

# Vrndavan is source of all Dhama

**Topic : Vrndavan is source of all Dhama.**

**Place : Vrndavan**

Indradyumna Maharaja was talking to almost all of you. Some additional English devotees now have arrived, as others also are listening to him. He narrated Damodara lila to all of you, most of you. That lila brings the listener to Gokul. That pastime took place on deepavali day which is in just few days. I didn't finish, you continue the pastime. Some other day, then I started that Badri Narayan, Narayan, Narayan. So from Gokul to Badri Narayan, Badrikasram, Vaisnav's, Gaudiya Vaisnav's there worship able Lord is aradhyo bhagvan vrajesa tanaya, vrajesa tanaya son of Nanda Maharaja and there worship able abode is tad dhama Vrndavanam where vrajesa tanaya appears, their minds are always fixed, Vaisnav's, Gaudiya Vaisnav's, Brajavasis mind is always fixed on Krishna. They know nothing, no one else but there Radhanath. na parah no one else.

**sri chaitanya mahaprabhor matam idam tatradarah na parah  
(Caitanya-matta-manjusa by Srila**

**Viswanatha Cakravarti Thakura)**

Worship vrajesa tanaya He like to reside in, or visit to or parikarma of Vrndavan and their ideal, the hero's the devotees, whose examples they follows, those devotees are the Gopis.

**vraja-vadhu-vargena va kalpita**

That aradhana is the best aradhana, the best mode of worship and which scripture do they study, they study Srimad

Bhagavatam,

### **srimad bhagavatam amalam puranam**

Srimad Bhagavatam is amal, it is spotless puran and the goal of their life is prema pumartho mahan, the love of Godhead Prema, Pancham purushartha, they don't compromise , no dharma, artha, kama, moksha, they spit at it, they only care for prema pumartho mahan. So that is what has been taught to us by Sri Krishna Caitanya Mahaprabhu and then, we are here, we are still here at Badrikasram, knowing all this, we come, we still come to Badrik-asram, every, every follower of the Sanatan dharma, every Hindu aspires to go at least once in his life, he has to go to Badrik-asram. Then his life is, kind of perfect, then he is pacified, satisfied. Otherwise he has some agitation. No, no, I haven't been to Badrik-asram. Oh! That, what kind of Hindu, santaniya am I, I have to go to Badrik-asram. So was also the desire, an aspiration of Nanda Maharaja and Yashoda. I

am sure, you have been hearing from last couple of days that, it was a wish of Nanda Baba, it was the wish of Yashoda and the elderly gopas and gopi, they wanted to go to Badrik-asram. So as the darling of Yashoda, he came to know that this is the wish of elderly. His elderly parents and other elderly brajavasis, they would like to go on pilgrimage to one on to Badrikasram, then Lord says, yes, yes I will bring you, just follow me. This way, this way, that way, this way and finally this Krishna and Balaram were leading the parikarma, the procession, the shobha yatra, the parikrama party, where did they end up. They end up here

**Badrik-asram dhamaa... ki jai.**

**Badrik-asram dhama ki jai.**

And Nanda Yashoda offer their pranams, obeisances to Nara-Narayan rishi and other presents here, Kuber is also here and well that time Uddhav was not here, he once asked later on to

come here or if you think of previous kalap then , if similar instruction was given by Sri Krishna to Uddhav, you should go and reside at Badrik-asram. In that case Uddhav also was very much here, they all had been thinking that this, this is Narayan, that had been protecting our son. So many calamities, so many demons and terrorist had been coming and attacking and every time our child was protected by who, who was the protector,

**Namo Narayan, Narayanah Namah ! Namah, Namo Namah!**

Obeisances again and again, thank you dear Lord for protecting our son, protecting our children, you are so kind, so Lord Krishna didn't want parents to leave Vrndavan, so are we going to say, he created, He created Badrik-asram as integral part of Braja Mandal. They also wanted to go and take a holy dip in Ganga, you heard about that, yes, you heard, so then the Krishna take them to Haridwar or to Mayapur, so many, Ganga flows all over. So, no, no, no, you don't have to go, please come. This Ganga is also here, please follow me and Krishna took his parents to 'Mansi Ganga". This is another reason, another day I don't know, Maharaja was explaining why Mansi Ganga, what was the reason of the manifestation of Mansi Ganga. In Bhadravan, one day calf was killed. Oh you are sinner, you are sinner, now you had to take a dip in Ganga. So Krishna didn't want to go to Haridwar, or to Hrishikesh or to Prayag Raj, or to Kanpur or to other places where you could go and take a holy dip in Ganga. He didn't want to go, so he created Ganga from his mind, "Mansi Ganga", then he took bath, so this is one reason, given why or how come Mansi Ganga was created, came into existence and there is another reason is that the parents wanted to take the holy dip, "Ganga snana", so Krishna says okay, no, no, you don't have to go. Ganga is here, Jamuna is here, Saraswati is here and then,

