

Sri Bhakti-ratnakara - not complete

Fifth Wave

1946. In the Gautamiya Tantra it is said:

ratna-bhūdhara-samlagna-
ratnāsana-parigraham
kalpa-padapa-madhya-stha-
hema-maṇḍapika-gatam

"I offer my respectful obeisances to Lord Kṛṣṇa, who sits on a jewel throne under a kalpa-vrksa tree under a golden pavillion on a jewel mountain."

1947. Lord Govinda's sweetness makes the whole world wild with bliss. Seeing Him only once, a person will not be attracted to anyone or anything else.

2948. In Śrīla Rūpa Gosvāmī's Śrī Bhakti-rasamṛta-sindhu Eastern Part, Second Wave, Text 111, it is said:

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the banks of the Yamunā at Kesi-ghata. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight." *

1950. Standing silent and motionless, the handsome and charming Deity two-handed Lord Govinda has a form of eternity, knowledge and bliss.

1951-53. In the Śrī Gopala Tapani Upanisad, Part One, Text 13, it is said:

"One becomes free from this world of birth and death by meditating on Lord Kṛṣṇa, whose eyes are lotus flowers, who is splendid like a raincloud, whose garments are like lightning, who has two hands, who is manifest a silent and unmoving Deity form, who wears a garland of forest flowers, who is the Supreme Personality of Godhead, who is surrounded by gopas, gopis, and cows, who sits under a sura-druma tree, who is decorated with glistening ornaments, who stands in the midst of a jewelled lotus, and who is served by cooling breezes coming from the Yamunā's waves."

1954. In the Śrī Gopala Tapani Upanisad, Part One, Text 35 it is said:

"Lord Govinda is the Supreme Personality of Godhead, His form is eternal and full of knowledge and bliss."

1955. O Śrīnivāsa, who will not offer obeisances to Lord Govinda's feet in the charming land of Vṛndāvana?

1956. The feet of the Deities Śrī Govinda, Śrī Gopala, and Śrī Madana-mohana are the be-all and end-all of all the devotees.

1957. Śrī Madana-mohana is also called Śrī Madana-Gopala. This everyone knows.

1958. In Śrī Gopala-tapani Upanisad, Part One, Text 37 it is said:

"I offer my respectful obeisances to Lord Govinda, who is also known as Gopala, Govardhana, and Gopīnātha."

1960. O Śrīnivāsa, I have no power to describe the Lord's glories. The Lord's glories are described in these words of Śrī Urdhvamnaya Tantra:

1961. "Śrī Parvati said: O Siva, who is this Govinda you have mentioned? What are His glories? What is His form?"

1962. "Śrī Mahādeva said: Lord Govinda is a cowherd boy. He stays in the yoga-pīṭha of Vṛndāvana eternally. Sometimes He is visible and sometimes He is not.

1963. "During all four yugas He is king of Vṛndāvana. Nanda and the cowherd people worship Him. He even worships Himself.

1064. "Stealing the gopis' garments He fulfills the gopis' vow. His form is eternal and blissful, His pastimes fill the land of Vraja.

1965. "Day after day He is a glorious teenager always. Betel nuts are in His mouth, He is Śrī Rādhā's life's Deity

1966-1967. In Vraja is a lake named Brahma-kunda, a lake filled with swans and lotuses, a lake decorated with jewels on its four sides. To the south of that lake is a jewel pavilion surrounded by a grove of mandāra trees, in the middle of that pavillion is the yoga-pīṭha filled with glory and opulence.

1968. Śrī Kṛṣṇa is delighted by the nectar opulence of Vṛndāvana's Queen Rādhā, He is conquered by proudly smiling Rādhā.

1969. In the east is Goddess Vṛndā, who is also known as Lilavati, who makes everything possible, and who is the personified glory of Lord Kṛṣṇa's form.

1970. In the south is Goddess Syama, who enjoys pastimes with Lord Kṛṣṇa. In the west Goddess Bhagini always stays.

1971. In the north Goddess Siddhesi stays eternally. In the east Lord Siva stays. In the south Lord Saṅkarṣaṇa stays.

1972-1973. In the west Lord Brahmā stays. In the north Lord Ananta Śeṣa stays. Rādhā's dear friend Madan-mohana always carries a golden stick. She brings Rādhā to proud Kṛṣṇa under a tree.

1974. Madanamadinī makes for the divine couple a palace of amorous pastimes, a palace charming with glistening sapphires.

1975. There Śrī Kṛṣṇa becomes a second Kamadeva. There Śrī Kṛṣṇa is worshiped with the 12 syllable mantra beginning with Govindaya and ending with Svaha. In the course of time is maha mantra of Lord Govinda brings purva-raga (the beginning of spiritual love).

1976. Now I will describe the Govinda yugalatmaka mantra. First one the

Lakṣmī-bija and Kama-bija syllable. Then come the words "Rādhā-Govindabhyam namaḥ."

1977. Simply by knowing this mantra one attains the mercy of Rādhā-Kṛṣṇa. Of this mantra the ṛṣi (sage) is Kamadeva, and the chanda (meter) is virat.

1078. The devātā (Deity) is eternal Govinda and Rādhā-Govinda. The śakti (potency) is Rādhā, the goddess of the yoga-pīṭha. In this way the mantra of six parts, which begins with the Kama-bija, is described.

1979. One should meditate on Lord Govinda, who is charming like a dark raincloud, who dances in His glorious pastimes, who sometimes enjoys wrestling pastimes, who holds a flute and a jeweled stick in His hands, who wears a yellow cloth draped over His shoulder, who is decorated with flowers, who is perfect and complete, who is the king of all who are charming and whose feet are crossed as He dances.

1980-18. Meditating on Lord Govinda in this way, one should chant the mantra 400,000 times, then after offering a tilajya-havana yajna, with offering of camphor, asoka, tulasi, kabhara and kamala flowers one should worship Rādhā and Kṛṣṇa, the king and queen of the Yoga-pīṭha. Then with one's eyes one will see Śrī Śrī Rādhā Govinda directly.

1982. The Deity Śrī Madana Gopala is very glorious. The Deity Śrī Gopala is manifests as kiśora (young teenager) form. The Deity Śrī Govinda has a prauḍha (older teenager) form.

1983. Of these two Deities, Gopīnātha is more handsome. He is dhīroddhata in nature. Śrī Gopala is dhīrodātta in nature.

1984. Govinda and Gopīnātha are dhirā-lalita. Gopala has a lionlike waist. His graceful form bends in three places.

1985. Govinda and Gopīnātha have broad chests. Morning, noon and night Their glorious sweetness is manifest on Govardhana Hill.

1986. At a cave's entrance on Govardhana Hill, in a place glorious with many flowers and leaves, the Lord is manifest as He has just recently left childhood and entered His teenager years.

1987. More glorious than Kamadeva, Lord Govinda is splendidly manifest in the yoga-pīṭha, which is as charming with many jewels.

1988. The perfection attained after many years at the holy places is manifest at once at this yoga pīṭha.

1989. In the morning Vṛndāvana's yoga pīṭha is glorious with the light of the rising sun.

1990. At midday it is as glorious with the light of the youthful sun. In the afternoon it is like a lotus petal. In the evening it is as splendid with moonlight.

1991. On the dark moon night, it is splendid like sapphires. In the monsoon season it glistens like emeralds.

1992. In the autumn it is splendid like the circle of the moon. In winter (hemānta) it is like rubies. In second winter (śīsira) it is splendid like diamonds. In springtime it is reddish with new buds and sprouts.

1993. In summer it glistens with a flood of nectar. it is glorious with sweetness. It is filled with vines and aśoka flowers.

1994-1996. Above, below and everywhere it is filled with great jewels. This place is known as Candrāvalī-dvāḍharṣa (difficult for Candravali to enter), Rādhā saubhāgya-mandira (the palace of Rādhā's good fortune) Śrī Ratna- maṇḍapa (the jewelled pavillion), Sṛṅgāra-maṇḍapja (the pavillion for amorous pastime), Saubhāgya-maṇḍapa (the pavillion of good fortune), Mahā-mādhurya-maṇḍapa (the pavillion of great sweetness), Sāmrājya-maṇḍapa (the pavillion of royal power) and Surata-maṇḍapa (the pavilion of amorous pastimes). O Parvati, please hear these eight names of the yoga-pīṭha.

1997. A person who in the morning chants these eight names of the yoga-pīṭha conquers Lord Govinda. That person attains pure spiritual love for the Supreme Personality of Godhead."

Thus ends the Śrī Urdhvamnaya Tantra, Nineteenth Patala, entitled Manifestation of the Yoga-pīṭha.

1998. After speaking these words, with a happy heart, Śrīla Rāghava Paṇḍita Gosvāmī gradually departed from the holy place Bhojana-ṭila.

1999. After walking a short distance Śrīla Rāghava Gosvāmī sweetly said: In this place Saurabha Muni performed austerities.

2000. Look, there on the Yamunā's bank is the very secluded place everyone calls Sanorakha-grāma.

2001. Look, O Śrīnivāsa. There is Kāliya Lake, where Lord Kṛṣṇa enjoyed very wonderful pastimes.

2002. Climbing a keli kadamba tree on the Yamunā's bank, Lord Kṛṣṇa jumped into the Yamunā's waters.

2003. In the Yamunā's waters Lord Kṛṣṇa defeated Kāliya. Everyone watched Lord Kṛṣṇa dance on the Kaliya serpent's heads.

2004. Lord Kṛṣṇa gave the mercy to the Kaliya serpent and sent him to Ramaṇaka-dvīpa.

2005. Anyone who bathes and performs other devotional activities at Kaliya Lake easily becomes free of all sins.

2006. When he leaves his material body he goes to Viṣṇuloka. This the Purāṇas say, they say he attains many other benefits also.

2007. In the Adi-Varāha Purāṇa it is said:

"O earth goddess, a person who goes to Kaliya Lake, enjoys the visit, and simply bathes there becomes free from all sins.

2008. A person who goes there goes to My spiritual abode.

2009. In Śrīmad-Bhagavatam (10.16.32) it is said:

"If one takes a bath in the Kaliya Lake where My cowherd boy friends and I have bathed, or if one, fasting for a day, offers oblations to the forefathers from the

water of this lake, he will be relieved from all kinds of sinful reactions."*

2010. In this place Lord Kṛṣṇa climbed a kadamba tree and jumped into the lake. The scriptures reveal the glory of that tree.

2011-2012. In the Adi-Varaha Purana it is said:

"The kadamba tree on the eastern shore of Kaliya Lake is very glorious. The wise saints have seen many wonders in that tree. O goddess with beautiful large eyes, that sacred tree has a hundred branches, it is very sweetly fragrant. It bears many flowers in all twelve months. It has very pleasing shade. It fills the ten directions with light."

2013. Holy Kaliya Lake destroys all sins. By bathing in Kaliya Lake one attains success in many endeavours.

2014. In Saura Purana it is said: "Holy Kaliya Lake where Lord Kṛṣṇa as a boy danced on Kaliya's heads, destroys sins.

2015. "One who bathes there and worships Lord Vāsudeva attains Kṛṣṇa-sayujya liberation, which is difficult for other less fortunate souls to attain."

2016. "Look, there is Dvādāśaditya-tīrtha. One who visits this place attains what he desires. This the Puranas affirm.

2017. In the Adi-Varaha Purana it is said:

"O earth goddess, a person who bathes at Dvadasaditya-tīrtha and sees the Aditya deities attains the world of the Adityas. He becomes successful and happy.

2018. "O earth goddess, a person who bathes here on a Sunday or on the sankranti day attains what his heart desires. Of this there is no doubt.

2019. In the Saura Purana it is said:

"Simply by seeing purifying Dvadasaditya-tīrtha one destroys all his sins."

2020. O Śrīnivāsa, after defeating Kaliya, Lord Kṛṣṇa left Kaliya Lake and came to this place.

2021. Understanding that Kṛṣṇa was suffering because of cold, the host of surya deities came here and, manifesting great warmth, drove away the sensation of coldness from Lord Kṛṣṇa.

2022. In Vraja-vilāsa-stava, (text 82) of Śrīla Raghunātha dāsa Gosvāmī's Śrī Stavavali, it is said:

"Once, accompanied by the gopas, gopis and loving surabhi cows, the supremely opulent, noble and magnanimous Lord Kṛṣṇa felt very uncomfortable in the winter cold. Twelve suns then appeared at that place and with great devotion warmed the Lord with intense shining. I eternally take shelter of this sacred place, which bears the name Dvadaśasurya-tīrtha (the place of the twelve suns)."

**Swapne Sanātana Prabhuke Mahāprabhura kṛpā
In a dream Lord Mahāprabhu gives mercy to Śrīla Sanātana Gosvāmī.**

2023. O Śrīnivāsa, by Lord Mahāprabhu's command, Śrīla Sanātana Gosvāmī went to Vraja and resided there.

2024. "Lord Mahāprabhu will come here." This information was given to Śrīla Sanātana Gosvāmī, who selected a secluded place for the Lord's residence.

2025. Seeing him very anxious to make these arrangements, on the pretext of a dream Lord Gaura-Hari mercifully appeared before Śrīla Sanātana Gosvāmī.

2026. Lord Gauracandra sat on a divine throne. Śrīla Sanātana Gosvāmī fell to the ground before his feet.

2027. The Lord tightly embraced Sanātana. Satisfying him in every way, the Lord then disappeared.

2028. Who has the power to understand the Lord's pastimes. As He likes, He enjoys pastimes in Vṛndāvana eternally.

2029. Look, there is Praskandana-kṣetra sins flee from a person who bathes there. A person who dies there goes to Viṣṇuloka.

2030. In the Adi-Varāha Purāṇa it is said:

"Now I will tell you something else. Please listen. O earth goddess. The holy place named Praskandana-kṣetra removes all sins.

2031. "A person who bathes there becomes free of all sins. A person who dies there goes to My spiritual world."

2032. O Śrīnivāsa, when the many suns warmed Him, Lord Kṛṣṇa, His feeling of coldness now gone, perspired.

2033. The sun god's daughter gathered the Lord's perspiration into this lake, which for that reason was called Praskandana-kṣetra.

2034. In the Śrī Vraja-vilāsa-stava (Text 83) of Śrīla Raghunātha dāsa Gosvāmī's Śrī Stavavali it is said:

"When the twelve suns shone from every direction, perspiration fell from Lord Kṛṣṇa's transcendental body, and from this perspiration came a charming, splendid, clear lake bearing the sweet fragrance of the Lord's delicate, supremely handsome, and supremely opulent transcendental limbs. Bowing down, I worship this lake known as Prakandana-sarovara."

2035. After showing Praskandana-ghāta to Śrīnivāsa, Śrīla Rāghava Gosvāmī overcome with spiritual love, very sweetly said:

**Śrīla Advaita Prabhura Janmādi-Bṛttārta
The Story of Śrīla Advaita Prabhu's Birth and Other Pastimes.**

2036. Lord Advaita who is the Personality of Godhead Himself, and who is not different from Śrī Kṛṣṇa Caitanya, after some days came to this forest.

2037. Under this banyan tree He worshipped Lord Kṛṣṇa. Who has the power to know the secrets of His heart?

2038. Please hear, O Śrīnivāsa, of Lord Advaita's birth and pastimes. I will tell them in brief.

2039. When Lord Advaita became manifested in this world, Madhavendra Purī, Isvara Purī, Śaci-devi, and Jagannātha Mīśra were also manifest.

2040. To the living entities Lord Advaita was merciful without end. On the pretext of taking birth there, He made the land of Bengal fortunate.

2041. In Bengal, near Śrī Haṭṭa, is the village of Nava-grāma. There Kuvera Paṇḍita, the son of Nṛsimha Paṇḍita, resided.

2042. Very fortunate Kuvera Pandita walked on the path of devotional service. He thought only of Lord Kṛṣṇa's lotus feet, He thought of nothing else.

2043. His saintly wife, Nābhā-devī, was devoted to her husband. She was worshipped by all the world. She became Lord Advaita's mother.

2044. This couple came to the side at Śāntipura, by the Ganga's banks. They were always plunged in talking of Lord Kṛṣṇa.

2045. One day, hearing a Vaiṣṇava blasphemed, Śrī Kuvera and Nābhā decided to give up their lives.

2046. Seeing them on the verge of dying, one fortunate soul, by the Supreme Lord's wish, pacified them.

2047. Sadly they lay down and fell asleep. In a dream they saw a great wonder.

2048. They saw an effulgent handsome man, His form defeating the splendor of mother gold.

2049. Grasping another man's hands, the handsome man sweetly said:

2050. "To relieve the conditioned souls of their own sorrows please quickly descend to the earth.

2051. "You will attract Me there, stay here I will have no power. Accompanied by My elder brother quickly I will be manifest there."

2052. Hearing these words, the second person became joyful at heart. Then, at an auspicious moment, He entered Nābhā-devī 'womb.

2053. Watching all this, the brāhmaṇa Kuvera was filled with bliss. His dream broke. Now his heart was wild.

2054. That brāhmaṇa very learned in the scriptures thought in his heart, "manifesting the form of a guur, the Supreme Personality of Godhead will become manifest in this world."

2055. The brāhmaṇa and his wife gave this much thought. They were overwhelmed. They had no power to check the tears that flowed from their eyes.

2056. From that day Nābhā was pregnant. She returned to Nava-grāma. There she stayed.

2057. When Lord Advaita was manifest, the whole world became blissful at heart.

2058. Suddenly a voice declared, "Now Śrī Kṛṣṇa Caitanya will be manifest on this earth.

2059. "He will bring Nityānanda-Rāma. He will enjoy pastimes with His associates.

2060. "The living entities' sorrows He will break into pieces. No one will sorrow. From house to house He will preach devotional service and spiritual love.

2061. "He will make the flooding ocean of the bliss of sankīrtana overflow its shores. This Kali-yuga is so fortunate! No one will be cheated of that bliss of sankīrtana.

2062. Hearing these words, everyone became joyful. Kuvera Paṇḍita's home

became an abode of great auspiciousness.

2063. Day by day Lord Advaita-Śiva grew. With joy in their hearts the fortunate people watched Him.

2064. The child Advaita would always hide Himself. Only Lord Caitanya's will was He openly manifest.

2065. When they found the hiding child Advaita, the people of Nava-grāma would float in bliss, they would forget all their sorrows.

2066. Kamalākṣa and Advaita were the Lord's two names. Still, everyone always called Him Advaita.

2067. The fortunate people saw Lord Advaita's very wonderful childhood pastimes. Who has the power to describe those pastimes?

2068. Lord Advaita was like a star shining in every person's eyes. Even when they lay down on their beds and slept, every person sang of Lord Advaita's glories.

2069. All the people were fortunate and glorious. This I say again and again. Glorious is the land of Bengal, where the Lord descended to this world.

2070. Saintly Śrī Kuvera Pandita, who was filled with spiritual love, told everyone: "I will go to the Ganga's banks.

2071. Accompanied by his friends and kinsmen, Kuvera Pandita went from Nava-grama to Śantipura.

2072. With a happy heart he made his residence in Santipura. Sometimes he would meet friends and kin in Navadvīpa.

2073. Carefully he taught the scriptures to the boy Advaita. In this way Lord Advaita, the purifier of the fallen, became a learned paṇḍita.

2074. Although Advaita's mother and father knew their son's true identity, because of their love for Him, they could not remember that truth in Their hearts.

2075. Seeing young Advaita's activities, the great panditas of Santipura were all filled with wonder.

2076. One person said, "Advaita is not a mere human being. How can a human being being attracted every person's heart?

2077. The brāhmaṇa Kuvera is very fortunate to have such a son, a son who brings auspiciousness to all. This I think."

2078. In this way the people spoke. Lord Advaitacandra was every person's life.

2079. Who has the power to understand Lord Advaita's desires? In many ways He brought happiness to His father and mother.

2080. After some days Lord Advaita's father and mother were no longer seen in this world. Then Lord Advaita began a pilgrimage to Gayā.

2081. On the pretext of going to Gayā, Lord Advaita visited many holy places. At this time Lord Advaita accepted initiation (dikṣā) from Śrīla Mādhavendra Purī.

2082. The devotees in older times have said:

prema-bhakti-pradaṁ śrīman-
mādhavendra-purī priyam
śrīlādvaita-prabhuṁ vande
śrī-madhva-sampradāyinaṁ

"I offer my respectful obeisances to Lord Advaita, who gives the great gift of prema-bhakti. He is dear to Madhavendra Puri Gosvāmī. He is a part of Śrī Madhva-sampradāya."

2083. Who has the power to understand Lord Advaita's activities? Wild in the ecstasy of spiritual love, He wandered without stop.

2084. Wandering and wandering, He came to Mathurā-maṇḍala. Seeing the splendor of Vraja, He overflowed with bliss.

2085. After seeing all the holy places, He came to Vṛndāvana. The people of Vraja took care of His needs.

2086. Sparingly He ate some fruit and roots and drank some milk. Seeing His splendor, the people became filled with wonder.

2087. Wild with the ecstasy of spiritual love, He roared. Asking "Will I ever see Kṛṣṇa?", He wept.

2088. Moment after moment He felt various ecstasies of spiritual love. On the Yamunā's banks He worshipped Lord Kṛṣṇa.

2089. Aware that Lord Śrī Kṛṣṇa Caitanya would soon be manifested in this world, Lord Advaita left Vraja and returned to Gauda-deśa.

2090. O Śrīnivāsa, only fortunate persons can relish Lord Advaita's pastimes, pastimes sweet like nectar.

2091. Under this vaṭa tree Lord Advaita stayed. Therefore this tree is known as Advaita-vaṭa.

2092. By seeing this Advaita-vaṭa tree a person destroys all his sins and attains very rare spiritual love and devotion.

2093. Look. On the Yamunā's banks the trees and vines are very beautiful and always filled with new blossoms.

2094. Under this old tintiḍī tree Rādhā and Kṛṣṇa and the gopis enjoyed many pastimes.

2095. Sitting under this tree and remembering the pastimes He enjoyed in the past, Lord Kṛṣṇa Caitanya felt happiness without limit.

To Śrīnivāsa Śrīla Rāghava Gosvāmī describes Lord Gaurasundara's Pastimes.

2096. Overcome with spiritual love. to Śrīnivāsa Śrīla Rāghava Gosvāmī described Lord Caitanya's pastimes.

2097. He said: Lord Gaurasundara is the eternal Supreme Personality of Godhead. He is the master of Navadvīpa. He is Vraja's Prince Kṛṣṇa.

2098. Because of Advaita's loud calls, Lord Caitanya descended to this world in Navadvīpa, in the home of Śacī and Jagannātha Miśra.

2099. In Navadvīpa Lord Gauragana enjoyed very wonderful pastimes. With His thousand mouths even Lord Ananta has no power to describe all those pastimes.

2100. Some days after His father's departure from this world, Lord Caitanya, following ordinary custom, went to Gayā.

2101. Seeing very glorious Isvara-Puri there, Lord Gauracandra felt as if He had regained his life.

2102. Lord Gaurasundara, who is the very life of the devotees, was very respectful to Ísvara Purī.

2103. Lord Gaurasundara first spoke the initiation mantra into Isvara Puri's ear. Then, falling to the ground to offer respects, He received that same mantra from

Isvara Puri.

2104. Thus accepting Isvara Puri as His spiritual master, Lord Gaura Raya floated in the flooding river of tears that flowed from His eyes.

2105. Attaining Lord Viśvambhara, the purifier of the worlds, as his disciple, Isvara Puri became wild with spiritual love and bliss.

2106-2107. If someone says, "Lord Gauracandra is the spiritual master of all the worlds. When I hear that He has accepted someone else as His spiritual master, I become puzzled," Then I reply: Lord Gauracandra did this to teach the people of the world. By His own personal example He showed how one should follow the rule of religion.

2108. Who can understand Lord Gauracandra's extraordinary pastimes. By accepting initiation, He made the Madhva-sampradaya glorious.

2109. A person who has entered a genuine sampradāya will be successful in his spiritual endeavours. Without accepting initiation, a person will find his mantra-chanting brings no result. That is certain.

2110. The sampradayas are four: Śrī, Brahma, Rudra, and Sanaka-kumara, this the Puranas declare.

2111-2112. In the Śrī Padma Purana it is said:

"If one is not actually connected with a bone-fide disciplic succession, whatever mantra he chants will not bring the desired result.* In Kali-yuga there will be four disciplic successions, coming from Śrī, Brahma, Rudra, and Sanaka-kumāra, will purify the world."

Sampradāya-nāmena Utpatti-vivarāṇa **Description of the Origin of the Sampradāya's Names**

2113. There are four devotional sampradayas. Now I will briefly explain their names.

2114. Lord Kṛṣṇa Caitanya is like a kalpa-vṛkṣa tree, in His form of Nārāyaṇa He is the spiritual master of everyone.

2115. Śrī, the goddess of fortune, is Lord Narayana's beloved and disciple. All the scriptures glorify her wonderful activities.

2116. Śrī is a name of Goddess Lakṣmī. Her sampradaya has many branches and sub-branches. Who can write of them all?

2117. In her sampradaya Rāmānuya is famous as the acarya. Therefore Her sampradaya is also called the Rāmānuya-sampradāya.

2118. Rāmānuyācarya was personally called Lakṣmaṇācarya, but everyone very respectfully call him Rāmānuyācarya.

2119. He wrote the Rāmānuya-bhāṣya commentary. The branches and sub-branches of his sampradaya fill the world.

2120. O Śrīnivāsa, now I will briefly describe the Madhva sampradaya.

2121. Lord Narayana's merciful disciple Brahma filled the universe with his disciples and grad-disciples.

2122. Among those disciples Madhva is important. From first he wrote a commentary on Vedānta-sutra.

2123. For this reason he is called Madhva-ācārya-sampradaya.

2124. Lord Narayana's merciful disciple Rudra had disciples and grand-disciples without end.

2125. Among his disciples Visnu Swami is important. He and his disciples

became as intoxicated by tasting the nectar of pure devotional service.

2126. He was very powerful and learned in all the scriptures, because of him that sampradaya is called the Visnu-svami-sampradaya.

2127. O Śrīnivāsa, now please hear the Sanaka-sampradaya, which came from Lord Narayana's pastimes as the Hamsa-avatāra.

2128. The Hamsa-avatara's disciples are the four Kumaras, headed by Sanakakumara. No one can write of all their disciples and grand-disciples.

2129. Amongst those disciples Nimbārka is important because of him the sampradāya is called the Nimbārka-sampradāya.

2130. Nimbarka was wonderfully powerful. His disciples and grand-disciples filled the world.

2131. The Śrī, Brahma, Rudra, and Sanaka sampradayas thus divided to become many groups. That was their power.

2132. Amongst Rāmānuyācārya's disciples Rāmānandācārya was honoured by all.

2133. He had many disciples and grand-disciples who became known as the Rāmānanda-sampradāya.

2134. In the same way, in the Visnu-Svami sampradaya Śrī Vallabhacarya, who wrote an Anubhasya commentary, was glorious in every way.

2135. Therefore his branch of the sampradaya became known as the Vallabhasampradaya. What shall I say? In this way there are many sampradayas.

Madhva-sampradayera Guru-paramparā Disciplic Succession in the Madhva-sampradaya

2136. The Supreme Lord made the Madhva-sampradaya glorious in the Kali-yuga. Now I will give the names of the past spiritual masters in that sampradaya.

2137. First of all is Lord Narayana, the master of the spiritual sky. His disciples was merciful Śrī Narada Muni, Narada's disciple was Vyasa, who was the guru of Sukadeva Gosvāmī.

2139. Another Vyasa disciple was saintly Śrī Madhva, who became glorious without limit by writing the commentary that bears his name.

2140. From him the Madhvācārya-sampradaya has come. His disciple was Śrīman Padmanābhācārya.

2141. Padmanabha's disciple was Narahari. Narahari's disciple was Śrī Madhava, Śrī Madhava's disciple was Śrī Aksobhya, who preached everywhere.

2142. Śrī Aksobhya's disciple was Jayatirtha. Jayatirtha's disciple was Jnanasindhu. Jnanasindhu's disciple was Mahānidhi, who was the friend of the poor and fallen.

2143. Mahānidhi's disciple was Vidyanidhi, Vidyanidhi's disciple was Rajendra. Rajendra's disciple was Jayadharmā Muni, whose activities were wonderful.

2144. Jayadharmā's disciple was Visnupuri, who wrote the book Bhaktiratnavali.

2145. Another disciple of Jayadharmā was saintly Śrī Purusottama-brahmanya.

2146. Purusottama's disciple was greatly learned Vyasatirtha, who wrote the book Śrī Visnu-samhita.

2147. Vyasatirtha's disciple was Lakṣmīpati, who was the abode of virtues. Lakṣmīpati's disciple was Madhavendra, who was a risin moon of devotion.

2148. Madhavendra's disciple was Isvara Puri, the abode of mercy. Isvara Puri's disciple was Lord Gauracandra, the Supreme Personality of Godhead.

2149-2162. In Śrī Kavi Karnapura's Śrī Gaura-ganodesa-dipika (texts 21-25) it is said:

"In the Kali-yuga there are four Vaisnava-sampradayas, known as the Śrī, Brahma, Rudra, and Sanaka sampradayas. This is described in the following statement of the Padma Purana:

'In the Kali-yuga four Vaisnava sampradayas, the Śrī, Brahma, Rudra, and Sanaka sampradayas, will purify the earth. I shall now begin this book by describing the disciplic succession descended from Śrīpada Madhvacarya. Lord Brahma, the creator of the universe, became the disciple of the Supreme Personality of Godhead, Narayana. Brahma's disciple was Narada. Narada's disciple was Vyasa, Vyasa then transmitted transcendental knowledge to his disciple Sukadeva. Sukadeva taught the same knowledge to his many disciples and grand-disciples in this world. The famous Madhvacarya received initiation from Vyasa personally. Madhvacarya carefully studied all the Vedas from Vyasa, and later wrote his book Mayavada-sata-dusani, where he proved that the Absolute Truth is the Supreme Person, fully of all transcendental qualities, and not the qualityless impersonal Brahman. Madhvacarya's disciple was the exalted Padmanabhacarya, Padmanabhacarya's disciple was Narahari. Narahari's disciple was Madhava Dvija. Madhava Dvija's disciple was Aksobhya. Aksobhya's disciple was Jayatirtha, Jayatirtha's disciple Mahānidhi, Mahānidhi's disciple was Vidyanidhi. Vidyanidhi's disciple was Rajendra, Rajendra's disciple was Jayadharma Muni. Among Jayadharma's disciples was Śrīman Visnupuri, the famous author of the book Bhakti-ratnavali. Another disciple of Jayadharma was Brahmana Purusottama, Puruosottama's disciple was Vyasatirtha, who wrote the famous book Śrī Visnu-samhita, Vyasatirtha's disciple was Śrīman Lakṣmīpati, who was like a great reservoir of the nectar of devotional service, Lakṣmīpati's disciple was Madhavendra Puri, a great preacher of devotional service. Madhavendra Puri was the incarnation of a kalpa-vrksa tree in the abode of Vraja. This tree bears on its fruits the mellows of servitude to Lord Kṛṣṇa, friendship with Lord Kṛṣṇa, parental love for Lord Kṛṣṇa, and conjugal love for Lord Kṛṣṇa. Madhavendra Puri's disciple was Śrīman Isvara Puri, Isvara Puri carefully understood the mellows of conjugal love for Lord Kṛṣṇa, and was able to distribute that fruit to others. Śrī Advaita Acarya displayed the sentiments of servitorship and friendship for the Lord, and Śrīman Ranga Puri manifested the sentiment of parental love for Lord Kṛṣṇa, Lord Caitanya accepted Śrīman Isvara Puri as His spiritual master. The Lord proceeded to flood the entire world with spontaneous transcendental love for Kṛṣṇa."

2163. Isvara Puri's disciple was Lord Gaura Raya, with his own mouth Lord Gaura Raya described Isvara Puri's glories.

2164. Who has the power to understand the wonderful devotion Lord Gaura felt? From Lord Gaura was manifest the Nimananda-samprada.

2165. One of Lord Gaura's names was Nimāi Paṇḍita. Lord Nityānanda was especially fond of this name.

2166. Seeing the Vaisnava followers of Lord Gaura, even today the people call

them the Nimai-sampradaya.

2167. Because Nimai Pandita brought great bliss (ananda) to the world, His sampradaya is famous in the world as the Nimananda-sampradaya.

2168. As it was previously explained that sampradayas are sometimes known by other names, in the same way, by the power of Lord Nimai, the Madhva-sampradaya is also known as the Nimananda-sampradaya.

