

# Krishna's nama, rupa, guna, lila, dham

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Are you all attracted to Krishna? Basically we are a soul and all the souls are Prakrti, female, women- they're all female in relationship to the only one Purusha. You know that story of Mirabai? She wanted to meet Jiva Goswami and Jiva Goswami said 'Oh I don't meet any women, ladies I don't meet.' So Mirabai's response was 'Oh what is this? I thought there was only one male in Vrndavan and that is Krishna. So this Jiva Goswami is also thinking I'm a Purusha, I'm a man, I'm a male- I don't meet any woman.' So only Krishna is Purusha and everyone else is attracted to him.

He is all worship-able, all opulent and all honourable. He is the Supreme controller. And with this we can try to establish the supremacy of Krishna. Krishna has sixty four qualities. All the Siva-bhaktas you can also tell them. Okay fifty qualities in living entities. Living entities possess them in minute quantities- this is our achintya bheda abheda tattva.

**yasyasti bhaktir bhagavaty akincana**

**sarvair gunais tatra samasate surah**

If you are a devotee of Krishna, what kind of devotee?

yasyasti bhaktir bhagavaty akincana

Akinchana, niskinchana- Not attracted by anything or doesn't care for possessions, his only possession is Krishna or Krishna consciousness. Those devotees in them you will find these fifty qualities in minute quantity. Or potentially all these souls have these qualities, we do not go around looking

for these qualities. Do we go to buy some of these qualities? No they are in us and by chanting and the whole process of Krishna consciousness we revive these qualities, so as soon as all the dirt is off, cleansing is done then all the fifty qualities are found in living entities.

Brahma and Siva have five more and Narayana is yet higher and also in Vaikuntha even higher and Krishna has additional four qualities which are not even found in Narayana. This is again the difference between Vishnu or Narayana and Krishna, our congregational Hindus, they do not understand this, they try to equalize- well they try to put Siva also on the platform of Krishna and they have no problem of course to put Narayan and Vishnu on the same platform as Krishna but we know the difference.

This difference you know as you learn the science, this is called the science of God- This book is described as the science of bhakti yoga or the science of god so those who are not spiritual scientists they do not know the spiritual hierarchy that Narayan is superior to Siva and Brahma and Krishna is superior to Narayan. So with this chart of the gunas, if you ever had an opportunity you could use this argument or this explanation to probe Krishna's-

Krishna says mattah parataram nanyat, this is also remaining so I just wanted to briefly highlight these four qualities found only in Krishna and they are Prema Madhurya, these terms are used, these are sanskrit terms from Bhakti Rasamrta Sindhu -this we have an English translation here, but there Rupa Goswami, when he wrote four qualities he said Krishna has,

1. Prema madhurya as the additional quality.
2. Lila madhurya
3. Venu madhurya
4. Rupa madhurya.

No-one comes near Krishna, anywhere near Krishna when you talk of Prema, love if God. No god loves you as much as Krishna

does, He has love and affection for His devotees and that Krishna when He appears as Chaitanya Mahaprabhu He even becomes more lovely and sweet. And lila madhurya, of all Krishna's pastimes, it is said here especially childhood pastimes are very sweet. God becoming this little baby, this is not ordinary and of course all His pastimes are so enchanting. Madhurya lila that is also considered to all Gaudiya vaishnavas sugarcane juice that you boil down then it becomes from molasses to sugar to sugar candy and then you add some camphor to that and it becomes extraordinarily sweet.

So these are Madhurya lila pastimes which Chaitanya Mahaprabhu appeared to experience as he was trying to experience Radharani's mood. These pastimes are excellent but there's no parallel, there's so many incarnations but no-one could perform pastimes as Krishna does. Also Krishna's pastimes in Mathura are not as sweet as His Vrndavan pastimes and as soon as Krishna goes to Dwaraka He becomes already less attractive, less appealing and even Krishna is very anxious to back to Vrndavan in fact.

He's not happy in Mathura, He's not happy in Dwaraka, one time as He was studying with Sandipani Muni in central India, this is where He learnt the sixty four arts, He was with Balaram and Sudama also was there. You know Krishna was remembering Vrndavan all the time and He was remembering all those pastimes He had with His parents, the cowherd boys and especially with the gopis! And every night he used to go out rasa dancing and when that time would come and it was not possible (for him to go) it used to become very difficult for Him to go to sleep.