**gange ca yamune caive  
godaavari sarasvati  
narmade sindhu kaaveri**

## **jalesmin sannidhim kuru**

While taking bath every pious, religious Hindu, well if he knows some mantras, he chants this mantra. Oh rivers, oh Ganga, oh Yamuna, oh Saraswati, Godavari, Narmada, Kaveri, Sindhu, please come, where I am. I wish to take bath, could I have this sacred opportunity of bathing in your holy water. Oh you different rivers. So he invokes, he invites, he remembers and those river appear. "M. So, all the rivers are flowing through Braja, all the holy tirtha's are in Braja. In Radha Kunda, Shayam Kunda all the holy rivers are there. Krishna and Radha they had proposed to each other, no, no you had to take bath, go take bathe, don't touch me. Radha Rani says, stay away, go take bath first and then he had to take bath in Ganga, Yamuna, all the rivers, he had to travel all over the universe, all over the planet and then comes back and he take after taking bath. So then as Krishna was, kind of thinking , but the holy rivers and holy kunda's , not only he had to take bath in holy rivers but all the sacred kunda's he had to take bath first and then you come. So quite a task, this would take time.

How much time, forever, you take time forever, so many Kaunda's, so many holy rivers. So holy kaunda's and Holy Rivers they appear before Krishna. Oh ! We are here, we are here. Oh who are you, I am Ganga, I am Yamuna, I am Saraswati, I am this Kunda, I am that Kunda, all the Kaunda's were there. They are begging, so Krishna had make a kunda, the Shayam Kunda and now all this rivers were there. Kaunda's from all over the universe, all over the planet and then Krishna took his bath and then Krishna said, you accused me, this is very false accusation. You know I killed that demon, bull demon, he was harassing all residents of Braja. The ladies were having miscarriages, yes by thinking of this demon or as he would walk, the earth would tremble and everyone was in great fear. Just to help the residents of Braja, I killed the demon. But you accused me for such a false accusation. You have committed

a sin by accusing me, so now you should go take bath in all the rivers, all the Kunda's until that no touching me. no, no, no, no, I say no.

So then Radha Rani was thinking and gopis "Oh! We also were party to the same accusation, Radha Rani was just spokesperson, she was only speaking on behalf of us, we also had the same idea. So then what to do?" Then all the gopis they started bringing water, first of all they started digging their own kunda. They broke their bangles and with their bangles they started digging, round bangle cut into half, so they all have bangles or they are breaking their more bangles and they are trying to dig. So finally kunda was there and this was to be filled with sacred waters so then they got the pots, clay pots from somewhere and all the way to the Mansi Ganga, they are filling the pot and they were handing it to the next Gopi , the next Gopi, next gopi, next gopi, the gopi that was standing on the bank of Radha kunda was pouring that water into the Radha kunda huge big kunda and they are just filling up with pots and pouring. This was taking them forever, taking long time. So then the water in the Shyam kunda, they are very kind, we are seeing you, what you are going through. So could we help you, if you wish, we could help and then finally Radha Rani gave the nod, gave the green signal okay go ahead. And the waters from Shyam kunda, they poured into Radha kunda, Radha kunda was full and Radha Rani jumped in and so did the gopis and the both the parties were now free from the sin committed and they are friends again and they had good time again as usual, so they always find some reason to get angry with and find fault with. So this was one of those reasons.

So all this kunda's Haribol. Sri Krishna Caitanya, we thought fighting goes on only in Delhi or in London, but where ever you go fighting continues, accompanies you. So Badrik-asram dhamaa is here, all the hamas are part of Vrndavan. Is that okay, that statement, you can accept, you can live with it,

can you digest it. All the dhamaas, all the tirtha's are in Brajs. As all the incarnations are, where are they? All the forms of

**ramadi-murtisu kala niemane tisthan [Brahma samita 12]**

Where are they, what is their source? Krishna is the source.