2169-2172. In a book by Vakresvara Pandita's disciple Śrī Gopala Guru Gosvāmī, it is said:

"The disciplic succession is Śrī Narayana, Brahma, Narada, Vyasa, Śrī Madhva, Padmanabha, Nṛhari, Madhava, Aksobhya, Jayatirtha, Jnanasindhu, Mahānidhi, Vidyanidhi, Rajendra, Jayadharmā Muni, Purusottama, Brahmanya, Vyasatirtha Muni, Śrīman Lakṣmīpati, Śrīman Madhavendra Puri and then Isvara Puri, then comes Śrī Kṛṣṇa Caitanya, who is like a kalpa-vṛkṣa tree of spiritual love manifest in this earth. Lord Caitanya's sampradaya is famous on this earth as the Nimananda-sampradaya."

2173. O Śrīnivāsa, after giving Him mercy to Isvara Puri, Lord Gaura Hari departed from Gayā.

2174. Previously Lord Gaura hid Himself from the devotees in Navadvīpa. Now, when He wished to hide Himself, He had no power to hide.

2175. A few days after His return to Nadiya, by the dear devotees wish Lord Gauracandra revealed His true identity.

2176. Lord Advaita and the other devotees found their hearts blossoming with bliss.

2177. When Lord Gaura met Lord Nityānanda, the devotees bliss increased even more. Even with a hundred thousand mouths who has the power to describe the bliss the devotees felt?

2178. In Nadiya performed sankirtana with Nityānanda, Advaita, and a host of devotees, Lord Gaura became wild with bliss.

2180. Giving His mercy to the conditioned souls, Lord Gaura, who is the master and enchanter of all the worlds, accepted sannyāsa.

2181. When He accepted sannyasa, Lord Gaura was overcome with the ecstasy of spiritual love. Then Lord Nityānanda took Him to Lord Advaita's home.

2182. At that time the people ran to see Lord Gauracandra, the crest jewel of sannyasis. No one could remain peaceful.

2183. Many demigods came and mingled with that crowd. Thousands and millions of people surrounded Lord Advaita's house.

2184. Everyone called out "Hari! Hari!" without stop. Wonder filled the Svarga, Mārtya, and Patala worlds.

2185. Then Lord Kṛṣṇa Caitanya the crest jewel of the sannyasis, allowed the people to see Him. Everyone there became fortunate and glorious.

2186. Then Lord Gaura-Hari danced in sankirtana, His limbs anointed with sandal paste, He was glorious with wonderful sweetness.

2187. Surrounding the Lord on four sides, the devotees sang a very sweet kirtana.

2188. Their hearts filled with joy, Nityānanda, Advaita, Śrīvasa, and Gadadhara would not leave Lord Gaura's side.

2189. Raising His graceful arms, Lord Gaura called out "Hari! Hari!" Overcome

by the bliss of sankirtana, Lord Gaura floated in the tears that flooded from His eyes.

2190. Gazing at Lord Caitanyacandra, the people were overwhelmed. For a moment they did not know their own identities.

2191. Later, in secluded places, the people talked among themselves. One person said: "The Vedas say the Supreme Personality of Godhead will appear in the form of a brāhmaṇa.

2192. In the Atharva Veda it is said:

"One who sees that golden colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."*

2193. Someone else said: "Visvambhara Misra is the Supreme Lord in the form of a devotee, He manifests all auspicious signs. He is supreme over all."

2194. In the Atharva Veda, Third Khanda, after the Brahma-vibhaga portion, the Supreme Personality of Godhead declares:

"When four-thousand to five thousand years of the Kali-yuga have passed I will descend to the earth in a place by the Gange's shore. I will be a tall, fair, and saintly brāhmaṇa devotee of the Lord, I have all the signs of an exalted person, I will be renounced, free from all material desire, I will accept the order of renunciation (sannyasa). I will be a devotee advanced in bhakti-yoga, I will chant the holy names of the Lord. I will taste the sweet mellows of My own devotional service. Only the great devotees will understand Me."

2195. Another person said: "Lord Gauracandra is the Supreme Lord. By His own potency He is now manifest in the just sandhyā of Kali-yuga.

2196. In the Purusa-bodhini Upanisad of the Atharva Veda it is said:

"In the seventh manvatara, in the beginning of Kali-yuga, the Supreme Personality of Godhead will, accompanied by His associates, descend in a golden form to the earth. He will teach the chanting of His own holy names."

2197. Another person said, "Look! His body glistens like gold! Ah! How wonderfully He is decorated with sandal paste.!"

2198. In the Visnu sahasra-nama stotra it is said:

"In His early pastimes He appears like a householder with a golden complexion, His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like mother gold."

2199. Another person said, "Lord Gaura has stolen every person's heart. His activities have charmed all the world.

2200. In this fortunate Kali-yuga the Lord has come with a fair complexion. In the Satya, Treta, and Dvapara yugas the Lord had manifested froms with a white, red, or black complexion.

2201. In Śrīmad Bhagavatam (10.8.13) it is said:

"This boy (Kṛṣṇa) has three other colors--white, red, and yellow--as He appears in different ages. Now He has appeared in a transcendental blackish color."*

2202. Another person said: "Within His complexion is black. Eternally His complexion is fair and charming.

2203. Accompanied by Nityānanda, Advaita, and a host of companions, He enjoys pastimes in sankirtana.

2204. In Śrīmad Bhagavatam (11.5.32) it is said:

"In the age of Kali intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."*

2205. Another person said, "The Supreme Personality of Godhead is the protection of all. No one is merciful like Him.

2206. "In Kali-yuga the proper dharma is chanting of the holy names. Descending to this world, the Supreme Lord easily establishes the dharma of the holy name."

2207. In Bhagavad-gita (4.8) Lord Kṛṣṇa declares:

"To deliver the pious and annihilate the miscreants as well as to establish the principles of religion, I myself appear, millenium after millenium."*

2208. Another person said, "Who can describe all of the Supreme Lord's pastimes? By accepting sannyasa, the Lord has made this Kali-yuga glorious.

2209. In Śrī Visnu-sahasra-nama-stotra it is said:

"In His later pastimes He accepts the renounced order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalists non-devotees."*

2210. Another person said, "The conditioned souls in Kali-yuga are very fortunate. Accepting sannyasa, the Supreme Lord destroys all their sinful desires.

2211. In the Upapuranas Lord Kṛṣṇa tells Vyasa: "O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the age of Kali to accept devotional service to the Lord."*

2212. Another person said, "By giving them the maha mantra of Lord Hari's holy names, the Lord personally breaks into pieces the conditioned souls' terrible sufferings."

2213. This mahā-mantra is: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

2214. Another person said, "This mahā-mantra consists of the words Hari, Kṛṣṇa, and Rāma. A wise person relishes the wonderful import of these words.

2215. Śrī Gopala Guru Gosvāmī has written the following verses: "When he understands the true nature of the Supreme Personality of Godhead, whose form is eternal and blissful, the conditioned soul becomes free of ignorance and sin. For this reason the Supreme Personality of Godhead is called Hari (He who takes away).

2216. "Because She enchants Lord Kṛṣṇa's heart and because She is pleasure

personified for Lord Kṛṣṇa, Śrī Rādhā is called Harā (She who enchants).

2217. "Because He is the master of all spiritual bliss, because His complexion is dark, because His eyes are lotus flowers, because He brings bliss to Gokula, and because He is Nanda's delightful son, the Supreme Personality of Godhead is called Kṛṣṇa.

2218. "Because He is the be-all and end-all for the rasika devotees, because He is the origin of a host of divine forms and pastimes, and because He delights Śrī Rādhā eternally, the Supreme Personality of Godhead is called Rāma."

2219. All the people spoke many words like these. They were completely surrendered at Lord Caitanya's feet.

2220. Lord Gaura Raya, the crest jewel of sannyasis, joyfully stayed at Lord Advaita's home.

2221. In many ways Lord Gaura delighted the hearts of the people that had come to Santipura from Navadvīpa.

2222. In many ways He consoled Mother Śaci, on His head He placed the dust from her lotus feet.

2223. Saci Thakurani was overcome with a mother's love, "Stay in Nilacala", She commanded her son.

2224. On His mother's command Lord Gaura went to Nilacala, who can describe the devotees' condition then?

2225. Pretending to be an ordinary human who has accepted sannyasa, Lord Gaura travelled in many places. Then He entered Mathura-mandala.

2226. Accompanied by a Sanodiya brāhmaṇa, the Lord filled with the ecstasy of pure devotion, wandered in Vraja.

2227. Feigning ignorance, He asked everyone about the pastimes He had enjoyed there long ago.

2228. Hearing these pastimes from other mouths, Lord Gaura became very pleased. In this way Śaci's son became wild with bliss.

2229. Wandering in many forests and groves, Lord Gaura came to Mathura and then Vṛndāvana.

2230. On the Yamunā's banks Lord Gaura was overcome with ecstasy. Even if I had a hundred thousand mouths I could not describe all the Lord's pastimes then.

2231. Numberless numberless people ran there from the four directions. Wild with ecstatic spiritual love, they sang of Lord Gaura's glories.

2232. Fearing such great crowds, the Lord went to Akrura-ghata. There He begged some alms. In a secluded place He ate.

2233. From time to time He would sit under the tintidī tree, overcome with spiritual bliss, He would float in the tears that flowed from His eyes.

2234. Under this Amlī-tala tree Lord Gaura felt great bliss. There He gave mercy to Kṛṣṇa-dasa Rajaputa.

2235. O Śrīnivāsa, the Lord then left this Amlī-tala tree. By the devotees' wish, He returned to Nilacala.

2236. Anyone who sees this tintidī tree will attain the fulfillment of all his desires. That is certain.

Śṛṅgāra-bata bā Nityānanda-bata-prasaṅge Śrīman Nityānanda Prabhura Līlā-vivarāṇa

Description of Lord Nityānanda's Pastimes at the Tree Known as Śṛṅgāra-vaṭa, or

Nityānanda vaṭa.

2237. Look at that wonderful banyan tree on the Yamunā's banks. Everyone calls that tree Śṛṅgāra-vaṭa.

2238. Here Lord Kṛṣṇa enjoyed pastimes of decorating Himself with various garments and ornaments. In this way He delighted Subala and His other friends.

2239. Some people call this tree Nityānanda vata, I will tell you why what they say is also right.'

2240. Lord Nityānanda came to this place. Please listen. I will tell of this in brief.

2241. Lord Caitanya and Lord Nityānanda Rama are one and the same body. Lord Nityānanda was born in the village of Ekacakra.

2242. His mother was Padmavati, His father was Hadai Pandita. Who can describe the love they felt for their son? He was their breath of life.

2243. Padmavati's blissful son enjoyed many pastimes in Ekacakra-grāma.

2244. Filled with ecstasy, Lord Nityānanda showed the people the pastimes of Lord Kṛṣṇa's avatāras.

2245. The people of Ekacakra were very fortunate. For all of them Lord Nityānanda was a treasure more dear than life.

2246. Their love for Lord Nityānanda grew and grew. For twelve years Lord Nityānanda stayed in that village.

2247. Who has the power to understand Lord Nityānanda's heart? Without Śrī Kṛṣṇa Caitanya's association Lord Nityānanda could not remain peaceful.

2248. One day Lord Nityānanda thought in His heart, "At this moment it is not right that I got Him.

2249. "At this moment Śrī Kṛṣṇa Caitanya is manifest in Navadvīpa. Concealing His true identity, He enjoys pastimes as a child.

2250. "When He openly manifest His true identity and enjoys pastimes with the devotees, then I will go and meet Him.

2251. "For now I will go on pilgrimage." Thinking in this way, Lord Nityānanda smiled.

2252. At that time a sannyasi came to that village and asked the people for directions to Hadai Pandita's house.

2253. Informed by the people, he went to Hadai Pandita's house. Seeing the sannyasi, Hadai Pandita became joyful.

2254. In a moment he placed many foods before the sannyasi. He requested the sannyasi to eat.

2255. The sannyasi said, "O brāhmaṇa, promise you will fulfill my request, and I will eat."

2256. Attaining that promise, the sannyasi ate. Then, at the time of his departure, the sannyasi asked that Nityānanda be given to him.

2257. Consoling His father and mother, with a peaceful heart Lord Nityānanda departed with the sannyasi.

2258. In this way Lord Nityānanda left home. Who has the power to understand His wonderful pastimes?

2259. He is in the full bloom of youth. His handsomeness charms all the worlds. A single glimpse of Him brings cooling bliss to the eyes.

2260. Wherever Lord Nityānanda, who was filled with spiritual love, went, the people, their hearts wild with spiritual bliss, ran to see Him.

2261. Showing great mercy to everyone, Lord Nityānanda, the Personality of Godhead Himself, walked like a great king of the elephants.

2262. Lord Nityānanda visited the same holy places He visited as Lord Balarāma in Dvāpara yuga.

2263. Travelling south, He went to Pandura-pura. There Lord Nityānanda saw the Deity Lord Viṭṭhalanātha.

2264. In that town lived a gentle brāhmaṇa who was a godbrother of Madhavendra Puri.

2265. Inviting the Lord to his home, the brāhmaṇa respectfully offered fruits, roots, milk, and other foods for Lord Nityānanda to eat.

2266. Gazing at Lord Nityānanda, the fortunate people of Pandura-pura felt their life's breath filled with cooling bliss.

2267. Who can understand the desires in Lord Nityānanda's heart? After seeing the Deity Viṭṭhalanātha, Lord Nityānanda stayed in a secluded place.

2268. Coming from afar, that brāhmaṇa's spiritual master, Śrī Lakṣmīpati, suddenly came to that village, the brāhmaṇa was very excited.

2269. Surrounded by his disciples, that spiritual master was learned in all the scriptures, who can describe the father's love he felt for his disciples?

2270. He was very old. His glorious activities were beyond description. His fame was everywhere. He was a great saint that walked on the path of devotional service.

2271. Who has the power to describe Lakṣmīpati's glories? His disciple was Madhavendra Puri. His glories were the greatest.

2272. Madhavendra Puri was filled with the nectar of spiritual love and devotion. Simply by remembering his name everyone attained spiritual perfection.

2273. Madhavendra Puri's disciples, headed by Śrī Iśvara Puri and Ranga Puri, were all as if intoxicated by tasting the nectar of pure devotion.

2274. Madhavendra Puri had many disciples in Gauda-desa, Orissa, and other places. They were all devoted to Lord Kṛṣṇa, they were rapt in spiritual love and devotion.

2275. Madhavendra Puri was very famous in the Madhva-sampradaya. He was an ocean of spiritual virtues. He was very dear to Lakṣmīpati.

2276. At that brāhmaṇa's disciple's house Lakṣmīpati took his meal. Eagerly he spoke of Lord Kṛṣṇa.

2277. Again and again Lakṣmīpati said, "I see great auspiciousness has come to your house.

2278. "Many times I have come to your house, but never has such bliss taken birth in my heart.

2279. "I think a great devotee must be staying here." To this the brāhmaṇa replied. "Your mercy is very powerful."

2280. By Lord Nityānanda's wish the brāhmaṇa did not reveal the Lord's presence in the house. The day was passed in talking of Lord Kṛṣṇa.

2281. Sitting down at night in his private room, the glorious sannyasi Lakṣmīpati sang songs praising Lord Balarāma's pastimes, pastimes that enchant the heart.

2282. Filled with unflinching devotion to Lord Balarāma, Lakṣmīpati wept. To

Lord Balarāma he prayed:

2283. "O Lord Balarāma, I am very fallen and ill-behaved. Please be merciful to me. In all the world I shall sing Your glories."

2284. Speaking these words, Lakṣmīpati could not remain peaceful. He rolled on the ground. Tears streamed from his eyes.

2285. He was very elderly. He lamented bitterly. Overcome, he did not speak.

2286. He was very agitated. He could not be peaceful. Then, suddenly, by Lord Nityānanda's will he was drawn into sleep.

2287. On the pretext of a dream, to Lakṣmīpati Lord Nityānanda happily revealed Lord Balarāma's form.

2288. How glorious was Lord Balarāma! Kamadeva's pride was suddenly cast far away. Lord Balarāma's very charming form rebuked the glistening silver mountain.

2289. His arms reached His knees, His chest was broad. Reaching almost to His ears, His large graceful eyes charmed the heart.

2290. A single earring on His ear charmed the hearts of all the world. A charming horn-bugle was tucked into the left side of the sash at His waist.

2291. His body was decorated with many ornaments. No metaphor or simile of this world could describe Him.

2292. The circle of His face conquered the full moon. On the pretext of speaking words, He created a flood of nectar.

2293. Gently, gently He said to His dear devotee Lakṣmīpati, "When I heard your lament, My heart broke.

2294. "Kṛṣṇa is the master of My life. Birth after birth you are His servant."

2295. Grasping Lord Balarāma's feet, Lakṣmīpati said, "I pray that in my heart I will never think You are different from Lord Kṛṣṇa."

2296. Hearing Lakṣmīpati's words, Lord Balarāma smiled and said:

2297. Wearing an avadhuta's garment, a brāhmaṇa's son has come to this village. He will become your disciple.

2298. "With this mantra make Him your disciple." After speaking these words, Lord Balarāma spoke a mantra into Lakṣmīpati's ear.

2299. Receiving the mantra, Lakṣmīpati became joyful. After giving His mercy in this way, Lord Balarāma disappeared.

2300. Waking on the following morning, the sannaysi Lakṣmīpati thought and thought in his heart, at that moment Lord Nityānanda arrived.

2301. Seeing Lord Nityānanda's effulgence, the sannaysi Lakṣmīpati thought, "How wonderful is His effulgence! He is no mere human being."

2302. Thinking in this way, with unblinking eyes the wise sannaysi gazed at Lord Nityānanda's handsome face.

2303. Falling to the ground, Lord Nityānanda offered respects at the sannaysi's feet. Hurriedly Lakṣmīpati picked Him up and hugged Him.

2304. Again and again Lord Nityānanda said to the sannaysi, "Please give mantra-diksa (initiation) to Me and deliver Me."

2305. Hearing Lord Nityānanda's sweet words, the sannaysi floated in the tears from his eyes. He could not remain peaceful.

2306. Lakṣmīpati could not jump over Lord Balarāma's command. That same day Lakṣmīpati gave mantra diksa to Lord Nityānanda.

2307. After giving mantra diksa, he hugged Lord Nityānanda. He was

overcome. His heart overflowed with bliss.

2308. Merciful Lord Nityānanda was very dear to Lakṣmīpati. Lord Nityānanda had the power to do whatever He wished. What had He not the power to do?

2309. In this way Lord Nityānanda, who loves the devotees and who is the root of all transcendental bliss, filled the Madhva-sampradaya with bliss.

2310. By the elder devotees it is said:

"I offer my respectful obeisances to Lord Nityānanda, who loves the devotees, who is dear to Śrī Lakṣmīpati, and who filled the Madhva-sampradaya with bliss."

2311. Thus becoming Lakṣmīpati's disciple Lord Nityānanda was filled with wonderful bliss.

2312. Lord Nityānanda departed at once. No one has the power to understand the Lord's wonderful pastimes.

2313. In Lord Nityānanda's absence, the sannyasi Lakṣmīpati became filled with sorrow. He did not speak a word to anyone. In his heart he lamented.

2314. As night was ending he was drawn into sleep. On the pretext of a dream, Lord Nityānanda appeared before him.

2315. Seeing Lord Nityānanda, saintly Lakṣmīpati could not stop the tears flowing from his eyes.

2316. In a moment Lord Nityānanda manifested the form of Lord Balarāma. Seeing this, Lakṣmīpati at once fell before the Lord's glorious feet.

2317. He was splashed by the tears from his eyes. Again and again he said, "Only to trick me have You descended to this world.

2318. "Brahmā and all the demigods do not know You. Others have no power to know You. Only if You reveal Yourself does anyone have the power to know You.

2319. Why do You trick a fool like me, a fool worthless like a pile of ashes? O Lord, please be merciful to me. I take shelter of You."

2320. Hearing Lakṣmīpati's words, the Lord at once manifested His form of Nityānanda.

2321. Gazing at the sweet glory of Lord Nityānanda's form, a glory that eclipsed a host of glistening lighting flashes, Lakṣmīpati became wild with bliss.

2322. Then Lord Nityānanda Rāma gave His mercy to Lakṣmīpati. Lakṣmīpati's desires were now fulfilled.

2323. Forbidding Lakṣmīpati to tell anyone of what had happened, and comforting him again and again, Lord Nityānanda disappeared.

2324. When the Lord was no more visible, Lakṣmīpati became sorrowful. His sleep fled far away. He saw that night had ended.

2325. To whom could he tell anything of this? He could not be peaceful. From that day his life was filled with wonders.

2326. Seeing his condition, his disciples became worried. Leaving the world behind, Lakṣmīpati suddenly left the field of their vision.

2327. Who knows how to describe Lakṣmīpati's glorious character and activities? In the world he is famous as a devotee especially dear to Lord Nityānanda.

2328. No one can describe the great devotion the people of Pāṇḍura-grāma felt. Even today, by Lord Nityānanda's mercy, the people of that village feel very strong devotion to the Lord.

2329. By His own wish, and with a joyful heart, Lord Nityānanda visited many

holy places.

2330. After some days the Lord met Mādhavendra Purī near Praticī-tīrtha.

2331. Who can describe the great spiritual love they felt when they met? No person who saw them meet can know anything of it. 2332. Mādhavendra Purī thought Lord Nityānanda as his friend, Lord Nityānanda thought of Mādhavendra Purī as His guru.

2333. This is described in the following words. Mādhavendra Purī in Śrī Caitanya-Bhāgavata (Adi.9.183):

"Now I know that Lord Kṛṣṇa has affection for me. Now I have a friend like Nityānanda.

2334. In Śrī Caitanya-Bhāgavata (Adi 9.188) "Lord Nityānanda considered Mādhavendra Purī His spiritual master. He did not think of anyone else in this way."

2335. Seeing this relationship, Śrī Isvara Purī and the other became filled with deep love for Lord Nityānanda.

2336. For some days Lord Nityānanda and Mādhavendra Purī were both plunged in the nectar of love for Lord Kṛṣṇa. With blissful hearts they passed together many days and nights.

2337. Then, bidding farewell to Mādhavendra Purī, Lord Nityānanda departed. He went to Setubandha to see the Deity of Rāmeśvara.

2338. Taking Isvara Purī and His other disciples with him, Mādhavendra Purī went to Sarayū-tīrtha.

2339. Separated from each other, Lord Nityānanda and Mādhavendra Purī nearly died. They were saved only by the ecstasy of love they both felt for Lord Kṛṣṇa.

2340. Although He was by nature saintly and peaceful, Lord Nityānanda could not be peaceful as He travelled everywhere.

2341. After some days Lord Nityānanda came to Mathura. Filled with the emotions of a small boy, the Lord played games with the local boys.

23342. Anyone who saw Him even only once could not bear to be separated from Lord Nityānanda for even a single sesame seed's worth of time.

2343. Lord Nityānanda Raya's form was supremely sweet. Numberless people ran there to see Lord Nityānanda.

2344. Lord Nityānanda would not stay in any one place. Wandering here and there in Vraja, He was filled with bliss.

2345. From time to time He entered Gokula and Mahavana. Gazing at the Deity Madana-Gopala, He happily stayed there.

2346. Gazing at Nanda Maharaja's home, how much bliss arose within His heart? Weeping in ecstasy, He visited many holy places there.

2347. In Śrīla Vṛndāvana dasa Thakura's Śrī Caitanya Bhāgavata (Adi 9.112) it is said:

2348. "Gazing at Nanda's home in Gokula, Lord Nityānanda sat down and wept many tears.

2349. "Then the Lord offered obeisances to the Madana-Gopala Deity. Then He went to Hastinapura, the Pandavas' capital city."

2350. One moment Lord Nityānanda sat under this wonderful banyan tree. The next moment He would roll in the dust.

2351. Another moment He would ask, "Where is Kṛṣṇa, who is My very life?"

2352. Filled with the ecstasy of spiritual love, Lord Nityānanda would tremble, tears would fill His large eyes.

2353. In this way Lord Nityānanda enjoyed pastimes in Vṛndāvana. Who has the power to understand Lord Nityānanda's activities?

2354. Lord Nityānanda knew that Lord Gaurasundara was already manifest in Navadvīpa, concealing His identity, Lord Gaura was enjoying many pastimes there.

2355. Thinking of this, Lord Nityānanda-Balarāma smiled. The hairs of His body stood erect.

2356. Thinking in this way, Lord Nityānanda became restless. Feeling drawn to Lord Gaura's company, Lord Nityānanda travelled to Navadvīpa.

2357. For twenty years Lord Nityānanda went on pilgrimage to many holy places. Who can describe all the pastimes He enjoyed in this way?

2358. Anyone who sees the places of Lord Nityānanda's pastimes becomes very fortunate.

2359. O Śrīnivāsa, here is Cīra-ghāṭa, which some people call Cayana-ghata.

2360. One day, after enjoying the rāsa dance and other pastimes, Rādhā and Kṛṣṇa, accompanied by Their gopī-friends, bathed here.

2361. Leaving their garments under this kadamba tree, and keeping only their undergarments, they entered the water.

2362. Fatigued from other pastimes, they played in the water. The Yamunā's water's touch pacified their fatigue.

2363. Playing in the water, they felt great joy take birth within themselves. Then they all entered a forest of lotus flowers.

2364. Playing a practical joke, Lord Kṛṣṇa went to the kadamba tree and hid the garments resting there. Then He again entered the water.

2365. After some moments of playing in the water, the gopīs emerged onto the riverbank. Not seeing their garments, they all worried.

2366. Gazing at that time on the gopīs' wonderful beauty, joking Lord Kṛṣṇa returned their garments.

2367. In this way Lord Kṛṣṇa stole the garments of the gopīs when their fatigue was pacified, Lord Kṛṣṇa also enjoyed many other pastimes at this place.

2368. O Śrīnivāsa, accompanied by their gopī friends, Rādhā and Kṛṣṇa enjoyed many amorous pastimes here in Nidhuvana.

2369. Look, O Śrīnivāsa, this is Kesi-tirtha, the glories of this place are revealed in many Puranas.

2370-71. In *Adi-Varāha Purana* it is said:

"O earth goddess, Kesi-tirtha, where the demon Kesi died, is a hundred times more sacred than the Ganga. By offering piṇḍā here one attains the result of offering piṇḍā at Gayā."

2372. After killing Kesi, Lord Kṛṣṇa very happily washed His hands here in the Yamunā.

2373. In *Śrī Vraja-vilasa-stava* (text 85) of Śrīla Raghunatha dasa Gosvāmī's *Śrī Stavavali*, it is said:

"With his mad neighing Kesi made the three worlds tremble, and with the wild rolling of his eyes he set the entire universe in flames. Kṛṣṇa killed this demon as easily as one splits a blade of grass and then He washed the blood from His hands at a place known now as Kesi-tirtha, I worship that sacred place."

2374. O Śrīnivāsa, here, at Dhira-samira, Lord Kṛṣṇa enjoyed pastimes in the

forest.

2375. The gopīs relished great bliss when Rādhā and Kṛṣṇa enjoyed wonderful pastimes of meeting at this place.

2376. In Śrīla Jayadeva Gosvāmī's Śrī Gita-Govinda (Sarga 5. song 2) a gopī-messenger tells Śrī Rādhikā:

purvam yatra samam tvaya rati-pater asadilah siddhayes
tasminn eva nikunya-manmatha-maha tirtha punar madhavah
dhyama tam anisam japann api tavaivalapa-mantraksaram
bhuyas tvat-kuca-kumbha-nirbhara-parirambhamrtam vanchati

2377. In the song that follows (Gita Govinda 5.2) it is said:

rati-sukha-sare gamam abhisare madana-manohara-vesam
na puru nitambini gamana-vilambaram anusara tam hrdayesam
dhira-samire yamuna tire vasati vane vana-mali

2378. Look, There is Mañij-karṇikā. in this forest Lord Kṛṣṇa enjoyed many pastimes. in this place He broke Śrī Rādhikā's jealous anger onto pieces.

2379. O Śrīnivāsa, here, near the Yamunā, is wonderfully beautiful Vamsī-vata.

2380. The shade of this Vamsi-vata tree removes all the world's sufferings. Here Lord Gopīnātha enjoys blissful pastimes eternally.

2381. His garments and motions graceful, with the sound of His flute Lord Gopīnātha attracts the hearts of all the world.

2382. In Śrīla Kṛṣṇadāsa Kavirāja's Śrī Caitanya-caritamṛta (Adi 1.17) it is said:

"Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore of Vamsi-vata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they confer upon us their benediction."*

2383. One time the Yamunā flooded and the Vamsi-vata tree disappeared into the Yamunā.

2384. From that tree a gosvami took a branch and planted it near the tree's original site.

2385. Look, O Śrīnivāsa, this place is delightful. A gentle, gentle cooling breeze always blows here.

2386. When Lord Kṛṣṇa plays His flute, the gopīs become restless at heart. Leaving all else behind, they go to meet Him.

2387. The gopīs swim in the ocean of Kṛṣṇa's glorious handsomeness. Gazing at them, Kṛṣṇa cannot remain peaceful.

2388. Somehow becoming peaceful, with a joyful heart Kṛṣṇa asked about their welfare. Who knows Kṛṣṇa's heart?

2389. Then Kṛṣṇa testes the gopīs' love with many words He instructed them to return to their homes.

2390. Glancing at the gopīs, and seeing they were not Śrī Rādhā's equals, at the rāsa dance beginning Śrī Kṛṣṇa decided to disappeared with Rādhā.

2391. Remaining invisible, Kṛṣṇa happily listened to the gopīs lament.

2392. Separated from Kṛṣṇa, with sorrowful hearts the gopīs asked the trees and vines for news of Him.

2393. The gopīs imitated Lord Kṛṣṇa's pastimes. They praised Rādhikā's good fortune.

2394. Here Lord Kṛṣṇa delighted Rādhā, staying here for some time, He then disappeared.

2395. Seeing Rādhā, with unsteady hearts the other gopīs spoke to Her many words.

2397. Here Kṛṣṇa allowed the gopīs to see Him again. The gopīs were plunged into bliss.

2398. The gopīs carefully arranged a sitting place for Kṛṣṇa. In this place they spoke many words with Him.

2399. O Śrīnivāsa, look at this place on the Yamunā's banks. In this place Lord Kṛṣṇa began the great rāsa dance.

2400. Surrounded by hundred and millions of gopīs, Lord Kṛṣṇacandra enjoyed pastimes here in the rāsa-dance circle.

2401. The night of those rāsa-dance pastimes was as long as a kalpa. Vyasa and others affirm this in many ways.

2402. Surrounded by jewellike girls, Lord Kṛṣṇa, the crown of rasikas intent on enjoying the rāsa-dance, attracted every heart.

2403. The rāsa-dance is described in these words of Śrīmad-Bhāgavatam (10.33.2-9):

"There on the Yamunā's banks Lord Govinda then began the pastime of the rāsa-dance in the company of those jewels among women, the faithful gopīs, who joyfully linked their arms together.***

2404-2405. "The festive rāsa dance commenced, with the gopīs arrayed in a circle, Lord Kṛṣṇa expanded Himself and entered between each pair of gopīs, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the rāsa-dance and they soon crowded the sky with hundreds of celestial airplanes.***

2406. "Kettledrums then resounded the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa's spotless glories.***

2407 "A tumultuous sound arose from the armlets, ankle-bells and waist-bells of the gopīs as they sported with their beloved Kṛṣṇa in the circle of the rāsa dance.***

2408. "In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.***

2409. "As the gopīs sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.***

2410. "Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.***

2411. "One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His, Kṛṣṇa was pleased and showed great

appreciation for her performance, saying, 'Excellent! Excellent!' Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.***

2412. In Śrīla Jīva Gosvāmī's Gopāla-campū (26.15) the rāsa dance is described in these words:

"(Refrain) O most virtuous Lord who descended to Gokula to give the best gift to the world, all glories to You! All glories to You!

2413. "Brahmā, Śiva, and Vaikunthesvara Narayana's wife Lakṣmī meditate on You. O Lord, You shine in the playful rāsa dance with Your beautiful gopī-beloved.

2414. O Lord who enjoys graceful dancing with the gopīs. O Lord who please them with affectionate words and embraces, and who removes their suffering....

2415. "...O Lord who expanded into many forms to stand beside each gopī gazing at You in ecstasy, O Lord completely purchased by the young vraja-gopīs' glances!

2416. "The gopīs gracefully moved their lotus feet, flower-petal-hands, and eyebrows as they danced, they bent their waists, their jewel earrings swung, the hairs on their bodies stood up, they perspired, and they displayed signs of ecstatic happiness.

2417. "O Lord, You are like a dark raincloud, and all the gopīs are like lightning flashes, this comparison is perfect.

2418. "The gopīs sing very sweetly and long to dance. Your advances are their only pleasure. The nectar of Your touch fills their hearts with bliss. They are purchased by Your love.

2419. "As the gopīs' singing fills the universe with happiness, You shine with joy, O Lord, I offer my respectful obeisances unto You.

2420. "You become filled with wonder as a certain gopī sweetly sings with You, with the gopīs She sings the praises of Your transcendental qualities.

2421. "Her song brings You great happiness, You respond by worshipping her with great respect.

