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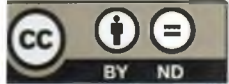
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mercy of Śrī Girirāja Govardhana

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Special thanks to Prabhavati dāsī (Russia) for kindly correcting some of the drawings,
based on the instructions of Śrīla Nārāyaṇa Gosvāmī Mahārāja after his seeing the completed work.

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Govardhana line drawings © Śyāmarāṇī dāsī

The cover and inside back cover bas relief reproductions are two of the approximately 45 bas reliefs
created from the Govardhana line drawings. They were completed by a team of about 25 disciples of
Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, headed by Mañjarī dāsī as coordinator © Śyāmarāṇī dāsī
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Pastimes at GOVARDHANA

COLORING BOOK

All drawings were created under the guidance of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Originally developed for the wall murals at Śrī Giridhārī
Gauḍīya Maṭha in Govardhana, UP, India.

Line drawings of Govardhana were made by the team of:

Śyāmarāṇī dāsī, Mañjarī dāsī,
Viśvambara dāsa, Nāndī-mukhī dāsī
Bakula dāsī, Kṛṣṇa-vallabha dāsī,
Gaura-hari dāsa, and Vasudeva dāsa

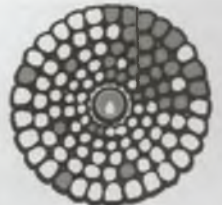
Layout and Design of "Pastimes at Govardhana"
Rādhā-mohana dāsa

The text of this book was adapted for young adults (and for parents to read and explain to their children in kid-language) from the Nārāyaṇa Gosvāmī Mahārāja's books and lectures. Most descriptions were adapted from excerpts from Śrī *Vraja-maṇḍaḥ-kramā*. The first part of the text of 'Swing Pastimes' is from a lecture, spoken in Vṛndāvana at the time of Jhūlana-yātrā, August 8, 2003. This lecture describes Śrī Rādhā-Kṛṣṇa's swing pastimes in Varsāna, but it applies equally well to Their swing pastimes in Govardhana. The second part is from Śrīla Mahārāja's Jhūlana-yātrā lecture spoken in Vṛndāvana on August 12, 2003. The text of 'Holi' is an excerpt from his lecture spoken in Govardhana on October 22, 2003. The texts of 'Dressing the Divine' and 'Rādhikā and the Gopīs Decorating Kṛṣṇa' is adapted from an excerpt of *Jaiva-dharma*, Chapter 38. And, 'Splashing Water' and 'Rādhā-kunḍa' is adapted from his lecture on *Vilāpa-kusumāñjali*, Text 15.

Adaptation by Kṛṣṇamayī dāsī

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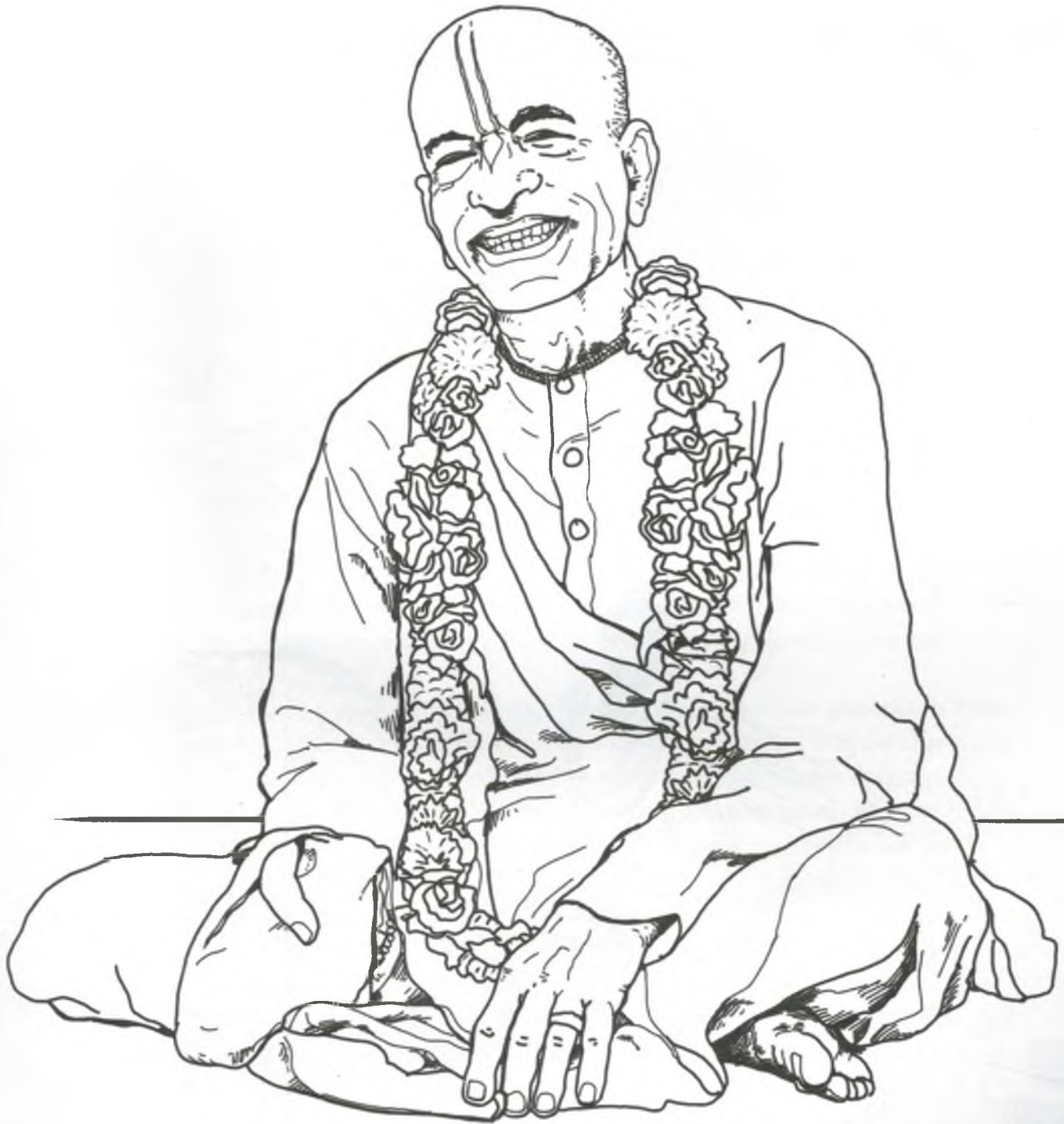


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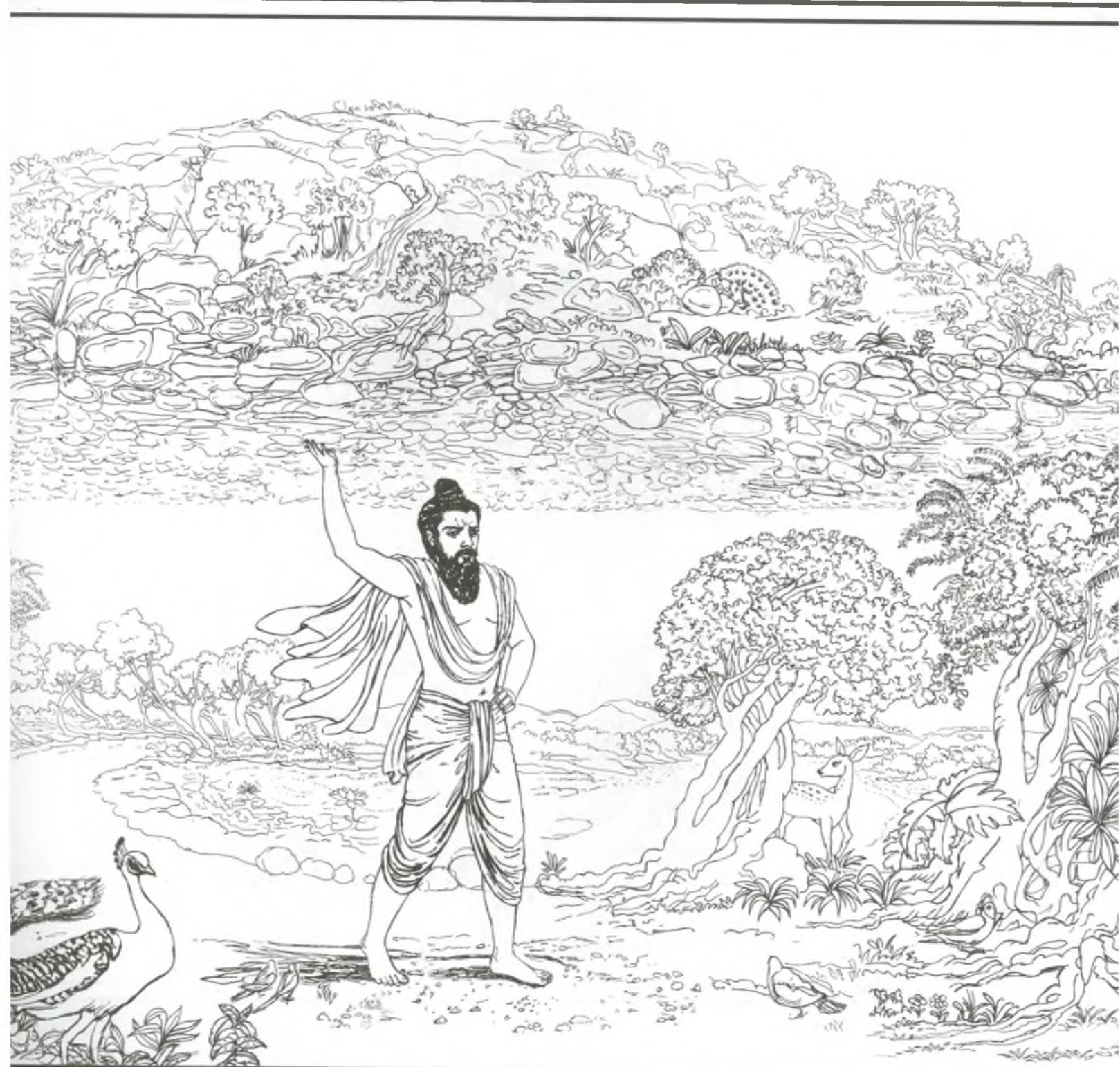
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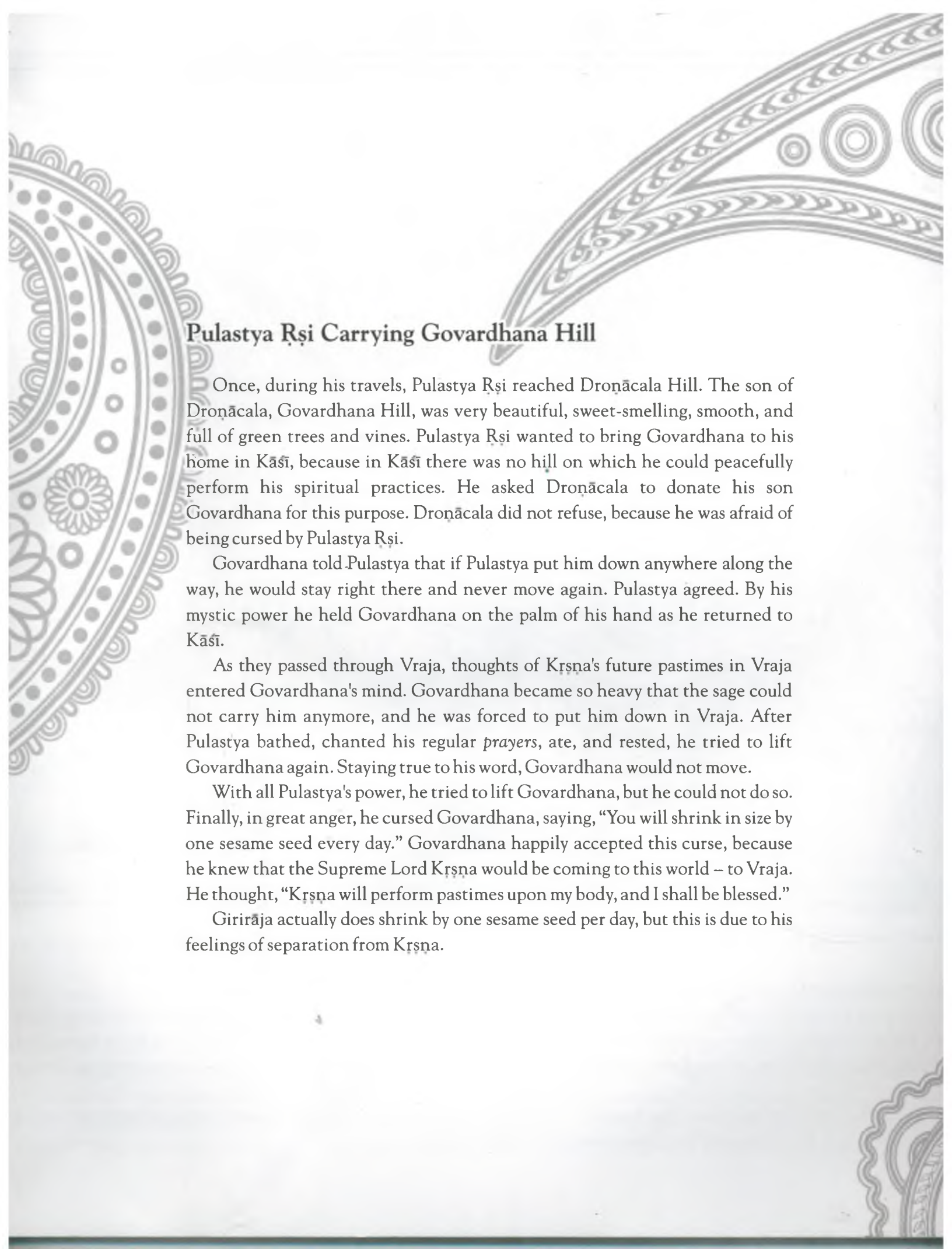


Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



Śrī Śrīmad Bhaktivedānta Svāmī Prabhupāda





Pulastya Ṛṣi Carrying Govardhana Hill

Once, during his travels, Pulastya Ṛṣi reached Droṇācala Hill. The son of Droṇācala, Govardhana Hill, was very beautiful, sweet-smelling, smooth, and full of green trees and vines. Pulastya Ṛṣi wanted to bring Govardhana to his home in Kāśī, because in Kāśī there was no hill on which he could peacefully perform his spiritual practices. He asked Droṇācala to donate his son Govardhana for this purpose. Droṇācala did not refuse, because he was afraid of being cursed by Pulastya Ṛṣi.

Govardhana told Pulastya that if Pulastya put him down anywhere along the way, he would stay right there and never move again. Pulastya agreed. By his mystic power he held Govardhana on the palm of his hand as he returned to Kāśī.

As they passed through Vraja, thoughts of Kṛṣṇa's future pastimes in Vraja entered Govardhana's mind. Govardhana became so heavy that the sage could not carry him anymore, and he was forced to put him down in Vraja. After Pulastya bathed, chanted his regular *prayers*, ate, and rested, he tried to lift Govardhana again. Staying true to his word, Govardhana would not move.

With all Pulastya's power, he tried to lift Govardhana, but he could not do so. Finally, in great anger, he cursed Govardhana, saying, "You will shrink in size by one sesame seed every day." Govardhana happily accepted this curse, because he knew that the Supreme Lord Kṛṣṇa would be coming to this world – to Vraja. He thought, "Kṛṣṇa will perform pastimes upon my body, and I shall be blessed."

Girirāja actually does shrink by one sesame seed per day, but this is due to his feelings of separation from Kṛṣṇa.



Hanuman Carrying Govardhana Hill

In another millennium Govardhana appeared in Vraja in a different way, and that history is as follows. During the time of Lord Śrī Rāmacandra, who is an incarnation of Kṛṣṇa. The monkeys and bears were asked to bring large rocks from many places, to build a bridge across the ocean. On the order of Śrī Rāmacandra, Hanumān lifted Govardhana from Uttarāraṇya. While carrying him to the ocean he heard a message from a divine voice in the sky, "The ocean bridge is now complete. No more need for you." Hearing this, Hanumān became sad and put down Śrī Girirāja where he stands today. Girirāja also became unhappy and said to Lord Rāma, "I will not be able to feel the touch of Śrī Rāma's lotus feet. I will curse you."



han Blessing Govardhana

use forgive me," Hanumān answered. "In the next Dvāpara-yuga, your wish will come true. At that time, the Supreme Lord will accept the worship of Indra, the god of the heavens and the rains. He will worship you instead. Very angry, Indra will try to destroy you with his thunderbolts and heavy rains. At that time, Śrī Kṛṣṇa will hold you on His hand to protect Vraja. In this way your wish will come true. Hanumān then jumped into the air and flew to Śrī Rāmacandra's side. Rāmacandra told him, "All the rocks that have been used to build Govardhana have been blessed by the touch of My feet. I will fulfill the wishes of Govardhana by holding him on My hand and touching him with My hand. At the end of Dvāpara-yuga, I will take birth in the family of the Yadus. I will then make Govardhana famous as the best place for worship. I, Kṛṣṇa, by herding the cows with My friends on his hillsides and by enjoying pastimes with My beloved goṣṭhīs in his caves and

Annakūta – Worshiping Govardhana Hill

It was on the advice of Śrī Kṛṣṇa that Nanda Bābā and the other Vrajavāsīs began worshiping Girirāja Govardhana instead of King Indra. They cooked delicious foods in their homes, filled hundreds of carts with milk, yogurt, and other preparations, and then presented them before Girirāja.

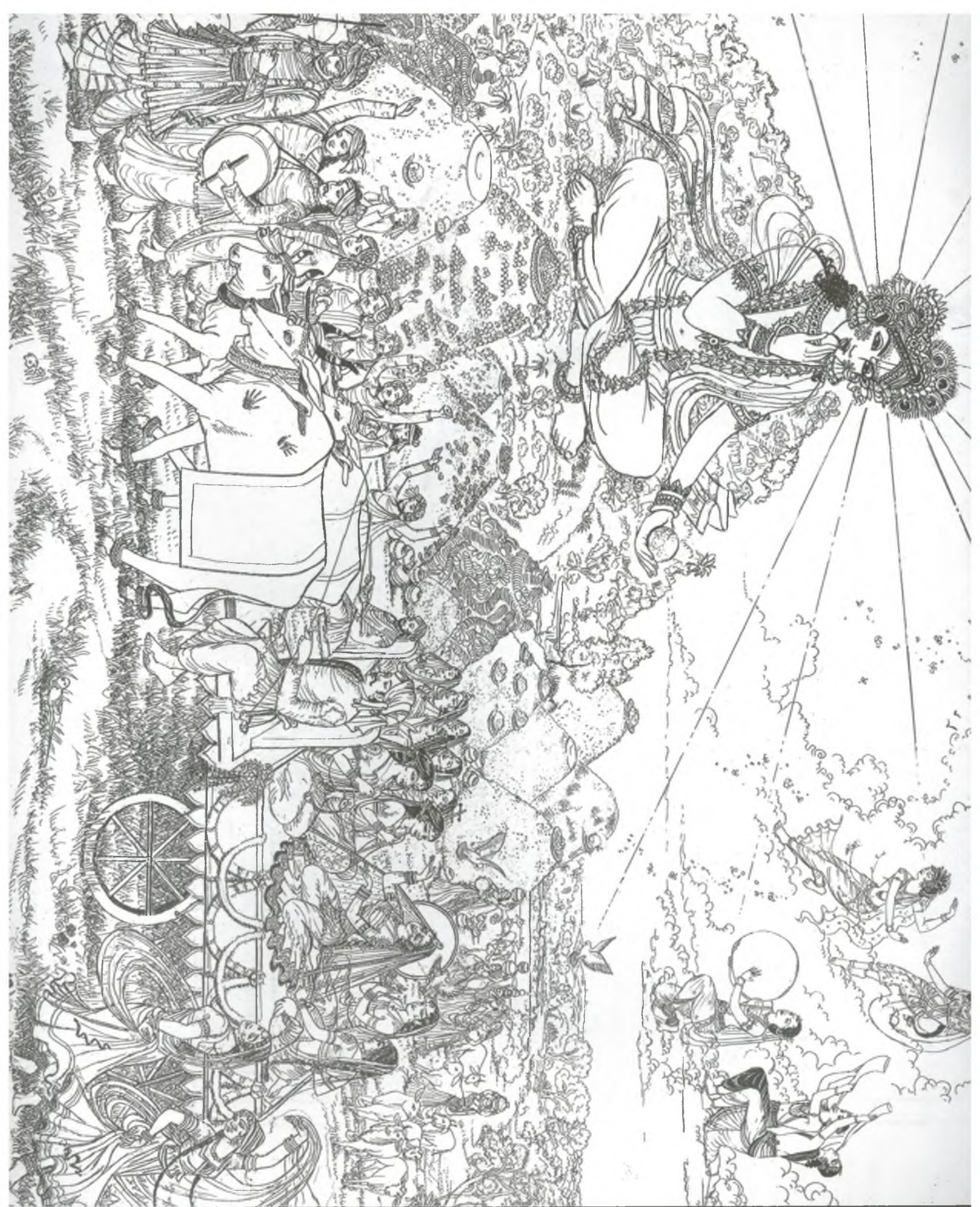
Kṛṣṇa Himself offered everything to Girirāja, and at the same time He appeared in a huge four-armed form. In that form Śrī Kṛṣṇa, as Girirāja Govardhana, stretched out His long arms and ate all the offerings. He then begged for more to eat, calling out in great happiness, “*Āno re, āno re!* – Bring more, bring more!”