He was in Brahamacari ashram staying with other Brahmacarīs, Sudama Brahmacari, Balaram Brahmacari like that and when He used to have a hard time sleeping He used to wake up Balaram and tell Balaram and Balaram used to take notice 'look He's not sleeping' and Krishna used to ... 'How could I sleep? I'm thinking of gopis.'

What do you think Balaram's response used to be? 'No, no, no – you are Brahmachari! Thinking of young girls of Vrindavan, how could you do such a thing? You are Brahmachari, you are in ashram now, Brahmachari ashram!' So while He was awake He was attracted to His Vrindavan. Even he's attracted- there's also statement in nectar of devotion that the Lord is attracted to His own form, the rupa that we're talking about, it is so appealing, so beautiful- well that was yesterday's topic but Lord is attracted to His own form.

So that's Krishna in Vrindavan, especially His love for His devotees, His lilas and His flute playing, we talked about this yesterday. The cows and then there are trees called Kadamba trees in Vamsi vata, there's some trees in Vrindavan and Krishna has to climb up these trees to play his flute then all the cows are coming and they all come and sit, listening to Krishna's flute playing and chewing the grass. They only gobble up in the beginning then they listen to some music, Krishna's playing music and they are chewing the grass.

So this flute playing is enjoyed even by the cows of Vrindavana and also Jamuna gets bewildered as she listens to the flute playing of Krishna. She stops flowing sometimes just to listen to – when she is in rapt attention she's not moving and the otherwise moving Jamuna stops or she goes in ecstasy and whirls round and round. Sometimes she goes reverse and flows in the other direction, all by the flute playing of Krishna.

Finally Rupa madhurya, we talked about that yesterday, it was the whole topic, Krishna's beauty is not skin deep. Our beauty is- how deep is our beauty, what is the depth of our beauty? As deep as the skin. You just scratch this, take the skin off the most beautiful person that you know. You could imagine- you don't have to do real thing, you only have to take the skin off and you'll only be scared to be in presence of that person.

So all this skin disease, attachment to the skin which is a

bag containing other nasty things, but Krishna's beauty is not like that- superficial. So that is Rupa madhurya. So by these qualities Vishnu or Narayan become Krishna and then He's Narayan, like that. So this International society for Krishna Consciousness as we say, that means our stress is on this especially. Prema pumartho mahan, Chaitanya Mahaprabhu's followers. Not just Dharma, Artha, Kama, Moksha but Prema- love of godhead. So this quality again kind of stands out, prema, love of God, love for the Lord, love of godhead.

Already lamentation is there like in Vrajamandal when you feel 'oh I wish there was another months parikrama' and only one more day to go and you don't feel very good like when finishing rounds and when you're finishing you wished they never finished. Hare Krishna.

Next day

sri krishna chaitanya?prabhu nityananda?sri advaita,  
gadadhara?srivasadi gaura bhakta vrinda

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama  
Hare Rama Rama Rama Hare Hare

So welcome to fourth day of our seminar on the topic of Krishna's lila, pastimes of Krishna. We are making some progress from naam to rupa to guna to lila. These are getting more complex now as we get to lila Because we will not be dealing with Krishna alone and it cannot be lila if Krishna is just by himself so different personalities will be interacting with Krishna in different varieties of relationships and Krishna will be also- as he grows in age he is interacting with more and more persons and making his lila even more pleasing for himself to begin with and then those who he is dealing with, they also find immense pleasure.

Not only those but those who hear about this like ourselves also would be finding pleasure just by hearing about these pastimes. For all these pastimes a place is required so dham

also comes into the picture. This is tomorrow's topic so we can't separate dham from the lila, we cannot separate other persons from the lila or from lila of the Lord and our connection is that we are able to read and hear about these pastimes.