2422. "Exhausted from the pastimes of the rāsa-dance, and her jasmine-bracelet slipping, she gracefully places Her hand on Your shoulder, which is touched by Your glistening earrings.!

2423. "She playfully kisses Your arm and shoulder. She is very happy. Unknown to others, the hairs of her body stand up with joy.

2424. "O Lord whose earrings swing to and fro! O Lord whose cheeks are splendid mirrors! On a pretext You touch Her. Giving Her a kiss, You both exchange the nectar of chewed betel nuts.

2425. "This girl expert in singing and dancing, and Her moving ornaments tinkle in graceful rhythmns. O Ramanuya (younger brother of Balarama), pretending that Your hand is a peerlessly beautiful lotus flower, She places at to Her heart.

2426. "O Lord who noticed the gopīs' fatigue in the rāsa dance, O Lord who made them rest, O happy, affectionate Lord.!

2427. "O Lord whose splendid fame is recounted by the greatest poets and philosophers. O Lord splendid with flower garlands, O enjoyer of the rāsa-dance, glory, glory, glory, glory, glory, glory, glory, glory, glory, glory, glory to You!"

2428. O Śrīnivāsa, the glories of Lord Kṛṣṇa's rāsa dance by the Yamunā's banks are like a great ocean that has no shore.

2429. Who has the power to describe the beauty of the Yamunā's waters glistening in the light of the full moon on that night?

2430. in this place Lord Kṛṣṇacandra enjoyed water pastimes with His gopī-beloveds in the Yamunā.

2431. In this place Lord Kṛṣṇa enjoyed pastimes in the forest. Who can describe the bliss He felt?

2432. At dawn Kṛṣṇa and the gopīs returned to their homes. Thus the wise say.

2433-2435. In Śrīla Jīva Gosvāmī's Śrī Gopāla-campū (1.29.40) this is described in the following words:

"Awakened by seeing the splendid morning sunlight in the beautiful forest grove, Kṛṣṇa breaks the sleep of His beloved as their gopī-friends gather around them. (Refrain) My consciousness is now absorbed in thinking of Kamsahara Kṛṣṇa, who wears a peacock-feather crown.

2436-2438. "The young gopīs please Her again and again, and lead Her down the path through the dense forest. In the forest She was very happy, but at home Her eternal happiness is stolen away. At home She has become bitter by the poisonous snake of separation from Her lover, She is now stunned with the desire to meet Him."

2439. In His maha-rāsa dance pastimes Vraja's prince Kṛṣṇa fulfilled the desires of all the gopīs.

2440. The rāsa-dance pastimes are the abode of great pleasures. All who hear of them find their desires are fulfilled.

2441. O Śrīnivāsa, Lord Kṛṣṇa enchants all the worlds. He enjoys rāsa-dance pastimes He is Śrī Rādhā's life-treasure.

2442. Śrī Rādhā enchants all the worlds. She enjoys rāsa-dance pastimes. To Lord Kṛṣṇa She is more dear than life. She is the crest jewel of all beautiful girls.

2443. She always acts to please Lord Kṛṣṇa. In Rādhā's absence, Lord Kṛṣṇa cannot be happy. Nothing pleases Him.

2444. Accompanied by Her gopī-friends, Śrī Rādhikā always enjoys blissful rāsa dance pastimes in Vṛndāvana.

2445. Now I wish to describe certain blissful pastime of a certain day. I will tell everybody of them.

2446. On that day Vṛndā-devi thought in her heart, "Today, because of my careful arrangements, I will see Rādhā and Kṛṣṇa enjoy pastimes with their gopī-friends.

2447. In this way accompanied by her followers, Vṛndā-devi began the rāsa dance pastimes.

2448. She carefully arranged the dancing arena. Even the Natya-sastra does not know all the arrangements she made.

2449. By her arrangement the dancing arena wonderfully glistened in the white moonlight.

2450. How wonderfully beautiful were the gopīs in the forest moonlight!

2451. In the form of directions were peerless splendid flower-thrones. In the middle Vṛndā arranged an especially glorious throne.

2452. In a jewel-box she carefully kept some betel nuts with a fragrance that attracted every heart.

2453. She made many flower-ornaments and other ornaments also. She made fragrant sandal paste and other fragrant pastes also. I cannot write of all the

arrangements she made.

2454. She brought thousands and millions of camara whisks that charm the heart. She brought mrdangas and many other musical instruments.

2455. To the parrots, cuckoos, and other birds she gave the command, "Sing of Rādhā and Kṛṣṇa's pastimes and glories."

2456. To the peacocks she said: "You should dance" to the bumblebees she said: "You should gentle buzz"

2457. At that time one of Vṛndā's gopī-followers gently, gently said to Vṛndā:

2458. When the divine couple's arrival was delayed you worried, when you commanded me, I went to find them.

2459. "On hearing Purnamasi's words Lord Kṛṣṇa became jubilant. In a forest filled with flowers He watches for Rādhā's arrival on the pathway.

2460. "Leaving home with Her gopī-friends, Rādhā met Kṛṣṇa in that forest of flowers.

2461. "When the divine couple met, Purnamasi became joyful. Now I shall report all these activities to you."

2462. As the gopī spoke these words, the divine couple arrived. How charming were the motions of their lotus feet!

2463. Their graceful arms rested on each others' shoulders. Tasting the nectar of love, they gazed at each other.

2464. No one can describe the summit of their beauty and grace. All who gazed at Them threw far away any blinking of their eyes.

2465. The effulgence of Their forms filled the three worlds with light. They eclipsed the glory of a dark raincloud and a lightning flash.

2466. Surrounded by Their gopī friends headed by Lalitā, they were very graceful and glorious. Every person's limbs glistened with great splendor.

2467. With wonderful grace They walked in the forest grove. Without stop Their anklets softly softly jingled.

2468. Accompanied by Their gopī friends, Rādhā and Kṛṣṇa entered the forest grove. Joyfully they gazed at Vṛndāvana's beauty.

2469. Smiling, the divine couple sat on a wonderful throne. In the four directions were Their gopī friends. Filled with bliss, the gopīs forgot their own identities.

2470. Thousands and millions of maidservants waves camara fans. Parrots, cuckoos, and other birds sang the divine couple's glories.

2471. Sounding almost like a band of musicians, the bumblebees sweetly hummed. On all sides the peacocks and peahens dances.

2472. On Vṛndā-devi's command, these creatures revealed their graceful glories. On the pretext of manifesting the singing and dancing of the birds and other creatures, Vṛndā-devi revealed her desire to the divine couple.

2473. With a smiling glance from the corner of His eye, Lord Kṛṣṇa, who is like the sweetest nectar personified, spoke to Vṛndā-devi.

2474. Vṛndā-devi then decorated the divine couple with flower ornaments, sandal paste, and other glorious pastes. How wonderful was the divine couple's glory! No one has the power to describe it.

2475. Opening a betel nut box, Lalitā joyfully placed some betel nuts in Rādhā's hand.

2476. Accepting the betelnuts, Rādhā happily placed in Lord Kṛṣṇacandra's graceful mouth.

2477. Gently, gently, Lord Kṛṣṇa smiled. His heart was not peaceful. Chewing the betel nuts He felt many kinds of pleasures.

2478. In His heart He decided, "I will enjoy rāsa-dance pastimes." With wonderful grace He glanced at Śrī Rādhā's face.

2479. Lord Kṛṣṇa is spiritual bliss personified. He is the abode of nectar. His gracefulness defeats millions and millions of Kamadevas.

2480. A peacock feather decorates His head. A flute is placed to His lips. How graceful and sweet He is!

2481. To fulfill Vṛndā-devi desire, Lord Kṛṣṇa enjoys pastimes with Śrī Rādhikā.

2482. Of numberless gopī-beloveds, Rādhā is the best. She fulfills Lord Kṛṣṇa's every desire.

2483. Who can describe Rādhikā's glorious garments and ornaments? The garments and ornaments of Lalitā and the other gopīs do not compare to them.

2484. I cannot write of Rādhikā's glories. Lalitā and the other gopīs are not Rādhikā's equals.

2485. Surrounded by millions of gopīs, Lord Kṛṣṇa, His arm on Rādhā's shoulders, enjoys many pastimes.

2486. The glory of the rāsa-dance pastimes fills the worlds. Everyone is plunged into those glories.

2487. What shall I say? The wonderful music attracted every heart. This everyone affirms.

2488. O Śrīnivāsa, in ancient times the demigod Brahmā extracted the Saṅgīta Veda (Veda of music) from the other Vedas. This is known in the world.

2489. It is said:

"Extracting the essence of the four Vedas, the demigod Brahmā wrote the fifth Veda, which is called the Saṅgīta Veda (Veda of Songs)."

2490. From the Sama, Atharva, and Yajur Vedas were born the scriptures describing gita (music) pathya (scholarship), rasa (mellows) and abhinaya (drama).

2491. It is said:

"From the Rg Vedas was born the pathya-sastra, from the Sama Veda was born the gita-sastra, from the Yajur Veda was born the abhinaya-śāstra, and from the Atharva Veda was born the rāsa-sastra."

2492. Brahmā, Śiva and the other teachers of saṅgīta (music) filled all the worlds with sweetness.

2493. It is said:

"Brahmā, Śiva, Nandi, Bharata, Durgā, Narada, Kohala, Ravana, Vayu, Rambhā, and others were famous teachers of saṅgīta."

2494. Saṅgīta consists of three elements: gita (song), vadya (instrumental music), and nrtya (dance). Some say saṅgīta consists of gita and vadya alone.

2495. Gita, nrtya, and vādyā are very glorious and powerful. They attract the hearts of demigods, humans, and other beings.

2496. In Śrī Saṅgīta-paryāta it is said:

"Gita, vadya and nrtya are the tree elements of saṅgīta. Because gita is the most important element, the three are called saṅgīta."

2497. In Śrī Saṅgīta-siromani it is said: "Gita, vadya and nrtya are the three elements of saṅgīta. Some say saṅgīta consists of gita and vadya alone. Saṅgīta charms the hearts of demigods, humans, animals and other beings."

2498. Saṅgīta is of two kinds: mārga and deśī, In Svargaloka marga-saṅgīta is practiced the demigod Brahmā is the great acarya of marga-saṅgīta.

2499. In the various countries of the earth the many varieties of deśī-saṅgīta are practiced. Both marga and desi saṅgīta are described in the scriptures.

2500. In Śrī Saṅgīta-sara it is said:

"Saṅgīta is of two kinds: marga and desi. Marga-saṅgīta is practiced in Svargaloka. Desi-saṅgīta is practiced on the earth."

2501. In Śrī Saṅgīta-paryata it is said:

"Saṅgīta is of two kinds: marga and desi. The demigod Brahmā personally taught marga-saṅgīta to the brāhmaṇa Bharata.

2502. "Having learned marga-saṅgīta from Brahmā, the brahmana Bharata employed apsaras and gandharvas in saṅgīta performances before Lord Ś_iva.

2503. "It is said that desi-saṅgīta is practiced in different ways in the different countries by the earth..

2504. Sound is the origin of gita (song) and other things. Sound is Lord Hari Himself. Who understands the true nature of sound?

2505. It is said:

"Without sound there is no gita, without sound there are not notes (svara), without sound there are no rāgas (melodies), the whole universe is filled with sounds."

2506. In Śrī Saṅgīta-dāmodara it is said:

"Without sound there is no knowledge. Without sound there is no auspiciousness. Sound is the Brahmān effulgence. Sound is Lord Hari Himself."

2507. in the Anjaneya it is said:

"Even Goddess Sarasvati does not know where is the farther shore of the ocean of sound. Fearing they will drown in the ocean of sounds, even today musicians clutch the vina's sound to their chests."

2508. From fire and air sound was born. From air, ether and the other elements sound was born.

2509. Sound is originally created in the area below the navel. Rising up above the navel, at the end sound emerges from the mouth.

2510. Thus sound is manifested by passing through many places. This is a brief description of the creation of sound.

2511-2512. In the Saṅgīta-sara it is said:

"The syllable nā comes from the life's breath. The syllable da comes from the fire in the belly. From them both nāda (sound) is created. Therefore sound is born from breath and fire."

2513. In Śrī Saṅgīta-mukstavala it is said:

"Born from ether, fire and air, sound rises and is finally manifest from the mouth.

2514. Sound is of three kinds: 1. prani (from a living entity), 2. aprani (not from a living entity), and 3. prani-aprani-yoga (from a mixture of living and non-living sources).

2515. If the sound is manifest from a non-living source, it is called aprani, sound may also be manifest from a mixture of living sources (prani-aprani).

2516. When air touches the mouth or nose, sound is produced. Thus sound may be either prani or aprani.

2517. It is said:

"Sound is of two kinds: prani and aprani. The first (prani) is directly produced from the body. The second (aprani) is produced by a vina or other musical instrument. There is also a third kind of sound (a mixture of prani and aprani). Flutes and others like instruments produce this third kind of sound." In this way there are three kinds of sound."

2518. Prani sounds are of three kinds: 1. mandra, 2. madhya, and 3. tāra. These three are produced in the chest, throat, and head respectively.

2519. Madhya sounds are twice as high as mandra sounds and tara sounds are twice as high as Madhya sounds.

2520. It is said: "The wise affirm that sounds are of three kinds, mandra sounds are produced in the chest, madhya sounds are produced in the throat, and tara sounds are produced in the head. Each of these is twice as high as the previous one."

2521. During the rāsa dance the gopīs sang songs that employed these different kinds of sounds.

2522. The songs that came from the gopīs mouths delighted Lord Kṛṣṇa. All the scriptures describe the great glory and power of music and song (saṅgīta).

2523. It is said:

"A person may be learned in Sruti, Smṛti, Sahitya (rhetoric) and many books and scriptures, but if he does not know the science of saṅgīta (music, song and dance), then he is only a two-footed animal.

2524. "Philosophy, yajnas, prayers and other like things bring only the three goals of life (piety, economic development, and sense gratification), Only knowledge of saṅgīta brings all four goals of life (including liberation)."

2525. It is said in Śrī Saṅgīta-Dāmodara:

"Even an exalted man who does not feel happiness in his heart from delightful saṅgīta has been cheated by fate.

2526. "Deer and birds are bound by enchantment because of Saṅgīta. Saṅgīta forces serpents to come. Saṅgīta stops children from crying.

2527. "Saṅgīta brings great bliss. It brings the fulfillment of specific desires. It brings others under one's control. It charms every heart. The best kind of saṅgīta carries with it the seed of liberation."

2528. O Śrīnivāsa, Lord Kṛṣṇa, who is the abode of nectar and the crest jewel of all. who know the science of music, thus enjoyed many pastimes in the rāsa dance.

2529. in the rāsa dance circle Lord Kṛṣṇa and the gopīs enjoyed pastimes of singing wonderfully beautiful songs.

2530. Gita (song) is of many kinds. Of these kinds Dhatu-gita and Matu gita are especially famous.

2531. Dhatu-gita and Matu-gita create anurāga (delight). Gita with avayava is called Dhatu-gita, Gita with rāga and other like elements is called Matu-gita.

2532-2533. In Śrī Saṅgīta-sara it is said:

"Dhatu-gita and Matu-gita both create delight. Dhatu-gita is with avayava. Matu-gita is with rāgas and other like elements, this is said."

2534. Many persons call Dhatu-gita nādātmaka-gita, which means the original nature (atmaka) of sound (nāda).

2535. In Śrī Narada-samhita it is said:

"Gita is divided into Dhatu and Matu. Some call Dhatu-gita by the name Nadatmaka-gita."

2536. From the nadas are manifest the ś_rutis, svaras, mūrchanās, and grāmas, which are called tālas.

2537. From the nadas are born many ś_rutis. From the ś_rutis are born the svaras, which begin with śaḍja.

2538. From the svaras are born the mūrchanās. From the mūrchanās are born the tālas, which are manifest from the grāmas. This is known in all the worlds.

2539. It is said:

"From the nadas the śrutis are born. From the śrutis the svaras, which begin with śaḍja, are born, From the svaras the mūrchanas are born. From the mūrchanas the talas which are manifest from the grāmas are born.

2540. O Śrīnivāsa, now I will briefly explain all these, one after another.

2541-2542. Now I will briefly explain the nadas, śrutis, svaras, mūrchanas, tālas, varṇas, grahasvaras, amsasvaras, nyasasvaras, and jātis, one after another.

2543. It is said:

"Now I will briefly explain the nadas, śrutis, svaras, mūrchanas, talas, varṇas, grahasvaras, amsasvaras, nyasasvaras, and jātis, one after the other.

2544. Now I will describe the nadas. I will describe the śrutis and other like things. During the rāsa dance Lord Kṛṣṇa and His gopī-beloved sang songs that contained śrutis.

2545. O Śrīnivāsa, what shall I say? In the rāsa dance circle the śrutis personified were manifest.

2546. From the nadas the śrutis were manifest. From Lord Kṛṣṇa the śrutis manifested a shoreless ocean of happiness.

2547. The śrutis, which are sounds driven by moving air, are 22 in number. They arise from the heart and travel on the 22 nāḍīs curving and travelling upwards.

2548. There are as many śrutis as there are nadis, this is known everywhere. Gradually travelling upwards, the śrutis are manifested in the vina and other musical instruments.

2549. In a throat choked with mucus, the śrutis are not manifest. Everyone gives these explanations.

2550.-2551. The Srutis are described in these words:

"The Srutis, which are sounds driven by moving air, are 22 in number. They arise from the heart and travel upwards on the 22 nāḍīs. There are as many śrutis as there are nāḍīs. This is said. Gradually travelling higher and higher, the śrutis are manifested in the vīṇā and other musical instruments. In a throat choked with mucus, the śrutis are not manifested."

2552. The Srutis are 22. The svaras, beginning with śaḍja, are seven. This the learned say.

2553-2554. The madhyama, pancama, and śaḍja have four ś_rutis each. The ṛśabha and daivata have three ś_rutis each. The ṛśabha and daivata have three ś_rutis each. The gāndhāna and niśāda have two ś_rutis each. In this way (4x3=12, 3x2=6, 2x2=4, 12+6+4=22) there are 22 śrutis. From the śrutis are born the svaras. This is well known.

2555. This is described in the following words:

"The madhyama, pancama, and ṣaḍja have four śrutis each. The ṛṣabha and daivata have three śrutis each. The gandhāra and niśāda have two śrutis each."

2556. The śrutis are called by different names in different places. Still, everyone agrees that the svaras, beginning with ṣaḍja, are born from the ś_rutis.

2557-2565. It is said: "The four śrutis of ṣaḍja are 1. nāndī, 2. viśālā, 3. sumukhī, and 4. vicitrā. The three śrutis of ṛṣabha are 1. citrā, 2. ghanā, and 3. cālanikā. The two śrutis of gandharva are sarasa and mala. The four śrutis of madhyama are 1. mādhavī, 2. śivā, 3. mataṅgikā, and 4. maitreyī. The four śrutis of pancama are 1. bālā, 2. kalā, 3. kalaravā, and 4. śārṅgaravī. The three śrutis of dhaivata are 1. jayā, 2. rasa, and 3. amṛtā. The two śrutis of niśāda are 1. mātṛā, and 2. madhukarī. In this way there are 22 ś_rutis. The svaras are like the children, and the śrutis are like the father. They are placed in the sasthi-vibhakti (possessive care) because their relation that of father and children, that is the meaning here."

2566. In different places the śrutis are called by names.

2567. For example, in the Kohaliya it is said: "The four śrutis of ṣaḍja are 1. siddhi, 2. prabhāvati, 3. kāntā and 4. subhadṛā. This instruction has come from Prajāpati's mouth."

2558-2569. It is said:

"As a person looking at the waters cannot see the fish moving in the depths, so even the demigod Brahmā cannot see how the svaras arise from the heart."

2570. O Śrīnivāsa, who understands the true nature of the śrutis? In the beautiful song sang during the rāsa dance the śrutis were manifest in their true nature.

2571. At that time Lord Kṛṣṇacandra manifested the śrutis. Śrī Rādhikā also manifested wonderful śrutis.

2572. Lalitā and the gopīs were then filled with bliss. Filled with wonder, the demigods showered flowers.

2573. Talking amongst themselves, the śrutis praised their own good fortune. Accompanied by the svaras, the śrutis attracted every heart.

2574-2575. The svaras are described in these words:

"Arising from the śrutis' abode in the heart, the svaras charm the hearts of all who hears them."

2576-2581. It is said:

"The seven svaras are 1. ṣaḍja, 2. ṛṣabha, 3. gandhara, 4. madhyama, 5. pancama, 6. dhaivata, and 7. niśāda. They are also called by the names 1. sa, 2. ri, 3. ga, 4. ma, 5. pa, 6. dha, and 7. ni. The seven svaras are manifested from three places, 1. mandra (the chest), 2. madhya (throat), and 3. tāra (head). The madhya is twice as high as the mandra, and the tāra is twice as high as the madhya."

2582. Learned scholars of saṅgīta very happily describe the places where the seven svaras, beginning with ṣaḍja, are produced.

2583-2584. Of the ṣaḍja svāra it is said:

"Ṣaḍja is born by touching the following six places: 1. chest, 2. nose, 3. throat, 4. palate, 5. tongue, and 6. teeth."

2585. Śrī Saṅgīta-Dāmodara, however, gives the following different explanation: "Ṣaḍja is born from the following six places:

1. the navel, 2. the chest, 3 and 4. the two sides, 5. the nāḍīs and 6. the head."

2586. As the scriptures described the origin of ṣaḍja, so they also described the origin of the svāra ṛṣabha.

2587. Ṛṣabha-svara is described in these words: "The moving air that arises from the root of the navel creates a sound. That sound, like bellowing of a bull, is called ṛṣabha svara."

2588. Gāndhāra-svara is described in these words:

"The moving air that arises from the navel, causes the nose and ears to vibrate, and exits as sound is called gāndhāra-svara."

2589. Madhyama-svara is described in these words:

"The madhyama svara is the deep sound that arises from the navel and from the middle (chest) of the body."

2590. Pañcama svara is described in these words:

"Pañcama-svara is born from the combination of the prāṇa, apāna, samāna, udāra and vyāna airs."

2591. The places of these five airs are described in these words:

"Prāṇa is in the heart, apāna is in the genitals, samāna is in the navel, udāna is in the throat, and vyāna is everywhere in the body."

2592. Dhaivata svara is described in these words:

"The sound that goes from below the navel, to the lower abdomen, and then flows upwards to the throat is the dhaivata svara."

2593. Niśāda svara is described in these words:

"When all the beautiful svaras, beginning with ṣaḍja, combine together, the result is called niśāda svara in this world."

2594-2596. The seven svaras are sung by different creatures. The peacocks sing ṣaḍja. This is famous in all the world. The cataka bird sings ṛṣabha. The goat sings gāndhāra. The kraunca bird sings madhyama. The cuckoo sings pañcama. The frog sings dhaivata. The elephant sings niśāda. Some other thinkers attribute these svaras to other creatures.

2597-2598. It is said:

"The peacock sings ṣaḍja. The cataka bird sings ṛṣabha. The goat sings gāndhāra. The kraunca bird sings madhyama. The cuckoo sings pañcama. The frog sings dhaivata. The elephant sings nisada. This is the opinion of the demigod Brahmā and other scholars."

2599. In Saṅgīta-Dāmodara it is said:

"The peacock, bull, goat, cuckoo, horse, and elephant sing the respective svaras."

2600. The seven svaras are of four kinds: vadi, samvadi, vivadi, and anuvadi.

2601. When the rāgas and other features are those in common use, the seven svaras are said to be vadi.

2602. When the śrutis are like those of pañcama-svara, the svaras are samvadi. The svaras are never samvadi when the śrutis are like madhyama.

2603. The four svaras gāndhāra, nisada, ṛṣabha and dhaivata are vivadi. The scriptures affirm that these four are vivadis, or enemies.

2604. In some scriptures it is said that ṛṣabha and dhaivata are vivadi (enemies) to gāndhāra and nisada.

2605. The other svaras are all anuvadi. This the learned say.

2606-2608. It is said:

"The seven svaras are of four kinds, vadi, samvadi, vivadi, and anuvadi. When the rāgas and other features are those in common use, the seven svaras are said to be vadi. When the śrutis are like those of pañcama-svara, the svaras are samvadi."

The svaras are never samvadi when the śrutis are like madhyama. Rsabha and dhaivata are vivadi (enemies) to gandhara and nisada. This is the opinion of Dambhila Acarya."

2609. The vadi svaras are like a king. The samvadi svaras are like a king's minister. The vivadi svaras are like enemies. This is said by all.

2610. The anuvadi svaras are like the followers of a king or prime minister. These natures cannot be seen directly.

2611. It is said: "The vadi svaras are like a king. The samvadi svaras are like a king's minister. The vivadi svaras are like enemies. The anuvadi svaras are like the followers of a king or a prime minister."

2612. O Śrīnivāsa, in His songs Lord Kṛṣṇa, the crown of rasikas, manifested all these delightful svaras.

2613. In Lord Kṛṣṇa's presence Lalitā would play the vina. She was very expert at the svaras and other features of music.

2614. Hearing her play, the gandharvas became embarrassed.

2615. The svaras personally worshipped her. The svaras' wonderful motions are the grāmas. This is said:

The Gramas (scales)

2616. The combinations of the subtle natures of the svaras are called the grāmas (scales). The three grāmas are 1.ṣaḍja, 2.madhyama, and 3. gandhara.

2617. Sadja and madhyama grāmas are known on the earth. Gandhara grāma is famous everywhere in Devaloka.

2618. of these three grāmas ṣaḍja-grāma is the best. The scriptures also describe mūrchana-grāma and adhara-grāma.

2619. It is said: "The combinations of the subtle natures of the svaras are called the grāmas (scales). The three grāmas are 1.ṣaḍja, 2.madhyama, and 3. gandhara. Sadja and madhyama grāmas are known on the earth. Gandhara grāma is famous in Devaloka."

2620. It is also said: "A multitude of delightful notes is called a grāma."

2621. In Śrī Saṅgīta-pārijāta it is said: "It is said that the grāmas, which are groups of svaras, are three: 1.ṣaḍja, 2.madhyama, and 3.gandhara. Of these three grāmas ṣaḍja-grāma is the best. Mūrchana-grāma and adhara-grāma are also counted among the grāmas."

2622. Now the seven-note scales that are the three grāmas and mūrchanaj-grāma will be described. Sadja-grāma is sa-ri-ga-ma-pa-dha-

2623. Madhyama-grāma is ma-pa-dha-ni-sa-ri-ga. Gandhara-grāma is ga-ma-pa-dha-ni-sa-ri.

2624. The three forms of mūrchana-grāma are: 1.sa-ri-ga-ma-pa-dha-ni, 2. ma-pa-dha-ni-sa-ri-ga, and 3. ga-ma-pa-dha-ni-sa-ri.

2625. It is said by others: "Sadja-mūrchana grāma is sa-ri-ga-ma-pa-dha-ni. Madhyama-mūrchana-grāma is ma-pa-dha-ni-sa-ri-ga. Gandhara-mūrchana-grāma is ga-ma-pa-dha-ni-sa-ri."

2626. Each grāma has seven svaras. Still the sequences are different. Of these are 21 different kinds.

2627. These differences are described by Bharata Muni and other authors. The jātis, śrutis, svaras and other features are part of the grāmas.

2628. Kohala explains: "Accompanied by the jātis and śrutis, the svaras become the grāmas."

2629 and 2630. O Śrīnivāsa, in charming Vṛndāvana, in the blissful rāsa-dance with His gopī-beloveds, Lord Kṛṣṇa manifested many varieties of the three grāmas. His music made wonder take birth within Śiva, Brahmā, and other demigods.

2631. Again and again Śrī Rādhikā praised Lord Kṛṣṇa, the master of Her life. Then, when she sang the grāmas, She filled Lord Kṛṣṇa with wonder.

2632. Unable to remain peaceful, Lord Kṛṣṇa embraced Rādhā. Then Lalitā and other gopīs became joyful.

2633. Who has the power to describe the wonderful singing of Rādhā and Kṛṣṇa? Mūrchana-grāma is manifested in many ways in the three grāmas.

Mūrchana-grāma

2634. Bharata Muni describe the origin of mūrchana-grāma. He says that when the svaras are mixed together they become the rāgas.

2635. It is said: "When the svaras are mixed together they became the rāgas. Bharata Muni called this by the name mūrchana. That is the origin of mūrchana-grāma."

2636. It is also said: "When the svaras are mixed together and become a rāga, this is called mūrchana-grāma by Bharata Muni.

2637. The seven svaras are manifest in the three varieties of mūrchana-grāma. In this way there are $7 \times 3 = 21$ varieties. The varieties of mūrchana-grāma thus begin with 1.lalita, 2.madhyama and 3. citra.

2638-2640. It is said: "Lord Ś_iva explains that the 21 varieties of mūrchanā-grāma are: 1.lalitā, 2. madhyamā. 3.citrā, 4. rohiṇī, 5.mataṅgajā, 6. sauvīrā, 7.varṇamadhya, 8. śaḍjamadhya, 9.pañcamī, 10.matsarī, 11.mṛdumadhya, 12. śuddhāntā, 13. kalāvatiī, 14. tīvrā, 15.. raudrī, 16.brāhmī, 17. vaiśṇavī, 18. khecarī, 19. varā, 20. nādatī, and 21.viśāla."

2641. By listening to mūrchana-grāma a person finds his happiness increase moment after moment. That is why Bharata Muni and other scholars called it by the name mūrchanā.

2642. It is said: "A person who performs mūrchnā-grāma in Lord Ś_iva's presence becomes free of sin, even of the sin of killing a brāhmaṇa."

2643. O Śrīnivāsa, in this way mūrchana is manifest from the grāmas. No one gives any different explanation.

2644. With wonderful grace and a joyful heart Lord Kṛṣṇa enjoys rāsa-dance pastimes with His gopī-beloveds.

2645. What shall I say? Lord Kṛṣṇa, who is the great crown of all rasikas, manifested a great variety of charming melodies and rhythms.

Tāla (Rhythm)

2646. Mū_rchana has pure tāla (rhythm) and other pure features. Tāla is born from the seven svaras. That is the description.

2647. The scriptures affirm that there are 49 tālas. They are each distinct and complex.

2648. It is also said there are 5,033 talas. They are very glorious.

2649. It is said: "The mūrchanas and talas are glorious and pure."

2650-2652. In the Saṅgīta-Dāmodara it is said: "The talas, which are born from

the seven svaras and which take shelter of the mūrchanas, are 49 in number. From them are manifest the complex and difficult talas, which are each distinct in nature and which are very numerous. Who can describe them all? The grāmas, mūrchanas, and talas are of many different kinds. Because to describe them all is impractical and because I do not know them all, I will not speak of them all."

2653. Of the talas it is said: "The talas are 5,033 in number. A person who with the agnistomika-tala offers prayers to Lord Śiva one day attains the post of Śiva.

2654. "The pure talas are of many different kinds, beginning with agnistomika-tala.

2655. "Because it is not possible to do so, I will not describe them all."

2656. The very fortunate and glorious talas personified are all playful and glorious in Lord Kṛṣṇa's personal presence.

2657. Lalitā and the other prominent friends of Śrī Rādhā, gopīs who are the leaders of many other gopīs, play many different talas.

2658. In the company of their gopī friends, Rādhā and Kṛṣṇa experience great bliss as They manifest many wonderful gānas (songs) and varṇas.

2659. Of the varṇas it is said the first svara is a melody is called the varṇa, which is of four kinds.

2660. The four kinds of varṇas are: 1. sthāyi-varṇa, 2. āroha-varṇa, 3. avarohi-varṇa, and 4. sañcāri-varṇa,

2661. When the varṇa is repeated again and again, that is called sthāyi-varṇa, this is accepted by all.

2662. In aroha-varṇa the melody ascends from the varṇa. In avarohi-varṇa the melody descends from the varṇa. In sañcāri-varṇa the melody is a mixture of these three options.

2663. It is said: "The first svara of a melody is called the varṇa. Sthāyi, aroha, avarohi, and sañcāri are the four kinds of varṇas."

2664. The natures of each of these varṇas are described in these words: "When the varṇa is repeated and repeated, this is known as sthāyi-varṇa. The arohi and avarohi ascends from the varṇa and the avarohi descends from the varṇa."

2665. In the Saṅgīta-pārijāta it is said: "When the varṇa is repeated and repeated, that is sthāyi-varṇa. When the melody ascends it is arohi-varṇa. When the melody descends it is avarohi-varṇa. When the melody is a mixture of these options, it is sañcāri-varṇa."

2666. The seven svara-varṇas are sa-ri-ga-ma-pa-dha-ni. In addition to these there are many alaṅkāras (ornaments).

2667. It is said: "Many ornaments adorn the varṇas."

2668. Sthāyi-varṇa has 26 alaṅkāras. Arohi-varṇa has 12 alaṅkāras, Sañcāri-varṇa has 12 alaṅkāras.

2669. All together there are 62 alaṅkāras. They are of many different kinds. This is described in scripture.

2670. It is said: "Sthāyi-varṇa has 26 alaṅkāras, Arohi-varṇa has 12 alaṅkāras, avarohi-varṇa has 12 alaṅkāras, and sañcāri-varṇa has 12 alaṅkāras. Thus there are 62 alaṅkāras all together."