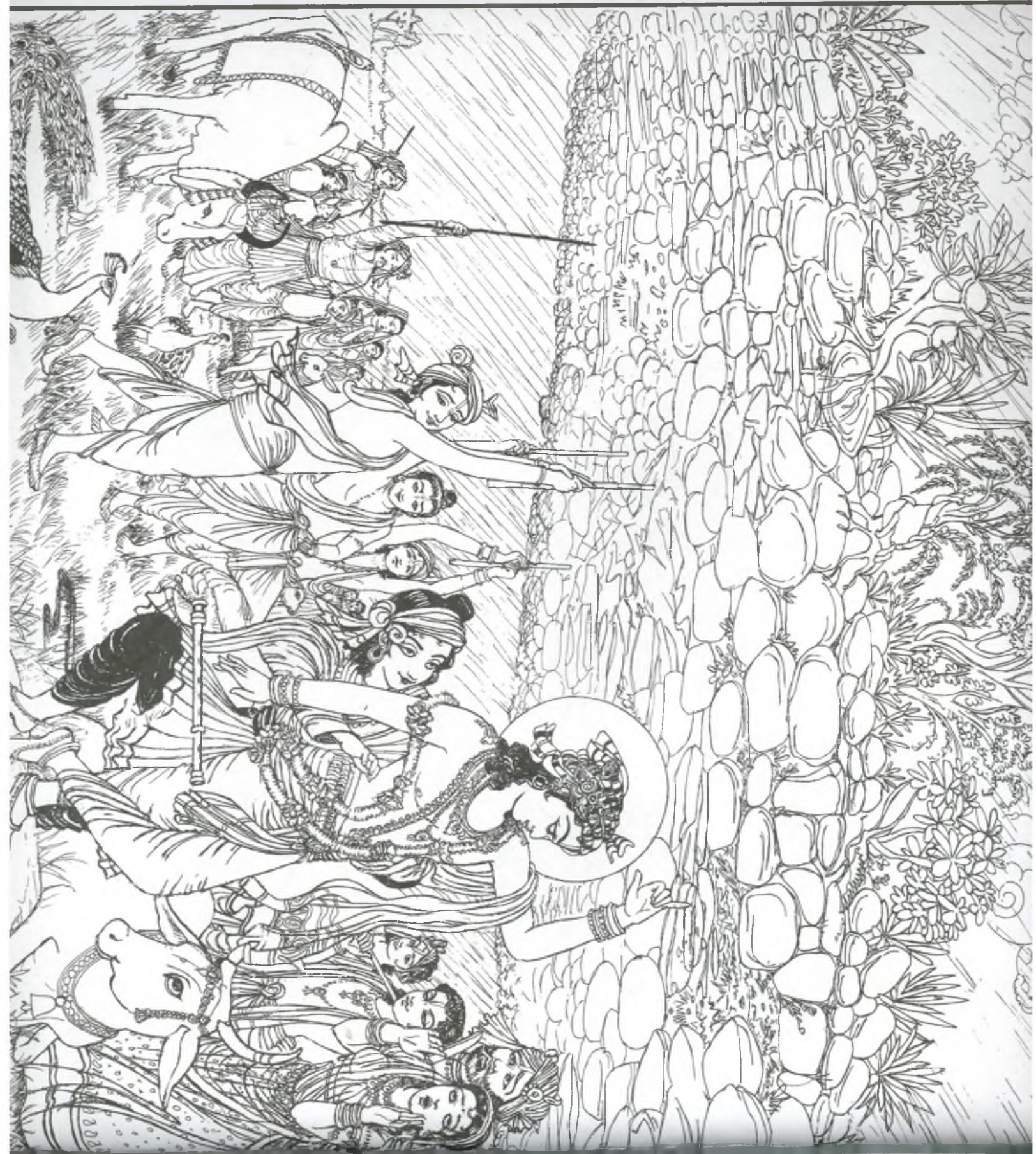
Kṛṣṇa looked up to that four-armed form and folded His palms. “We are poor Vrajavāsīs,” He said. “We have given You all we have. Please be happy with this.”

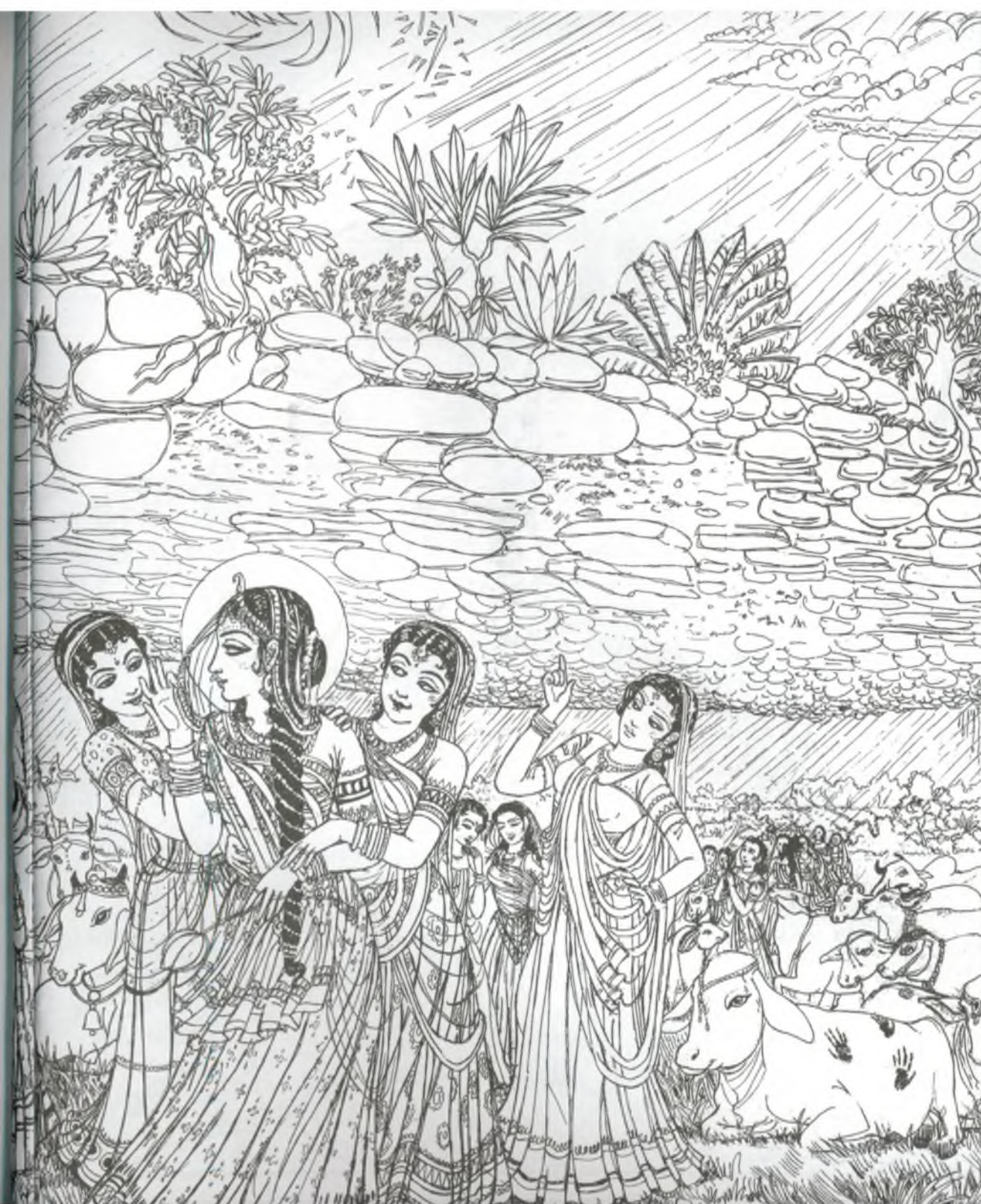
In His four-armed form, Girirāja drank the water of Mānasī-gaṅgā, Kusuma-sarovara, and other ponds. He then exclaimed, “*Tṛpto 'smi, tṛpto 'smi!* – I am satisfied, I am satisfied!” and wiped His hands and mouth with His cloth. He told the Vrajavāsīs to ask for a blessing, and they simply asked, “May our darling Kṛṣṇa always remain happy and live long.”

When that four-armed form disappeared, Kṛṣṇa asked the Vrajavāsīs, “Did you ever meet Indra face to face? Indra never allowed you to meet with him. But Girirāja is so kind as to meet you, and he grants everyone's desires.” After worshiping Govardhana, the Vrajavāsīs felt their lives to be fully successful.