And of course the result is that we become qualified to enter these pastimes one day, one of these days. I'm just making introduction to a little exhibition here and we will talk of the asta kaliya lila of the Lord. The kaliya here has nothing to do with kaliya snake, what this has to do is with kaal. Kaal means time, period and asta means eight. You could see one period here and two, three, four and five, six, seven, eight. So eight periods, the day has been divided into eight, not equal size.

Some parts of the day and the night are larger than the rest so we will talk of asta kaliya lila of the Lord. In other words scheduling of Lord Krishna's day if you want to find him or where you would find him in the different times or in the nights and those times. Knowing God also means that you can also tell what is your God doing right now or if you want to contact him where would you find him? If it is dusk time where would you find him? Or if it is midday where to go find him? That's knowing god, Prabhupada said that we can give complete address including telephone number of god and also whereabouts of god at all different times, so this is getting to know God more.

Knowing his name is something but you need to know his form – how he looks like and this is knowing him more and to know his qualities, that is getting to know him more and his activities, his friends and parents and the diet, this is getting to know a lot of things but many more things. As we said for the performance of the pastimes you need a dham, we have a Vrajamandal here. Giri Govardhan ki jai! Radha kunda ki jai! This is now.. This is European time (laughter). In Vrindavan it's another time.

And then we have Krishna with the cows and then we have santa rasa. We have Sakhya rasa here and Vatsalya rasa. Santa, Vatsalya, order is- I'm not saying in right order. Sakhya and Madhurya and there's some Dasya, not much in Vraja. In Mathura you will find some servants and lots of servants in Dwaraka. In Vrindavana he is one amongst many, he doesn't become anything distinguished. Everyone is running after him to..

So they all serve him but not as his servants, they serve him as his parents or they serve him as his friends or something like that. So this is a big topic, lila is a big topic and we have forty five minutes more to talk about and let's see after I am finished with the talk you may also feel inspired to talk about Krishna as you did yesterday. Little bit you talked about Krishna's form, name and qualities. So not that much but if we could do a few minutes join in groups of two- not twenty, and say something to your next door neighbour about Krishna.

We couldn't have a thousand discussions like that going like Sahasra vadan Ananta Sesa, we could have twenty groups- very pleasing, we could take charge of this room with Krishnas pastimes and drive all illusion out of at least this room then we could go out and get rid of illusion out from wherever we go, become capable of doing. All right so, I can stand right? Not for dancing. Can you see this? Before we talk of the pastimes let's make ourselves familiar with- these are the twelve forests of Vrindavan.

Of course he was born with his clothes on, no tailor from Loi Bazaar stitched some clothes. So there are some differences, when he appeared in Mathura he appeared with four hands and by seeing this Vasudeva and Devaki were really scared. 'If Kamsa see's him with four arms he's going to be convinced that god has appeared!' So they requested 'please drop these two hands, there are too many hands.' So Lord obliged and he manifested two hands. So that baby was taken across and so he is in Gokul

and that baby was gradually- and of course when he was six days old, who comes first? Putana comes and he was three months old and Shaktasura comes and he was one year old and Trinavarta demon comes.

And like that there's a whole queue all demons and they're all waiting to be killed. But he's spending time predominantly with his parents, so Gokul lila is Vatsalya lila. This is time for Yashoda and Nanda Maharaj to get a lot of association of Krishna. Then as he is crawling and first time he struggled to stand with the help

of some chair or some furniture and the first steps, he's falling and then 'okay get my shoes' then Krishna is helping, he's carrying the shoes.

I mean carrying the shoes is a big thing, there's a big load on his head and he's hardly managing carrying the shoes of his father and then he's managing so he's smiling and enjoying. So now he's a little bigger and he not only walks but can run also. So now he goes door to door and now he meets some friends. Towards the end of the gokul lila from Vatsalya he's entering into the friendship but now he's leaving most of the pastimes in Gokula. They're basically in Nanda Bhavan indoor, in Nanda's palace.

And he has a huge courtyard and this whole set up is in the bank of Jamuna and eating dirt 'open your mouth' and there's Gokuka right there and Raman Ghat here and then he's going in Gokul and playing with his friends in the courtyard and stealing butter with the friends, this is one of the favourite pastimes of Krishna. So this goes on and then finally this is damodara lila. You know the whole damodara lila where Yashoda is running after him and then he's tied to a mortar, Krishna and mortar, both are getting punished we mentioned. Because the mortar had helped Krishna to reach the butter which was hanging from the ceiling. So it is the fault also of the mortar so both parties are being punished and that is why both are being tied and then Krishna pulls that mortar outside

through the back door and into the courtyard.