2671. Alaṅkāras are of many kind and have many uses. Persons learned in the svaras use alaṅkāras repeatedly. This the scriptures say.

2672. It is said: "When knowledge of the svaras is present, repeated use of the alaṅkāras brings delight. When knowledge of the varṇas is present, use of the

alaṅkāras brings wonderful variety."

2673. In the Saṅgīta-pārijāta it is said: "The rāgas are not used for long without the alaṅkāras."

2674. The sthāyi-varṇas are described in these words: The alaṅkāras are used in sthāyi-varṇa. In that varṇa they are used repeatedly from beginning to end.

2675. Now I will explain the alaṅkāra named "Ghadra". In this alaṅkāra the notes are lightly taken one by one.

2676. In Saṅgīta-pārijāta it is said: "When the previous note is repeated, that alaṅkāra is called bhadra. So say the wise sage Hanuman. One by one these notes are lightly taken."

2677. The following are some examples of bhadra-alaṅkāra: sa-ri-sa, ri-ya-ri, ga-ma-ga, ma-pa-ma, pa-dha-pa, dha-ni-dha, ni-sa-ni, and sa-ri-sa. Aroha-alaṅkāra is described in these words: "Aroha-alaṅkāra is an alaṅkāra that ascends. It is held long. It is manifest in the seven svaras.

2678. In Saṅgīta-pārijāta it is said: "Aroha-alaṅkāra is an alaṅkāra that ascends in mūrchana-grāma or the other grāmas. It is held with long svaras."

2679. The following is an example of aroha-alaṅkāra: sā-rī-gā-mā-pā-dhā-nī-sā. When the first and second note are short and the third note is long, the charming alaṅkāra is called "Pracchādana."

2680. In the Saṅgīta-pārijāta it is said: "When the first and second note are short and the third note is long, all-knowing Hanuman Muni calls this ornament pracchādana".

2681. The following are some examples of pracchādana-alaṅkāra: sa-ri-gā, ri-ga-mā, ga-ma-pā, ma-pa-dhā, pa-dha-nī, and dha-ni-sā. In the alaṅkāra called udvahita-alaṅkāra, the first note is sounded four times, the second note is sounded two times, and the third and fourth notes are sounded once each.

2682. In the Saṅgīta-pārijāta it is said: "When the first svara sounded four times, the second svara is sounded two times, and the third and fourth svaras are sounded one time each, this alaṅkāra Hanuman Muni calls by the name udvāhita-alaṅkāra."

2683. Here are some examples of udvahita-alaṅkāra: sa-sa-sa-sa-ri-ri-ga-ma, ri-ri-ri-ri-ga-ga-ma-pa, ga-ga-ga-ga-ma-ma-pa-dha, pa-pa-pa-pa-dha-dha-ni-sa.

Avaroha-alaṅkāra is described in these words: Avaroha-alaṅkāra is an ornament of descending notes. Much could be said about it, but I will not say anything more in this place.

2684. In the Saṅgīta-pārijāta it is said: "Avaroha-alaṅkāra is a descending figure of twelve kinds. Out of respect I will not write anything more about it".

2685. Sancari-alaṅkāra is described in these words: in sancari-alaṅkāra the note may go in any direction, as the singer or musician like.

2686. In this ornament the first two svaras are a unit that is repeated three times. After part one comes another two svaras unit that repeats the second svara of the first unit.

2687. This ornament is called prasāda-alaṅkāra. The scriptures happily describe all about this alaṅkāra.

2688 and 2689. In the Saṅgīta-pārijāta it is said: "In this alaṅkāra the first two notes are a unit that is repeated three times. After that comes another two-svara unit that repeats the second svara of the first unit. This is called prasada-alaṅkāra.

2690. Some examples of prasada-alaṅkāra follows: sari-sari-sari-gari, riga-riga-

riga-maga, gama-gama-gama-pama, mapa-mapa-mapa-dhapa, padha-padha-padha-ridha, and dhani-dhani-dhani-sani.

2691. In Saṅgīta-pārijāta it is said: "The wise call the figure of three ascending svaras by the name ākṣepa-alankāra."

2692. Some examples of ākṣepa-alankāra follows: sa-ri-ga, ri-ga-ma, ga-ma-pa, ma-pa-dha, pa-dha-ri, and dha-ni-sa. The figure kokila-alankāra is said to be like a lion's glance. The pattern of this figure is sariga-sarigama.

2693. In the Saṅgīta-pārijāta it is said: "The pattern of kokila-alankāra is sariga-sangama." Some examples of this alankāra follows: sariga-sarigama, rigama-rigamapa, gamapa-gamapadha, mapadha-mapadhani, and padhani-padhanisa.

2694. All these varṇa-alankāras are sweet when they are sounded they make sorrows flee far away.

2695. From the graceful moon of Śrī Kṛṣṇa Caitanyacandra's mouth these varṇa-alankāras flowed like nectar.

2696. in the company of Lalitā and Her other friends, Śrī Rādhikā sang songs with many very wonderful varṇa-alankāras.

2697. Her singing crushed into powder the pride of the gandharvas and other great singers. Her singing was very sweet. It had not peer in all the worlds.

2698. With a joyful heart Lord Kṛṣṇa praised Her. With unblinking eyes He gazed at Rādhā's face.

2699. The three svaras, 1.graha-svara, 2.amsa-svara, and 3.nyāsa-svara, are the abode of Śrī Kṛṣṇa's sweetness.

2700. About graha-svara it is said: Bharata Muni describes graha-svara, when seven svaras are placed in a melody.

2701. It is said: "A song or melody is called graha-svara."

2702. In Saṅgīta-pārijāta it is said: "Svaras placed in a melody, are called graha-svaras."

2703. The amsa-svara is described in these words: Present in a melody, the amsa-svara manifests anurāga (the beginning of love). Bharata Muni and other authorities say it has this power.

2704. It is said: "The svara that manifests rakti (love), and that is the original graha-svara and nyasa-svara, and that is like a great king, the best of all svaras, is called amśa-svara or vadi-svara."

2705. In Saṅgīta-pārijāta it is said: "Amsa-svara is the life of all the rāgas."

2706. It is also said: "Amsa-svara is employed in many different situations."

2707. Nyasa-svara is described in these words: When nyasa-svara is employed in a melody it brings bliss. It makes a melody's conclusion.

2708. It is said: "Nyasa-svara brings a melody to its conclusion."

2709. In Saṅgīta-pārijāta it is said: "Nyasa-svara is employed to conclude a melody."

2710. O Śrīnivāsa, graha-svara, amsa-svara, and nyasa-svara all manifest the nectar of Lord Kṛṣṇa.

2711. Svara-jāti and other like musical patterns fill Śiva, Brahmā, and the demigods with wonder.

2712. Jati-svara is described in these words: Jati gives birth to rāga. It is the mother of rāga Jati is of three kinds.

2713. The first of these is called śuddha. The second is called Vikṛta. When these two meet the result is called saṅkīrta. This the learned say.

2714. It is said: "Jati gives birth to rāga. It is the mother of rāga. It is of three kinds. The first of these is called śuddha, the second is called Vikṛta. When these two meet the result is called saṅkīrṇa."

2715. Suddha-jāti-svara is of seven kinds according to the seven svaras beginning with ṣaḍja. When that svara is transformed it becomes Vikṛta-jāti-svara. This the wise say.

2716. Vikṛta-jāti-svara is of eleven kinds. This the scriptures say. The last of these svaras saṅkīrṇa-svara is a transformation of the other svaras.

2717. Suddha-jāti-svara and vikṛta-jāti-svara together have 18 kinds (7+11). This truth the learned scholars accept.

2718. Suddha-jāti-svara is of seven kinds beginning with ṣaḍja. Vikṛta-jāti-svara is of eleven kinds beginning with ṣaḍja.

2719. Manifesting eleven varieties, beginning with ṣaḍja and gandhara, vikṛta-jāti-svara is famous everywhere.

2720. It is said: "Suddha-jāti-svara is of seven kinds, beginning with ṣaḍja-svara, vikṛta-jāti-svara is manifest from a transformation.

2721. In Hari-nayanaka it is said: "The jāti-svaras are suddha and vikṛta. These have eighteen types, they are the mother of the rāgas."

2722-2726. The seven śuddha-jāti-svaras are: 1. ṣaḍja, 2. rsabhi, 3. gandhari, 4. madhyami, 5. pancami, 6. dhaivati, and 7. naisadi. The eleven vikṛta-jāti svaras are: 1. ṣaḍja-pasiki, 2. ṣaḍja-madhyama, 3. gandhara-pancamandhri, 4. ṣaḍja, 5. dhaivati, 6. parmavari, 7. nandayanti, 8. gandharodiccara, 9. madhyamodicara, 10. rakta-gandhari, and 11. kaisiki. This is said by Bharata Muni and other learned scholars. Now we will describe the origin of śuddha, siddha and vikṛta.

From the union of ṣaḍja and gandharika is born ṣaḍja-kaisiki. From the union of ṣaḍja and madhyama is born ṣaḍja-madhyama. From the union of gandhari and pancami is born gandhara-pancami."

2727. These eleven and their relation to the gramas are elaborately described by Bharata Muni and other authors.

2728. Beginning with the śruti and concluding with the jātis, I have briefly explained these topics. Please know that all these sounds are manifest on the viṇā.

2729. It is said: "Beginning with the śrutis and concluding with the jātis, I have briefly explained these topics, these are manifested on the viṇā. This the wise know. It is not otherwise."

2730. During the rāsa dance jāti personified, who is the mother of the rāgas became manifest. In my heart I have no power to say where her glories end.

2731. O Śrīnivāsa, the rāsa-dance is the best of all pastimes. Who knows how to describe the sweetness of the music in that pastimes.

2732. The sweetness of the songs that came from Śrī Rādhā and Śrī Kṛṣṇa's throats defeated the music of the viṇā. The jātis their songs manifested delighted their gopi friends.

2733. They sang many different rāgas. Who has the power to describe the blissful wonders their songs manifested?

2734. Now the rāgas will be described. Bharata Muni and other scholars have described the natures of the rāgas. The rāgas bring delight to the hearts of the three worlds.

2735. The scriptures affirm that there are 16,000 rāgas. All these rāgas enjoy pastimes on the four sides of Mount Meru.

2736. Amongst all these rāgas 36 rāgas are prominent. These rāgas are famous in the world. This the learned scholars say.

2737. It is said: "Bharata Muni and other scholars describe the rāgas that delight the hearts of the three worlds."

2738. In the Narada-pancama-saṁhita it is said: "Lord Kṛṣṇa played charming melodies on Hi flute, and the gopis responded by singing songs. From this music were manifested the 16.000 rāgas."

2739. It is also said: "Amongst all these rāgas 36 rāgas are especially famous in the world. All the rāgas are manifest in the four directions around Mount Meru."

2740. Amongst the 36 prominent rāgas, six are rāgas and the remaining 30 are rāgiṇīs. Each rāga has five rāgiṇī-wives. That is the proper understanding.

2741-2744. In the Sangīta-Damodara it is said: "Bhairava, Vasanta, Mālava-kaiśika, Śrī-rāga, Megha-rāga, and Naṭa-Nārāyaṇa-rāga are the six male rāgas. Now I will describe the female rāgiṇīs.

Bhairavī, Kauśikī, Vibhāsā, Velāvalī, and Raṅgālī are the dear rāgiṇī wives of Bhairava-rāga. Andolita, Śeśākhyā, Lolā, Prathama-mañjarī, and Mallārī (Mandārī) are the five rāgiṇīs that always follow Vasanta-rāga.

2745. Gaurī, Guṇḍakirī (Guṇakarī), Varāḍī, Kśamavatī, and Kamālā are the rāgiṇīs dear to Mālava-kauśika-rāga.

2746. Gāndhārī, Deva-gāndhārī, Mālava-śrī, Śavarī, and Rāma-kirī are the raginis dear to Śrī-rāga.

2747. Lalitā, Mālasī, Gaurī, Nāṭī, and Deva-kirī are the rāgiṇīs dear to Megha-rāga.

2748. Tāramaṇī, Sudhā-bhīrī, Kāmodī, Gurjarī, and Kakubhā are the rāgaṇīs dear to Naṭa-Nārāyaṇa-rāga."

2749. Some say the rāgas number six and the rāgiṇīs number 36. in this view each rāga has six rāgiṇīs.

2750. In Śrī Nārada-pancama-saṁhita it is said: "The rāgas are six in number and the rāgiṇīs are 36 in number. The rāgas are filled with Lord Śiva's potency. They are nectar oceans of spiritual love. Simply by hearing them from Lord Viṣṇu Himself melts in the ecstasy of spiritual love."

2751. In this second version the rāgas are described in these words: "The six male rāgas are: 1. Mālava, 2. Mallāra, 3. Śrī-rāga, 4. Vasantaka, 5. Hindola, and 6. Karṇāta.

2752. "Dhānasī, Mālasī, Rāmakerī, Sindhuḍā, Aśavarī, and Bhairavī are the rāgiṇīs dear to Mālava-rāga.

2753. "Velāvalī, Puravī, Kāṇadā, Mādhavī, Koḍā and Kedārikā are the rāgiṇīs dear to Mallāra-rāga.

2754. "Veloyārī, Gaurī, Gāndhārī, Subhagā, Kaumārī, and Vairāgīs are the rāgiṇīs dear to Śrī-rāga.

2755. "Toḍī, Paṅcamī, Lalitā, Paṭha-mañjarī, Gurjarī and Vibhāsā are the rāgiṇīs dear to Vastanta-rāga.

2756. "Māyūrī, Dīpikā, Deśakārī, Pāhiḍā, Varāḍī, and Mārahaṭṭā are the rāgiṇīs dear to Hindola-rāga.

2757. "Naṭikā, Bhūpātī, Rāmakerī, Gaḍā, Kāmodī, and Kalyāṇī are the raginis dear to Karṇāta-rāga."

2758. Learned scholars debate the natures of the different rāgas. Even at the kalpa's end they will not come to an agreement.

2759. In county after county the rāgas are called by different names. I have no power to list all these different names.

2760. It is said: "In county after county the rāgas are called by different names. No one has the power to list all those names. I cannot list them. Even Nārada, who holds the vīṇā in his hand, cannot list them all.

2761. Scholars learned in sangīta affirm that the rāgas are of three kinds: 1. sampūrṇa, 2. Śādava, and 3. Auḍava.

2762. It is said: "The rāgas are of three kinds: 1. Sampūrṇa, 2. Śādava, and 3. Auḍava.

2763. Scholars learned in gīta affirm that rāgas of seven svaras are sampūrṇa.

2764. It is said: "Rāgas of seven svaras are called sampūrṇa."

2765. Ragas of seven svaras are called sampūrṇa. These rāgas are headed by Śrī-rāga, Naṭa, and Karṇāta.

2766-2768. It is said: "The sampūrṇa rāgas are headed by Śrī-rāga, Naṭa, Karnāta, Gupta vasanta, Śuddha-Bhairava, Vaṅgālī, Soma-rāga, Amra-pancama, Kāmōda, Megha-rāga, Drāviḍa, Gauḍa, Varātī, Gurjarī, Toḍī, Mālava-śrī (Mālasī), Saindhavī (Sindhudā), Devakrī, Rāmakrī, Prathama-mañjarī (Paṭhaj-mañjarī), Nāṭā, Velāvalī, and Gaurī."

2770. The result obtained from melodies of these sampurna-rāgas is very great. This truth is known everywhere. Scholars learned in sangīta describe it.

2771. In the Kohaliya it is said: "From the sampūrṇa-rāgas are born long life, piety, fame, intelligence, happiness, wealth, and expansion of one's kingdom."

2772. The sampurna-rāgas are like nectar personified. What shall I say to describe them?

2773. Amongst the sampurna-rāgas are some rāgas that, if purely sounded, will destroy the material universe.

2774. Now the Śādava-rāgas will be described. Scholars learned in sangīta say the rāgas that have six notes are called śādava.

2775. It is said: "The rāgas of six svaras are called śāava."

2776. The sadava-rāgas are headed by Gauḍa and Karṇāta-gauda. Scholars learned in sangīta say these rāgas bring many results."

2777 and 2778. It is said: "In the opinion of Hari-nāyaka the sadava-rāgas are headed by Gauḍa, Karṇāta-gauḍa, Deśī, Dhannāsikā (Dhanaśrī), Kolāhalā, Vallālī, Deśa, Aśāvarī, Khambāvātī (Kśamāvātī), Harśa-purī, Mallārī and Huṅcikā."

2779. In Śrī Sangīta-sāra it is said: "Prominent among the pādava-rāgas are Śrikanṭha, Bhaulī, Tārā, Śālaga, Gauḍa, Śuddhabhīrī, Madhukarī, Chāyā and Nilotpalā."

2780. Kohala describes the results that come from these rāgas: "The saints of older times affirm that melodies in the sadava-rāgas bring handsomeness, virtue, fame and heroism in battle."

2781 and 2782. Now the Auḍava-rāgas will be discussed. The rāgas that consists of five svaras are the auḍava-rāgas. All scholars describe the many auḍava-rāgas in this way.

2783. Headly Madhyamādi and Mallāra, melodies in the auḍava-rāgas bring many results.

2784 and 2785. It is said: "The auḍava-rāgas, which charm the people's hearts, are headed by Madhyamādi, Mallāra, Deśa-pāla, Mālava, Hindola, Bhairava, Nāga-dhvani, Goṇḍakṛti (Guṇakirī), Lalitā, Chāyā, Toḍī, Velāvalī, and Pratāpa-sindhu.

2786. In listing the names of the auḍava-rāgas, Śrī Sangīta says: "The audava-rāgas include Turaska, Gauḍa, Gāndhāra, Pulinda, and Megha-rañjaka."

2787. Kohala describes auḍava-rāga's results in these words: "Melodies in auḍava-rāga destroy diseases, enemies, fear and sorrow. They also pacify unfavorable planets."

2788. Now saṅkīrṇa-rāgas will be discussed. Rāgas are called saṅkīrṇa (mixed) by the learned. These rāgas are beautiful to the ear.

2789. Hari-nāyaka explains: "The mixtures of various rāgas have many different names. Beautiful to the ear, these rāgas are called saṅkīrṇa."

2790. Saṅkīrṇa-rāgas are the mixture of two, three, or more rāgas. The saṅkīrṇa-rāgas are headed by Pauravī and Kalyāṇī.

2791. Now Pauravī-rāga will be discussed. When parts of Deśī-rāga are mixed with parts of Mallan-rāga, the resulting pleasant rāga is called Pauravī-rāga by the wise.

2792. It is said: "Parts of Deśa-rāga join with parts of Mallārī-rāga to become Pauravī-rāga."

2793. Now Kalyāṇī-rāga will be described. It is said: "Beautiful Kalyāṇī-rāga is born from Vārātī, Nāṭa, and Karṇāta rāgas."

2794. Now Sāraṅga-rāga will be described. It is said: "Saranga-rāga is born from Toḍī-rāga and Dhannāsikā-rāga."

2795. Of Gaurī-rāga it is said: "From Śrī-rāga and Gauḍa-rāga is born Gaurī-rāga."

2796. Of Nāṭa-mallārikā-rāga it is said: "Nāṭa-mallārikā-rāga is born from Nāṭa-rāga and Mallāraka-rāga."

2797. Ballavī-rāga is described in these words: "From Deśa-rāga and Aśāvarī-rāga is born Ballavī-rāga."

2798. Of Karṇātikā-rāga it is said: "Karṇātikā-rāga is born from part of Karṇāṭa-rāga and Bhairava-rāga."

2799. Of Sukāvarī-rāga it is said: "Sukhavarī-rāga is born from the junction of Saindhavī-rāga and Taudikā-rāga."

2800. Of Aśāvarī-rāga it is said: "Aśāvarī-rāga is born from the junction of Mallāra-rāga, Saindhavī-rāga, and Toḍī-rāga."

2801. Of Rāmakeli-rāga it is said: "Rāmakeli-rāga is born from the touch of Gurjarī-rāga and Deśī-rāga."

2802. Many other saṅkīrṇa-rāgas are accepted by the learned scholars in the different countries.

2803. In the saṅgīta-śāstras are described the proper times when the various rāgas should be sounded.

2804. A fault is created when the rāgas are sounded at the wrong time. Sounding Gurjarī-rāga or another appropriate rāga will destroy that fault.

2805 and 2806. It is said: "When a rāga is sounded at the wrong time, all is lost. However, if this occurs in the midst of playing a series of rāgas, or on a king's command, or on a theater's stage, then there is no fault. However if, because of greed or bewilderment, someone sounds a certain rāga at an improper time, it is said that sweet Guyarī-rāga may be sounded to kill the inauspiciousness."

2807. The three rāgas Vasanta, Ramakeli, and Gurjarī may be sounded at any time. No fault is born from sounding them at a particular time.

2808. In Śrī Ratnamālā it is said: "Vasanta-rāga, Rāmakeli-rāga, and sweet

Gurjarī-rāga may be sounded at any time. No fault is born from sounding them at appropriate time."

2809. Narada Muni explains: "After the tenth daṇḍa of the night any rāga may be sounded."

2810. All the rāgas personified personally worshipped Lord Kṛṣṇa in the rāsa-dance circle.

2811. O Śrīnivāsa, what shall I say? In the rāsa-dance circle the various rāgas manifested that made the ocean of bliss overflow its shores.

2812. Nothing in the world was equal to their melodies. On each other the showered wonderful nectar.

2813. How many wonderful melodies did the rāgas manifest as they gazed at Śrī Śrī Rādhā and Kṛṣṇa' lotus faces?

2814. Previously I had described some of the characteristics of melodies. Now I will reveal the different kind of melodies.

2815. The two kinds of melodies are called anibaddha melodies.

2816. Anibaddha melodies are not bound. In them the rāga is clearly manifest.

2817. It is said: "The two kinds of melodies are anibaddha and nibaddha. In anibaddha melodies the rāga is not bound."

2818. It is also said: "Because their svaras are not bound, these melodies are called anibaddha (unbound)."

2819. "This means the notes of the rāgas are clearly manifest."

2820. Here there are two kinds: 1. ālāpa and 2. varṇālānkāra. The first has the svaras ā-tā-nā-ri, and the second has the svaras beginning śa-ri-ga-ma.

2821. By sounding the four svaras ā-tā-nā-ri one describes Hari, Gaurī, Śiva, and Brahmā respectively.

2822. In Śrī Narada-saṁhita it is said: "As the Vedas' sacred syllable om̐ is manifest from the syllable huṁ, so the svaras that begin with tā and rā are also manifest from the syllable huṁ. The syllable tā is Goddess Gaurī. The syllable nā is Lord Śiva."

2823. There it is also said: "The syllable ā is Lord Hari. The syllable ri is Lord Brahmā. From the syllable ā-tā-nā-ri all is manifest."

2824. The varṇālānkāras relate to the seven svaras sa-ri-ga-ma-pa-dha-ni. The varṇālāpas relate to the svaras beginning with śaḍja.

2825. The alapas on the gamaka are variegated. They are charming and of many different kinds. this is taught.

2826. As much as atāla enters ālāpa, to that extent the learned scholars describe the different varieties of ālāpa.

2827. Hari-nāyaka explains: "In the gamakas there are many kinds of varṇālānkāra. The scholars say the charming varṇālāpas are of many kinds."

2828. There are two kinds of varṇālānkāra. One relates to the meaningless huṁkāra and the other to the svaras beginning with sa-ri-ga-ma.

2829. The ālāpas are of many different kinds. It is not possible to describe them all.

2830. O Śrīnivāsa, in the rāsa-dance circle all the ālāpas were manifest.

2831. Who is not filled with wonder by the alapas? The alapas make even the cuckoos' cooing seem worthless like a pile of ashes.

2832. When the ālāpas are manifest from very wonderful pastimes an artistic skill are manifest also.

2833. Lord Kṛṣṇa, the crown of rasikas, played on His flute alapas that made the world wild with bliss. What metaphors or similes can describe them?

2834. Vṛndāvana's Queen Rādhā played many ālāpas on the vina. Who has the power to describe those ālāpas' sweetness?

2835. Lalitā and the other gopīs played ālāpas on a variety of musical instruments. What words can describe that music. Hearing it, even the stones melted.

2836. Who, with only one mouth, can describe all the glories of the ālāpas? The ālāpas are like a flooding wave-filled ocean of nectar.

2837. Anibaddha songs are plunged in that ocean of nectar. Nibaddha songs are of many different kinds.

2838. Now the nibaddhas will be described. Song bound by dhatus or angas are called nibaddha. There are of three kinds: 1. ś_uddha, 2. chāyā-laga and 3. kśudra.

2839. It is said: "Songs bound by dhatus or argas are called nibaddha. These are of three kinds: 1. ś_uddha, 2. chāyāj-laga, and 3. kśudra."

2840. Now ś_uddha-nibaddhas will be described. Nibaddha songs bound by ālāpas, dhātus, and aṅgas are called ś_uddha. In this context it is said that ālāpa means "with meaningful syllables."

2841. It is said: "Nibaddha songs bound by ālāpas, dhātus and aṅgas are called ś_uddha, the great traditional scholars affirm that there the world ālāpa means. 'with meaningful syllables'"

2842. Hari-nāyaka explains: "The word ālāpa means 'without syllables'"

2843. It is said that the nibaddha songs are of three kinds. Some say these three kinds are: 1. ś_uddha, 2. śāloga, and 3. saṅkīrṇa.

2844. In Sangit-sara it is said: "Melodies are of three kinds: 1. ś_uddha, 2. śāloga and 3. saṅkīrṇa. Kśudra is here called saṅkīrṇa. In this way these three are also called ś_uddha, chāyāloga, and kśudra."

2845. Some others say, "The three kinds of nibaddha songs are: 1. prabaddha, 2. vastu, and 3. rūpaka. This is well known.

2846. "Songs very firmly bound by the four dhatus and six angas are called prabandha.

2847. "Learned scholars also call prabandha songs by the name ś_uddha. Now we will discuss the nature of vastu and rupaka melodies.

2848 and 2849. "Songs bound by the three dhatus and five angas are called vastu. Songs bound by two dhatus and two angas are called rupaka.

2850 and 2851. Hari-nāyaka explains: "Nibaddha songs are of three kinds: 1. prabanda, 2. vastu and 3. rupaka. Songs bound by four dhatus and six angas are called prabanda.

2852. "Prabanda songs are also called śuddha. Melodies bound by three dhatus and five angas are called vastu. Melodies bound by two dhatus and two angas are called rupaka."

2853. Now the dhatus will be described. The dhatus are said to be limbs (avayava) of prabandha. The word "limb" here means "part".

2854. Some say: Dhatus are of four kinds: 1. udgrahaka, 2. melapaka, 3. dhruva, and 4. abhoga.

2856 and 2857. It is said: "Dhatus are limbs of prabandha. Dhatus are of four kinds: 1. ugrahaka, 2. melapaka, 3. dhruva, and 3. abhoga."

2858. Some say prabandha melodies have only three dhatus: udgraha, dhruva

and abhoga.

2859. The first part of the melody is udgrahaka, the middle part is dhruva, and the final parts is abhoga. This they say.

2860. It is said in the Śiromaṇi: "The ancient sages say the first part is dhruva, and final part is abhoga."

2861. Learned scholars say that between dhruva and abhoga is another dhatu called antara.

2862. Hari-nayaka explains: "Between dhruva and abhoga is the dhatu called antara."

2863. Abhoga is also called by the name "kavi" and "nayaka".

2864. It is said: "Abhoga is also called by the names 'kavi' and 'nayaka'."

2865. This is the nature of the dhatus in prabandha songs. Learned songwriters write a great variety of songs of this type.

2866. The following song in Paṭha-mañjarī is an example:

udita-pūraṇa niśi niśākara
kiraṇa karu tama dūri,
bhānu-nandinī-pulina paresara
śubhra śobhata bhūri. (this is the udgrahaka part)

"Rising at night, the full moon chases the darkness far away. It makes the Yamuna's banks glisten with glorious light.

2867. manda manda sugandha śītala
calata malaya samīra
bhramara-gaṇa ghana jhaṅkaru
kata kuhare kokila kīra

"Gently, gently the cooling fragrant malay breeze blow. Swarms of black bees hum. How many cuckoos and parrots coo! (This is the melapaka part)

2868. bihare barajaj-kiśora
madhura bṛndā-bipina-mādhurī
'pekhi parama bibhora (This is the dhruva, or refrain)

"Lord Kṛṣṇa, the teenager of Vraja, enjoys pastimes. Gazing at Vṛndāvana forest's sweetness, He is filled with bliss.

2869. deba dulaba su-rāsa-maṇḍale
bipula kautuka āja
bamśī-kara grāhi' adhara-paraśata
moda bharu hiyā-mājha

"Great bliss fills the great rāsa-dance circle, a circle even the demigods cannot easily enter. Kṛṣṇa places the flute to His lips. Now His heart is filled with bliss.

2870. rādhikā-guṇa-carita-maya bara
buaciba bahu-bedha gīta

gāna-rata ratinātha-madana-bhara-
haraṇa nirupama nīta

(the two verses comprise the antarā part)

"On the flute Kṛṣṇa plays many different songs praising Rādhikā's virtues and pastimes. His peerless songs eclipse even Kamadeva's glory."

2871. kañja-locana lalita abhenaya
bariṣe rāsa janu meha
bhaṇaba ki e ghanaśyāma prakāṣa
jagate atulita leha.

(This is the abhoga part)

"His lotus eyes playfully dance. He showers a monsoon of nectar. What shall Ghanaśyāma dāsa say? All the worlds tasted the peerless nectar of His songs."

2872. Now the angas will be described. The dhatus of prabandha songs are five in number. This is described in the scriptures. The angas of prabandha songs are six in number. This is known everywhere.

2873. In sweet songs the angas are these six: 1. svara, 2. viruda, 3. pada, 4. tenaka, 5. pāṭha, and 6. tāla.

2874. Svara is described as the musical notes beginning with sa-ri-ga-ma-padha. Viruda is described as endowed with guṇa and nāma.

2875. Pada means words (vācaka). Tenaka means words for evoking auspiciousness.

2876. Pāṭha means syllables manifested from musical instruments, such as the syllables dhā-dhā-dhilaṅga. Tāla means rhythms, such as caccat-puta.

2877. The ācāryas of ancient times describe the six angas in this way. Some mention only four angas, namely vākya, svara, tāla and tenāka.

2878. It is said: "Prabandha songs have six angas, namely 1. svara, 2. viruda, 3. pada, 4. tenaka, 5. pāṭha, and 6. tāla. Svara is the musical note beginning with sa-ri-ga-ma.

2779. "Virudam is the description of virtues, other words are called pada.

2880 and 2881. Tenaka is words meant for invoking auspiciousness. Pāṭha is syllables manifested from the sounds of musical instruments, syllables like dhām dhām dhuga dhuga. Tāla is rhythms ādiyatyā."

2882. In Sangīta-parijata it is said: "The wise say the six angas of songs are: 1. pada, 2. tāla, 3. svara, 4. pāṭha, 5. tenaka, and 6. viruda.

2883 and 2884. "Pada is words. Tāla is rhythms, such as caccat-puta. Svara is the musical notes beginning with śaḍja. Pāṭha is syllables manifested from the sound of musical instruments. Tenaka is words for invoking auspiciousness. Viruda is speaking names that describe a person's qualities.

2885. In prabandha songs these jātis are five: 1. medinī, 2. nandinī, 3. dipanī, 4. pāvanī, 5. tārāvalī. This the sages say.

2886 and 2887. When the angas are six then the jāti is called medinī. When the angas are five, the jāti is nandinī, when the angas are four, the jāti is dipanī, when

the aṅgas are three, the jāti is pāvanī and when the aṅgas are two, the jāti is tārāvalī. This the scholars learned in song say. With only one aṅga a song cannot be properly made.

2888. It is said: "The sages agree that in prabandha songs the jātis are five. these are: 1. medinī, 2. nandanī, 3. dīpanī, 4. pāvanī, and 5. tārāvalī.

2889 "Now the natures of these five jātis will be described. When the aṅgas are six, the jāti is called medini. When the aṅgas are five, the jāti is nandani.

2890. "When the aṅgas are four, the jāti is dipani. When the aṅgas are three, the jāti is pavani. When the aṅgas are two, the jāti is tārāvalī. This is affirmed by the ancient sages learned in song."

2891 and 2892. In Sangīta-parijata it is said: "In prabandha songs the jātis are five. When the aṅgas are six the jāti is called medini. When the aṅgas are five the jāti is called nandani. When the aṅgas are four, the jāti is called dipani. When the aṅgas are three, the jāti is called pavani. When the aṅgas are two the jāti is called tārāvalī."