Kṛṣṇa Lifting Govardhana

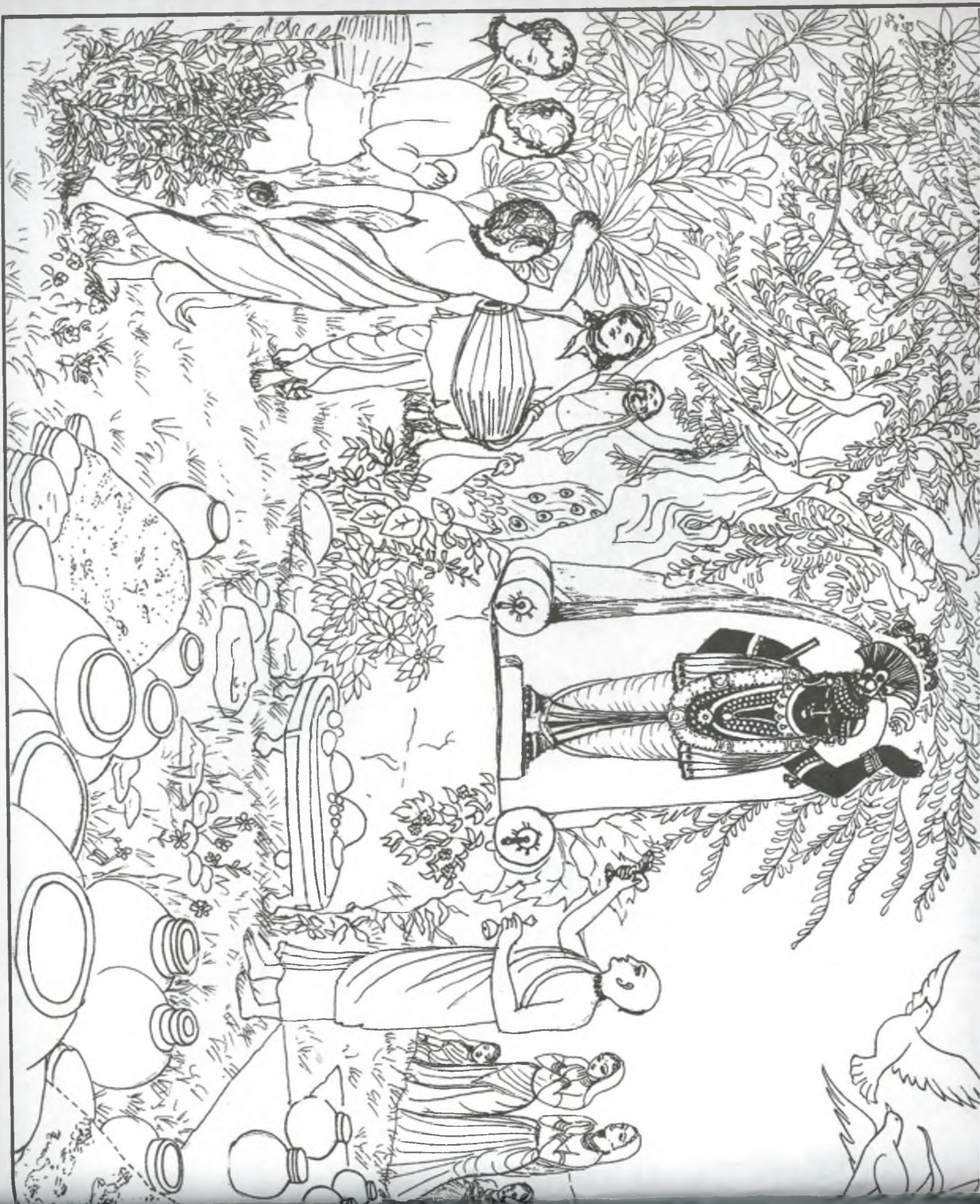
When King Indra saw that the Vrajavāsīs had stopped worshipping him and were worshipping Govardhana instead, he became furious. He called for the powerful Sāmvartaka cloud to go over Vṛndāvana, and flood and destroy the whole area. There was lightning and thunder, strong blowing winds, and non-stop rain as thick as pillars and as sharp as arrows filling land in Vṛndāvana with water. It was very dangerous, especially for the animals.

Knowing that Indra was angry, Kṛṣṇa thought, “This demigod thinks he is the greatest personality, but I will teach him that he is not independent. I am the Supreme Lord and the demigods are My devotees. I will take away his false pride.”

Lord Kṛṣṇa picked up Govardhana Hill with one hand, just like a child picks up a mushroom from the ground, and told His devotees, “You can now safely enter under the umbrella of Govardhana Hill, which I have just lifted. Do not be afraid of the hill and think that it will fall from My hand. It will protect you just like a huge umbrella. Be happy along with your animals under this great umbrella.”

Everyone in Vṛndāvana went under the great hill, where they were all safe. The people of Vṛndāvana, along with their animals, stayed there for one week without being hungry or thirsty, and they had no problems.

For the entire week, Lord Śiva served Girirāja and the Vrajavāsīs by holding up his trident like a *cakra* to protect them, and upon his request Kṛṣṇa's Sudarśana *cakra* also protected them by





Once, Śrī Mādhavendra Purī came to Vraja. While there, he was so absorbed in his spiritual practices of love of God, Kṛṣṇa, that he was unaware of his own body. On the third day of his fasting from all foods, a cowherd boy, whose complexion resembled a fresh rain cloud, came to him carrying a pot of milk.

The boy said, "Bābā, nobody stays hungry in Vraja. My mother saw you when she was carrying water from the well. She understood that you are hungry and thirsty, so she has sent this milk for you. I am going now to herd the cows. When I return, I will collect the pot." Saying this, the boy quickly left.

Mādhavendra Purī thought, "I have never seen such a beautiful boy in my entire life." He offered the milk to his Deity, drank it in ecstasy, and became further lost in love for Kṛṣṇa.

Early the next morning, that same boy returned in his dream and said, "I am Gopāla. Long ago, I was hidden in the earth for safety by my priests, because they were afraid due to an attack by barbarians. I am thirsty, hungry, and so hot. I have been waiting for you for a long time." The boy then pointed to His hiding place and disappeared.

Later in the morning Mādhavendra Purī told the villagers what had happened. They became very happy. They dug in that place and found the Deity of Gopāla. Gopāla received a sacred bathing ceremony with lots of milk, yogurt, clarified butter, sugar, and honey. The villagers brought many delicious foods, a huge feast was prepared, and Mādhavendra Purī offered everything to Gopāla.

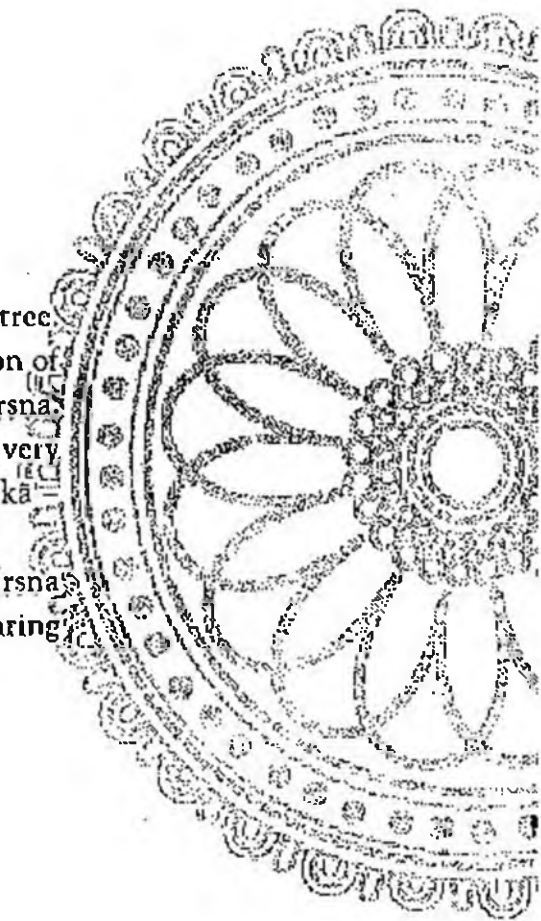
The villagers saw that the Annakūṛa ceremony that was performed thousands of years ago during the time of Kṛṣṇa was now taking place again, by



Swing Pastimes

The *gopīs* hang a swing from a *kadamba* tree, not from a *tamala* tree. The importance of the *kadamba* tree is that it carries the complexion of Śrīmatī Rādhikā, whereas the *tamala* tree has a complexion of Śrī Kṛṣṇa. The *tamala* tree is not very powerful, but the *kadamba* tree is very powerful and beautiful. This shows the superiority of Śrīmatī Rādhikā. She can control Lord Kṛṣṇa by Her love.

Rādhā and Kṛṣṇa sit facing each other on a special type of swing. Kṛṣṇa swings the swing so high. When Kṛṣṇa is lower, Rādhā is higher. Fearing that She will fall, She embraces Kṛṣṇa.





The Toll-tax at Dān Ghāṭī

Once, Śrīmatī Rādhikā and Her friends were bringing yogurt, milk, butter, and other kinds of milk-sweets for a ceremony to please the sages. Śrī Kṛṣṇa, along with Subala, Madhumaṅgala, and other friends, stopped them on their path and demanded a toll-tax.

Kṛṣṇa asked the cowherd girls, "What are you carrying?"

"Milk, yogurt, and butter for a ceremony," they replied.

Madhumaṅgala's mouth started to water just by hearing the word 'butter.'

"Quickly pay the toll-tax and move on," he said.

"What toll-tax?" Lalitā asked. "We have never paid any toll-tax before."

"You can pass only after paying the toll-tax," Kṛṣṇa said.

"Since when have You become the toll collector here?" Śrīmatī Rādhikā asked. "Did You get this place from Your father?"

"I am the ruler of the kingdom of Vṛndāvana," Kṛṣṇa said.

"How is that?"

"Vṛndā is My wife," Kṛṣṇa declared. "The property of the wife is also the property of the husband. Vṛndāvana is the kingdom of Vṛndā-devī, so it is My kingdom."

"Really?" Lalitā said proudly. "We have never heard anything about this. Let us ask Vṛndā right now." She turned to Vṛndā. "Vṛndā, is this person your husband?"

"Never!" Vṛndā said, pretending to be upset. "I have no relation with this lying boy. This used to be my kingdom, but I have given it to Śrīmatī Rādhikā."

All the cowherd girls burst out laughing, which embarrassed Śrī Kṛṣṇa, but still He continued to demand the toll-tax.





Teaching Kṛṣṇa a Lesson

After Kṛṣṇa taxed the cowherd girls, Lalitā, Viśakhā, and all their friends wanted to take revenge. They decided, "We have had enough! Kṛṣṇa was unfair to us, so we must get Him back, but double!" Pretending to be tired of Kṛṣṇa's demands, all those cowherd girls made a plan. They clapped their hands in joy, gathered their friends together, and hid in the forest.