The trees are standing and Krishna passes not through but this is too big, this mortar and Krishna is doing this, pulling and pushing trying to get this mortar also to his side but in this process the trees collapse and then a big bang and dust storm and everyone's scared and then they reach the spot and then the conclusion was 'we cant stay any longer here, we must get out of here.'

So Upananda who is the Brother of Nanda Maharaj he proposed as all this time he had been going all over Vrindavana because he was in anxiety and he was trying to identify a safer location and from his homework or inspections of the different regions of the different Vrindavan forests his proposal that 'now we have to get out of here and cross Jamuna' so that is what they do. Anyway, long -so many detailed pastimes are there, so they cross, everybody -they leave everything behind and they cross Jamuna.

Do you see Chatikara, right here this black spot, this is Chatikara. this is Vrindavan, Krishna Balaram temple and this is Chatikara and in fact they had loaded their belongings into the carts and they had travelled like that and spent the night on the same bank and then they crossed. They had parked their carts – and this is Govardhan. Govardhan and Jamuna, this whole area was filled with the carts so this is Shaktavartha. The other name is Shaktavartha. shakat means cart and in fact the carts were acting as a fence- Shakta means the circle of carts, and all the residents they stayed there for several years.

You see this Basanti, even Radharani's family they stayed here in Basanti, according to Bhaktisiddhanta Saraswati's Vraja Mandal Parikrama diary. Okay so what happens here as Krishna comes- now he has come to Vrindavan, this is Vrindavan-Vrindavan forest and this whole thing is Vrindavan we call. Of the twelve forests one forest is Vrindavan forest so he is

anxious to go on some outdoor activities, he doesn't want to just stay in the house all the time and with the mother only all the time.

So this is where Krishna's pastime of herding the calves- you know, little cows, calves, and Krishna becomes Vatsapal. Because he is small size only four years old so he cannot handle big cows so he is given calves to handle. And he is told 'dont go far with the calves, go some nearby forests and also come back early- dont stay out there till late in the evening.'

Like this instructions and Nanda Maharaj and Yashoda they even walk with Krishna and Balaram and their friends through the village and they are trying how to train how to tend to the calves and they are carrying the ropes and little stick also. So they go on taking care of the calves, this happens for several years and in meantime there's some trouble.

You see the cows are not happy, the little calves are happy but the cows are not happy because they are not getting association of Krishna and Krishna has also grown up so then in Kartik every year there's a festival called 'gopastami' on that day Krishna is promoted, he is no more Vatsapal but he is promoted as Gopal. He is now taking care of the cows, he is now cowherd boy full fledged. So during all this time he is still with, well in the morning he is still with his parents, his friends, boyfriends but as he is growing he is going to be coming across another party and that is the cowherd girls.

Okay so from Gokul they had gone to this region and Krishna was going first with the little calves some distance and with the cows he was going all over herding the cows so Krishna is here three years four months and then they shift to Nandagram and this is where Krishna and the whole family shift, this was just a temporary situation and once this part was located they all shift there and Varsana, this is where Vrishabhanu and Radharani reside here.

You see the place called Sanket? Can you see? So this is a meeting place, this is one of the first meeting places of Radha and Krishna. Krishna is in Vrindavana and Radharani is staying here in Varsana and they meet here and gradually they keep meeting and then they keep meeting in different forests of Vrindavan and whole Madhurya lila is into place. So like this as Krishna goes from Bala and then Pauganda then Kishore. He's going through first Vatsalya then Sakhya, the cows are there, Santa rasa is on going and then this is the whole Madhurya lila so this is one presentation.

So talking in the context of the Asta Kaliya little more detailed and systematic description of how when Krishna is – now he is in Nandagram. We are talking about how he is Nandagram, Radharani is in Varsana and he is – according to Vishvanath Chakravarti, Krishna was ten years when he comes back to Mathura with Akrura. From Nandagram Akrura brings Krishna and Balaram back to Mathura. So that means three years four months in Gokul, three years four months in this Shaktavartha and three years four months in Nandagram.

