two ways of looking at it. If you look at him as an associate of Krishna then there is no question of neutrality or impersonalism. How can an associate of God be impersonal. But if we look at another point of view then we can see for the time being he is not displaying his direct attachment to Krishna in that sense. But appears to be an impersonalist but he was not an impersonalist.... This was mostly mentioned in BrahmaVaivarta Purana.

So OK. Thank you all very much. Hare Krishna.