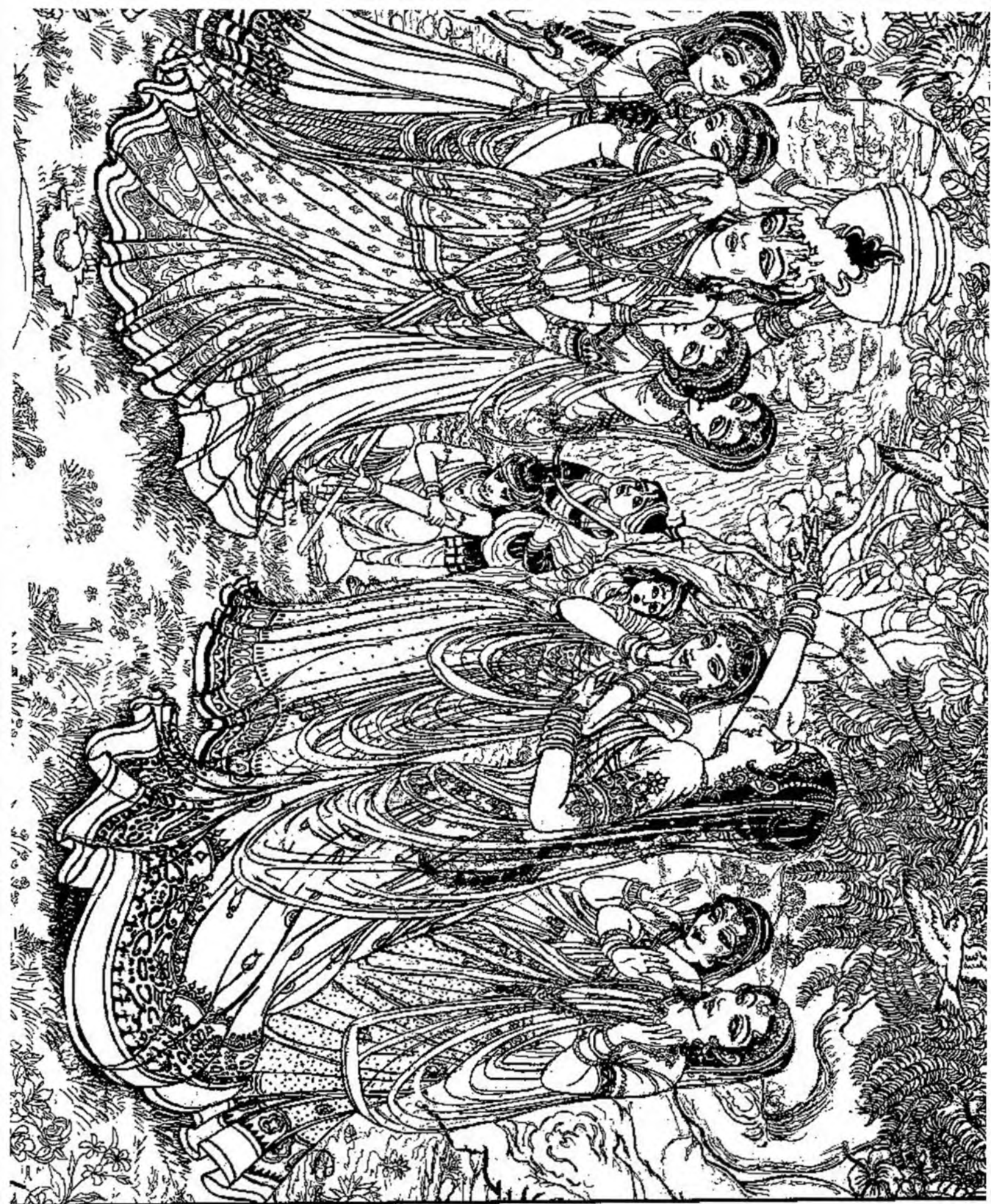
The next time Kṛṣṇa and His cowherd friends tried to stop the cowherd girls and take their things, they called out to their hidden friends. Thousands of cowherd girls then come from their hiding places and, under Lalitā's leadership, they began to teach Kṛṣṇa and His cowherd friends a good lesson.

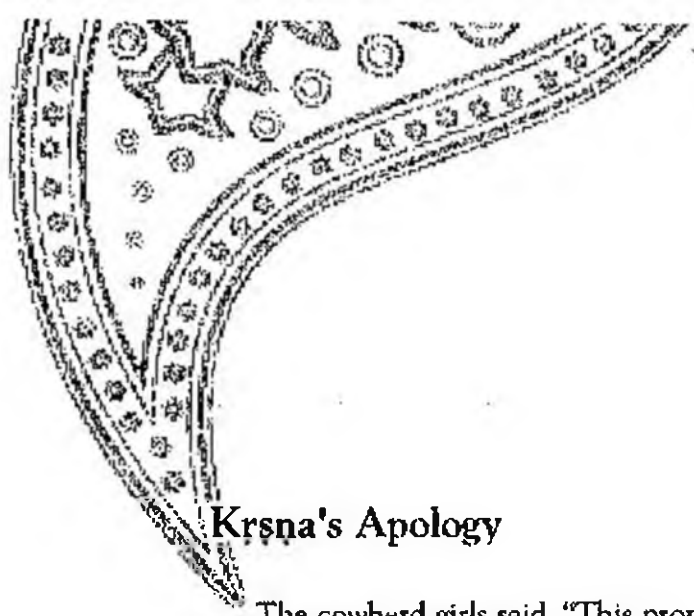
Five to ten cowherd girls caught hold of Śrī Kṛṣṇa. They slapped His cheeks a few times, and then dressed Him like a girl with a blouse (*choli*) and skirt. They put bangles on His arms, and anklets on His feet. They covered half His face with a veil, placed a pot of yogurt on His head, and began to make fun of Him by demanding tax on the yogurt.

Lalitā threw a stone at the pot of yogurt on Kṛṣṇa's head. The pot broke, and the yogurt spilled all over Kṛṣṇa's transcendental body. All the cowherd girls began to laugh and clap, and Kṛṣṇa felt very embarrassed. "Will You dare to demand tax on our yogurt ever again?" they asked. "Hold Your ears and vow, 'From today, I will never try to tax the cowherd girls' yogurt.'"

By their love alone, they were able to force Kṛṣṇa to repeat this vow.





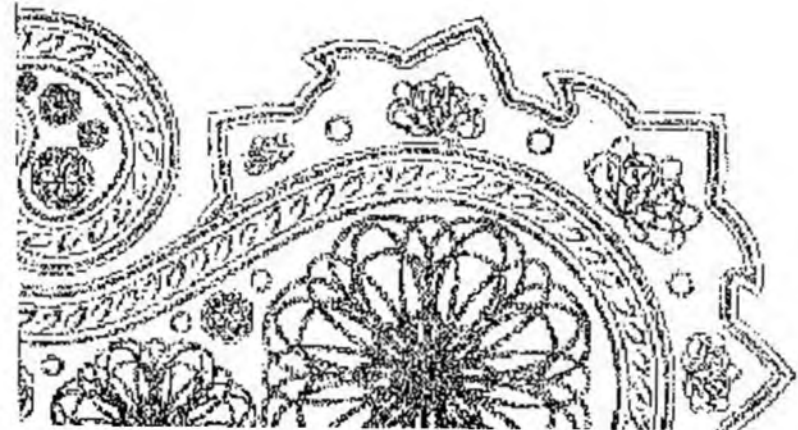
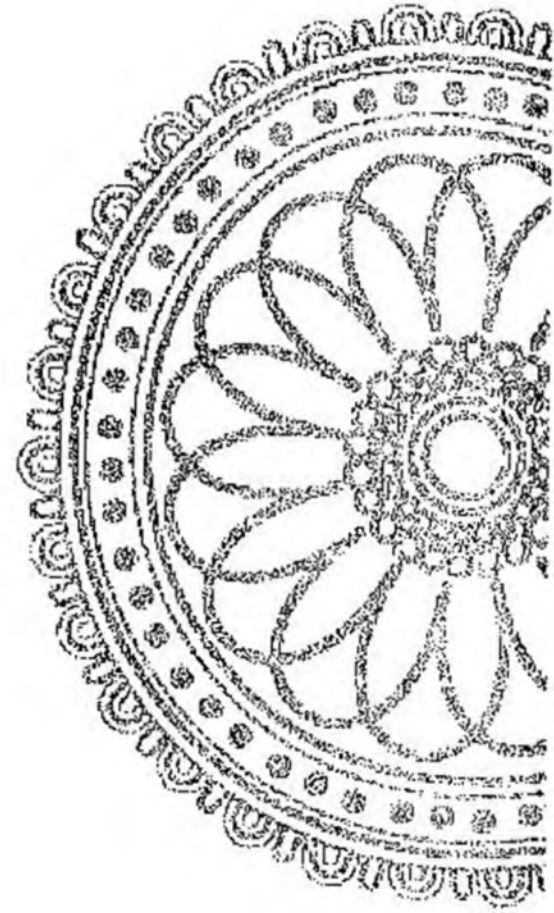


Kṛṣṇa's Apology


The cowherd girls said, "This property belongs to Śrīmatī Rādhārāṇī, Vṛndāvana's queen, and for taxing us the other day, You will have to be punished. Kṛṣṇa, You must bow down to Śrīmatī Rādhārāṇī's lotus feet and beg Her forgiveness."

Seeing that there was no other way out, Kṛṣṇa looked at His friends and, bowing down to the lotus feet of Śrīmatī Rādhārāṇī, begged Her forgiveness.

Clearly pleased, Śrīmatī Rādhikā blessed Kṛṣṇa with the words, "May all auspiciousness come to You."







Flower Pastimes

Śrīmatī Rādhikā used to come to Kusuma-sarovara with Her friends, with the excuse of picking flowers. Her real aim was to meet Śrī Kṛṣṇa, with whom She would then have love-quarrels.

One day, seeing Śrīmatī Rādhikā picking flowers, Kṛṣṇa asked Her, "Who are You?"

She replied, "Nobody."

Again He asked, "Tell me honestly, who are You?"

She replied again, "Nobody."

Kṛṣṇa said, "You are speaking in a very crooked way."

Śrīmatī Rādhikā answered, "And You speak in a straight way, don't You?"

Kṛṣṇa repeated, "I am asking You who You are."

She said very gently, "You don't know who I am?"

"What are You doing?"

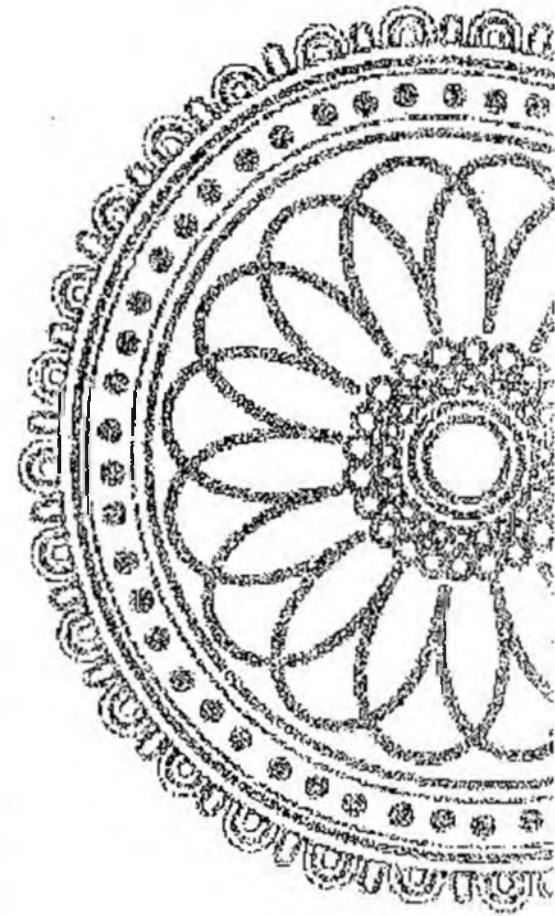
"I am picking flowers for worshiping the Sun-god, Surya."