So when Krishna is here this is when we could talk of Asta kaliya lila because now Krishna he has Santa, Dasya, Vatsalya, Sakhya, Madhurya – all lilas. He is in full bloom, he's not just a kid on the lap of mother or he's not just playing with some cowherd boys. He's matured now and he's got some girlfriends and he's full, complete person and that's when we could talk of his Asta Kaliya. Because while here at midnight, Krishna is doing his rasa dance so this is not there while Krishna is a minor, just a little boy a baby, he's not rasa dancing and like that so..

As Madhurya lila is in place then all his twenty four hours are full. Okay so let us see where to start this – Pastimes at the end of the night. Well part of this is the day and some part of the night is also there but most of this is the day. This part is not night, it's leading to the night, preparing

for night here, so what is happening, how are they preparing let's go briefly. Somewhere Krishna is getting ready to return. He is with the cowherd boys all day and they are looking at their watches or seeing the movement of the sun and it is going down so they are having pastime in the forest, gathering all the cows.

Krishna is playing on his flute and also gathering different cows, Krishna knows each cow has a name, not impersonal. 'Oh you all cows' no- he knows the name and characteristics of each cow, the likes and dislikes of each cow, he knows their moods. So cows also- so Krishna is associating here with the cowherd boys and the cows. The cows are not only enjoying the grazing of the grass but they are enjoying Krishna's association. This is what they enjoy more than anything else.

So they are all coming back now, they are all returning to Nandagram okay? So Nanda and Yashoda receive them and they are all anxious 'oh when are Krishna and Balaram going to come?' They just see - there's a cloud of dust and when they see the cloud of dust what does that mean? Dust because of what? The cows- as the cows walk you know the Braja Raj, the dust in Vrindavana is very very fine particle, as soon as you put foot there's a whole thing that rises and covers your body and face and makes you look more beautiful.

So here Krishna is returning with how many cowherd boys and how many cows? Unlimited. And they're all walking and as they walk there's a whole- from the hooves of the cows and as the boys walk there's a white dust that is forming a cloud and from a distance, long distance that could be seen. So this is how Nanda and Yashoda know, 'yes, yes, yes he's here! He's getting very close.' And as mother Yashoda is measuring 'oh now he only must be four miles and now only two miles!'

And she begins giving orders to - 'is hot water ready? What about the clothes, are they pressed?' She's kind of like the

temple commander, making sure that when he comes there's a garland and the whole thing has to be- there's a whole grand reception as Krishna is returning. Nanda and Yashoda and they all drop all their assignments and in mean time while gopis had also spent some time with Krishna, they also return and they are also standing on the rooftops and the balconies.

They know which way Krishna is going to be returning, just to have a glance, a little glance at him. And if you could also have little side glances going – Nayanera kone.' There's Nayan and there's kone, so they could see. They are very anxious to get some glances. So here he comes and you see the dust and so you could read the timings, six to eight twenty four- this is Sandhya Kaal, dusk. As Krishna returns, whole bathing, shower, change of clothes, all this takes place including taking the dinner all that happens during this period and then late in the evening when things are more relaxed, this is entertainment time.

There's a whole auditorium and every night there are different performances -some musical performances, dancing, some jokes and whatever would be pleasing to Krishna according to his mood, Nanda Maharaj brings him holding his little finger, 'yes come come.' He's made to sit and everyone else also has come, more to see Krishna than to see the performance and so Nanda Maharaj brings him back and mother Yashoda takes charge of Krishna and now's the time to sleep.

So his bed is ready and before he sleeps, is put to rest, what does he have to do? Drink some hot milk and then mother Yashoda has to spend a lot of time in fact, he doesn't just drink, he takes a little and then he's refusing, 'no no I am full, I don't want' and mother Yashoda is concerned and is trying to persuade him, 'okay I can tell you a story.'