2893. There is no end to the different varieties of pure prabandha songs. Scholars learned in sangīta places these songs in many different categories.

2894. It is said: "The various categories of pure prabandha songs are endless in number."

2895. It is also said: "Expert poets write songs one tāla and two vādyas. Or they may write songs with three vādyas, four vādyas, or many vādyas, as they like."

2896 and 2897. It is also said: "Songs may be written with many tālas and many rāgas. Or they may be written with only one rāga. Who can completely categorize all the different ways songs may be written?"

2898. It is also said: "No one in the world can completely describe all the various kinds of prabandha songs, the various kinds of rāgas, the various kind of talas, or the various kinds of vadyas."

2899. O Śrīnivāsa, along with His gopi-beloveds, in the rāsa-dance Lord Kṛṣṇa manifested pure prabandha songs, songs even Brahma and the demigods could not approach or understand.

2900. Gazing at Rādhā and Kṛṣṇa as They were plunged in song, Vṛndā-devī could not contain the bliss that filled her heart.

2901. The male and female parrots intently describe Śrī Rādhā-Kṛṣṇa's glories.

2902. On Vṛndā-devī's command, the male and female parrots joyfully describe Śrī Rādhā-Kṛṣṇa's glories.

2903. In the following sadanga medini song a male parrot says:

ghana-añjana-nibha naba-nāgara ai ai
gokula-kulayā-kula-dhṛti-mocana
candra-badana guṇa-sāgara ai ai

"O youthful lotus-eyed hero dark like a raincloud or like a black anjana, O hero who delight the people! O O moon-faced ocean of glories! O hero who robs Gokula's saintly girls' peaceful composure!

2904. nanda-taniya braja-bhūṣaṇa rasamaya
mañjula-bhuja muda-bardhana ai ai
śrī-bṛśabhānu-tanayā-hṛdi-sampada

madanābuda-mada-mardana ai ai

"O son of Nanda, O sweet ornament of Vraja, O delightful boy with graceful arms! O O treasure of Vrabhanu's daughter's heart! O boy who crushes millions of Kamadeva's pride!

2905. gīta-nipṇa nidhubana-nayanandita
nirupama tāṇḍaba-pulināṅgana-parisara-
ramaṇī-nikara-maṇi-maṇḍita ai ai

"O expert singer! o learned paṇḍita of amorous glances! O learned paṇḍita o fpeerless dancing! O boy decorated with a host of jewels that are the beautiful gopīs on the Yamuna's banks!

2906. baṁśī-dhara dharaṇīdhara-kṛta-bandhura
adharāruṇa sundara ai ai
kunda-radana kamaṇīya-kṛśodara
bṛndā-bipina-puraṇḍara ai ai

"O boy who holds a flute! O boy who enjoys graceful pastimes on a hill! O handsome boy with red lips! O boy with jasmine flower teeth and charming slender waist! O king of Vṛndāvana forest!

2907. kṛsna-keli-kalahaika-dhurandhara
dha dha dhi dhi ta ga dhenna ai ai
sa-saugari narahaunātha e-i a iti
a-i a-i atenna ai ai

"O. O, O, Kṛṣṇa expert at lovers' quarrels! O, O, O, master of Narahari dasa! O! O! O!"

2908. The female parrot sings the following medinī song:

jaya jagata-bandinī, bidita nṛpā-nandinī
rādhikā candraj-badanī, duḥkha-mocanī
śyāma-mano-rañjinī, dhairya-bhara-bhañjinī
kañja-khañjana-mīna-gaṇji-mṛga-locanī

"Glory to You, O moon-faced Rādhā, O princess before whom all the worlds offer respectful obeisances, who takes away all sorrows who delight Lord Śyāma's heart, who breaks apart His peaceful composure, whose doelike eyes defeat the lotuses, kanjanan birds, and saphare fish.!

2909. kānti-jita-dāminī, parama abhirāmaṇī
bhāmiṇi sindhu-kanyādi-madana-mardinī
mañju mṛda-hāsinī, lalita-kala-bhāsinī
bhubana-mohinī lalitadi-muda-bardhinī

"O Rādhā whose splendor eclipses lightning, who are beautiful and delightful, who eclipse the amorous charms of Laksmi and all other goddesses, who gentle smile is graceful, who gentle words are playful, who charms the worlds, who delights Lalita and the gopīs!

2910. subhaga-śṛṅgāriṇī, nala naba bihāriṇī
bṛndābipina-binodirī gaja-gāminī
rāsa-rasa-raṅginī, madhura-taraṅginī
sakala ramaṇī-maṇi narahari-swāminī

"O beautifully dressed and decorated Rādhā, O newly newly playful one, o girl who enjoys pastimes in Vṛndāvana forest, O girl like a wave filled stream of sweetness, O jewel of all beautiful girls, O queen who commands Narahari dasa!

2911. jhāntā jhām jhānta tatthā bitakato thunnā
triga-o takata tā thaiyā
sari rigama pamaga masma gari sās sāti a-i
tennā tennā tenām ti a-i ai ā.

2912. The male parrot sings the following pañcāṅga nandinī song:

jaya jaya krsna kṛpāmaya keśava
kamalekṣaṇa jana-nañjana ā
yubati kañja-bana kuñjara mañju-priyā-
hṛdī-pañjara khañjanu ā

"Glory, glory to You, O merciful Kṛṣṇa, O Kṛṣṇa, O lotus eyes delight of the people. O boy like an elephant playing in the lotus forest that is the assembly of teenage gopīs, O boy like a trap that has caught the graceful gopīs hearts!

2913. bandhura-badana-candra-madhura-smita radha-
dhṛti-bhara-bhañjanu ā
sundara naṭa-bara nanda-tanija naba
naba-taruṇī-nayanāñjanu ā

"O boy whose handsome moonlike face is sweet with smiles, O boy who breaks Rādhā's peaceful composure into pieces, O handsome best of dancers, O son of Nanda, O black añjana decorating the teenage gopīs' eyes!

2914. gari gama gama pama masma garisa
tennā tennete ati a-i iyā
a-i narahari-muda-bardhana ai ai
ā-i ati a-i tiyā

"O! O! O delight of Narahari dasa!"

2915. O Śrīnivāsa, with pure songs those birds sing in many ways of Śrī Śrī Rādhā and Kṛṣṇa's glories.

2916. No one can describe all the different kinds of songs. The scriptures describe śakti, varṇa, viśeṣa, and many other kinds.

2917. The scriptures reveal easy and different kinds of songs, there are 26 kinds of different songs beginning with elā.

2918. The first of these is pañca-tāleśvara. Then come the four kinds of varṇa-svaras.

2919. Then come the varṇa-svaras beginning with svara: Then come the varṇa-svaras beginning with pāṭha. Then come the varṇa-svaras beginning with pada. Then come the varṇa-svaras beginning with tena.

2920. Then the svarartha malrka songs are described. In this way musical scholars describes the 26 kinds of songs.

2921. It is said: "The sages say there are many kinds of difficult songs, songs that begin with elā. Saintly Hari-nāyaka mentions 26 of these songs.

2922. "He merely gives the names of these songs, one after another. The names are: 1. pañca-tāleśvara, 2. varṇa-svara, 3. aṅga-cāriṇī.

2923-2927. "4. svarārthaj-māṭṛkā, 5. rāga-kadambaka, 6. svarādyā-karaṇa, 7. tālārṇava, 8. śrī-raṅga, 9. śrī-vilāsa, 10. pañca-bhaṅgi, 11. pañcānana, 12. mātilaka, 13. simha-nīla, 14. tri-bhaṅgi, 15. haṁsa-nīla, 16. hari-vilāsa, 17. sudarśana, 18. svarāṅga, 19. śrī-varadhana, 20. haṁsa-varadhana, 21. vīra, 22. śrī-maṅgala, 23. lāhaḍī, 24. nava-ratna, 25. sarabha-nīla, and 26. kaṅṭhābharana. these are the 26 kinds of songs. Beginning with candra-prakāśaka are six other kinds also."

2928. To please the hearts of all, the scholars have described all these different kinds of songs.

2929. By Vṛndāj-devī's command, on the pretext of buzzing, the bees very joyfully sing svarārtha songs.

2930. Svarartha songs begin with the svaras sa-ri-ga-ma. I will now describe them. They are of two kinds: 1. śuddha (pure) and miśra (mixed).

2931. It is said: "When with the svaras of a song one expresses a desire, that song is called svarārtha. Such songs are of two kinds: 1. śuddha (pure) and miśra (mixed)."

2932. Hearing the buzzing bees' svarārtha songs, Lalita and the other gopis felt joy arise within themselves.

2933. The bees sang this song in Kedāra-rāga:

jaya rasika-śekhara kṛṣṇa komala aṅga añjana-ghana-twiśā
smita-amṛta-mrakṣita-mukha-mṛgāṅka-su-kiraṇa-nirmala-kṛta-diśā

"Glory to You, O Kṛṣṇa, O crown of rasikas, O soft-limbed one, O boy splendid like black añjana, O boy whose face is anointed with nectar smiles, O boy who fills the directions with pure moonlight!

2934. jita jalada mañju viśāla locana taruṇī-gaṇā-dhṛti-dhana-harā
brajaj-bijaye naba yuba-rāja naṭa-bara baṁśī-dhara aruṇādhara

"O boy whose splendor defeats the dark rainclouds. O boy with large eyes, O boy who rob the teenage gopis of the great treasure of their peaceful composure. O young prince glorious in Vraja, O best of dancers, O boy with red lips, O holder of

the flute."

2935. rati-natha-mada-hara madhura-rāsa-vilāsī sundara nirupamā
braja-ramaṇī-maṇi-mukha-padma-parimala-lubdhā baṅka ratana-samā

"O boy who robs Kāmadeva of his pride, O boy who enjoys sweet pastimes in the rāsa-dance, O gracefully bending boy like a jewel, O boy filled who desire by the sweet fragrance from the lotus faces of Vraja's jewellike beautiful girls.!

2036. naba-kuñja-bhūpa bhujāṅga-damana manojña-beśa bibidha-bidhā
ghanaśyāma-muda-bardhana pāmagamasmagari mapadhanipadhanidhā

"O young king of the newly blossoming forest groves, O boy who defeated a serpent, O boy glorious with charming garments and ornaments, O delight of Ghanaśyāma dāsa!

2937. On Vṛndā-devī's command the birds delighted everyone by singing various songs in this way.

2038. O Śrīnivāsa, along with His gopī-beloveds, Lord Kṛṣṇa manifested the most glorious ś_uddha songs in the rāsa-dance.

2939. Amongst śuddha songs some are called śūḍa prabandha. Among chāyā-laga songs some are called śūḍa also.

2940. Now chāyā-laga songs will be described. Songs that rest in the shadow (chāyā) of ś_uddha songs are called chāyā-laga. In these songs the tāla, vādyā, and other features are considered śūḍa.

2941. The many tālas in these songs are also known by the name rasāloga.

2942. It is said: "Songs that rest in the shadow of ś_uddha songs are known as chāyā-laga. These songs are beautiful with tāla, vādyā, and other features created in the śūḍa way."

2943. It is also said: "Songs that rest in the shadow of the previously described śuddha songs are called chaya-laga. Bharata Munia and other sages affirm this."

2944. These songs are also known by the name sāloga. Hari-nāyaka says: "Chāyā-laga śūḍa songs are also known by the name sāloga."

2945. There are many different kinds of sāloga-sūḍa songs. Now we will describe these songs, headed by dhruvaka songs.

2946. In the Damodara and Pancama-sara-samhitas it is said: "The different kinds of sāloga-śūḍa songs are: dhruvaka, maṅṭhaka, pratimaṅṭha, niśāruka, vāsaka, pratitāla, ekatālī. yati, and jhumari."

2947-2950. The distinguishing features of dhruvaka and these other kinds of songs are described in these words: "Dhruvaka is of 16 kinds. Maṅṭhaka is of 6 kinds. Pratimaṅṭha is of 5 kinds. Niśāruka is of 7 kinds. Vāsaka is of 4 kinds. Pratitāla is of 4 kinds. Ekatālī is of 3 kinds. Yati is of 4 kinds. Jhumari is of one kind. In this way the sāloga songs are described. Some say there are ten kinds of sāloga songs, kinds that begin with carcarika songs. In this way there are 19 kinds of sāloga songs.

2951. It is very difficult to describe the characteristics of the sāloga songs beginning with dhruvaka. Nine tālas are known as śūḍa. These are delightful in every way.

2952 and 2953. It is said: "Nine tālas are called śūḍa. These are: 1. Adi, 2. yati, 3. nasāru, 4. ajña. 5. tripuṭa, 6. rūpaka, 7. jhampaka, 8. maṅṭha, and 9. ekatālī. In songs, dances, and instrumental music these tālas are delightful."

2954. The scriptures describe the characteristics of many different kinds of śūḍas.

2955. Gita (song) should have tāla (rhythm). Gita without tāla is not pure. It is like a boat without a helmsman.

2956. The acaryas give many different descriptions of derivations of the word tāla.

2957 and 2958. It is said: "Songs, dancing and instrumental music are not pure without tāla. We say they are like a boat without a helmsman. The acaryas give many different descriptions of the derivation of the word "tāla".

2959. Hari-nāyaka explains: "That which establishes (tālayati) equal measures of time is called tāla."

2960. In Saṅgīta-sāra it is said: "The syllable ta is Lord Śiva. The syllable la is Goddess Pārvati. From the contact of Śiva and Pārvati the word tāla is manifest. Or it may be that the word tāla comes from the verb tal (to establish)."

2961. In Ratnamālā it is said: "The letter t is Karttikeya. The letter a is Lord Viṣṇu. The syllable la is Māruta. These three reside in the word tāla."

2962. Vacāspati explains: "When the fingers are extended and the open palms brought together in clapping the measure time, that is called tāla."

2963. Now the tālas will be described. The tālas, which begin with caccatpuṭa and cācapuṭa are 101 in number. This truth is confirmed everywhere.

2964-2968. The 101 talas include: 1. caccatpuṭa, 2. cacaputa, 3. sat-pita-putraka, 4. sampakvestaka, 5. udghatta, 6. adi-tala, 7. darpaṇa, 8. carccarī, 9. simhanīla, 10. kandarpa, 11. simha-vikrama, 12. śrī-raṅga, 13. ranga-lila, 14. raṅga-tāla, 15. parikrama, 16. pratyaṅga, 17. gaja-lila, 18. tri-bhinna, 19. vīra-vikrama, 20. haṁsa-lila, 21. varṇa-lila. 22. rāja-cūḍā-maṇi, 23. raṅga-dyuta, 24. rāja-tāla, 25. simha-vikrīḍita, 26. vana-mālī, 27. varṇa-tāla, 28. raṅga-pradīpa, 29. haṁsa-nāda, 30. simha-nāda, 31. mallikāmoda, 32. śarabha-nīla, 33. raṅgabharāṇa, 34. turāga-lila, 35. simha-nandana, 36. jaya-śrī, 37. vijayānanda, 38. prati-tāla, 39. dvitīyaka, 40. makaranda, 41. kīrti-tāla, 42. vijaya, 43. jaya-maṅgala, 44. rājā-vidyādhara, 45. maṅṭha, 46. jaya-tāla, 47. kuḍukvaka, 48. niḥsāruka, 49. krīḍā, 50. tri-bhangi, 51. kokila-priya, 52. śrī-kānta, 53. bindu-mālī, 54. sama-tāla, 55. nandana, 56. udikṣaṇa, 57. mallikā, 58. ṭeṅkikā, 59. varṇa-maṅṭhikā, 60. abhinanda, 61. antara krīḍā, 62. laghu-tāla, 63. dīpaka, 64. anaṅga-tāla, 65. viśama, 66. sāndīkunda, 67. mukunda, 68. eka-tālī, 69. kaṅkāla, 70. catus-tāla, 71. khaṅkuḍī, 72. laghu-śekhara, 73. rāja-jhaṅkara, 74. laghu-śekhara, 75. pratāpa-śekhara, 76. jaga-jhampa, 77. caturmukha, 78. khankara, 79. pratimaṅṭha, 80. ṭṛīyaka, 81. parvati-locana, 82. sārāṅga. 83. nandi-varadhana, 84. lila-vilokuta, 85. lalitā-priyā. 86. janaka, 87. lakṣmīśa, 88. rāga-varadhana, and 89. utsava. These same tālas appear with different names in Saṅgīta-Damodara and other books. In this way the sages affirm that the tālas are very numerous. How can the sages be in error?"

2979. The scholars of saṅgīta happily describe all the tālas in this way.

2980. The tālāṅgas are five kinds, beginning with anudruta. They are measured by soft and hard beats.

2981. It is said: "The five tālāṅgas are: 1. anudruta, 2. druta, 3. laghu, 4. guru,

and 5. pluta. Except for anudruta, the tālaṅgas are represented by the syllables da, la, ga and pa respectively.

2982. "Laghu's duration is one matra, guru's is two mātras, pluta's is three mātras, druta's is half a mātra, and anudruta's is half of druta's duration. Anudruta is also known as virāma.

2983. "The natures of the tālaṅgas are thus determined by three features: 1. laghu (short) 2. guru (long), and 3. pluta (very long)."

2984. Now the duration of the tālaṅgas will be described. Druta is four aṅgulas. Laghu, guru and pluta are eight, 16, and 24 aṅgulas respectively.

2985. It is said: "Laghu is said to be eight aṅgulas, guru is 16 aṅgulas, and pluta is 24 aṅgulas. Druta is a hand-motion."

2986. Now the dhāraṅgas will be described. The dhāraṅgas are of two kinds: 1. sa-śabda tāla (with sound) and 2. niḥśabda tāla (without sound). Niḥśabda is present within guru and pluta only.

2987. In guru the first part is sa-śabda and the second part is niḥśabda. In pluta the first part is sa-śabda and the second and the third part are niḥśabda.

2988. Niḥśabda is not present in laghu, druta, or anudruta. A single hand-clap is said to be sa-śabda.

2989. It is said: "The tāla dhāraṅgas are of two kinds: 1. sa-śabda and 2. niḥśabda. A hand-clap is sa-śabda. This duration is laghu.

2990. "Guru is the duration of two hand-claps. The first part of guru is sa-śabda, and the second part is niḥśabda. Druta is half the duration of laghu.

2991. "Pluta is the duration of three hand-claps. The first of these is sa-śabda, while the following two are both niḥśabda."

2992. There is no end to the different kinds of tālas. The tālas personified were all manifest in the rāsa-dance circle.

2993. Clapping His hands, Lord Kṛṣṇa manifested many sweet and graceful tālas. How can I speak metaphors or similes to describe them properly?

2994. Śrī Rādhikā manifested wonderfully graceful tālas, clapping Her hands, She gentle smiled.

2995. As She clapped Her hands Her bracelets and other ornaments jingled. Who can describe the wonderful sounds manifested then?

2996. During the songs She clapped many different tālas. Lakṣmī and the other goddesses were all filled with wonder. What metaphors or similes can I speak to describe these sounds?

2997. Rādhā's companions were all filled with wonder. Who can manifest gītas (songs) and tālas as She did?

2998. Filled with joy, Lord Kṛṣṇa gave Lalitā and the gopīs permission to sing kṣudra songs.

3000. Kṣudra-gīta will now be described. When the vākya-mātras are endowed with tāla-dhātu, that is kṣudra-gīta. The Dhātus, beginning with udgrāta, have previously been described.

3001. It is said: "When the vākya-mātras are endowed with tāla-dhatu, that is called kṣudra-gīta."

3002. Kṣudra-gīta is very similar to śuddha-sālaga gīta. The scriptures say final alliteration is prominent in kṣudra-gīta.

3003. Kṣudra-gīta is of four kinds: 1. citra-padā, 2. citra-kalā, 3. dhruva-padā, and 4. pañcālī.

3004. It is said: "Ksudra-gīta is of four kinds: 1. citra-padā, 2. citra-kalā, 3. dhruva-padā, and 4. pañcālī."

3005. These songs have many features. When the padas are variegated, then the song is called citra-pada.

3006. It is said: "When it is seen that only the padas are variegated, and the dhātus and other features are not variegated, then the song is known as citra-pada.

3007. Now citra-kala songs will be described. In citra-kalā songs the dhruva is shorter and the other parts are equal, and the padas may number from three to eight.

3008. It is said: "If the ugrāha and ābhoga are equal and the dhruva is shorter, and the padas number from three to eight, then the song is known as citra-kalā."

3009. The features of the dhruva and other parts of songs are known everywhere. Many different kinds of songs are sung in Sanskrit and in various local languages.

3010. There are many famous songs in Sanskrit and other languages. Scholars of sangīta describe these songs as divya songs or other kinds of songs.

3011. It is said: "Songs are of two kinds: 1. divya, and 2. mānuśa. Divya songs are composed in Sanskrit. Manuśa songs are composed in the Prakrit languages.

3012. "This divya and mānuśa songs are composed in Sanskrit and Prakrit respectively. Some accept that manusa songs may be composed in a variety of local languages.

3013. Thus songs may be composed in the languages of Anga, Banga, Kalinda, or any other country."

3014. Some scholars describe the way songs may be composed. the three kinds of songs are: 1. sama (equal), 2. ardha-sama (half-equal) and 3. viśama (unequal).

3015. In the Kohaliya it is said: "The three kinds of songs are: 1. sama, 2. ardha-sama, and 3. viśama. When all four padas are equal, then the song is said to be sama.

3016. When the first and thirds padas are equal to each other, and the second and fourth padas are equal to each other, then the song is said to be ardha-sama.

3017. When all four padas are distinct and no one is like other, then the sages headed by Bharata Muni call that song viśama.

3018. Who knows of another kind of song? In the rāsa-dance pastime Lord Kṛṣṇa manifested all of these kinds of songs.

3019. How many times did Kṛṣṇa praise the gopīs' songs? With a joyful heart He embraced the gopīs.

3020. When Kṛṣṇa embraced Her friends, Rādhā became very pleased. Who can understand the bliss those songs brought to Lord Kṛṣṇa.

3021. What shall I say. Songs have many glorious features. All these features were gloriously manifest in the rāsa-dance circle.

3022-3025. Now the features (guṇa) of songs will be described. Learned scholars say the features of songs are: 1. graha, 2. laya, 3. yati, 4. māna-vicitra, 5. dhātu-puraruktatā, 6. nava-navatā, 7. mātu-vākya-naikārthatā, 8. rāga-suramyatā, 9. gamaka, 10. artha-nairmalya. 11. tennā, 12. pāṭha and 13 svara. These features are also divided in many different sub-features.

3026. It is said: "The features of songs are: 1. graha, 2. laya, 3. yati, 4. māna-vicitra, 5. dhātu-punaruktatū, 6. nava-navatā, 7. matu-vakya-naikārthatā, 8. rāga-suramyata, 9. gamaka, 10. artha-nairmalya, 11. tennā, 12. pāṭha, and 13. svara. These features are also divided into many different sub-features."

3027. It is also said: "When these features of songs are manifest, lyrics should have grace (guṇa) and poetic ornaments (alankāra).

3028. Learned scholars describe the many aspects of these features that begin with graha.

3029. Now grahas will be described. The grahas are of three kinds: 1. anāgata, 2. sama, and 3. atīta.

3030. It is said: "In the three grahas the tālas of a song are all equal. The three grahas are: 1. anagata, 2. sama, and 3. atita.

3031. Now the anāgatas will be described. When, before the song actually begins, the tāla (rhythm) is established, such a song is called anāgata-graha by everyone.

3032. It is said: "When, before the song actually begins, two akśaras established the tāla, such a song is called anāgata-graha."

3033. (When an extra akśana is present at the beginning of a song, the song is anāgata, that extra aksana does not enter into the tāla).

3034. Now sama will be described. When the song (gīta) and the tāla begin simultaneously, then the song is called sama-graha by scholars.

3035. It is said: "When the song and the tāla begin simultaneously, that song is called sama-graha."

3036. Now atīta will be described. Scholars of sangīta have given many different descriptions of many different kinds of atitaj-graha.

3037. It is said: "If only part of the tāla is manifest in the beginning, with the complete tāla following later, that is known as tāla-graha."

3038. Now laya will be described: Laya is when graha and the other activities are all equal. Laya is of three kinds: 1. druta, 2. vilambita, and 3. madhya.

3039. Vācaspati explains: "When gīta (song) vadya (instrumental music) and pada-nyasa (dance-steps) are all equal, or when these three are equal to the tāla (rhythm), then the result is called laya by the wise."

3040. Hari-nāyaka explains: "When a pause is manifest, the song is called laya. The wise say laya is of three kinds: 1. druta, 2. madhya, and 3. vilambita.

3041. "Druta is a pause of one mātra. Vilambita is a pause twice the duration of druta. Madhya is a pause twice the duration of vilambita. These three are manifested with any tala."

3042. Laya refers to a specific kind of song. It is said that laya songs may be used with any tāla.

3043. Now Yati will be described. When the activities of laya are checked, the song is yati. Yati is of three kinds: 1. srotovaha, 2. samā, and 3. gopucchikā.

3044. It is said that in these three the pause takes on a specific character. Scholars have elaborately described the many varieties of this kind of song.

3045. It is said: "When the activities of laya are checked, that is yati, Yati is of three kinds: 1. srotovaha, 2. samā, and 3. gopuccikā."

3046. The scriptures describe the natures of yati is three divisions, which are srotovaha, samā, and gopuccikā.

3047 and 3048. Now māna will be described. When there is a pause in the tāla, the song is said to be māna. Mana is of two kinds: 1. āvartta-varḍhamāna, and 2. āvartha-hīyamāna, the natures of these two kinds are easily understood.

3049. It is said: "When there is a pause in the tāla, the song is said to be māna."

Because the tāla is interrupted, mana puts an end to the tala.

3050. "When the pause is in the dhurva's second kalā, the tāla is called āvartta-
vardhamāna.

3051. "When the pause is in the dhruva's third kalā, the tāla is called āvartta-
hīyamāna by the wise."

3052. Now Dhātu-punaruklatā will be described. Dhatu-punaruklatā is when
the avayaras (limbs) of the song are newly repeated again and again.

3053. Now Mātu-vākya-naikārthatā will be described. When the lyrics do not
have only one meaning, the song is said to be mātu-vākya-naikarthatā.

3054. Dhatu and mātu have already been described. This kind of song is easily
understood. Therefore I will not describe it in detail.

3055. Now Rāga-suramyatā will be described. When rāga-suramyatā songs are
manifest, sorrows perish. Scholars learned in rāgas reveal the virtues of these
songs, virtue that begins with pleasing the ears.

3056. It is said: "The virtues of rāga-samyato songs are: 1. kārṇa-priya (pleasing
to the ears), 2. yatistha, 3. bhaṅgya-yukta, 4. sukhāvaha (delightful), and 5.
mandra-madhyama-tārāḍhya (rich with low, middle and high notes).

3057. Now gamaka will be described. Gamaka is when the svaras are made to
tremble. That sound makes happiness take birth in the hearers' heart.

3058. Gamaka is of 15 different kinds. Now we will describe the nature of those
15 kinds, which begin with tiripa.

3959 and 3960. It is said: "Gamaka is when the svaras are made to tremble.
This sound brings happiness to the hearers's hearts. The 15 kinds of gamaka are: 1.
tiripa, 2. sphurita, 3. kampita, 4. nīla, 5. āndolita, 6. vali, 7. tri-bhīna, 8. kuvala,
9. āhata, 10. unnamita, 11. plāvita, 12. huṅkṛta, 13. mudrita, 14. nāmīta, 15.
mīśrita.

3061. The features of these are described in these words: "When the beautiful
sound imitates the most gentle trembling sound of a damaru drum, and when the
fourth part is swift, then the sound is called tiripa.

3062. "When the third part is swift the sound is sphurita. When the measure is
quick and the trembling half, then the gamaka is called kampita.

3063. "When it is swift it is nīla, when it is gentle it is āndolita. When because
of the rāga, it takes many turns, it is vali.

3064. "When the intense sound gives in three places without stopping, it is tri-
bhīna. When vali is sung with a gentle voice the sound is kuvala.

3065. "When the first svara is at once silenced upon being struck, that is
considered āhata. When svara after svara follow the initial svara, that is said to be
unnāmīta.

3066. "When many trembling pluta svaras are sounded, that is plāvita. When a
pleasing roar is sounded, that is huṅkṛta.

3067. "When svaras are sounded with the mouth closed, the gamaka is
mudrita. When the svaras descend. That is called nāmīta by musical scholars.

3068. "When these varieties meet in combinations of many different kinds, that
is called mīśrata. More of these will not be said, because it is not possible and
because I do not know many details."

3069. The practice of these is described in these words: "Standing in the water
during the last prahara of the night during the month of Māgha and Pauśa, the
student should practice these gamakas."

3070. Now artha-nairmalya will be described. When all the words are clearly pronounced, easily understood, and faultless, and when the meanings of the words are sweet like nectar. A song is called artha-nairmalya.

3071. It is said: "When the words are clearly pronounced, easily understood, happy and faultless, that is artha-nairmalya.

3072. "The words should be colorful and variegated. They should have been released, not spoken for the first time when they are performed."

3073. "When virtues are absent, song is said to be faulty. Musical scholars have described these faults in detail. I will explain something of them now.

3074. When the rāga has no tāla, or when the dhanakśaya has no dhātu, or when the song has no dhātu-mātu-pada, then the enemies of song are manifest.

3075. It is said: "When rāga has no tāla, or when dhanakśaya has no dhatu, or when the song has not dhātu-mātu-pada, then the enemy of song is manifest."

3076. Now gītā-dośa (the faults of song) will be described. The faults of song are of many kinds. I will briefly describe these faults, which begin with vāṇī-skhalana (stumbling of the voice).

3077 and 3078. It is said: "The faults of song, faults that begin with stumbling of the voice, rāgas without tālas, harsh lyrics, songs without dhatu or matu, and songs that are not pleasing to the ear, are many. If these faults are not present in a song, the song may be heard."

3079. A person who sings a song is called a gāyaka (singer). The qualities of a gāyaka are many and variegated.

3080. Now the qualities of a gāyaka will be described. Gāyakas are of three kinds: 1. uttama, (best), 2. madhyama (middle), and 3. adhama (lower). The scriptures describe the qualities of these three.

3081 and 3082. It is said: "Gāyakas are of three kinds: 1. uttama, 2. madhyama, and 3. adhama. A gāyaka should have a sweet voice, good body, knowledge of the various rāgas, knowledge of graha, māna, laya, and tāla, victory over fatigue, ability to easily traverse the three gamakas, skill in prabandha song, careful attention to his activities, a controlled voice, knowledge of sthayi, freedom from fault, and possession of intelligence. These are the qualities of an uttama and madhyama gāyaka. An adhama gāyaka does not have these virtues. Instead he has faults. This is said."

3085. Gāyakas are of five kinds, beginning with śikśākāra. These gāyakas are learned in the art of song.

3086. It is said: "The five kinds of singing learned in song are: 1. śikśākāra, 2. anukāra, 3. rasika, 4. rañjaka, and 5. bhāvaka.

3087. "Singers who after much study become expert are called śikśākāra (study personified) by the wise, Anukara (imitations) are called so because they successfully follow the ways of great singers.

3088. Rasikas are filled with rasa (nectar). Rañjakas delight the heavens. Singers who have a great wealth of skill in song are called bhāvakas.

3089. Other scholars divide singers into these three groups: 1. ekala, 2. dvaya, and 3. bahutva.

3090. It is said: "Singers are of three kinds: 1. ekala, 2. yamala, and 3. vṛnda. An ekala singer sings alone. A yamala singer sings with one other. A vṛnda singer sings with many others."

3091. Now gāyana-dośa (the faults of singers) will be described. Singers faults

are of many kinds, beginning with fear and unclear pronunciation. The scripture describe all these.

3092. It is said: "Faults of singers include: "fear, unclear pronunciation, moving the head, shrieking, singing the various svaras, showing the teeth, closing the eyes, not staying in the grāma, singing with a tilted neck, inability to sing sustained tones, mixing rāgas, trembling of the body, inattentiveness, singing without sweetness, singing harshly, and singing without taste.

3093. It is also said: "Faults of singers also include: "mistakes in the tāla, artificially making a song longer, have a fearsome appearance, having a voice like a goat's voice, restlessness, puffing out the cheeks and singing through the nose.

3094. "Fearing this book will become too large, I will not describe the many other kinds of singers' faults. From other books one may learn of the singer's faults. I have not described here."

3095. Music scholars describe in detail the many kinds of rāgas, yakavas and others features of song.

3096. Aprakṛta (spiritual) songs have not the slightest fault. Now I will briefly describe spiritual songs.

3097. Lord Kṛṣṇa is the Supreme Person, He is free of all fault. His pastimes delight every heart.

3098. Kṛṣṇa is not like any person of this material world. The activities of this world's people are not like Lord Kṛṣṇa's pastimes. Simply by seeing Lord Kṛṣṇa or hearing about Him, the grass, wood, and stones all melt.