"Do you have permission from anyone?"

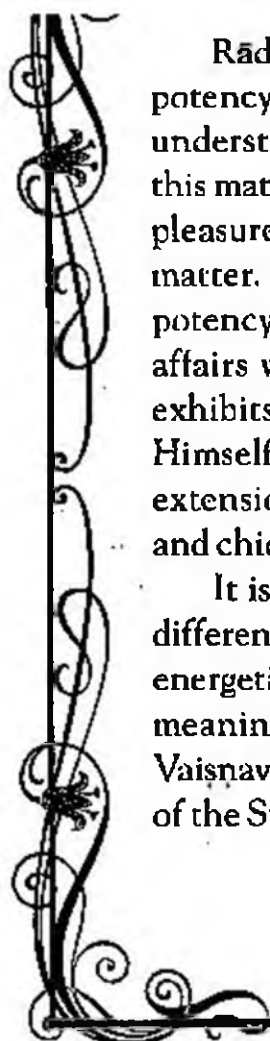
"I don't need anyone's permission."

Kṛṣṇa then said, "Oh, I have caught a thief today. Every day I am seeing that My Vṛndāvana garden is being ruined. I didn't know where all the flowers were going or who was stealing them, but now I have caught You and I will punish You for trespassing. Do You know that I am the owner of this garden?"

Śrīmatī Rādhikā very sweetly answered, "You have never planted any of the plants here; never. Rather, you come here daily with Your thousands of cows and wild friends, and You destroy the plants. Since when have You become the caretaker here?"





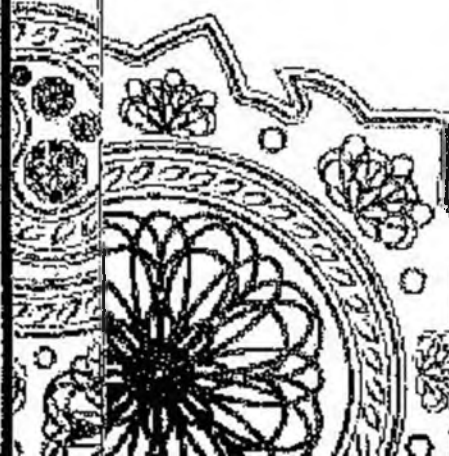


Rādhā and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī; Kṛṣṇa exhibits His potency as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to enjoy His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa.

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja
From *Teachings of Lord Caitanya* (Introduction)

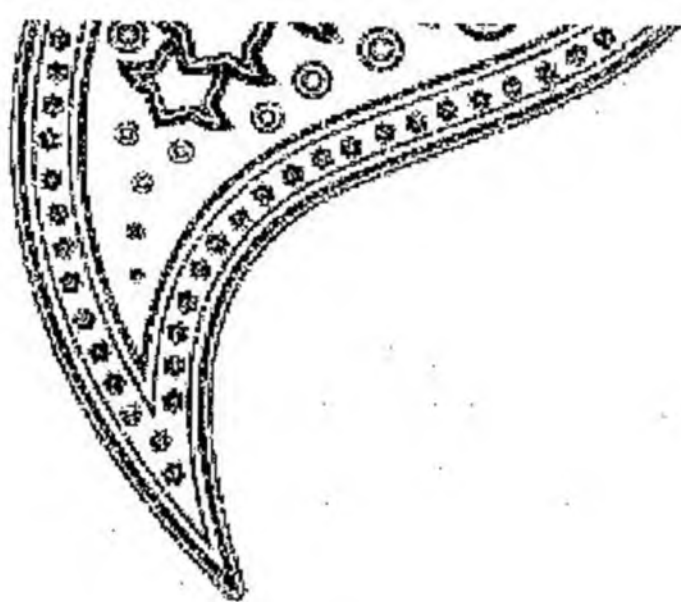
Kṛṣṇa Hides in a Tree



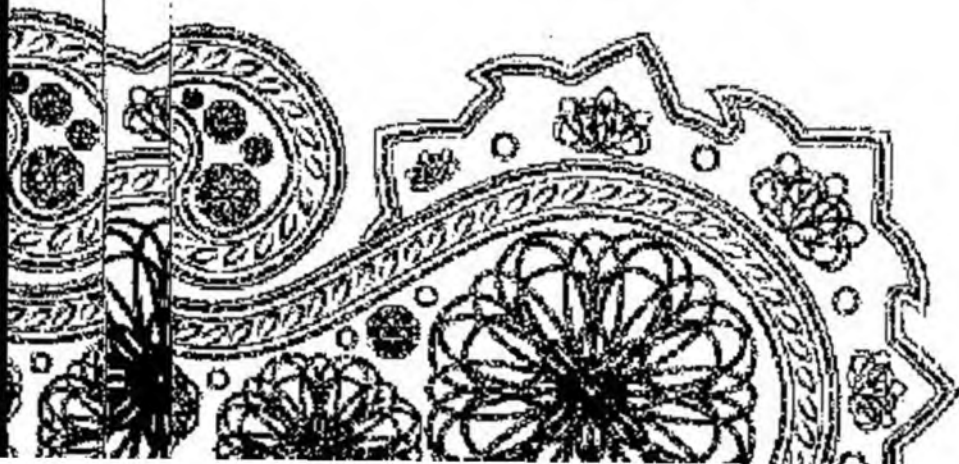
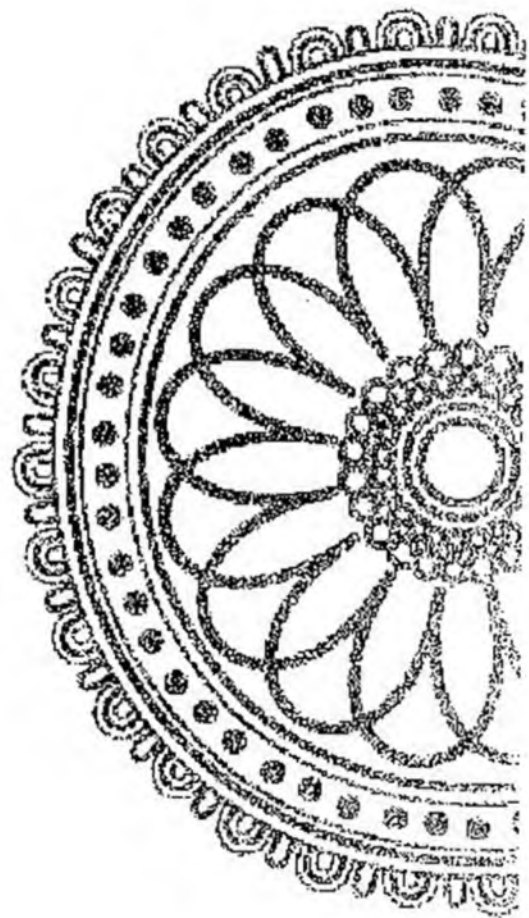
One morning, Śrīmatī Rādhikā and Her friends came to the bank of Kusuma-sarovara to pick the sweet-smelling flowers there. Rādhikā saw a tree with a branch full of flowers. She pulled down the branch with one hand and began picking flowers with the other.

Playful Kṛṣṇa knew that She would be coming to Kusuma-sarovara to pick flowers, so He had already climbed that tree and hid Himself in the foliage so that She would not see Him. Sitting on the branch above, He put his foot onto the branch that She would be picking flowers from, and used all His weight to push down that branch.

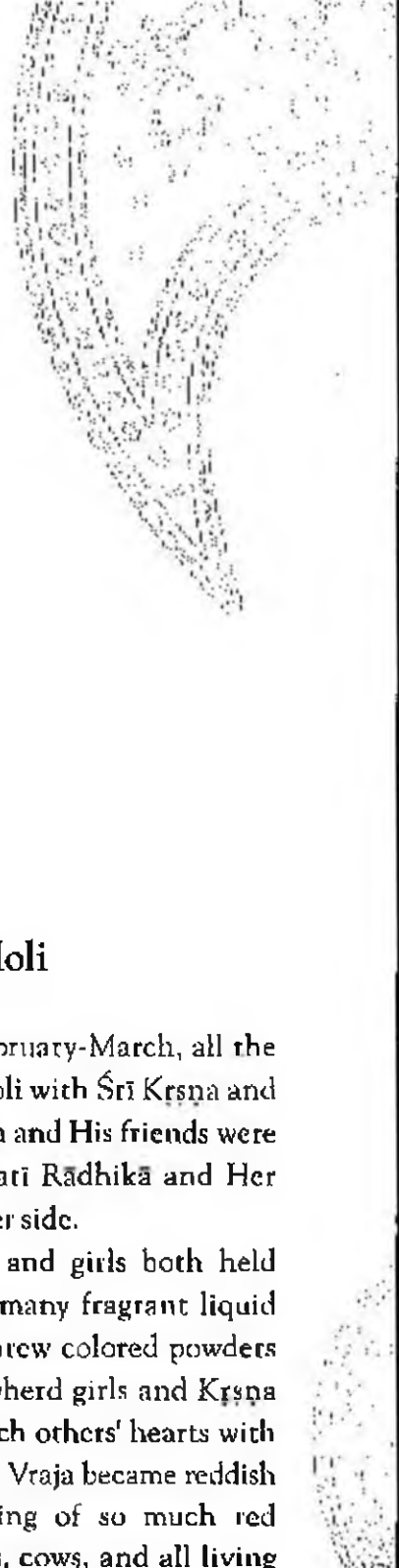





Kṛṣṇa immediately jumped down from the tree and caught the hanging Śrīmatī Rādhikā in His arms. Seeing this, Her friends began clapping and laughing loudly, while Rādhikā pretended to be angry. She freed Herself from Kṛṣṇa's embrace and began to scold Him.







The Festival of Holi

In the month of February-March, all the cowherd girls played Holi with Śrī Kṛṣṇa and the cowherd boys. Kṛṣṇa and His friends were on one side, and Śrīmatī Rādhikā and Her friends were on the other side.