**aham sarvasya prabhavo  
mattah sarvam pravartate  
iti matva bhajant mam  
budha bhava samanvitah (BG 10.8)**

'iti matva' accepting this much, thinking so much, how much? That Krishna is source is everything, aham sarvasya prabhavo yes mattah sarvam pravartate, that everything, Krishna is source of all the incarnations. He is source of all the incarnations. Srila Prabhupada has given the title to one of the chapters in Bhagavatam 3 rd Chapter of the first canto is entitled as "Krishna is source of all incarnation." So if Krishna is source of all incarnations likewise, Vrndavan is source of all the tirtha's, all the dhamaas. So when you worship Krishna, you have worshipped all incarnations like you go to the root of the tree.

prapayanti bhujo pa shakha, shakha, upshakha, the branches, sub branches, branches they are all satisfied by pouring water at the roots.

**yatha mula nesihanane, yatha mula nesihanane**

By pouring water on the root of the tree, the trunk, all the branches are satisfied. So Krishna from Krishna branch out so many incarnations, so Krishna is a source, you worship Him. He is aradhyo Bhagavan vrajsa tanayas, you have worshipped all the incarnations. Okay, so keep that aside for a moment. Now let us come to the dhamaa and then when we do parikarma of Vrndavan dhamaa and Vrndavan is source of all the dhamaa, all dhamaas are part of Vrndavan. This is a mother, like also

Sanskrit is mother of all languages. Sanskrit language is mother of all the other languages. So this Vrndavan dhamaa, Braja mandal dhamaa is source of all the, all the dhamaas. Including Badrik-asram, Badrik asram is here, In few days will go to Kedarnath, Kedarnath is here, you name dhama and that is very much part of Braja mandal. Sometimes we say two in one, two in one radio and tape recorder two in one, sometimes three in one but in this case all in one. All dhamaas in one dhamaa, you do parikarma of Vrndavan dhamaa and you have done parikarma of all the dhamaas. Not only on this planet but all other planets, if there are any dhamaas you are completed your parikarma, you don't have to do any more parikarma. Haribol, Haribol.

Is that good news? Haribol. So we say this is ultimate, this is ultimate parikarma, this is ultimate experience that you do parikarma of Braja mandal. One time there was a conference, big conference in Prayag Raj and all the tirtha's they are invited to attend that conference, they had some issues to deal with so all tirtha's of this universe, from this planet had come and there they had a big list and they are saying the name, yes Kedarnath here – yes, Badrinath – yes, this nath, this dhamaa, Rameshwar – yes, yes, yes, yes, yes. Vrndavan – Oh! Vrndavan is not here. Is Vrndavan here? They are calling second time. Vrndavan, is Vrndavan here? Is this announcement loud and clear, very loud and very clear but because Vrndavan was not in the audience, in that conference, naturally there was no response. Every other dhamaa was saying Haribol, Hare Krishna and yes sir, yes sir, yes madam, yes, yes, yes, yes, yes. But when Vrndavan, no response. So when they found out that Vrndavan was not attending the conference. All the members become very furious. What does Vrndavan think, we have left also very important businesses and have come for this very important conference here, but Vrndavan is not here.

Very angry, so what to do. So they all resolved that we should all go, we should all personally go to Vrndavan and chastise,

teach some lessons to Vrndavan. So that Vrndavan would never ever think of missing future meetings, future conferences. So they all started, all the dhamaas, they started their journey from Prayag Raj. They are person. Dhamaas are also persons. They have different forms, they have different vehicles and they started their journey and they are travelling and travelling and travelling and they had got very close to Vrndavan dhamaa.