'Okay then I can drink.' And then she begins telling a story. 'Once upon a time there was a king called Rama! And he had a consort called Sita and one time what happened? One demon came

as they were residing in the forest and he stole Sita.' And as Krishna heard this he jumped out of his bed as he was lying on his bed trying to drink the milk and he was furious screaming 'yes! Where is Ravana?!' And he wants to find him and wants to kill him.

As he hears his pastimes while he was Rama, he's into the mood of Rama and he's- 'wheres that Ravana?!' Okay finally she manages- glass of milk is finished, he's finally asleep, he's put to rest and then she- lights are off and she goes also to go take rest. So as everyone else is now fast asleep then making sure that everyone is sleeping, only few dogs are barking somewhere and he closes door from behind or he's out from window or somewhere.

And then he's playing his flute and in one of these forests whenever he wishes to have his pastimes that night there are very famous spots, very famous rasa dance pastimes places of Krishna all over Vraja so he chooses to be in Bhandirvan here or even Manasarovar, this is one of the very large rasa dance area. Also here is Varsana, between Varsana and Kamavana- even in Kamavana there are many rasa dance places. Famous one is here also, Unchagaon, the other side of Unchagaon, so Krishna goes here and he plays his flute.

They are hearing his playing flute all over, wherever the gopis are, they are hearing his flute. He is playing flute here and then they all rush, everyone is rushing to that spot. So then they are there with Krishna for a long period of time you could see this is the longest period, almost twice as long. So this is where Radha Madhava kunjā bihari, gopi jana vallabha girivara dhari (maharaj sings). So kunjā bihari, all these kunjās, these are kunjās all the forested gardens and radha madhava, various pastimes, just taking a stroll, taking a walk around and enjoying the beauty of the forests.

The forests which have been maintained by Vrinda devi herself, this is the service of Vrinda devi, she has a big chunk of

service. Preparing for Krishna's pastimes and preparing scenes and sets and platforms and including making sure that all these nice trees are planted and making sure different kinds of birds are there at different times singing different kinds of songs. cuckoo is there, peacock is there. She also has her messenger birds, they bring messages and some spying also goes on. The highlight of these midnight pastimes is of course, what? Rasa dance! There's nothing as divine, as exalted as rasa dance pastimes and when they dance, gopis dance, they also make Krishna dance.

One gopi one Krishna going in one circle, that happens or sometimes all the gopis just make a circle and say 'Krishna you now, it's your turn.' Like in our kirtans, okay now you Sacinandan Maharaj and he's going round and round – who's doing like that? Prahlanananda Maharaj and Trivrikram Maharaj, so we do the swami step. So we – gopis do these simple steps and gopis dance and when Krishna dances he is a Natavara. And when the dancing goes on it is all accompanied by the music which is best, excellent music.

All the gopis, many gopis on the side there playing vinas and mrdangas and kartals and all sorts of instruments and all different tunes and all different songs and glories of Krishna they're singing and while all this is happening in the middle of the night there's a moon. Although there is a – it is said that every night is a full moon night because even when he's a half moon he becomes a full moon just by seeing the ecstatic things happening he just begins smiling and he becomes regular moon.

Okay so this happens and they just begin dancing, they're tired and they enter Jamuna and this gives relief because the dancing is causing fatigue and dust all over their bodies so middle of the night they enter the river and are bathing and then they come back. By this time the gopis prepare some fruits for the divine couple to eat and then it's time for a nap. This is towards the end of the midnight pastimes so

around here say they are going to take a nap and the bed is prepared, a flower bed and there some tree will grow.

The divine couple is lying there but they have to get up before this time is up, after midnight is what? Okay end of the night so this is night there so before this period is over- okay this is wake up so where should Krishna be? He shouldn't be lying in the bed, he should be in Nandagram and Radharani should be where? In Varsana. So some rest and some naps, they don't sleep for ten hours there.

So Vrinda devi, Vrinda devi is making arrangements so Krishna and Radha they wake up, there's no alarm clock they use or they don't throw a bucket of water. What arrangements she makes is she gets birds to come and then they're all on the trees and the branches and they begin singing and chirping and so when Radha and Krishna they hear the sweet songs, the sounds of singing birds they get up (Maharaj clicks fingers).