3098. A person who shuns bad association and describes Lord Kṛṣṇa's glories, attains Lord Kṛṣṇa's feet.

3100. O Śrīnivāsa, how shall I describe the songs Lord Kṛṣṇa manifested with His gopi beloved in the rāsa dance arena?

3101. Bharata Muni and the other sages cannot come to the end of describing the nadas, śrutis, svaras, and other features of Lord Kṛṣṇa's songs.

3102. Lord Kṛṣṇa's wonderful songs made great wonder take its birth within Brahmā and the other demigods.

3103. Lord Kṛṣṇa sang many different kinds of songs, some in graceful Sanskrit, and others in other languages.

3104. One moment Lord Kṛṣṇa sang a solo, and the next moment He sang a duet with Śrī Rādhikā. Who has the power to describe those duets?

3105. Another moment Lalitā and the other gopīs sang. Their songs filled Rādhā and Kṛṣṇa with wonder.

3106. The sounds coming from their throats was the sweetest nectar. The various gamakas of their songs moved with wonderful grace.

3107. Hearing these songs, who could remain peaceful and indifferent? In all the worlds no song may be compared to these songs.

3108. As they sang, many instruments played very wonderful music. That music robbed the three worlds of its peaceful composure.

3109. Now instrumental music will be described. When instrumental music is present, then songs (gīta) and rhythm (tāla) become more beautiful. Instrumental music (vadya) is of four kinds: 1. tala (string instruments), 2. ānaddha (drums), 3. śuśira (winds), and 4. ghana (percussion).

3110. Tāla instruments include the vīṇā and other like instruments. Anaddha instruments include the muraja drums and other drums. Śuśira instruments

include the flute and other like instruments. Ghana instruments include the bell and other like instruments.

3111. It is said: "Without instrumental music, there is no beauty in song and rhythm. Therefore we will now describe the beauty and auspiciousness of instrumental music.

3112. Music is of four kinds: 1. tala. 2. anaddha, 3. susira, and 4. ghana. Tāla instruments include vina and other like instrument, Anaddha instrument include the muraja and other drums. Susira instrument include the flute and other like instruments. Ghana instrument include the bell and other percussion instrument."

3113. In the Sangīta-Damodara it is said: "Instruments are of four kinds: 1. tāla, 2. anaddha, 3. susira, and 4. ghana. Tāla are string instruments. Susira are flutes and other like instruments. Anaddha are drums. Ghana are rhythm instrument."

3114. I will merely give the names of these instruments. Music scholars describe the qualities of these instruments also.

3115. The most prominent tāla instrument are alāvanī, brahma-vīṇā, kinnarī and laghu-kinnarī.

3116-3118. In the Sangīta-Damodara it is said: "Included amongst the tāla instruments are: alāvanī, brahma-vīṇā, kinnarī, laghu-kinnarī, vipaṅcī, vallakī, jyeṣṭhā, citrā, ghoṣavati, jayā, hastikā, kubjikā, kūrmi, śāraṅgī, parivādinī, trīsarī, śatacandrī, nakulaśṭhī, kamsarī, auḍumbarī, pinākī, nibandha, puṣkala, gadāvāraṇahasta, rudra, śatamaṇḍala, kapilāsa, madhusyandī, and ghoṇā."

3119. It is also said: "Also included amongst the tāla instrument are the kacchapī-vīṇā and the rūpavati-vīṇā."

3120. Prominent amongst the anaddha instrument are the mandala, muraja, dhakka and paṭaka.

3121 and 3122. It is said: "Included amongst the ānaddha instrument are the mandala, muraja, dhakka, paṭaka, cāṅgava, paṇava, kuṇḍalī, bherī, ghaṇṭāvādyā, jhājhara, ḍamaru, ṭamika, mantha, huḍūkā, maḍḍu, ḍiṇḍima, upāṅga, and dardura.

3123. The mardala, also known as mṛdaṅga, is the best of ānaddha instruments. It is of two kinds: Those made of wood and those made of clay.

3124. The mardala is the best of all musical instruments. It enhances the beauty of all other instruments. This the scriptures teach.

3125. In the mṛdaṅga always stay Brahma and the demigods. The mṛdaṅga's sound is supremely auspicious. It charms every heart.

3126. In Śrī Sangīta-darpana it is said: "The mardala is the best of drums."

3127. The mardala is thus said to be the best of all musical instruments. When it is made of clay, the mardala is called the mṛdaṅga. It enhances the beauty of all other musical instruments.

3128. In Śrī Sangīto-parijata it is said: "In the mṛdaṅga's middle part the demigod Brahma always resides. All the demigods who stay in Brahma's planet also stay in the mṛdaṅga. Because all the demigods reside within it, the mṛdaṅga is all auspicious."

3129. Music scholars say the mṛdaṅga and other musical instruments were created from the letters of the alphabet.

3130. Some say the twenty letters were born from instrumental music. Others say the instruments were created from the sequence of the letter.

3131. In Śrī Sangīta-parijata it is said: "Lord Śiva created the twenty letters of

the alphabet."

3132. Musicians who play mrdangas should have many qualities. Some say these qualities begin with saintliness and skill in playing the instrument.

3133. It is said: "A musician who plays the mrdanga should be saintly, expert in playing the mrdanga, eloquent, expert in the tālas given in sequences of syllables (bolas), able to play all the gamakas, expert in playing with various other musical instruments and expert in accompanying dance performances, expert in accompanying songs, cheerful, easily proficient in playing his instrument, and quick-fingered."

3134. Musical scholars have explained all these qualities in great detail. Now will be discussed the śuśira instruments, which are sweet like nectar.

3135. Now the susira instrument will be described. It is said there are many kinds of susira instruments, beginning with the vamśī, pārī, madhurī, tittirī and śaṅkha.

3136 and 3137. It is said: "The ancient sages say the susira instruments include the vamśa, pārī, madhurī, tittirī, śaṅkha, kāhala, toḍahī, muralī, bukka, śṛṅgikā, svaranābhi, śṛṅga, lāpika-vamśa, and carma-vamśa."

3138. The scriptures describe many qualities of the vamśa, qualities beginning with beauty, straightness, and the absence of knots."

3139 and 3140. It is said: "A flute should be beautiful, straight and free of knots. It may be made of bamboo, khadira wood, red sandalwood, white sandalwood, gold, or ivory. The holes should be the size of the smallest finger."

3141. The size of a flute may range from six aṅgulis (fingers) to 18 aṅgulis. This the scriptures say.

3142. It is said: "Five anguli is too small for a flute. Increasing anguly by anguli, a flute's size may range from six to 18 angulis."

3143. A flute one anguli shorter is called a vamśī. The scriptures also describe many other flutes., beginning with mahānanda.

3144 and 3145. It is said: "The four largest flutes are called mahānanda, nanda, vyaya, and jaya. Of this the sages agree. The mahānanda is 10 angulis, the nanda is 11 angulis, the vijaya is 12 angulis. the jaya is 14 angulis.

3146. Scholars have described the various virtues and faults of the vamśī flute. Now we will describe the ghana group of musical instruments.

3147. Now we will describe the ghana group of musical instruments. The ghana musical instruments are many. They begin with the karatāla, kāṁsyabala, jayabhaṅṭa, and śuktikā.

3148 and 3149. It is said: "Bharata Muni, who is the king of the sages, gives the names of these 12 ghana instruments: karatāla, kāṁsyabala, jayabhaṅṭā, śuktikā, kampikā, ghaṭavādya, ghaṅṭātodya, gharghara, jhaṅjhātāla, maṅjīra, kartarī, and uṅkura."

3150. The scriptures describe the various qualities of these instruments, which begin with the karāṭalas. Demigods and others are qualified to play these musical instruments, which begin with the tāla instruments.

3151. It is said: "Devas play the tāla instruments. Gandharvas play the śuśira instruments rākśasas play the ghana instruments."

3152. From all these musical instruments great auspiciousness arises. They brought glorious beauty to the rāsa-dance circle.

3153. O Śrīnivāsa, how wonderful were the graceful activities in the rāsa dance!

In that dance, various musical instruments sounded music that charmed even Brahmā and the demigods.

3154. Vraja's prince (Lord Kṛṣṇa) is expert at every musical instrument. Surrounded by His gopī-beloveds, He is more charming than millions of Kāmadevas.

3155. How wonderfully does Lord Kṛṣṇa plays the flute! In the three worlds nothing can compare with His flute music.

3156. The mardra, madhya and svarālāpa portions of His melodies are all charming. Hearing Kṛṣṇa's flute music, even Śiva is overcome with bliss.

3157. Śrī Rādhā, who is like nectar personified, and who enchants Lord Kṛṣṇa, gloriously plays on an alāvanī musical instrument.

3158. On that instrument, She plays melodies in three grāmas: śadja, madhyama, and gāndhāra.

3159. Lalitā wonderfully plays the brahma-vīṇā. She is expert in the śrutis and other aspects of music.

3160. Beautiful Viśākhā very sweetly plays many melodies on the kacchapā-vīṇā.

3161. Beautiful Sucitrā plays the rudra-vīṇā. She plays graceful melodies with various svaras and jātis.

3162. Campakalatikā joyously plays the vipaṅcī. She expertly manifest the murchanā, tāla, and other aspects of music.

3163. Raṅga-devī plays the yantraka vilāsa. How wonderful are the gamakas she plays!

3164. Beautiful Sudevi happily plays the sārāṅgi. She plays prabandha melodies in many different rāgas.

3165. Tuṅgavidyā joyfully plays the kinnarī. Her music is like a shadow of nectar falling on the rāsa-dance circle.

3166. Indulekhā joyfully plays the svāra-maṇḍala. With easy grace she plays melodies with many svaras.

3167. In this way Śrī Rādhikā's gopī friends played every musical instrument in every possible way.

3168. Some gopīs played the mardala-mṛdaṅga in many ways. They sounded many wonderful tālas, tālas that had never before been heard in this world.

3169. Some played the muraja or upāṅgavādyā. Hearing this music, no heart could remain peaceful.

3170. With great skill some gopīs played the damaru. Śiva is fond of the damaru. This is known in all the world.

3171. In the Saṅgīta-parijāta it is said: The ḍamaru is two muṣṭis (fists) in size. It has two faces. Its middle and is slender. One face is one muṣṭi in diameter and is covered with a fine skin.

3172. "On this face two kinds of string are sounded. Lord Siva always beautifully plays the damaru."

3173. Some gopīs played the karatālas or other instruments. The sound of bells filled the rāsa-dance circle.

3174. Who can describe all the beauties of the music Śrī Rādhikā's gopī friends sounded or a great variety of musical instruments?

3175. How wonderful was the harmonious meeting of the sounds of all these musical instruments! That sound was like a shower of nectar falling on the rāsa-

dance circle.

3176. Śrī Vṛndā-devī's heart became filled with bliss. That wonderful music was beyond anything described in the music scriptures.

3177. Plunged in the nectar of that music, with joyful hearts Rādhā and Kṛṣṇa danced.

3178. Lalitā and the other gopīs blissfully danced. Now I will say something of the different kinds of dance.

3179. Now dance will be described. Scholars of dance say three kinds of dance are described in the Vedas. There are: 1. nāṭya, 2. nṛtya, and 3. nṛtta.

3180. It is said: "The three kinds of dance are nāṭya, nṛtya and nṛtta."

3181. Now nṛtya will be described. Nṛtya is the kind of dance where various emotional states are represented by bodily gestures.

3182. It is said: "The kind of dance where various emotional states are represented by bodily gestures is called nāṭya by the wise."

3183. It is also said: "In the nāṭakas various states are dramatically expressed by vākyārtha and padārtha. Vakyārtha expresses rasa, and padārtha expresses bhāva. The leaders of the sages employ these two in nāṭakas and other kinds of works.

3184. Now nṛtya will be described. When the body gradually moves in dance and rhythms that follow local traditions, that is known as nṛtya.

3185. It is said: "When the body gracefully moves with vilāsa in dances and rhythms that follow local tradition, that is called nṛtya by the wise."

3186. Vilāsa is defined in these words: "When the heroine moves in an amorous way as the hero watches, that is called vilāsa."

3187. Now nṛtta will be described. In nṛtta there is not dramatic presentation of emotions, but only graceful movement of the body.

3188. It is said: "Dance scholars know that in nṛtta there is no dramatic presentation of emotions, but only graceful movement of the body."

3189. The three styles of dance, namely nāṭya, nṛtya, and nṛtta, are of two kinds: 1. mārga, and 2. deśī. This is said in the scriptures.

3190. It is said: "These three styles of dance are of two kinds: 1. mārga, and 2. deśī."

3191. Now mārga will be described. It is said: "The songs, instrumental music, and dances Brahma and the demigods employ to honor Lord Śiva are mārga. Bharata Muni and others also are engaged in this kind of performance."

3192. Deśī is described in these words: "The local songs, instrumental music, and dances that please the local people in county after county are called deśī by the wise.

3193. Kohala affirms that mārga nāṭya is of 20 kinds, kinds that begin with nāṭaka and prākaraṇa, bhāṇa, and prahasana.

3194. Others affirm that mārga nāṭya is of 10 kinds, kinds that begin with nāṭikā and prākaraṇikā.

3195. Dantila and others say that deśī nāṭya is of 16 kinds, kinds that begin with saṭṭaka, troṭaka, goṣṭhī, and vṛndaka.

3196. In this way there are many different kinds of nāṭya. Of this I have given only a glimpse. These are elaborately described in the scriptures.

3197. Nṛtya and nṛtta are both of two kinds: 1. tāṇḍava, and 2. lāsya. This scholars of dance affirm. These kinds of dance make happiness arise everywhere.

3198. It is said: "Nṛtya and nṛtta are both of two kinds: 1. tāṇḍava, and 2.

lāśya."

3199. Tāṇḍava dancing is primarily passionate and athletic in nature. Tāṇḍava is danced by men. Lāśya is danced by women.

3200. It is said: "The passionate and athletic dancing practiced by Taṇḍu (Śiva) is known as tāṇḍava."

3201. In Nārada-saṁhitā it is said: "Tāṇḍava is said to be danced by men. Lāśya is said to be danced by women."

3202. Tāṇḍava is of two kinds: 1. preraṇī-tāṇḍava, and 2. bahu-rūpa-tāṇḍava.

3203. It is said: "Tāṇḍava is of two kinds: 1. preraṇī, and 2. bahu-rūpa."

3204. Preraṇī is described in these words: "When there are many movements of the body but no attempt at dramatic presentation of emotion, that tāṇḍava dance is called preraṇī.. In this world that kind of dance is deśī."

3205. Bahu-rūpa is described in these words of Śrī Saṅgīta-Dāmodara: "Dancing where there are breaking, splitting, many faces, and passionate words is called bahu-rūpa."

3206. In other books preraṇī and bahu-rūpa tāṇḍava dancing are described in detail. Lāśya dancing is amorous in nature. This is described in the scriptures.

3207. Now tāśya dancing will be described. Lāśya nṛtya is of two kinds: 1. sphurita-lāśya, and 2. yauvata-lāśya. These two are described everywhere.

3208. It is said: "Lāśya is gentle amorous dancing. It is of two kinds: sphuruta and yauvata."

3209. Now sphuruta lāśya will be described. It is said: "When the hero and heroine dance together in a dance that dramatically represents rasas and emotions, and has features like kisses and embraces, that dance is called sphuruta."

3210. Yauvata-lāśya dancing is described in these words: "When many female dancers dance a dance of sweet pastimes, a dance filled with the knowledge of how to fascinate and bring the beholder under control is called yavata-lāśya."

3211. Now Nṛtta dancing will be described. Nṛtta dancing is of three kinds: 1. viśama, 2. vikaṭa, and 3. laghu. In the scriptures there are described in detail.

3212. It is said: "Nṛtta dancing is of three kinds: 1. viśama, 2. vrikaṭa, and 3. laghu. When the dancer moves a rope or performs other like actions, the dance is called viśama.

3213. "When the dancer wears various garments and moves his limbs in a variety of ways, the dance is called vikaṭa. When the dancer employs subtle curved gestures and other like features, the dance is called laghu."

3214. O Śrīnivāsa, in dance there are many motions. Rightly I say to you: Who has the power to describe all the motions of dance?

3215. In the rāsa-dance circle Lord Kṛṣṇa, who is the crown of rasikas, manifested dancing beyond the knowledge of Śiva and Brahmā.

3216. Who can remain peaceful when Lord Kṛṣṇa's wonderful dancing is manifest? His dancing made Śrī Rādhā and Her gopī friends float in an ocean of bliss.

3217. Very joyfully the gopīs danced. The movements of their bodies (anga-abhunaza) were wonderful and sublime.

3218. Now aṅga-abhinaya (dramatic gestures) will be described. Anga-abhinaya is of three kinds: 1. aṅga, 2. upāṅga, and 3. pratyāṅga. These three are also divided in many sub-divisions.

3219. It is said: "Aṅga-abhinaya is divided into aṅga, upāṅga, and pratyāṅga,

Śārṅgadeva and others have described these as far as they were able."

3220. In anga-abhinaya the head, shoulders, chest, sides, hands, hips, and feet are employed.

3221. It is said: "In anga-abhinaya the following seven parts of the body are employed: head, shoulders, chest, sides, hands, hips and feet."

3222 and 3223. Please know that pratyāṅga anga-abhinaya is very beautiful. When the neck, arms, shoulders, wrist, back, abdomen, thighs, legs, knees, and ornaments are employed, that dancing is called pratyāṅga-abhinaya by scholars of dance.

3224. It is said: "In pratyāṅga-abhinaya the following nine parts of the body are employed: 1. neck, 2. arms and shoulders, 3. wrist, 4. back, 5. abdomen, 6. thighs, 7. legs, 8. knees, and 9. ornaments."

3225. In upāṅga-abhinaya 12 parts of the body are employed, beginning with the head, pupils of the eyes, knitting of the eyebrows. and face.

3226 and 3227. It is said: "Sārṅgadeva affirms that in upāṅga-abhinaya the following 12 parts of the body are employed: 1. head, 2. pupils of the eyes, 3. eyebrows, 4. face, 5. nose, 6. breast, 7. chin, 8. tongue, 9. cheeks, 10. teeth, 11. lips, and 12. color of the face."

3228. Some say that in anga-abhinaya six parts of the body are employed, in pratyāṅga-abhinaya ten parts of the body are employed, and in upāṅga-abhinaya 23 parts of the body are employed.

3229. To attract the attention of all I have here briefly described only some of the prominent parts of the body employed in abhinaya.

3230. It is said: "Here only some of the prominent parts of the body are briefly described."

3231. The first of these parts of the body, the head, will now be described. The head has 12 motions, beginning with dhūta, vidhūta, and avadhūta.

3232 and 3233. It is said: "The 12 motions of the head are: 1. dhūta, 2. vidhūta, 3. ādhūta, 4. avadhūta, 5. kampita, 6. akampita, 7. udvāhita, 8. parivāhita, 9. aṅcita, 10. nikuṅcita, 11. parāvṛtta, 12. utkṣipta, 13. adhomukha, and 14. lolita."

3234. Now dhūta will be described. When the dancer shakes his slightly tilted head, that is dhūta. Dhūta expresses sorrow, astonishment, and other like emotions.

3235. It is said: "When the dancer shakes his slightly tilted head, that is dhūta. Dhūta expresses forbidden, absence of desire, sorrow, and astonishment."

3236. Please know that the features of dhūta and the other gestures of the head are like this. Now aṁsa-abhinaya (gestures of the shoulders) will be described.

3237. Now aṁsa-abhinaya will be described. The five aṁsa-abhinayas are: 1. ucca, 2. lagna-karṇa, 3. ucchrita, 4. srasta, and 5. lolita.

3238. It is said: "The five aṁsa-abhinayas are: 1. ucca, 2. lagna-karṇa, 3. ucchrita, 4. srasta, and 5. lolita."

3239. Ucca is the gesture showing one has been struck by a fist or a lance. The gestures beginning with lagna-karṇa are all described in the scriptures.

3240. It is said: "The gesture ucca indicate that one has been struck by a fist or a lance. The gesture lagna-karṇa indicates an embrace or the perception of coldness

3241. "Ucchrita indicate joy, pride, or other like emotions. Srasta indicates sorrow or exhaustion, Lolita indicates fainting, laughter, drunkenness, or the

amorous gestures of a rake. This the scholars of dance say."

3242. Now the uraḥ-abhinayas (gestures of the chest) will be described. The five uraḥ-abhinayas are: 1. sama, 2. ābhugna, 3. nirbhugna, 4. prakampita, and 5. udvāhita.

3243. The five uraḥ-abhinayas are: 1. sama, 2. ābhugna, 3. nirbhugna, 4. prakampita, and 5. udvāhita."

3244. Now sama will be described. When the chest's glory or other features are indicated, the gesture is called sama. Scholars learned in the scriptures describe ābhugna and the other gestures also.

3245. It is said: "When glory, being the shelter of the four directions, or being situated in one's own nature are expressed, these are called sama."

3246. Now the pārśva-abhinayas (gestures of the sides) will be described. The five pārśva-abhinayas are: 1. vivartita, 2. apasūta, 3. prasārita, 4. nata, and 5. unnata.

3247. It is said: "The wise say the five pārśva-abhinayas are: 1. vivartita, 2. apasūta, 3. prasārita, 4. nata, and unnata."

3248. Now the hasta-abhinayas (hand gestures) will be described. The three kinds of hasta-abhinayas are: 1. samyuta, asamyuta, and 3 nṛtya-hasta.

3249. It is said: "The three kinds of hasta-abhinaya are: 1. samyuta, 2. asamyuta, and 3. nṛtya-hasta."

3250. When one hand is employed the gesture is asamyuta. When two hands are employed, the gesture is samyuta.

3251. When the hands do not indicate anything independently, but only in conjunction with the motions of other parts of the body, the gesture is nṛtya-hasta.

3252. It is said: "When one hand is employed the gesture is asamyuta. When two hands are employed, the gesture is samyuta.

3253. "When the hands do not indicate anything independently, but only in conjunction with the motions of the other parts of the body, the gesture is nṛtya-hasta."

3254. Scholars learned in dance say hand motions are of three kinds: 1. uttāna, 2. pārśvaga, and 3. adhomukha."

3255. It is said: "Hand motions are said to be of three kinds: 1. uttāna, 2. pārśvaga, and 3. adhomukha."

3256. Some say these gestures are 15 in number. Now I will list the various kinds of asamyuta hasta-abhinayas.

3257. Now the asamyuta hasta-abhinayas will be described. Some say there are 24 asamyutas, which begin with patākā and tri-patākā.

3258. Others say these four more should be added. Still others say the true number of asamyutas is 30.

3259. Learned scholars have described all the asamyutas and samyutas in great detail.

3260-3262. It is said: "It is said the 24 asamyutas are: 1. patākā, 2. tripatākā, 3. ardhaçandra, 4. kartarīmukha, 5. arālamuṣṭi, 6. śikhara, 7. kapittha, 8. kaṭakāmukha, 9. śukatunḍa, 10. kāṅgula, 11. padmakōṣa, 12. pallava, 13. sucimukha, 14. sarpaśirā, 15. catura, 16. mārgaśiśaka, 17. haṁsāsya, 18. haṁsapakśa, 19. bhramara. 20. mukula, 21. ūrṇanābha, 22. sandaṁśa, 23. tāmracūḍa, and 24. kavi.

3263. "Others scholars say upadhana, simhamukha, kadamba, and nikonjaka

should be added to this list of asamyutas.

3264. "Dāmodara says the asamyutas are 30 in number. According to the meaning they express, the asamyutas may become samyutas."

3265 and 3266. The scriptures describe the features of all these hasta-abhinayas, describe them in great detail. I have given here only a glimpse of them.

3267. Now the patālās will be described. When the bent thumb touches the base of the forefinger, and all other fingers are held straight and together, that is known as patākā.

3268. It is said: "When the bent thumb touches the base of the forefinger, and all the other fingers are held straight and together, that is known as patākā."

3269. This pataka-abhinaya may be placed in many different places. Scholars learned in dance describe these many positions.

3270 and 3272. It is said: "Patākā-abhinaya is manifest in the aparśa-sthāna and peṭa-sthāna. In the jvalas, the pataka-tālikā and others like them, the fingers move downwards. In the dhārās the fingers are down. In pakśipakśa the fingers are on the hip. In the ucchritas the fingers are up. In puśkara they are down. In utkśepa-abhinaya the fingers are up from the hip.

3273-3274. "Shaking may be manifest when the pataka is placed in front of the face, at the sides, and in the niśedha sthāna. The patākā may also be manifest as wiping or slowly rubbing. A stone or other object may be held or raised. An object may be raised or lowered.

3275. "A finger may be raised or lowered, as if by the force of waves or the wind. A small lotus sign may be given to invoke auspiciousness.

3276 and 3277. "When the svastika is broken up, then the pataka may be manifest. When the hands are placed up or down on the chedana, gopana, ādarśa, vācana and pranchala sthānas, then the vela, vila, grāha, grha and guhā are shown.

3278. Although we have not described these in detail, by following the instruction of a skilled dancer one may perform these abhinayas."

3279. It is also said: "By following the instructions of a skilled dancer one may learn these hasta-abhinayas, such as the gharśaṇa, chedana, ādarśa, and vibhāga sthānas."

3280 and 3281. Scholars learned in dance have described the tripatākā and other asamyuta hasta-abhinayas. How can I describe in this book all these glorious abhinayas? Now that the asamyuta abhinayas have been described, the sanyuta abhinayas will be discussed.

3282. The samyuta-abhinayas are said to be 13 in number, beginning with the aÑjali, kapota, karkkaṭa, and svastikā.

3283 and 3284. It is said: The 13 samyuta hasta-abhinayas are: 1. aÑjali, 2. kapota, 3. karkkaṭa, 4. svastika, 5. dola, 6. puśpapuṭotsaṅga, 7. khaṭaka, 8. vardhamānaka, 9. gajadanta, 10. avahittha, 11. niśeddha, 12. makara, and 13. vardhamāna."

3285. Now aÑjali will be described. When the hands, both in patākā-abhinaya, are joined together, that is aÑjali. AÑjali is employed in offering obeisances to the devas and others.

3286-3288. It is said: "When the hands, both in the palaka-abhinaya, are joined together, that is aÑjali. When aÑjali is placed above the head, it is employed for offering obeisances to the devas. When aÑjali is placed before one's face, it is employed for offering obeisances to one's gurus. When aÑjali is placed upon one's

chest it is employed for offering obeisances to the brāhmaṇas. When obeisances are offered to other persons there is no fixed rule where the aṅjali should be placed."

3289. Kapota and the other abhinayas here have many features. Scholars of dance have described them all in great detail.

3290 and 3291. Now nṛtya-hasta will be described. Nṛtya-hasta is employed only in the context of nṛtya. It is of 30 kinds. Some say is of 33 kinds. The 30 kinds begin with caturasra and udvṛtta. The qualities of all these are described in the scriptures.

3292. It is said: "The 30 kinds of nṛtya-hasta begin with caturasra and udvṛtta."

3293. The hasta-abhinayas have no end. Of them I have given only a glimpse. Others have described them in detail.

3294. It is said: "The hasta-abhinayas have no end. Of them I have given only a glimpse. Others have described them in detail."

3295. Now kaṭi (hips) will be described. The kaṭi-abhinayas are five in number. They are: 1. kampita, 2. udvāhita, 3. chinna, 4. vivṛtta, and 5. recita.

3296. It is said: "The five kaṭi-abhinayas are: 1. kampita, 2. udvāhita, 3. chinna, 4. vivṛtta, and 5. recita."

3297. Now the pada (feet) abhinayas will be described. Music scholars describe the 13 pada-abhinayas, which begin with sama, aṅcita, kuṅcita, and sūci.

3298-3300. It is said: "Music scholars affirm that the 13 pada-abhinayas are: 1. sama, 2. aṅcita, 3. kuṅcita, 4. sūcyagratalasaṅcara, 5. mardita, 6. udghāṭita, 7. agraga, 8. pārśvaga, 9. pārśṇiga, 10. tādita, 11. udghaṭṭita, 12. uccheda, and 13. udghāṭita.

3301. Dance scholars have elaborately described the abhinayas of every major and minor part of the body (aṅga + upāṅga.)

3302. I shall not describe dance in any more detail in this place.

3303. O Śrīnivāsa, in the rāsa-dance Lord Kṛṣṇa, the prince of Vraja, manifested dances beyond the knowledge of even Brahmā and the demigods.

3304. His anga-abhinayas have no peer. His graceful gestures manifested a great variety of bhāvas.

3305. Who can describe the graceful dancing of Śrī Rādhikā and Her gopī friends?

3306. No one can describe their wonderful sublime beauty. In the gopīs' midst Rādhā and Kṛṣṇa enjoyed glorious pastimes.

3307. How can I describe the divine couple's charming sweetness? The wise philosophers and saints have spoken many words to describe them in many ways.

3308. In the following song Lord Kṛṣṇa is described:

rāsa-binodiyā śyāma rāya
bhaṅgite bhubana muruchāya

The dark king Kṛṣṇa enjoys pastimes in the rāsa-dance. His graceful movements enchant all the worlds.

3309. dalita aṅjana ghana ghaṭā
jini su-komala aṅga-chaṭā.

The splendor of His delicate limbs defeats black aÑjana and the black monsoon clouds.

3310. may/eira-candrikā śire sohe
yubati-ganera mana mohe

A peacock feather decorates His head. He charms the teenage-gopīs' hearts.

3311. bicitra tilaka cāru bhāle
ke nā bhule alaka arāle

Beautiful wonderful tilaka adorns His forehead. Who is not enchanted by His curly locks?

3312. duṭi bhuru kāmera kāmāna
ankhi-koṇe śarera sandhāna.

His eyebrows are the archer Kāmadeva's bows. In the corners of His eyes Kṛṣṇa places the kāmadeva-arrows of His glances.

3313. caṅcala kuṇḍala śruti-taṭe
dolaye mukutā nāsā-puṭe

Earrings swing to and fro on His ears. A pearl graces His nose.

3314. badana-candramā cāri-deśe
bariśe amiyā hāsi leśe

The moon of His face fills the four directions with moonlight. His gentle smile showers nectar.

3315. parisara bukera mādhuri
karaye dhairaja-dhana curi

The sweet charm of His chest robs the gopīs of the treasure that is their peaceful composure.

3316. gale bilasaye bana-mālā
heri hiyā dhare ki abalā

A garland of forest flowers gloriously rests on His neck. Seeing Him, what girl can remain peaceful?

3317. bhujāra balani prāṇa hare
jagata mātāya kṛṣṇodare

The power of His arms takes away the gopīs' breath. His slender waist makes the world wild with bliss.

3318. basana bhūsaṇa sāje bhāli
uru ninde ulaṭa kadali

He is gloriously adorned with garments and ornaments. His thighs rebuke inverted banana trees.

3319. bāyaye nūpura rāṅgā pāya
narahari nichani tāhāya

On His reddish feet anklets jangle, Narahari dāsa worship Him.

3320. Here is a song glorifying Śrī Rādhikā:

rāsa-bilāsini rā-i rāse
sakhī-mājhe bilase śyāmera bāma pāse.

In the rāsa-dance, in the midst of Her gopī-friends, at Lord Śyāma's left side, Śrī Rādhā enjoys rāsa-dance pastimes.

3321. āhā mari rūpera ki chaṭā
ālo kare jaga jini upamāra ghaṭā

Ah! How effulgent is Her form! She fills the worlds with light. She defeats any comparison.

3322. badane cāndera mada nāse
amiyā garaba hare su-madhura hāse

Her face destroys the moon's pride. Her very sweet smile robs nectar's pride.

3323. bhurū duṭi bhramarera pānti
kamala-nayana-koṇe bhaṅgi nānā bhāti

Her eyebrows are a swarm of black bees. Many crooked glances glisten from the corners of Her eyes.

3324. nāsāya beśara bhāla sāje
ki naba sindūra-bindu lalātera mājhe

A glorious ornament adorns Her nose. A new sindūra dot rests in the midst of Her forehead.

3325. śrabaṇe tādaṅka manoramā
kanaka-darpaṇa ninde gaṇḍera suśamā

Charming earrings adorn Her ears. Her beautiful cheeks rebuke the golden mirrors.

3326. balaya-kañkaṇa kare śohe
kāñculi āncita kuca kānu mana mohe

Bracelets and armlets adorn Her wrists and arms. The bodice on Her raised breasts enchants Kṛṣṇa's heart.

3327. kin̄kiṇī balita mājā kṣīṇa
paridheya bicitra basana tanu līna

A belt of bells jangles around Her slender waist. Colorful wonderful garments adorn Her slender form.

3328. lalita nitamba uru-deśa
ye gaḍhila tā'ra ki rahila dhṛti-deśa

Her hips and thighs are graceful. How can Kṛṣṇa keep even a small fragment of peacefulness?

3329. maṇimaya nūpura caraṇe
narahari nichani su-nakhera kiraṇe

Jewel anklets rest on Her feet. Narahari dāsa worship the effulgence of Her toenails.