### **Vrndavan dhama ki Jai**

The cooling effect, the cooling effect of Vrndavan, the effulgence of Vrndavan, the fragrance of Vrndavan, the opulence of Vrndavan was amazing. They were just amazed, stunned by seeing and as they were getting closer and closer and closer and they were right there at the outskirts of Vrndavan and by seeing the beauty, opulence of Vrndavan, the purity of Vrndavan, the residents of Vrndavan, the devotion of the devotees of Vrndavan and Yamuna of Vrndavan and Govardhan of Vrndavan, the cows of Vrndavan, everything of Vrndavan was so pleasing, so amazing, simply wonderful, this was the first hand experience of each and every one of those tirtha's. They had come with idea of chastising this Vrndavan dhamaa but there was no question , there was no question of chastisement They all collectively, they all fell flat at the feet of Vrndavan dhamaa and started begging for forgiveness, please forgive, please forgive O dhamaa, please Vrndavan dhamaa, we are sinful in our thought, we thought you are just one of us. We didn't realised your exalted position, Oh Vrndavan please forgive us. Oh Vrndavan, Oh Vrndavan so they, Vrndavan didn't have to say nothing, but just being in Vrndavan, near Vrndavan around Vrndavan, all those tirtha's they realised, very distinguished position of Vrndavan, the exalted position of Vrndavan.

**mattah parataram nanyat**

**kincid asti dhanan-jaya (BG 7.7)**



No one is equal to Krishna, no one is above Krishna likewise. This is also the position of Vrndavan dhama. No dhama is equal to Vrndavan, no dhama is but superior to Vrndavan. This is the top most dhama, complete dhama, complete dhama. All Dhamas, all tirtha's are here, very much here and if they are out there, they are just extension counters; they are just expansion of this dhama. So we are here at Badrik-asram dhama as Krishna has brought his parents to Badrik-asram and made their life easy, they didn't have to go to other. Badrik-asram or Krishna's idea, His devotees, not only Himself but His devotees also, they don't have to leave Vrndavan. Vrndavan is Puranam. Vrndavan is complete. Its complete, nothing is lacking, nothing is missing. Everything is here in Vrndavan. So Krishna has made that provision He didn't arrange this not only for His parents but for all of us. So by coming to this Badrik-asram, we also derive the full benefit of Badrik-asram tirtha yatra. By doing this one Braja mandal parikarma, you get benefit of doing all tirtha yatra's all over the world. So I think you went on the tour yesterday or today, or today this morning. Maharaja must have taken you around Badrik-asram. Everything is here, things may not be very clear, fully visible to our eyes, our senses are imperfect and we make mistakes and like that we are in illusion and cheating propensity is there.

So with all this faults and flaws, we are just reading that bhrama is there, the pramada is there, vipralipsa is there, aranapatava. So we still try to see something, something. We try to show, someone is trying to show, someone is trying to see and as combination of the two, we end up seeing, we had to be satisfied, but of course intellectually and spiritually we understand that. Oh! Yes whether we see or we don't see, things are here. All those places are here, all those manifestations are there. Badri-Narayana of course he is very visible, very much clear and that's most important. This Badrik-asram dhama is known for Narayan who resides here. Narayan stays here and who worships this Narayan and who is

worshipper of Narayan here. Narada Muni worships Narayan in Badrik-asram. When we talk of Narayan , Narayan is worship able deity of Bharat Varsha. There are nine Varsha's. There are sapta divipas and nine varsha's. This is in Bhagavatam again more difficult to understand this.

So Bharat doesn't include, now we think that kind of map, Sri Lanka at the bottom, that is Bharat as you have seen the ad Govt. Of India writes "BHARAT", but then we said no, no, 5000 years ago Bharat was all over the planet but that is also incomplete information or knowledge. Bharat includes so many planets; it is a big huge space and region with. So that, all that Bharats worship able deity is Narayan and in each of these varsha's there is a worship able deity. In Varsha there is Ram as a worship able deity, Narsimha as a worship able deity where this Narsimha is being worshipped with worshiper, Prahlad Maharaja is worshipper. Where Ram is worshipped, who is the worshipper, Hanuman is worshipper, like that. Nine Varhsa's, nine objects of worship and nine worshippers. So for Bharat Varsha Narayan is the deity Lord to be worshipped and worshipper is Narada Muni. So this is Narada Muni worships here. Badri Narayan , Badrik-asram is the headquarters of Narada Muni. Each one of you have someone of us have our have our headquarters. What are your headquarters, someone says Delhi, someone says Moscow and someone says Pandharpur.