The cowherd boys and girls both held syringes that shot out many fragrant liquid colors, and they also threw colored powders at each other. The cowherd girls and Kṛṣṇa were aiming to color each others' hearts with their love. Everything in Vraja became reddish because of the throwing of so much red powder – the sky, trees, cows, and all living











The Stone of Govardhana

Even in his old age, Śrīla Sanātana Gosvāmī did Govardhana *parikramā*, meaning that he walked around all of Govardhana once a day. One time, during the summer, the ground was burning hot. He was very tired and sweating, so he sat down; but there was no shade to protect him. All of a sudden a cowherd boy came by and held His own yellow shawl over Sanātana Gosvāmī to give him shade, and with the corner of the shawl He fanned the Gosvāmī's face.

Sanātana Gosvāmī's whole body became cool and calm by the touch of that boy, who spoke in a very sweet voice, "Bābā, in this old age there is no need for you to do *parikramā* of Govardhana with so much trouble. I am giving you a *śila* (a stone from Girirāja) that is marked with the staff and lotus feet of Kṛṣṇa. Do *parikramā* of this *śila* every day, and it will give the same benefit as doing *parikramā* of the whole Govardhana Hill."

The boy then gave the stone of Girirāja to Sanātana Gosvāmī and disappeared. This boy was none other than Giridhārī (Kṛṣṇa), the lifter of Girirāja.



Splashing in Rādhā-kuṇḍa

One day, knowing that Rādhārāṇī wanted to play in the water, the gopīs took the chance to serve the Divine Couple. Śrī Kṛṣṇa, His beloved



Splashing in Rādhā-kuṇḍa

One day, knowing that Rādhārāṇī wanted to play in the water, the *gopīs* took the chance to serve the Divine Couple. Śrī Kṛṣṇa, His beloved Śrīmatī Rādhikā, and the *gopīs* now swam in the waters of Rādhā-kuṇḍa. Lord Kṛṣṇa swam in the lotus-filled pond of Rādhā-kuṇḍa, which was dear to His beloved Rādhikā.

The *gopīs'* hair looked like groups of moving bumble-bees, and their bodies and arms like lotus stems. They played in the lake in order to bring pleasure to Rādhikā and Kṛṣṇa. At first they gently sprinkled Kṛṣṇa with water, and when He strongly splashed them, they responded with constant, still stronger volleys of water from all directions. This made Kṛṣṇa lower His head, as if in fear, and cover His eyes, nose, and ears with His hands.



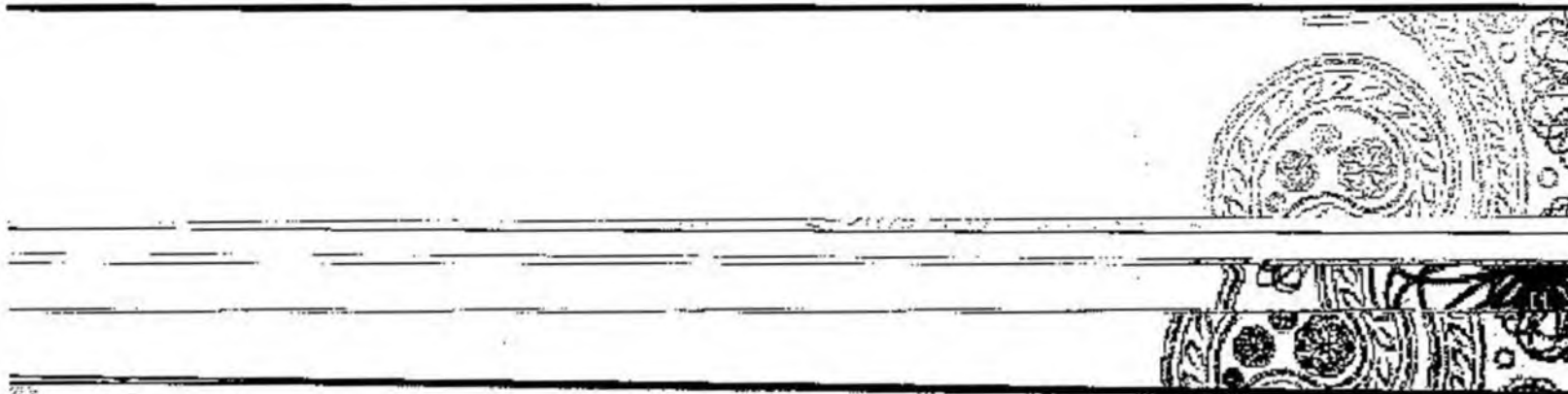
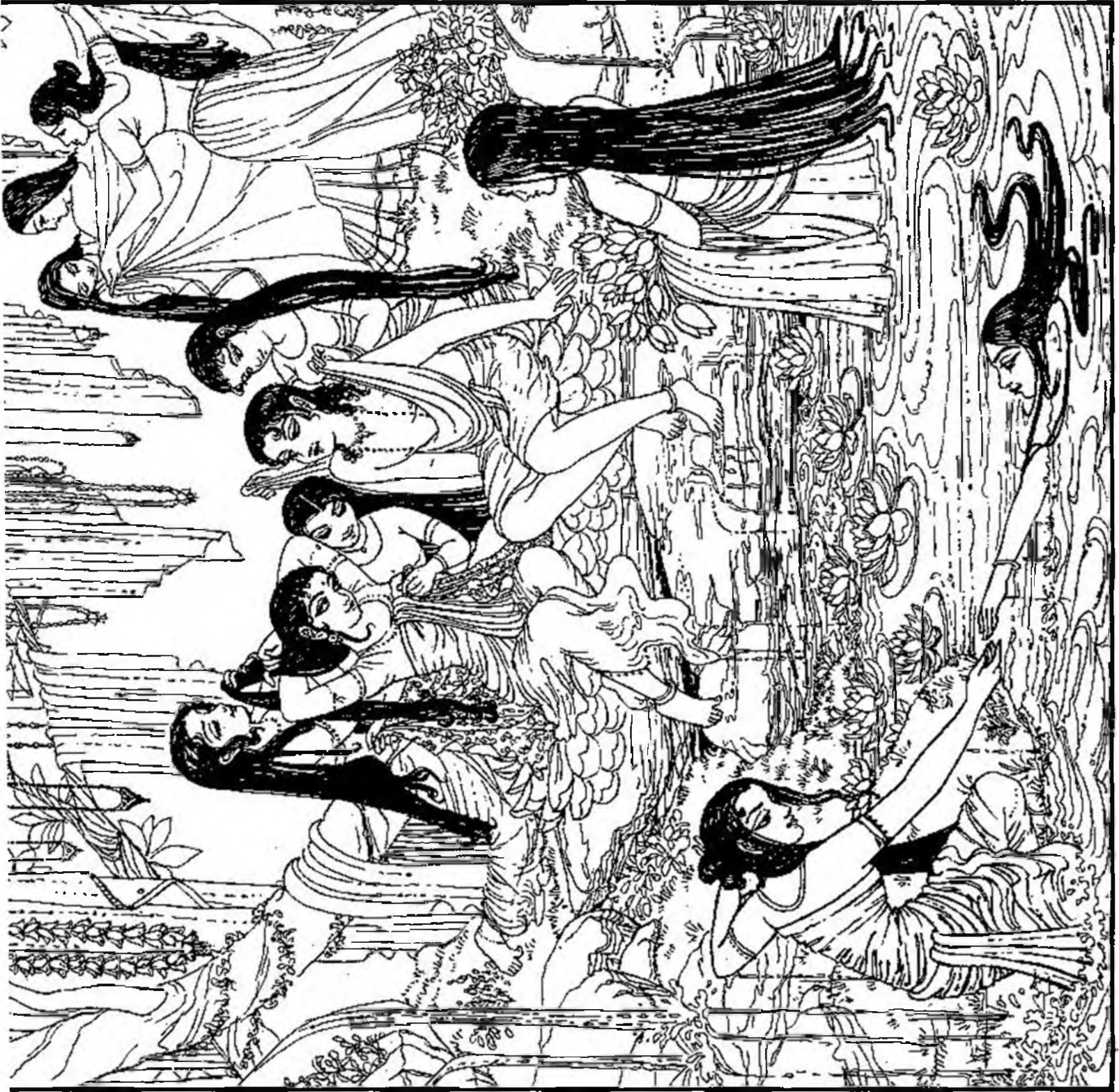
Around Rādhā-kuṇḍa were many *kadambu* trees, which had beautiful, sweet smelling flowers that were the color of Śrīmatī Rādhikā. The water was also sweet and fragrant, due to the lotuses growing there.