3330. The desires of Rādhā, Kṛṣṇa, Vṛndā-devī, and their gopīs friends were all fulfilled.

3331. What bliss took birth in the rāsa-dance circle! Mṛdaṅgas and other musical instruments sounded together in graceful harmony.

3332 Lord Śyāma Rāya, the crest jewel of rasikas, danced. How many songs do the poets sing to praise the sweetness of His dancing!

3333. A song in the kedāra-rāga:

nṛtyata braja-nāgara rasa-sāgara sukha-dhāmā
jhamakata mañjīra caraṇa, nānā gati tāla-dhāraṇa
dhairaja-bhara-naraṇa, bhuri bhaṅgima nirupāmā

Kṛṣṇa, who is Vraja's hero, who is an ocean of sweetness, who is the abode of bliss, dances. The anklets on His feet jangle. In many ways He moves to the rhythm. His gracefulness has no peer. He robs the gopīs of their peacefulness.

3334. lalanā-kula kautuka-dhṛta, bibidha bhānti hastaka nata
mastaka abhinaya naba, śikhi-piñcha balita bāmā
mañju badana radanacchada, nirasa-i candra aruṇa mada
kunda radana damakata, madhura-smita jita-kāmā

He delights the gopīs. As He dances He moves His head and hands in various

graceful ways. His peacock feather is graceful. His face is handsome. His lips rob the reddish moon's pride. His teeth defeat the jasmine flowers. His sweet smile defeats Kāmadeva.

3335. cāru-pāṭha ughaṭata kata, dhā dhā dhiki dhiki taka tata
tahi thai thai tho di ḍṛmiki, ḍṛmikata didi drāmā
tāttā taka thoṅga thoṅga, thari kuku kukudhā dhilaṅga
dhikkaṭa dhidhi kaṭa dhidhi kaṭa, dhidhi dhilli lili lalamā

3336. kaṭi-bhūśaṇa dhwani rasāla, lambita ura puhapa māla
dolata alakāli bhāla, bhālaya abhirāmā
jhalakata śruti kuṇḍala maṇi, caṅcala naba khaṅjana jini
kaṅja-nayana cāhani, niramaṅchana ghanaśyāmā.

His ornament-belt sweetly jangles at His hips. A flower garland rest on His chest. Curly locks of hair are tossed to and fro on His forehead. He is graceful and delightful. Jewel earrings glisten on His ears. He glances with lotus eyes that defeat the restless young khanjana birds. Ghanaśyāma dāsa offers ārati to Him.

3337. Another song in Kedāra-rāga:

śyāma rasamaya rāsa-maṇḍala-madhye lasata su-bhaṅgite
lalita-beśa bilāsa atīśaya nipuṇa naba naba saṅgite

Nectar Lord Śyāma gracefully dances in the rāsa-dance circle. His garments are graceful, His pastimes are very graceful. Expertly He sings newer and newer songs.

3338. jāti śruti sura-grāma mūrachana tāna saraśa prakāśa-i
thodita kata thaitā thai thai badata mṛdu mṛdu hāsa-i

He sings songs with jātis, śrutis and sura-grāma sweet like nectar. "Thodita kata thaitā thai thai!" the rhythm declares. Gently, gently Lord Kṛṣṇa smiles.

3339. maṅju badana mayaṅka jhalakta madana mada-bhara bhānja e
lola locana kaṅja cāhani yubati-gaṇa hṛdi raṅja e

His graceful, handsome, glorious face breaks apart Kāmadeva's pride. His restless lotus eyes glance at the teenage gopīs. Joy fills His heart.

3340. jhana nana nana śabda-kṛta
maṅjira caraṇe birajā-i
nichani narahari maḍhura nṛtye mṛdaṅga
ḍṛmi ḍṛmi bāja-i

"Ḍṛmi ḍṛmi! The mṛdaṅga declares. "Jhana nana nana!" declares the anklets on Lord Kṛṣṇa's sweetly dancing feet, feet Narahari dāsa worships.

3341. A song in Bhūpālī-rāga:

nācaye rasika śyāma rāya
dekhi ke na parāṇa juḍāya

The rasika Śyāma Rāya dances. Gazing at Him, who will not find his heart filled with cooling bliss?

3342. ki madura chānde mṛdu hāse
yubati-dhairaya-dharma nāse

How much sweetness rests in His gentle smile! his smile destroys the teenage gopīs' peacefulness.

3343. dolaye kuṇḍala śruti-mūle
gaṇḍera chaṭāya kena bhule

Earrings swing to and fro on His ears. Who is not enchanted by the glory of His cheeks?

3344. karaye kata na abhinaya
yāhāte madana, parājaya

How graceful are His gestures! They defeat Kāmadeva.

3345. caṅcala dīghala āṅkhi-koṇe
ki rasa ḍhālaye kebā jāne

He casts restless glances from the corners of His large eyes. Who knows how much nectar His glances bring?

3346. caraṇa-kamale bhāla dhare
nūpurera dhvani prāṇa hare

The jangling of the anklets on His lotus feet makes one breathless.

3347. tā thai tā thai thai thaiyā
kahe ki bhaṅgite raiyā raiyā

"Tā thai tā thai thai thaiya!", the graceful rhythm sounds.

3348. ḍṛmi ḍṛmi mādala bājaye
narahari parāṇa nichaye

"Ḍṛmi ḍṛmi! the mādala sounds. With his every breath Narahari dasa worships Lord Kṛṣṇa.

3349. O Śrīnivāsa, the poets cannot even briefly describe Rādhā's wonderful dancing.

3350. A song in the Kedāra-rāga:

nṛtyati rādhā dhṛti-bhara-bhañjiniṅ gaja-gāmini
maṅgalamaya hīna malina komala kālin?tī-pulina
dhani dhani dhani nirmala bara sarasa pulina yāmini

Rādhā dances. She is graceful like a graceful elephant. Her motions break Lord Kṛṣṇa's peaceful composure into pieces. The pure and soft banks of Yamunā are auspicious. The Yamunā's banks are pure and sweet like nectar. Glory! Glory! Glory!

3351. bājata mṛdutara mṛdaṅga dhigi dhigi dhigi taga dhilāṅga
dhā drgu jhendrām ḍṛmi, ḍṛmi ḍṛmi ḍṛmi drāmini
jhunu jhunu paga nūpura-dhwani, kiṅkiṅi kaṭi jhini nini nini
jhaṅkṛta kara balaya jhanana, jhanana ati-rāmini

"Dhigi dhigi dhigi bhaga dhilāṅga, dhā drgu drgu jhendram ḍṛmi ḍṛmi ḍṛmi
ḍṛmi dramini," the mṛdaṅgas sweetly declare. "Jhanu jhanu page," the anklets say.
"Jhini nini nini," The belt of bells affirms "Jhanana jhanana," the bracelets say.

3352. praphullita mukha kañja basana, daśanābali lalita hasana
nigadata taka thai thai thai taka sukha-dhāmini
su-lalita maṅgi-bhūśaṅga gaṅga gīma dhūnata kautuka ghana
lola locanāṅcala bharū, alaka kula lālāmini

Her face is a blossoming lotus. She playfully smiles. Her teeth are splendid.
"taka thai thai thai taka, Her delightful jangling jewel ornaments say. Her neck
sways to and fro. She is filled with bliss. She casts restless sidelong glances. Her
locks of hair and Her eyebrows are graceful. She is decorated with glorious
ornaments.

3353. cāmīkara garaba haraṅga, parama madhura madhurima-tana
ābṛta basanāṅcala cala, jhalakata anupāmini
hastaka bahu-bhīti karata, śobhā-rasa-puñja jharata
narahari bahu nichani nirakhi, lajjita sura-kāmini

She robs gold's pride. She is most sweet. She moves the edge of Her garment.
She is glorious without peer. With a gesture of Her hand She removes all fear.
From Her comes a flood of the nectar of beauty. Gazing at Her, the demigoddesses
become embarrassed at their own lack, Narahari dasa earnestly worship Her.

3354. A song in karṇāṭa-rāga:

nṛtyati rasa bilāsiniṅ rādhā
bājata mṛdaṅga dhiki dhiki dhā dhā

Enjoying the rāsa-dance pastime, Rādhā dances, "Dhiki, dhiki dhādhā, the

mṛdaṅga declares.

3355. jhalakata aṅga kiraṇa manahara-i
mukha-śaśi hasani amiya yanu jhara-i

Her charming limbs glisten. The smiling moon of Her face is filled with nectar.

3356. ughaṭata thai thai dhiki takśa dhennā
ā-i ati a-i ati o-i-a tennā

"Ughatata thai thai dhiki takśa dhennā ā-i ati a-i ati o-i-a tennā." The mṛdaṅga declares.

3357. kañja nayana gati khañjana dalaye
abhinaya kṛta kara śobhita balaye

Her eyes move like restless khanjana birds. Her bracelet decorated hands gracefully move.

3358. kinkiṇī mukhara balita-kaṭi kśīṇā
pahiraṇa basana tarala tanu-līnā

On Her slender waist a belt of links jangles. Her garment move to and fro on Her slender form.

3359. jhanana balita maṇi nūpura caraṇe
narahari nichani lolita paga dharāṇe

The anklets on Her feet jangle. Gracefully She moves. Narahari worships Her.

3360. A song in the Kāmoda-rāga:

nāce rā-i ramaṇīra maṇi
caraṇe nūpura bāje kaṭite kinkiṇī

Rādhā, the jewel of beautiful girls, dances. The anklets on Her feet and the belt of links on Her hips jangle.

3361. phaṇi jini beṇi piṭhe dole
grābāra bhaṅgima tokiba rasera hillole

Defeating the snakes, Her braids sway to and fro. How many waves of nectar flow from the graceful motions of Her neck.

3362. ki madhura abhinaya kare
tathai tā tā thaiyā thaiya kahi tāla dhare

As the rhythm sounds, "tathai tā tā thaiyā thaiyā" how sweet are Rādhā's

gestures!

3363. badane cāndrera mada nāśi
hāsīte bariśe ki amiyā rāśi

Her face destroys the moon's pride. How many monsoons of nectar fall from Her smile!

3364. ākhi abhinaya kata chāṇde
mātāya madana bhūpa barajera cānde

Her glances make wild with passion a teenage boy who is ilke the moon of Vraja, a boy who is like King Kamadeva himself.

3365. narahari ki dibā upamā
jagate karaye ālo aṅgera suśamā

What similes or metaphors can Narahari dāsa speak to describe Her? The beauty of Her form fills all the worlds with light.

3366. O Śrīnivāsa, how many pastimes of wonderful dancing did Rādhā and Kṛṣṇa enjoy in the company of Lalitā and the gopīs!

3367. A song in Kedara-rāga:

āju rāsa bilāsa atīśaya śyāma śohata parama rasamaya
radhikā-kara kaṅjahi mahīdhara caraṇa raṅjana
hasita badane supāṭa ughaṭata thai ta thai thai ta thai tatatho
didi digāṇa hasta abhinaya, madana mada-bhaya bhaṅjana

Now charming Lord Śyāma enjoys the rasā-dance pastime. He takes Rādhā's lotus hand, He places His reddish feet on the ground of Govardhana Hill. He smiles, "Thai tathai thai tathai lalatho didi di!" The rhythm sounds. The gestures of His hands are graceful. He breaks Kamadeva's pride into pieces.

3368. ramaṇī-maṇi nija prāṇa-priya-mukha, nirakhi bādhata gāḍha mana-sukha
bīpula pulakita gāta pada tala. tāla-dhṛta gati caṅcale
bādata dṛmi dṛmiki dṛmidhā, thai tathai tata thai tathai to
thum num num rasa-puṅja baraśata lola locana aṅcale

Lord Kṛṣṇa gazes at the face of His beloved more dear than life, His beloved the jewel of beautiful girls. His heart is now filled with bliss. The hairs of His body stand up. His restless feet dance many graceful rhythms. "Dṛmi dṛmiki drimidha thai tathai tata thai tathai tha thum num num! His dancing feet declare. He casts restless glances from the corners of His eyes. His glances are a monsoon of nectar.

3369. yugala chabi abaloki pramudita, nicha-i jaladhara taḍita atulita
nṛtya-rata lalitāli lahu lahu gīma dhunaṭa su-bhaṅgite

madhura sura kata bhānti ucarata, thai tathai thai ḍṛmiki ḍṛmi tatho
diga diga diga thai thai tathai prabīṇātīśaya saha su-saṅgīte

Gazing at the divine couple's splendor, a splendor like monsoon clouds and lightning, Lalitā and the gopīs dance, gently, gently, gracefully moving their necks. The expert gopī musicians sweetly play the rhythm "thai tathai thai ḍṛmiki ḍṛmi tatho diga diga diga diga thai tathai!"

3370. bani subeśa biśākhikā dika naṭana ghana ghana tādhika dhigiti raṭala
dhigiti dhigi dhigi dhikha dhaikata, dhā dhi ni ni ni nini dhinni nā
ḍṛmiki ḍṛmi ḍṛmi mardala dhwani hara dhṛti ghanaśyāma bhaṇi anibāra
ti a-i a-iti a-i-ā, ā-i-ati a-i-a tinninā

Graceful beautiful Viśākhā dances "Ghana, ghana tādhika dhigiti raṭata dhigiti
dhigi dhigi dhikha dhaikata dhā dhi ni ni ni nini dhimi nā!" The mardala sounds.
Narahari dāsa says, "Now peaceful composers has been taken away. Again and
again the rhythm sounds, "ti a-i a-iti a-i-ā ā-i-ati a-i-a tinninā!"

3371. Another song in Kedāra-rāga:

āju ki naba puṇima niśi
yamunā pulina jhalakaha rāse śaśi ujora e diśā

Now is the full moon night. Now the glistening moon shines on the Yamuna's banks.

3372. rā-i kānu ki madhura chānde
nāce duhu aṅge aṅga helā-iyā bhujā āropiyā kāndhe

How sweet are Rādhā and Kṛṣṇa! Their arms about each other's shoulders, and
Their bodies touching, They dance.

3373. tile tile ki kautuka cite
domhe bāya baṁśī, miśā-iyā mukha tāra ki upamā dite

Moment after moment Their hearts are filled with bliss. Their mouths touching,
They both play the flute. What metaphors or similes can I speak to describe Them?

3374. cāru nayane nayana niyā
adhare adhara paraśaye rasa ābeśe ulāsa hiyā

Eye to eye They gracefully meet. Hips to lips They touch. They are filled with
nectar. Their hearts are filled with bliss.

3375. bāma dakṣiṇa yugala kare
prakāśaye kata, bhānti abhinaya madana dhairaya hare

One on the left, the other on the right, They stay together. How many are Their

graceful gestures? They rob even Kāmadeva of his peaceful composure.

3376. tā tā tāthai tā thai kahe
anibāra raba ladana-cānde ki amiyā dhārā bahe

"Ta ta tathai tathai!" the rhythm sounds without stop. What floods of nectar flow from the moons that are the divine couple's faces!

3377. ḍṛmi ḍṛmiki mṛdaṅga bāje
mahī-tale tāla dharaye caraṇe ki naba nūpura sāje

"Ḍṛmi ḍṛmiki!", the mṛdaṅgas sound. Adorned with new anklets, the dancing feet touch the ground.

3378. lalitādi dekhi se nā śobhā
naṭana bhaṅgite gāya nānā-mate narahari mana-lobhā

Gazing at the glory and grace of these pastimes, Lalitā and the gopīs sing and dance in many ways. In his heart Narahari dāsa yearns to enter these pastimes.

3379. O Śrīnivāsa, many poets have described these rāsa-dance pastimes, pastimes filled with limitless bliss.

3380. A person who hears these pastimes destroys all inauspiciousness. Easily that person meets Śrī Śrī Rādhā and Kṛṣṇa's lotus feet.

3381. After enjoying glorious rāsa-dance pastimes, Lord Kṛṣṇa, who enchants all the worlds, for many moments enjoys pastimes in the Yamunā's waters.

3382. Who has the power to describe these wonderful blissful pastimes? Lord Kṛṣṇa enjoyed pastimes in a forest cottage.

3383. Finally the divine couple joyfully fell asleep. As the night was ending the gopīs awakened Them.

3384. Then the divine couple and Their gopī friends returned each to his own home. Separated from each other, Rādhā and Kṛṣṇa felt They could no longer remain alive.

3385. In many ways the gopīs consoled Rādhā and Kṛṣṇa. Sleeping in Their own homes, Rādhā and Kṛṣṇa met in Their dreams.

3386. A song:

sakhī-saha rā-i syāma rāya
bipila bilasa rāse ullāsa hiyāya.

Surrounded by Their gopī friends, with joyful hearts Rādhā and Kṛṣṇa enjoy many pastimes in the rāsa dance.

3387. jala-keli karibāra tare
prabeśi yamunā-jale kata bhaṅgi kare.

Entering the Yamuna's waters They enjoy many pastimes.

3388. paraspara bāri barisāya
bhijaye basana tanu-līna śobhamaya

They splash monsoons of water on each other. Their wet garments clinging to
Their bodies, They are splendid and graceful.

3389. lāji dhani cāhi śyāma pāne
lukāya agādha jale kamalera bane

Shyly glancing at dark Kṛṣṇa, Rādhā hid in a lotus forest deep in the water.

3390. kāliyā se bibhala premete
cumbaye kamala rā-i mukhera bhramete

Mistaking it for Rādhā's face, bewildered with love Kṛṣṇa kissed a lotus flower.

3391. lalitādi sakhī cāri-pāse
dekhiyā śyāmera raṅga mṛdu mṛdu hāse

Seeing this pastime of Kṛṣṇa's, Lalitā and the gopīs around Him on four sides
gently gently smiled.

3392. rā-i sakhī iṅgita pā-iyā
dāṇḍāya śyāmera aṅge aṅga helā-iyā

Catching a hint from a gopī friend, Rādhā approached Kṛṣṇa and pressed Her
body against His.

3393. bāḍhaye kautuka tile tile
kari jala-keli uṭhe yamunāra kūle

Moment after moment Rādhā and Kṛṣṇa enjoyed blissful pastimes in the water.
Finally They rose from the water and stepped onto the Yamuna's banks.

3394. piye madhu madane mātiyā
surata-samara-sukhe uthalaye hīyā

Rādhā and Kṛṣṇa drank madhu nectar. Now They were wild with amorous
passion. The bliss of amorous combat arose and overflowed within Their hearts.

3395. niśi śeśe nikuñja ha-ite
cale sa-cakita gati alakhita pathe

When the night had ended Rādhā and Kṛṣṇa anxiously left the forest grove,
They walked unseen on the path.

3396. domhe nija nija grhe giyā

sutaye bicchede-duḥkhe byākula ha-iyā

They went to Their own homes and lay down in Their own beds. Their separation brought Them great sorrow.

3397. swapane milaye moda cite
narahari nichani e domhāra pīrite

With joyful hearts They met again in Their dreams. Narahari dasa worships these loving pastimes of the divine couple.

3398. Again and again the divine couple enjoy pastimes in a forest cottage. The poets describe many different ways in which the divine couple enjoy these pastimes.

3399. It is said: "May Lord Kṛṣṇa, who at the end of night goes from the forest to Vraja, who in the morning milks the cows, enjoys breakfast, and enjoys other morning pastimes, who accompanied by His gopa friends, brings the cows home at sunset, who at midday, afternoon and night enjoys with Rādhā pastimes in the forest, who at sunset returns to Vraja, and who delights His friends, protect us."

3400. A song:

rajanī śeśa, nikuÑje śayana
braja-bhūsaṇa śyāma-gori naba-leha
kautuhe jāji, kaṭhina guru-jana bhaye
calu ati turita sutahi sutahi puna geha

At night's end Rādhā and Kṛṣṇa, the fair and dark ornaments of Vraja awakened. Fearing Their harsh elders, They quickly returned to Their homes and lay down in Their own beds.

3401. snānādika rata, prāte dhanī yaśomatī
gṛha gata-kṛta randhana sakhī-saṅga
go-dohana karu, snāna kānu sukhe
gaṇa-saha bhūÑji śayanera rahu raṅga

Glorious Yaśodā rose in the morning, bathed, performed various duties and, helped by her friends cooked breakfast. Kṛṣṇa milked the cows, bathed, happily ate breakfast with His friends, and took a nap.

3402. pūrbāhṇe bana-gamana dhenu-saha
bilasi capala calu kuṇḍaka-tīra
priya adarśana sahi puna dhanī nija
preṣita dūtī-patha nirikhe athira

In the morning Kṛṣṇa went to the forest with cows. Playfully He went to the shore of a lake. Not seeing His beloved, He impatiently waited for a gopī-messenger sent by Her.

3403. madhyāhṇe sakhi-saha sundarī nija
kuṇḍa nikaṭa priya milane ulāsa
baṁśī haraṇa madhu-pāna snāna rabi-
pūjana aru kata bibidha bilāsa

At midday on the shore of Rādhā-kuṇḍa, Kṛṣṇa happily meets His beloved and Her gopī friends. She steals His flute. They drink madhu-nectar, bathe, worships the sun-god, and enjoy many other pastimes.

3404. gṛhe calu gorī, sāji aparāhṇahi
sakhī-saha priya-patha raha-i nehāri
dhenu sakhā saṇe śyāma gamana gṛha
o mukha lakhi' braja-jana sukha bhari

Then fair Rādhā returns to Her home. Nicely dressed and decorated, Rādhā and Her gopī-friends wait and look to the path for dark Kṛṣṇa's return. As Kṛṣṇa returns home with His gopa friends and cows, the people of Vraja gaze at Him and become filled with bliss.

3405. sājhanu samaye, janani karu lālana
go-doha-ādika bahu raṅga
rā ika preśita, bibidha drabya sukhe
bhuñja-i priya subalādika saṅga

Mother Yasoda is very affectionate to Kṛṣṇa. As Kṛṣṇa takes care of the cows Yasoda sends Rādhā with a lunch of many delicious foods. Accompanied by Subala and His other dear friends, Kṛṣṇa happily eats the lunch.

3406. samaya pradoṣe, sāji braja-nāgara
śuni guṇi-gāna gamana karu kuñja
rā-i ramaṇī-maṇi bani alakhita gati
sakhī saha śyāma milane sukha-puñja

Hearing that Vraja's glorious hero Kṛṣṇa has gone to the forest, Rādhikā, the jewel of beautiful girls, goes unseen into the forest. Accompanied by Her gopī-friends, with great joy She meets Kṛṣṇa.

3407. madhura niśā naba-nṛtya gīta-rata
rāsa-bilāsa bhubane anupāma
kuñja-bhabane rati-keli-kalaha duhum
śayana seba-i sukhe sakhī ghanaśyāma

On a sweet night Rādhā and Kṛṣṇa enjoy new dances and songs and a peerless rāsa-dance. In a forest cottage They enjoy pastimes of Kāmadeva's battle. As They enjoy pastimes of sleep, Ghanaśyāma dāsa, now become a gopī, happily serves Them.

3408. O Śrīnivāsa, on the Yamunā's banks Lord Kṛṣṇa enjoys wonderful pastimes on a swing with His beloved Rādhā.

3409. A song in maltāra-rāga:

āju jhulata nāgara-rāja
mahā-maÑjui nikuÑjaki mājha

In a very charming forest grove, Kṛṣṇa, the King of amorous heroes enjoys pastimes on a swing.

3410. naba-nirmita ratnahi ḍora
tahi rājata raṅga bibhora

The swing glistens with new jewel-ropes, Kṛṣṇa is filled with bliss.

3411. bāma bhāgete sundarī śohe
śyāmasundarera mana mohe

A beautiful gopī stays at Kṛṣṇa's left. She enchants handsome dark Kṛṣṇa's heart.

3412. duhu rūpa nirupama chaṭa
dūre daminī jalada ghaṭā

These two forms are splendid without peer. They cast far away the rival splendor of the lightning flash and monsoon cloud.

3413. hema-maṇi bibhūśaṇa gāya
ati bicitra basana tāya.

These two forms are gloriously adorned with wonderful colorful garments and ornaments of gold and jewels.

3414. gale dole su-lalita hāra
netra-bhaṅgi ki upamā tāra

Graceful necklaces sway to and fro on Their necks. To what shall I compare Their graceful crooked glances?

3415. mukha-candre su-madhura hāsi
anibāra jhare sudhā-rāsi

On the moons of Their faces arise sweet smiles from which flow floods of nectar without stop.

3416. dohe adhare adhara diyā
rahe ange anga miśā-iyā

Lip to lip They meet. Limb to limb They embrace.

3417. lalitādi-sakhī cāri-pāśe
raṅga dekhi' ki ānande bhāse

Gazing at Them from four sides, Lalitā and the gopīs float in bliss.

3418. hāsi jhulāya-i manda manda
mili gāya-i gīta su-chanda

Gently, gently They move back and forth on Their swing. Together They sing beautiful songs.

3419.. keha keha mṛdaṅgādi bāya
caru cāmara keha dhulāya

Some gopīs played mṛdaṅgas or other musical instruments. Some gopīs waved cāmaras.

3420. baraśā ṛtu rīti aśeṣa
bahe manda samīra su-deśa

A monsoon breeze gently blows.

3421. bedhi brksa-latā rucikārī
nānā puṣpa prabhullita bhāri

Many flowers gloriously bloom on the trees and vines.

3422. bhrame bhṛṅga-dhwani parateka
śikhī kokila pakṣe aneka

Humming bees wander about. There are many peacocks and cuckoos.

3423. ghana dādura śabada bahu
rasa-bādara jhumi rahu

The frogs croak. There are many sweet bādara fruits.

3424. bahuko upamā nahe thora
ghanaśyāma se kautuka bhora

I can speak no metaphors or similes to describe this scene. Ghanaśyāma dāsa is filled with bliss and wonder.

3425. Look, O Śrīnivāsa. In this place Rādhā and Kṛṣṇa enjoyed wonderful Holi pastimes.

3426. A song in Vasanta-rāga:

āju parama, raṅga haraśe śyāma rasika-rāja
beśa biraci bilasata naba-kuṅja-bhabana-mājha

Now dark Kṛṣṇa, the gloriously decorated King of rasikas, enjoys blissful pastimes in the place of a new forest grove.

3427. rādhā-bidhu-badanī banī, ki upamā nahu thori
nāha-samīpa, bhaṅgima saṅe. rājata rasa bhori

What similes or metaphors can I speak to describe moon-faced Rādhā?
Gracefully She stands by Her master. Sweet like nectar, She shines with glory.

3428. dārata duhu, phāgu duhuka, aṅga aruṇa bhela
mṛgamada candana parāga kuṅkuma puna dela

Rādhā and Kṛṣṇa throw red powder on each other. Now Their bodies are reddish. Again and again They throw musk, sandal, kunkuna, and flower pollen.

3429. saḥacarī-gaṇa, heri duhuka, śobhā bahu bhānti
bājata kata, yantra carita, gāyata muda māṭi

Gazing at the divine couple's splendor, the gopīs become wild with bliss.
Blissfully They sing and play musical instruments.

3430. caṅcala mana-mohana ghana, chāḍata picakārī
bhīgala tanu, basana lāgi sa-cakita su-kumārī

The restless charming delicate gopīs spray each other with colored dyes from syringes. Now their garments and forms are wet.

3431. lalitā dalitāṅjana jala, nāgara śire dhāle
ho ho ho, hori ucari biraca-i karatāli

Kṛṣṇa sprays Lalitā's head with colored water, Her mascara runs. "Ho, ho, ho, holi," He calls out and claps His hands.

3432. keli-kalaha-paṭu naṭa-bara, kāhuka gahi āni
cumbita badana, kāhuka kuca-kamale dhara-i pāṇi

Kṛṣṇa, the best of dancers, Kṛṣṇa expert at playful quarrels, catches a gopī_ and kisses her. Then He catches another gopī_ and hold her lotus breasts in His hands.

3433. kāhuka parirambha-i bahu kahi su-madhura bāta
locana-śara, bariśe paraśa-para pulakita gāta

Another gopī Kṛṣṇa embraces many times. He speaks very sweet words. He showers her with a monsoon of Kāmadeva's arrows from His eyes. Her touch makes the hairs of His body stand up with joy.

3434. aiche phāgu, khelā sukha, kona karaba anta
māni sukṛti, atīśaya ṛtu-rāja ṛtu basanta

Now saintly Springtime, the king of seasons, thinks, "Who will bring to an end these blissful pastimes of colored dyes?"

3435. maṅgalamaya, jaya jaya pika, kūhakāta anibāra
bhaṇaba ki ghanaśyāma bipula kautuka balihāri

"Jaya! Jaya!" The cuckoos gloriously coo without stop. What words will Ghanaśyāma dāsa say now? Now he is speechless. He is stunned with wonder and bliss.

3436. O Śrīnivāsa, in this place Rādhā, the forest goddess came by the gopīs' wish.

3437. A song in Vasanta-rāga:

sundari sakhī-saha, kariyā yukati
śyāme milibāre calaye raṅge
nikuñje prabeśi, baise eka sukhe
sucāru basana jhāpiyā aṅge

With her girlfriends a beautiful gopī plans how to meet dark Kṛṣṇa. Covering her limbs with very beautiful garments, she enters a forest grove and sit down alone.

3438. nāgara-bara taru-tale tarala
rā-i patha here premera bhare
kuñjete se dhanī pāne cā yā dhā'yā
yā'yā puche bṛndā debīr dhīre

Overcome with love, Kṛṣṇa, the best of heroes, sees Rādhā under a tree by the pathway. "Who is that beautiful girl I see in the forest?" Kṛṣṇa asks saintly Vṛndā-devi.

3439. kaba kaha naba nikuñje ekākī
kebā basiyāche apūrba beśe
hena śobhā kabhu nā dekhi bhū-mājhe
umāra mūrati upamā kise

"Tell Me, Tell Me, who is that peerless wonderful girl sitting all alone in this forest grove? Never in all the world have I seen beauty like Hers. How can even Goddess Umā be compared to this girl?"

3440. śuni bṛndā, braja-rāja-suta prati
kabe iha e-i nikuñje debī
mora yata parākrama tāhā tumi
jāniha uhāra caraṇa sebi'

Hearing this words, Vṛndā-devī said to Vraja's prince, "This is the goddess of the forest. Her powers is greater than mine. Please know that You should serve Her feet."

3441. śuni bāñī bidagadha gati-para
paramādara daraśa āśe
cañcala-cita, cāru-kuñje giyā
dāḍāya o naba debīra pāse

Hearing this words, intelligent Kṛṣṇa very respectfully looks at the girl. With a restless heart He approaches. In that beautiful forest grove Kṛṣṇa respectfully stands before that youthful goddess.

3442. yuḍi du-i kara, kabe āju saba
sādha sidhi habe tomāre sebi
bañcanā nā kari, kara dayā sukha
habe nibediye śunaha debī

Folding His hands, Kṛṣṇa now says, "By serving You I will attain perfection. Please do not cheat Me. Please be merciful to Me. This I request of You. Please hear My words, O goddess.

3443. mora piāṇa-priya hiyāya putali
bṛśabhānu-sutā ramañī-maṇi
tā/mra adaraśa, nā sāhe parāṇe
kata śata yuga kśaṇeke gaṇi

"Vṛśabhānu's daughter is the jewel of all beautiful girls. She is more dear to Me than life. My heart is a puppet in Her hands. If I cannot see Her, then I cannot bear to live. If I cannot see Her, then every moment seems like many hundreds of yugas.

3444. temho kulabatī, ati-mṛdu sadā
prāṇa kampe guru-janera ḍare
tāhe śubhañkarī, e-i ka-ro yena
tāmre keho kichu kahite nāre

"This saintly girl is very gentle. Her life's breath trembles in fear of Her elders. Please make everything auspicious for Her. Make Her elders unable to speak even a single word to criticize Her."

3445. eta kahi kānu praṇamaye pada
paraśe kusuma anjali diyā

tā' dekhi lalitādi, thākiyā gipate
hāse atisaya pulaka hiyā

After speaking these words, Kṛṣṇa offers His respectful obeisances. Offering a handful of flowers, He touches Rādhā's feet. Hiding nearby, Lalitā and the gopī_s watch all of this. They smile. Their hearts are joyful.

3446. bṛndā-debī kahe, ki kara kāliyā
e-rūpa pūjane ki phala pā'be
prati-aṅga diyā pūja prati aṅga
tabe se e debī prasanna habe

Then Vṛndā-devī says, "O Kṛṣṇa, what benefit will You get by this kind of worship? You should offer flowers to every one of the goddess' limbs. You should worship every one of her limbs. Only then will this goddess become merciful to You."

3447. śuni śaśi-mukhī, ghuṇaṭe badana rākhi
mṛdu hāse ānande bhāsi'
netra-koṇe nibāraye ye bṛndāre
se prakāśaye puna iṣata hāsi

Hearing these words, moon-faced Rādhā is agitated. She floats in bliss. Hiding Her face, She gently smiles. From the corner of Her eyes She glances at Vṛndā-devī. Then She openly displays Her gentle smile.