And then they realise 'hey we are still here' (laughter). And then one monkey also comes, old monkey and that monkey also has some role, some message and then quickly they get out of their beds and they are here and this is all waking up and all that – it takes place here, bathing, new dresses are prepared and then sunrise is there and by that time the cowherd boys are very, very anxious.

They have been missing Krishna and when they returned in the afternoon they were with Krishna after that time- maybe some had association, a little bit. They might have even also come for the evening program. But most of them – well they also come from different villages so all of them were not with Krishna all this time. All this time- a lot of time so during this period they're all arriving and they are knocking on the door and through the holes of the door they are seeing 'what is he doing? Hey look through the door.' They are showing all the boys also.

So they spend some time here milking of the cows also, Krishna does some milking of the cows and they all sit down and take breakfast and then its time to go. They go into the forest herding cows and playing, they play so many games and demons come and few demons are killed and then Krishna realises 'oh no, no, no this is – Radharani must be waiting for me.' While he's playing with the boys he remembers so somehow he's so expert so he disappears from the scene, expertly sneaks out.

So midday, especially he spends his time at Radha kunda, midday pastimes you'll find Krishna meetings at Kusum Sarovar which is near Radha kunda and this is where gopis are also picking up flowers and garland making, all these preparations are going on. We are talking of Krishna whole amount but Radharani movements are also there – she's at different places at different times and sometimes she is with Krishna, here also with Krishna, midnight also with Krishna and midday also with Krishna. And she also comes early morning hours to prepare a breakfast for Krishna and she also comes late afternoon, towards evening here to Nandagram to prepare dinner for Krishna.

She doesn't stay very far from m Nandagram, Nandagram is here- are you seeing these points, the ones I point out, yes? This is Yavat, so she was married to Abhimanya and Jatila and Kutila the mother-in-law and sister-in-law, so very close and especially Yashoda makes sure that Radharani does come and cook for Krishna. Because Radharani had a special benediction that anyone who eats her cooking, he will never get sick, and of course such delicious cooking.

So Yashoda would always insist that Radharani comes and cook for Krishna so Radharani's also here cooking so cooking going on here and then all these midday pastimes, different kunjās are there of all the asta- sakhis and they could have the experience of all the six seasons, every two months there's different season. Different gardens are with different seasons, as Krishna walks from one grove of one sakhi, as he

goes from Lalita's to Vishakha's garden, there's summer there. From Vishakha he goes to Champakalata's place there's rainy season and then he goes to Indulekha's place and there is autumn there.

So Krishna within this period he could enjoy periods but the seasons are again different environments for different pastimes. In rainy season you could have one kind of pastime in summer you could have another one and like that. So it is not all stereotyped, everyday doing the same thing, it is ever changing, everyday becomes a different pastime, a different set up. And then Radharani she returns, she also goes on the surya puja- Radharani is doing surya puja, this is just giving them opportunity to meet and for Puja you need a priest and then there comes a priest and who is that priest? Krishna.

And then Jatila and Kutila they come looking for – 'let's see, where is our daughter-in-law today?' And so like this briefly this asta kaliya lila explains and you could see what Braja vasi's are going through and they are going through basically two types of emotions. There's a union and separation, separation and union all the time. Mother Yashoda, when Krishna is ready to go into the forest with the cowherd boys, she is anxious to let Krishna go, she is always finding some excuse or another to keep Krishna a little longer, 'hey hey lunch packet just now coming, few minutes only.' And 'come here, come here, this is not fixed, oh your hair. Come here, come here.' He's ready and he's trying to go out and 'come here come here.'

She's trying to keep him as long as he could stay at home, she would rather not let him go into the forest at all but the cowherd boys – 'hey come on! Let's go, we are here for so many hours, you are in maya, you're attached to your mother, let's go!' And they're trying to drag him out so the cowherd boys are trying to drag him out and mother Yashoda is trying to keep him at home and the same thing again. The cowherd boys want him to stay with them longer but he's thinking of other

pastimes and then they want to keep him.

As Krishna is with the gopis and Radharani they want to keep him there and they wish that midday would never end, 'why is this midday pastime coming to an end? Why should there be afternoon, why not just midday all the time?' And they are suffering.