Someone says this, someone says that and Narada Muni's headquarters are Badrik-asram and Narada Muni travels far and wide, everywhere all over the Universe, into Lord's dhama and back, into the universe and back into Badrik-asram. So that why, that is not the only name that he chants. Narada Muni is also part of Vrndavan other day, part of Vrndavan other day. We were talking, must be talking in Hindi, Narada Kunda, very close to Kusum Sarovar. At Narada Kunda, Narada muni is residing there also and he wrote his Narada Bhakti Sutra's there. Narada Muni is residing here. Uddhav also was staying there on the bank of Kusum Sarovar. Yes, yes, remember Uddhav

is staying at the bank of Kusum Sarovar in the form of creepers. So Narada residing there, Narada residing here. Uddhav residing there, at the bank of Kusum Sarovar and he is also residing here. So Narada Muni , he chants.

### **narad muni bajaye veena**

Lord Himself gave this vena to Narada Muni. Lord gave Him vena and using that vena, adjustment, adjustment is going on, tuning, then he plays. His vena is divya, transcendental, sacred vena, very special instrument, he plays and sings glories of Radha Raman and then officially he is , he is worshipper of Narayan and he travels and he gives Narayan to everybody, he gives Narayan to everybody, hence his name is "Narada'' Narada, da means giver, giver of Narayan is Narada Muni, he travels everywhere, chants the glories of Narayan, Narayan, Narayan, Narayan, Narayan, Narayan Hari Hari.

Hari Hari, that part is also there. No, no we did that Narayan, Narayan Hari, Haribol. So he is chanting and Badrik-asram is also place of Vyasadeva.

### **om namo bhagavate vasudevaya**

where was this prayer compiled, this is how is bhagavatam begins with .

**om namo bhagavate vasudevaya**

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**om namo bhagavate vasudevaya**

Oh! You are tried, so where all scriptures, all the Vedic text are compiled in Badrik-asram, by Srila Vyasadeva, Purana's, Mahabhart, Vedant Sutra and Bhagavad Gita is part of Mahabhart and finally Srimad Bhagavatam also was compiled in Badrik asram. So today, did you see 'Vyas Guffa'. Cave of Vyasadeva, it is there, it has to be there. So, we happen to go, we happen to go to Badrik asram, the other one, this is manifestation, the expansion, extension one. So on top of Himalayan mountain, this also top of, all this, you realise,

all this mountains are, which mountains are this. The Himalayan mountains what does Krishna say about Himalayan in Bhagavad Gita.

### **sthavaranam himalayah [BG 10.25]**

of all the immovable, immovable bodies, I am Himalaya mountain. So this Himalayan Mountain is not different from the Lord. Lord is Himalaya, sthavaranam himalayah. So as we are travelling to Badrikasram, we were noticing three things redominantly, as we were looking around, what we are seeing, Himalaya, where ever you see, where ever you look, what is there. Himalayan mountain. Okay now look down, there is river Ganga. Most of the path on the way to Badrik-asram is right on the banks of river Ganga, lots of the path. So as we look down, there is Ganga and what is Ganga? Krishna again says in Bhagavad Gita tenth chapter,

### **srotasam asmi jahnavi [10.31]**

Of all the rivers, flowing waters, He is Jahnavi, He is Ganga. So Ganga is manifestation of Krishna and as you are looking up what was it? Clouds, you don't see clouds there, clouds are down there, when you go to Badrik-asram, lot of time, you are above the clouds. Okay there are no clouds. ahhh peacocks, go keep going, you come closer to stars, day time moon, sun, what is sun? Krishna's eyes.

So this three things were very very dominant, look around, Himalayan mountain, that's the Lord, looking down, that is river flowing Ganga, look up, there is sun. This is a kind of Virat Rupa or something, huge, big and gigantic but as you are climbing up and up and up, another experience. I am sure that it is not only my experience but others also feeling that we are going higher, in our consciousness. Some kind of lifting up the consciousness was there because when you go up there everything is sacred, everything is pure, clean, so many caves of the sages and because you are going to Badrik-asram and you

are going, you are going, going, going, you are going away from your back stores, Agra, Bhopal and Mumbai. You are going away, you are going away from material existence, so this very sacred idea of India going towards North. Where did five Pandav's, when they wanted to retire, where did they go, they went in the Northern direction. They left Hastinapur, they went in northern, there is a Badrik-asram there, Himalayan mountain, caves, sages and bees, you know there is no "hasso and Basso" of cities, so even now, even now as you go you have another experience. I am sure as you are coming here, same thing, let us compare, coming here to Badrik-asram, similar experience you go higher, you are going closer, go higher means you are getting closer.