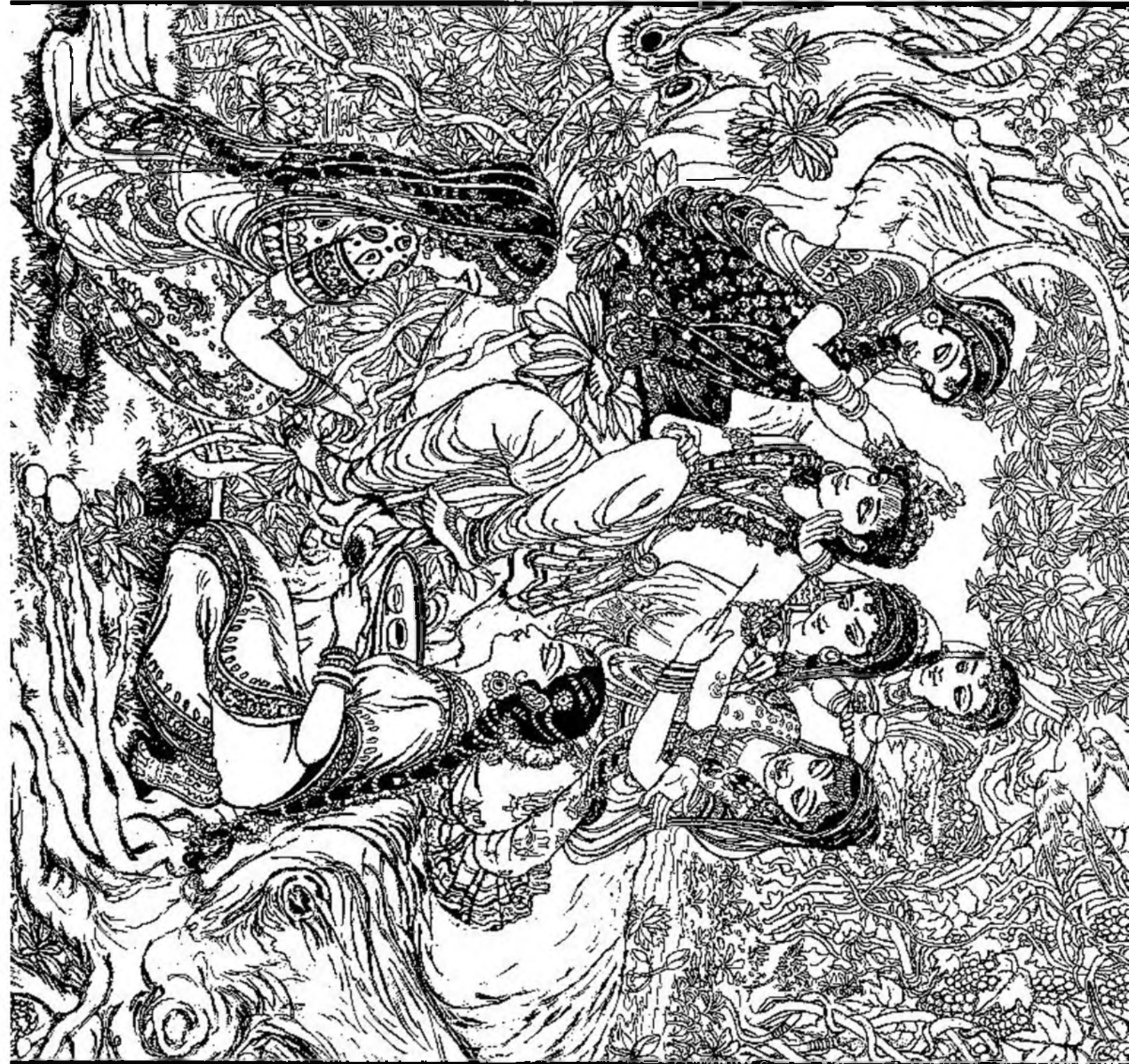


Around Rādhā-kuṇḍa were many *kadamba* trees, which had beautiful, sweet smelling flowers that were the color of Śrīmatī Rādhikā. The water was also sweet and fragrant, due to the lotuses growing there.

The *gopīs* and Kṛṣṇa were splashing each other in the midst of the lotuses, causing waves within the water. The eyes of Śrīmatī Rādhikā looked like lotuses, beautiful and somewhat reddened in their corners, due to the splashing. The lotuses of the pond also looked like the eyes of Śrīmatī Rādhikā, seeming like they were searching for Kṛṣṇa.

There is a nice prayer to Śrīmatī Rādhikā by Śrīla Raghunātha dāsa Gosvāmī in relation to this pastime: "When I saw a vision of the beautiful scenery at Rādhā-kuṇḍa, with so many trees, flowers, and birds, and in that *kuṇḍa* You and Kṛṣṇa were playing with all the *gopīs*, a greed came in my heart to become Your maidservant. Please have mercy upon me, so that I will again have that vision, and so that I will be engaged in Your service there. There is nothing else that I desire."







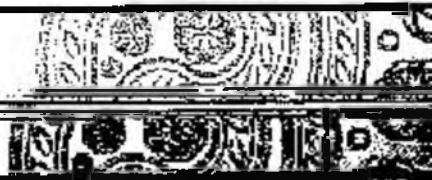
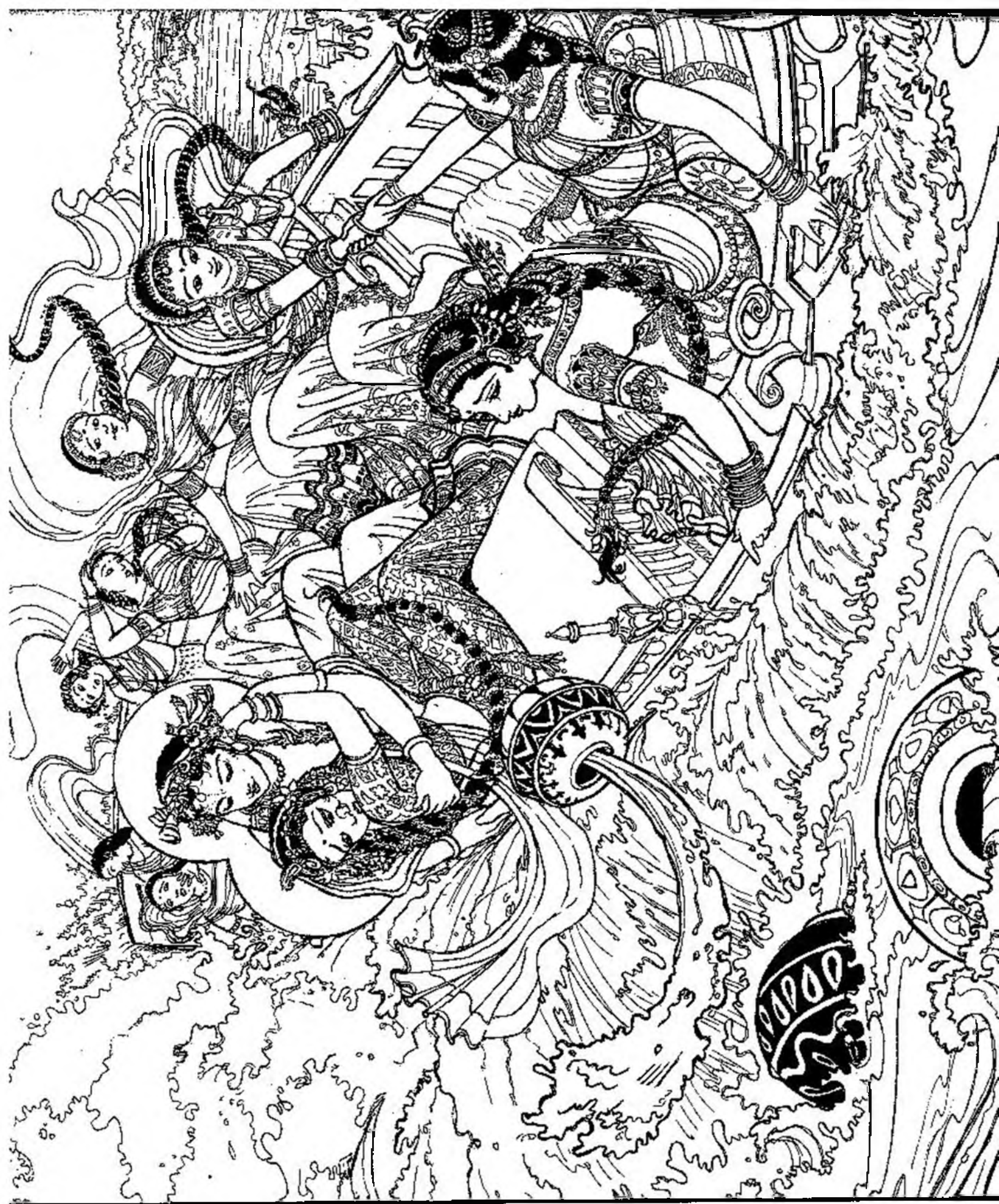




Inviting the Gopīs onto the Boat

The gopīs used to cross from one bank of Mānasi-gaṅgā to the other. Kṛṣṇa once disguised Himself as a boatman. When the gopīs asked that 'boatman' to take them to the other side, the disguised Kṛṣṇa told them that His boat was very old and that it was dangerous to travel in it. Śrīmatī Rādhikā and the gopīs begged Him until He finally agreed to take them across.

Once the boat was in the middle of the river, Kṛṣṇa told them, "The boat is beginning to fill with water because we are carrying too much weight. We must throw all the pots of milk and butter overboard."





Rocking The Boat

Seeing the water coming in the boat, the *gopīs* quickly threw all their pots over the side. Kṛṣṇa then told them that the boat was still too heavy, and that they would all have to throw their heavy gold jewellery over the side as well.

He then threw all His weight on one side of the boat, making much more water rush in. Even though the *gopīs* took off all their jewellery and tossed it overboard, Kṛṣṇa would not stop. He threw all His weight to the other side of the boat, and more water quickly came in.

All the *gopīs* became very scared, and Śrīmatī Rādhikā, throwing Herself into Kṛṣṇa's arms, prayed to Him, "O boatman! O boatman! Please make it possible to take us across. Whatever you want I will give You, but please take us safely to the other side."

Kṛṣṇa became very pleased, and, sticking a cork in the hole, stopped the water from coming in. Then, taking the oars, He rowed them all across.

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The wonderful form of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Indeed, Kṛṣṇa becomes very eager to taste it. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana are supreme. He also has pastimes in the Vaikuṅṭhas, the spiritual world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārnavasāyī, the *puruṣa-avatāra*. His incarnations as a fish, tortoise and so on are called His causal incarnations, or incarnations for particular occasions. He incarnates in the modes of nature as Lord Brahma, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet – wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer – are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa's sweetness can drown these three worlds – Goloka Vṛndāvana, Hari-dhāma (Vaikuṅṭhaloka) and Devī-dhāma (the material world).

Everywhere, Kṛṣṇa's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of *yogamāyā* are absent in the spiritual sky and the Vaikuṅṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there is manifested on this planet on a specific tract of land – Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

Śrī Caitanya-caritāmṛta, Madhya-līlā 21.104

Translation and Purport by Śrīla Bhaktivedānta Svāmī Mahārāja (Śrīla Prabhupāda)



Girirāja Govardhana The King of Mountains

Girirāja-Govardhana is situated some fourteen miles west of Mathurā. Śrī Kṛṣṇa protected Vraja by holding the enormous Girirājāji on the little finger of His left hand for seven days, thus shattering the pride of Indra. Girirāja has descended from Śrī Kṛṣṇa's transcendental Goloka Vrndāvana Dhāma to Vraja on the earth planet. He came with secluded *nikuñjas* (groves), caves, pure lakes, and various minerals, like *gairika* (red ochre), that are useful in the service of the Divine Couple Śrī Rādhā-Kṛṣṇa. Girirāja-Govardhana is non-different from Kṛṣṇa in *tattva* (philosophical truth), yet he is considered to be *hari-dāsa-varya*, the best among all the servants of Hari, or Kṛṣṇa. The *gopīs* have addressed him as follows (*Śrīmad-Bhāgavatam* 10.21.18):

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carana-sparśa-pramodah
mānam tanoti saha-go-gaṇayos tayor yat
pāniya-sūyavasa-kandara-kandamūlaiḥ*

“O Sakhī! This Girirāja is the topmost among Śrī Hari's servants and is absorbed in supreme bliss, always being touched by Śrī Balarāma and Śrī Kṛṣṇa's lotus feet. Girirāja serves and satisfies Śrī Kṛṣṇa, Balarāma, the cowherd boys, and the cows by providing them with water from his pure lakes, lush grass, fruits, roots, and *gairika* and other minerals.”

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
(*Śrī Vraja-maṇḍala Parikramā*, Part 2, Chapter 7)

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Pastimes at

GOVARDHANA



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