So Badrik-asram is very special experience. So in 1977 in month of October, I was there in Badrik-asram, I went few more time but first time ever I went to Badrik-asram was in 1977, October and then end of October, what do you think was going on that time, that was month of Kartik and what was Prabhupada doing, where was he, what was happening with him. This end of October 1977, Prabhupada was in Vrndavan, Prabhupada was bed ridden, Prabhupada was very very sick, ill. So and we were, we were travelling party that distributed Srila Prabhupada books and the name of our party was "Narada Muni Travelling Sankirtana Party" so because this was name of our Sankirtana party we thought of visiting Narada Muni's headquarters. He resides there, so we went to get his blessing and then we visited the cave of Vyasa Dev and as we return to Vrndavan, we were very anxious to, as we had left for Badrik-asram, travelling, we were distributing books, we knew Prabhupada was not well. Prabhupad awas not well and as we were up there, we had this feeling, no, no, we must go back, where to go back. Find out, how is Prabhupad's health, so we all rush back to Vrndavan and then we had opportunity to see Srila Prabhupada, because if someone was distributing books Prabhupada always anxious to hear the book scores and reports. So he was very anxious so we were allowed to go in and as we sat Prabhupada

was lying on his bed and the members of our Narada Muni travelling Sankirtana party, was sat around Prabhupada and as I was giving report of our travelling party. This is very deep spiritual experience for me and I can't get into the whole experience but ya what I reported to Prabhupada was that, we were in Badrik-asram and we visited Srila Vyasadeva's cave and we showed Srila Prabhupad's Bhagavad Gita to Srila Vyasadeva. I was reporting to Prabhupad, I said your Bhagavad Gita we showed it to Srila Vyasadeva, was little humorous we of narrating this or reporting this because I was thinking, we were thinking yes because we visited the cave of Vyasadeva, we were carrying Srila Prabhupad's Bhagavad Gita, we didn't see Srila Vyasadeva, but for sure he was seeing us and seeing us carrying Srila Prabhupad's Bhagavad Gita. So I think we had all the reason to say Prabhupada, Prabhupada we visited Vyasadeva cave and we showed your Bhagavad Gita to Srila Vyasadeva and we were trying to glorify Srila Prabhupada in some ways appreciate Prabhupada in some ways and find some reason to appreciate Prabhupada and I was trying to make this kind of connection, showed your Bhagavad Gita to Srila Vyasadeva and Prabhupada.

In those days Prabhupada little, very little, so he was just, we saw the expression on his face, he was pleased to hear that his Bhagavad Gita was seen by Vyasadeva. We are just watching, reading his face, expressions on his face and by seeing Prabhupada pleased, we were pleased and so that time we also mention several things, it is long get together, Prabhupada was we were last to happen half an hour, forty five minutes, we were sitting, talking to Srila Prabhupada and this was like about

one week before Srila Prabhupad's departure, about a week before 14 th November and I happen to mention, I happen to mention that we also visited Bhima Brij, Bhima ka pull, Bhima ka pull, so this is a famous spot near Badrik-asram. Five Pandav's and Draupadi and a dog. This was a party that was heading towards north and on the way up there, up above there,

one by one they were leaving there bodies.

First Draupadi, then Nakul, Sahadev, Arjuna and Bhima. So place where Bhima left his body, departed. So we, I happen to mention that yes we also visited that place and one of my God Brother heard this and he didn't like my reporting, that part of the report. Later on, not in front of Prabhupada but as we walked he rebuked me, he chastised me for this. According to him, it was not necessary to report the departure of Bhima and because Prabhupada was always thinking to departing and he thought maybe I was giving some idea, I was giving Prabhupada that was his thinking, that god brother's thinking. So then that day, we will talk some other day, some other time. Prabhupada wanted to go on a pilgrimage and he wanted us to organise ox cart for him and the destination was Govardhan and to there on Govardhan Puja day and anyway because I had this experience of bullock cart Prabhupad has asked me to do this Bullock cart Padayatra. We had done it for Prabhupada pleasure from Vrndavan to Mayapur and beyond in 1976, also 1977 beginning. So he, I was involved making arrangement for Prabhupada to go on pilgrimage to start to begin with, we could do it as a trail run, do Govardhan first and if it works out then do more extensive pilgrimage of Braja. But that never worked out why it didn't work out etc, we may talk some another time we will stop here now.