3448. madana-made, mātiyā nagara
heri hāsi bhāsi ānanda-jale
ā-isa ā-isa mora, prāṇa-priya debī
iha buli tuli karaye kole

Intoxicated with amorous desire, Rādhā glances at Hre lover. She smiles. She floats in an ocean of bliss. Saying, "Come. Come, O beloved kore dear than life", She picks up Kṛṣṇa and embraces Him.

3449. lalitā latā-mājhe, tejoya nikaṭe
āsi kahe kata bujhaba āmi
kuṅja-debī bali, bhaya nāhi karo
biparīta rati-lampaṭa tumi

Abandoning her hiding place among the vines, Lalitā approaches and says, "I know You." The forest-goddess Rādhā then says, "O contrary rake Kṛṣṇa, do not be afraid."

3450. ithe dośa nā māno śuniyā kahaye
yābe dośa tuyā paraśa gāyā
ehā śuni narahari saha saharī
hāse mukhe basara diyā

Hearing the words, "This is a sin. Don't do it." Rādhā says, "O Kṛṣṇa, by the touch of Your body all sins flee far away." Hearing these words Narahari dāsa and the gopīs, covering their mouths with their garments, smile.

3451. O Śrīnivāsa, one day in this place Śrī Kṛṣṇa was very sorrowful in separation from Rādhā.

3452. Hearing from a gopī_-messenger that Rādhā would soon come, Vraja's prince Kṛṣṇa became wild with bliss.

3454. His eyes stayed on the pathway where Rādhā would walk. Overcome with bliss, He did not remember His own identity.

3454. Then by the wish of Rādhā's gopī-friends, a gopī-messenger from Candravali approached Kṛṣṇa.

3455. A song in Vasanta-rāga:

rādhā sudhā-mukhī, sukhī sakhī-gaṇe
rākhi katho-dur/e kautuka ati
prāṇa-sama priyā, pāṣe cale ekā
alakhita candrābalira dūtī

Kṛṣṇa, who enjoys pastimes with nectar-faced Rādhā stays amongst the gopīs. A little distance away, disguised and unnoticed, a messenger of Candrāvalī approached Śrī Rādhā, who is Lord Kṛṣṇa's beloved more dear than life.

3456. nikuÑje nāgara gara gara rā-i
daraśana āṣe bibhora haiyā
kata manoratha, kare mane mane
piyā patha pāne saghane cā'yā

In the forest the lover Kṛṣṇa is overwhelmed. He yearns to see Rādhā. How many desires fill His thought after thought. He looks to see if His beloved walks on the pathway.

3457. tathā bhrṅga-gana, bhrame bhaṅgi bhūri
raṅge rahe kari guÑjara chalā
candrābalī-dūtī, phire bane kene
nā jāniyā śuni camake kālā

Why does a messenger of Candrāvalī wander in the forest nearly, making sounds exactly like the humming of a host of black bees? Hearing the sound and not knowing its true origin, Kṛṣṇa is startled.

3458. hena-i samaya, se dūtī turita
upanīta pāṣe cāhi tā pāne
bimariśa mukha malina biśama
saṅkaṭa jāniyā byākula mane

At that moment the messenger quickly approached Kṛṣṇa. Kṛṣṇa looked at the messenger. The messenger's face was filled with sorrow. Aware that some calamity must have fallen, Kṛṣṇa became worried at heart.

3459. thira haiyā puna, cāturī prakāśi
dūtī prati kahe ādara kari
yāha tuyā pāche, pāche yāba bege
dūtī kahe chāḍi yā-ite nāri

The intelligent messenger comes there. To her Kṛṣṇa respectfully says, "You go and I will quickly follow you." The messenger says, "I cannot leave You and go ahead.

3460. tuyā binu candrāvalī nā jījaye
ki kara se daśā dekhaha yā'yā
uthe uthe āra nā sahe bilamba
eta kahi pāye dharaye dhā'yā

"Without You Candrāvalī will not live. You should go and see her sorrowful state. Rise, rise, tolerate no delay." Saying these words, the gopī-messenger grasps Kṛṣṇa's feet.

3461. paraśe parama paraśana dūtī
kata-rūpe dhṛti dharaye meno
dūtī-suparaśa, pā-i śyāma-śaśi
bibaśa sāpinī da/mśaye yeno

Having touched Kṛṣṇa, how can that gopī-messenger remain peaceful? By that gopī's touch the dark moon Kṛṣṇa is now overcome. It is as if a snake has bitten Him.

3462. caṅcala locane, cāhe bṛndā prati
kabe kaha iki ha-ila more
bṛndā kahe kene bhābo bhāla habe
bāreka dūtīre karaha kore

With restless eyes Kṛṣṇa glances at Vṛndā-devī, "Tell Me what happened." Vṛndā says, "How will she become cured?" Vṛndā hugs the gopī-messenger.

3463. śuni su-catura-maṇi anibāra
dūtī kore kari ānande bhāse
dūre thaki tāhā, dekhi sakhī saba
bṛndā-pāne cā'yā īśata hāse

Hearing these words, that gopī, who is like a jewel of intelligence, again and again hugs Vṛndā. The messenger floats in bliss. Then she stands back, glances at all the gopīs, and gently smiling, glances at Vṛndā-devī

3464. lalitā lalita, mallī-ballī madhye
teji roṣe kahe bhrū-bhaṅgi kari'
yāha yāha tathā, ethā bṛthā sthiti
rīti anupama sahite nāri

Leaving her place amongst the jasmine vines, graceful playful Lalitā knits her eyebrows and angrily says, "Go! Go! it is useless to stay here. We cannot tolerate your unusual ways.

3465. kata bā nā kara, o rati-lampaṭa
se sakala kathā rahila dūre
candrābalī-saha, ye-rūpa tomāra
tāhā jānilāma dūtira divāre

"O rake Kṛṣṇa, how many times has Candrāvalī spoken in this way? All these words should be thrown far away. We know this girl is Candrāvalī's messenger.

3466. āhāmari tuyā, pīriti e-rūpa
pulaka kabhu nā dekhiye aṅge
āmā sabhākare, kisera saṅkoca
candrābalī-sudhā pibahe raṅge

"Aha! O Kṛṣṇa, never have we seen such symptoms of love on Your body, Why should we discreetly go away? Go ahead! Taste the nectar of Candrāvalī."

3467. śuni kānu kahe, jini candrābalī
e cānda-badane amiyā rāśi
pā-inu anumati, pāna kari ebe
eta kahi mukha cumbaye hāsi

Hearing these words, Kṛṣṇa says, I think the flood of nectar in this face defeats Candrāvalī. Now I will sip some of this nectar." Saying these words, Kṛṣṇa smiles and kisses that gopī_.

3468. cibuka pari dhari kara-pallaba
parihāsa kare rasena bhare
urupari rākhi' raciyā su-beśa
bilasaye naba pālaṅka pare

With His lotus hand He touches her chin, His joking words are nectar. He ties a splendid cloth about His thighs. On a new bed He enjoys glorious pastimes.

3469. jāni su-samaya, priya sakhī du/mhu
śrama nibāraye yatama kari
pā-iyā iṅgita raṅge narahari
karaye cāmara o-rūpa heri

At the appropriate time the gopīs act to relieve the fatigue the two lovers feel.

On a specific signal Narahari dāsa, gazing at the glorious couple, moves the cāmara fan.

3470. O Śrīnivāsa, who can describe all the pastimes Lord Kṛṣṇa enjoyed in this nectar forest-grove?

3471. With blissful hearts the gopīs relish the nectar of many very wonderful pastimes with Lord Kṛṣṇa.

3472. When Kṛṣṇa is separated from the gopīs happiness does not take birth in His heart, the gopīs' glories are known everywhere.

3473. In Śrīla Rūpa Gosvāmī's Śrī Ujjvala-nīlamanī, Sakhī-bheda-prakaraṇa, Text 1, it is said: "The sakhis assist Śrīmatī Rādhārāni in Her transcendental amorous pastimes with Lord Kṛṣṇa, They are like transcendental jewelry cases in which Śrīmatī Rādhārāni places Her faith and trust. The following is an elaborately description of the sakhis (Śrīmatī Rādhārāni's friends)."

3474. O Śrīnivāsa, Lord Kṛṣṇa is like nectar personified. How can I ever obtain the power to describe all the pastimes? He enjoys in all these places?

3475. Of all heroes, Vraja's prince Kṛṣṇa is the crest jewel.

3476. In Bhakti-rasamṛta-sindhu it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, is the crest jewel of heroes.

3477. In His various spiritual abodes the Supreme Personality of Godhead manifests Himself as six kinds of amorous heroes (nāyaka). In Vraja He is Kṛṣṇa, that is His most perfect and most complete identity. Kṛṣṇa's nature is that of a paramour (upapati).

3478. Thousands and thousands of gopīs are leaders (yūtheśvarī) of groups of other gopīs. All these gopīs enjoy pastimes with the amorous hero (nāyaka) Kṛṣṇa.

3479. Of all the gopīs Candravali and Śrī Rādhikā are the best. Everywhere it is known that Śrī Rādhikā is the best of all.

3480. In Śrīla Rūpa Gosvāmī's Śrī Ujjvala-nīlamanī it is said: "Rādhikā and Candravali are the best of gopīs. They each have millions of doe-eyed gopī followers.

3481. Lord Kṛṣṇa enjoyed the rasa dance with hundreds and millions of gopīs. This is described in the scriptures.

3482. "Of these two (Rādhikā and Candravali) Rādhikā is the best in every way. She is mahā-bhāva (ecstatic spiritual love) personified (svarūpiṇī). Her transcendental qualities are the most glorious.

3483. Who has the power to describe all the pastimes Lord Kṛṣṇa enjoys with Śrī Rādhikā?

3484. As a dhīrodātta nāyaka, Lord Kṛṣṇa enjoys very wonderful pastimes.

3485. A dhīrodatta has qualities beginning with being highly qualified, grave, and humble.

3486. In Śrīla Rūpa Gosvāmī's Śrī Bhakti-rasamṛta-sindhu it is said: "A dhīrodātta is a person who is naturally very grace, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous, and physically attractive.*

3487. As a dhira-lalita nāyaka Lord Kṛṣṇa enjoys pastimes eternally in palaces in the forest groves.

3488. As a dhira-lalita Lord Kṛṣṇa is naturally very funny, expert in joking, free from all anxieties, blissful, and submissive to His lover.

3489. In Śrīla Rūpa Gosvāmī's Śrī Bhakti-rasamṛta-sindhu it is said: "A person

is called dhīra-lalita if he is naturally very funny, always in full youthfulness, expert in joking, and free from all anxieties, such a dhīra lalita personality is generally found to be domesticated and very submissive to his lover."*

3490 and 3491. As a dhīra-prasānta nakaya, Vraja's prince Kṛṣṇa is learned in the scriptures, in control of His senses, very religious, humble, and endowed with many other virtues. He enjoys wonderful pastimes with His gopī beloved in a forest cottage.

3492. In Śrīla Rūpa Gosvāmī's Śrī Bhakti rasamṛta-sindhu it is said: "A person who is very peaceful, forbearing, considerate, and obliging is called dhīra-prasānta."*

3493. Lord Kṛṣṇa manifests the qualities of a dhīroddhata nayaka only to please His dear devotees.

3494. These very wonderful qualities are headed by arrogant-self-praise, Lord Kṛṣṇa does not manifests dhīroddhata qualities very extensively in His pastimes in Vraja's forest groves.

3495. In Śrīla Rūpa Gosvāmī's Śrī Bhakti rasamṛta-sindhu it is said: "A person who is very envious, proud, easily angered, restless, and complacent is called dhīroddhata by learned scholars."*

3496. O Śrīnivāsa, Lord Kṛṣṇa is like nectar personified. He manifests the qualities of a faithful lover (anukūla nayaka)

3497. A anukūla nāyaka does not treat everyone the same. He passionately loves his beloved.

3498. The anukūla nāyaka Kṛṣṇa enjoys wonderful pastimes with Śrī Rādhā.

3499. In Śrīla Rūpa Gosvāmī's Śrī Ujjvala-nīlamanī, (nāyaka-pukani, text 22-23) it is said: "When a lover (nāyaka) is so intensely attached to his beloved that he never desires any other woman, just as Lord Ramacandra was attached to Sītā-devī, then that lover is called faithful (anukūla).

3500. "Lord Kṛṣṇa's faithfulness to Śrīmatī Rādhārāni is very famous. He never looked at or thought of any other woman."

3501. Lord Kṛṣṇa is passionate in love with Rādhā. the poets describe the many different kinds of pastimes Rādhā and Kṛṣṇa enjoy together.

3502. A song in Pauravī-rāga:

ohe prāṇa-sama, sakhi sukhamayi
bikā-inu mu-i tomāra guṇe
ebe kahe śuṇa, śyāmasundarera
adhika pīriti yāhāra sane

O joyful gopī_-friend dear as life, I will sing of Your glories. Please hear.
Handsome dark Kṛṣṇa loves You the most.

3503. candrābalī braje bidita sundarī
aparūpa rūpe lajjita ramā
nabīṇa yaubanī, rasikinī dhani
se guṇa carite nāhika sama

In Vraja Candrāvalī is known as a great beauty. Still, Your wonderful beauty

puts her to shame. You are youthful and sweet like nectar. Your virtues have no peer.

3504. su-balita naba nikuÑja-mandire
śyāma saha rañge bilase niti
śyāma rasamaya, mātaye temati
tā/mra premādhīna ke bujhe rīti

Eternally You enjoy ever-new pastimes with dark Kṛṣṇa in a forest palace. Sweet Kṛṣṇa is intoxicated with love for You. He is overcome with love for You. Who understands His ways?

3505. parānanda-sindhu mājhe bhāse yabe
se dhani ratana paraśa kare
mukha-śāsi-sudha-pāne nimagana
takhana nāgare kichu nā sphure

O jewellike girl, when He touches You He floats in an ocean of bliss. When He dives into the nectar of gazing at the moon of Your face, He becomes stunned and motionless.

3506. yadi se samaye rādhā tanu-gandha
kiñcita se rāsā paraśe giyā
takhani tāhāre tejiyā cañcala
kālādhāya yena pāgala haiyā

If the scent of Śrī Rādhā touches His nostril, dark Kṛṣṇa becomes restless. Like a wild man He runs to You O Rādhā.

3507. ki āra baliba ithe jāno cite
yā sane kānura adhika leha
narahari kena, premera nichani
gaṇa-ite guṇa ke bāndhe thehā

What more shall I say? You know in Your heart that Lord Kṛṣṇa loves You the most. With ecstatic spiritual love Narahari dāsa worships You. Who has the power to describe all of Your glories?

3508. A song in Kāmoda-rāga:

ki baliba ogo, jagate atrela
rādhā-mādhavera pīriti-takhani
prāṇa eka tanu bhina bhina kebā
gaḍiyāche kata ānanda māni

Ah, what shall I say? In all the world Rādhā and Madhava's love has no peer. They are one life. How did then become manifest as two forms? How great is Their bliss!

3509. yadi balo du/mhu eka ithe kena
ha-ila dohāra barāṇa bhino
tāha tuyā prati kahiye kiñcita
yatana kareyā se kathā śuno

They are originally one. How did They become two? Why do they have different complexions? I will tell you something of this. Please listen carefully.

3510. bibidha barāṇa āche tāthe syāma
gaura-barāṇe adhika śobhā
tāhāra abadhi dekhā'yā jagate
hāse jaga-jana nayana-lobhā

Of all the different colors, the colors śyāma (dark) and gaura (fair) are very beautiful. With greedy eyes gazing at these colors, the people of the world smile.

3511. āra bali ohe, kāliyā cañcala
yakhana dekhāya raṅgiṇī rādhe
ātwra ha-iyā takhana du-bāhu
pasāriyā kore karaye sādhe

Gazing at beautiful Rādhā, restless Kṛṣṇa was overcome with love. With His two arms He passionately embraced Her.

3512. se samaye yadi bipakṣa lokete
hathāt nikaṭe dekhe e rīti
ghana taḍitāde bhrame bhule keha
lakhite nāraye kautuka ati

If some non-devotee had somehow come there, he would have no power to see Them. He would think he saw only a raincloud and a lightning flash.

3513. āra bali se-i su-kabi bidhātā
bahu-jane aneka ānanda dite
nirakhiyā śyāma gaura rucira
upamā raciba aneka mate

Gazing at dark Kṛṣṇa and fair Rādhā, many poets, filled with bliss, speak many metaphors and similes to describe the divine couple.

3514. se-i hetu kata, kata bhina nahe
ra-i preme gaḍhā śyāmera deha
rādhā-kānu-tanu premamaya e-i
jagate bedita dehera leha

For this reason They are sometimes manifest as two forms. Sometimes They are not separated. Rādhā passionately embraces dark Kṛṣṇa. Rādhā and Kṛṣṇa are filled

with spiritual love. Their love is known in all the worlds.

3415. edohara rīti āne ki janiba
janaye kebala rasika jane
e rase bañcita, ye ha-ila nara-
hari tāhe paśu samāna gaṇe

The great rasikas know more about the divine couple. Alas! Narahari dāsa, who is wretched like an animal, has been cheated. He knows no more than this.

3516. O Śrīnivāsa, in this place Lord Kṛṣṇa one day met peaceful Candrāvalī.

3517. Kṛṣṇa was eager to meet her. Here He met her and her gopī-friends.

3518. Hearing that Rādhikā had come to that forest, Vraja's prince Kṛṣṇa departed.

3519. Restless, He went to Rādhikā. In this way Candrāvalī attempts to meet with Kṛṣṇa are always thwarted.

3520. O Śrīnivāsa, I do not know how to describe the pastimes Lord Kṛṣṇa enjoyed with Rādhā in this place.

3521. Kṛṣṇa's actions are sweet like nectar. He is a gentle, polite and insincere lover. He is equally gentle, polite and insincere (dakṣiṇa) to all His gopī-beloveds.

3522. Who can describe the pastimes Lord Kṛṣṇacandra enjoyed here with His gopī-beloveds?

3523. In Śrīla Rūpa Gosvāmī's Śrī Ujjvala-nilamaṇi, Nayaka-prakarāṇa, Text 29, it is said: "A lover who pretends to love his mistress with respect and awe, even though within his mind he thinks of another girl, is known as dakṣiṇa (an insincere lover)."

3524. In Śrī Ujjvala-nilamaṇi, Nayaka-prakaran, Text 31, it is said: "A dakṣiṇa lover may treat many mistresses with equal indifference."

3525. As a friendly dakṣiṇa lover, Lord Kṛṣṇa is like nectar personified in the rāsa-dance.

3526. In Śrīla Kṛṣṇadasa Kaviraja Gosvāmī's Śrī Caitanya-caritamṛta, Madhya-līla, Chapter 8, Texts, 109-110 and 112-116, it is said: "Although Kṛṣṇa was in the midst of hundreds of thousands of gopī_s during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmatī Rādhārāni.*"

3527. "Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāni, there were opposing elements.*"

3528. "When Rādhārāni, out of anger and resentment, left the rāsa-dance, Lord Śrī Kṛṣṇa, not seeing Her, became very anxious.*"

3529. "Lord Kṛṣṇa's desire in the rasa-līla circle is perfectly complete, but Śrīmatī Rādhārāni is the binding link in that desire.*"

3530. "The rasa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāni, Therefore, He also gave up the circle of the rasa dance and went out to search for Her.*"

3531. "When Kṛṣṇa went out to search for Śrīmatī Rādhārāni, He wandered here and there. However not finding Her, He became afflicted by the arrow of Cupid and began to lament.*"

3532. "Since Kṛṣṇa's lusty desires were not satisfied even in the midst of hundreds and thousands of gopī_s and He was searching after Śrīmatī Rādhārāni,

we can easily imagine how transcendently qualified She is.*

3533. Lord Kṛṣṇa also enjoys pastimes as a śatha-nāyaka (a cheating lover). As a śatha-nayaka He speaks sweet words when His beloved is present and criticizes her when she is absent.

3534. In Ujjvala-nīlamanī Nayaka-prakarāṇa, Text 33, it is said: "A lover who speaks sweet words glorifying his beloved when she is present and then repeatedly blasphemes her behind her back, is called śatha (a cheater) by the wise."

3535. In this place Lord Kṛṣṇa enjoys pastimes as a dhr̥ṣṭa-nāyaka (bold lover). In these pastimes He cheerfully comes before His beloved.

3536. Bearing the marks of having enjoyed with some other girl, He fearlessly and expertly speaks many lies.

3537. In Śrī Ujjvala-nīlamanī Nayaka-prakarāṇa, Text 36, it is said: "When the hero is not cautious to hide from his mistress the signs of his enjoying with other young girls, and when he is expert at lying his way out the accusations levelled against him, he is called dhr̥ṣṭa (a bold lover)."

3538. Who has the power to describe the pastimes agitated Lord Kṛṣṇa enjoyed here with Rādhā, who is more dear than life to Him?

3539. The teenage gopī Rādhā is a jewel-mine of virtues. She is considered the crest-jewel of nāyikās (heroines)

3540 and 3541. In Śrī Ujjvala-nīlamanī, Nāyikā-prakarāṇa, Text 102, it is said: "Just as Lord Kṛṣṇa manifests the consciousness of all the different kinds of heroes (nāyakas) in the same way Śrīmatī Rādhārāni manifests different kinds of consciousness of the different kinds of heroines (nāyikās)."

3542. Now I will describe the different kinds of parakīya nāyikās. These nāyikās are of 360 different kinds.

3543. In Vraja Rādhā is the best of parakīya Nāyikās. The glories of the different kinds of nāyikās, which begin with the mudgha nāyikās, have no end.

3544. O Śrīnivāsa, In this place Lord Kṛṣṇa enjoys pastimes with the mudgha nāyikās.

3545 and 3546. A mudgha nāyikā is controlled by her friends, is a young girl, is inexperienced in loving affairs, cannot tolerate a situation where her jealous anger is aroused, and is very happy when her gopī-friend meets with Kṛṣṇa.

3547 and 3548. In Śrī Ujjvala-nīlamanī nāyikā-prakarāṇa, Texts 13-14, it is said: "The qualities of a mudgha nāyikā are: 1. she is a young girl, 2. she is inexperienced in loving affairs, 3. in loving affairs she acts in a contrary manner, 4. she is controlled by her friends, 5. in loving affairs she becomes very shy and makes a great endeavour to conceal her actions, 6. when her lover insults her, her eyes become stopped with tears, 7. she is fond of talking both sweetly and bitterly, 8. when her jealousy is aroused she spurns her lover."

3549. In Śrī Ujjvala-nīlamanī, Nāyikā-prakarāṇa, Text 24, it is said: "Two kinds of gopīs spurn Lord Kṛṣṇa when they become jealous of Him: 1. mṛdvī (the gopī who retains a sweet demeanor) and 2. akṣamā (the gopī who becomes angry and intolerant)."

3550. Look, O Śrīnivāsa, In this forest grove Lord Kṛṣṇa enjoys pastime with His madhya gopī-beloveds.

3551. In a madhya-nāyika teenage youthfulness is manifested. Such a nāyikā is expert in every way. In jealous anger she is of three kinds, beginning with dhīra

(peaceful).

3552 and 3553. In Śrī Ujjvala-nīlamanī, Nayikā-prakaraṇa, Texts 26 and 27, it is said: "The madhya nayikā is situated in the age where she leaves childhood and maturity is just beginning to manifest. She is timid in amorous pastimes, just as the mugdha nayikā. (1) Sometimes her words show some signs of arrogance. She is eager to enjoy amorous pastimes up to the limit of fainting from conjugal bliss. In jealous anger one is (2) Sometimes gentle and (3) Sometimes harsh."

3554. In this forest grove the dhira (gentle) madhya nayikās rebuke Kṛṣṇa with crooked words.

3555. In Śrī Ujjvala-nīlamanī, Nāyikā-prakaraṇa, Text 34 it is said: "When the madhya-nayikā manifests the dhira quality she speaks crooked, offensive, biting satires aimed at her lover."

3556. In this forest grove the adhira madhya nayikās accompanied by their gopī friends, angrily and fearlessly speaks harsh words to Lord Kṛṣṇa, the master of their lives.

3557. In Śrī Ujjvala-nīlamanī Nayikā-prakaraṇa, Text 36, it is said: "When the madhya-nayikā manifests the adhira quality, she angrily rejects her lover with many harsh words."

3558. Glancing at their gopī-friends, the dhiradhira nayikās shed tears as they speak crooked words to Lord Kṛṣṇa in this forest grove.

3559. In Śrī Ujjvala-nīlamanī, Nayikā-prakaraṇa, Text 37, it is said: "When the madhya nayikā manifests the dhiradhira or ubhaya quality, she sheds tears as she speaks crooked words to her lover."

3560. Of all the nayikās the madhya-nayikā possesses the most exalted mellow. As a madhya-nayikā, Rādhā gives great bliss to Lord Kṛṣṇa.

3561. In Śrī Ujjvala nīlamanī, Nayikā-prakaraṇa, Text 40, it is said: "Of these three kinds of nayikās, the madhya-nayikā possesses all the most exalted virtues in the nectar of transcendental mellows. This is because the madhya-nayikā incorporates the virtues of both mudgha and pragabha."

3562. In this forest grove the pragabha-nayikās, who are expert, beautiful, and in full bloom of teenage youth, give great happiness to Lord Kṛṣṇa.

3563. It is said prababbha nayikās are eager for amorous pastimes and also arrogant when their jealous anger is aroused. They are of three kinds, beginning with dhīra.

3564. In Śrī Ujjvala nīlamanī Nayikā-prakaraṇa, Text 41, it is said: "The pragabbha nayikā is 1. situated in the stage of fully manifest youthfulness, 2. blinded by passion, 3. filled with yearnings to enjoys amorous pastimes. 4. manifesting the simultaneous presence of many symptom of ecstasy. 5. able to overwhelm her lover with the nectar of transcendental mellows, 6. her words are those of a mature, proud woman, 7. her actions are those of a mature proud woman, 8. in jealous anger she is extremely harsh and bitter."

3565. In this forest grove stay the dhīra pragabbha nāyikas, who either conceal their anger, or are not interested in amorous pastimes.

3566. In Śrī Ujjvala-nīlamanī, nayikā-prakaraṇa, Text 51, it is said: "The dhira pragabbha features may again be divided into two parts: 1. the nayikā is not interested in enjoying amorous pastimes, 2. the nayikā pretends to treat her lover with respect, while she actually burns with jealousy."

3567. In This forest grove the adhira pragabbha nayikās angrily strike Kṛṣṇa

with lotus flowers.

3568. In Śrī Ujjvala nīlamaṇi, Nayikā-prakaraṇa, Text 54, it is said: "In the adhira feature of jealous anger, the pragabbha nayikā angrily attacks her lover with abusive language.

3569. In this forest grove the dhīrādhīra pragabbha nayikās sometimes conceal their anger and sometimes crookedly rebuke Kṛṣṇa.

3570. In Śrī Ujjvala-nīlamaṇi, Nayikā-prakaraṇa, Text 56, it is said: "When a nayikās manifests both dhira and adhira qualities in jealous anger, she is said to be dhiradhira."

3571. Look, O Śrīnivāsa. In this forest grove passionate Śrī Rādhā meets with Lord Kṛṣṇa.

3572. Śrī Rādhikā secretly meets with Kṛṣṇa at the appropriate time She meets with Lord Kṛṣṇa.

3573. Accompanied by a gopī_-friend, Rādhā sometimes meets Kṛṣṇa in this way. In this way Rādhikā becomes an abhisārikā-nāyika.

3574 and 3575. In Śrī Ujjvala-nīlamaṇi, nayikā-prakaraṇa, Texts 68 and 69, it is said: "A girl who meet her lover or arranges that he meet her at the place of rendezvous is known as abhisarika. The abhisarika may be considered in two features: 1. When the girl travels on a moonlit night, and 2. When she travels on a dark moonless night. The abhisarika wears garments suitable for a journey. To silence her tinkling ornaments she timidly? unties them. Accompanied by a single affectionate gopī...-friend, the abhisārikā goes to meet her lover."

3576. In a cottage in this forest grove the vasaka-sajja nayikās, accompanied by their gopī_-friends happily prepare the bed and make other arrangements.

3577. They watch the path where Kṛṣṇa will walk. Again and again they watch for a gopī-messenger.

3578. Beautiful Rādhikā is such a vasaka-sajja nayikā. I have no power to describe all Her glorious activities.

3579 and 3580. In Śrī Ujjvalaj-nīlamaṇi, Nayikā-prakaraṇa, Texts 73 and 74, it is said: "A girl who decorate her body and home to attract her lover is called vasaka sajja. The vasaka sajja nayikā yearns to enjoy amorous pastimes with Lord Kṛṣṇa. She gazes at the path, waiting for Lord Kṛṣṇa's arrival. She enjoys telling her friends about her pastimes with Lord Kṛṣṇa. She continually looks for the arrival of Lord Kṛṣṇa's messenger. These are some of the activities of the vasaka-sajja nāyika."

3581. In this forest grove the gopīs cannot bear even a moment's delay in their rendezvous with Lord Kṛṣṇa.

3582. In Lord Kṛṣṇa's absence these gopīs' yearnings have no limit. Rādhikā is such a virohot kanthitā nāyika.

3583. The gopīs think "Why has Kṛṣṇa not come here?" I have no power to describe how these gopīs' hearts burn with anguish.

3584 and 3585. In Śrī Ujjvala-nīlamaṇi, Nayikā-prakaraṇa, Texts 76 and 77 it is said: "A girl who longs for her absent lover who has neither offended her nor quarreled with her, is called a virahot kanthita nayikā by those learned in the features of ecstatic love. This nayikā suffers within her heart, trembles, weeps, becomes listless, and proposes various theories to explain why her lover has not come to meet her. These are some of the activities of the utkanthita nayikā."

3586. Bearing the marks of having enjoyed with another girl, Kṛṣṇa enters this

forest grove.

3587. The jilted gopī angrily gazes at her bold lover. Śrī Rādhā is such a khaṇḍita nāyikā.

3588. In Śrī Ujjvala-nīlamaṇi, Nayikā-prakarāṇa, Text 80, it is said: "When a lover does not arrive at the appointed rendezvous to meet his beloved, but instead spends the time enjoying with a different girl, later, at sunrise, he may chance to meet the girl he cheated, at that time He displays the clear signs of his amorous adventures. The cheated girl is known as khandita. She may become angry, sigh, or become silent, these are some of her responses.

3589. Worrying and worrying, Śrī Rādhā, separated from Kṛṣṇa, does not meet Him in this grove of tamala trees.

3590. Look, O Śrīnivāsa, In this tamāla grove the gopīs are bereft of Lord Kṛṣṇa's company.

3591. In Śrī Ujjvala-nīlamaṇi, Nayikā-prakarāṇa, Texts 82 and 83, it is said: "A girl who dear lover fails, because of the hand of destiny, to keep his appointment with her, and who is thus very unhappy at heart, is called vipralabdha by the wise. The vipralabdha nāyikā manifests despair, anxiety, anguish, weeping, fainting, and sighing. These are some of the ways she responds to her situation."

3592. In this forest grove kalahantarita Rādhā filled with jealous anger in Her heart. Afterwards She burns with remorse.

3593. She talks nonsense and manifests various activities. Watching Her, and speculating in various ways, Her gopī friends cannot explain Her actions.

3594. In Śrī Ujjvala-nīlamaṇi, Nayikā-prakarāṇa, Text 85, it is said: "A girl who quarrels with her lover, and even when he falls at her feet and begs her to forgive him in front of all her friends, angrily rejects him, only to suffer afterwards, is called kalahantarita. She feels great remorse and suffering, becomes distress, sighs and talks nonsense. These are some of her symptoms."

3595. In this place Rādhā become a prośita-bhartika nayikā. With Kṛṣṇa now in a far away place, Rādhā cannot be peaceful.

3596. In Śrī Ujjvala-nīlamaṇi, Nayikā-prakarāṇa, Texts 87 and 88, it is said: "A girl whose lover has gone to a distant country is known as prośita-bhartṛka. She praises her absent lover, is weak, dispirited, emaciated, unable to sleep, miserable, unsteady, stunned, and filled with anxieties, these are some of her qualities."

3597. After Akrura had taken Lord Kṛṣṇa to Mathura, Rādhā's condition is described in the following words (Śrīla Rūpa Gosvāmī's Śrī Hamsaduta, Text 2):

3598. "At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Maharaja for Mathurā at that time Śrīmatī Rādhārāni's mind was dispirited, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety.*

3599. What shall I say? Akrura's reputation was not good in Vraja. Even today the Vrajavasis feel pain when they speak the word "Akrūra".

3600. Talking amongst themselves, they criticized Akrura again and again. Akrura did not understand the hearts of Vraja's people.

3601. "Gandinī gave birth to a son who brought us great pain." The Vrajavasis said.

3602. The Vrajavasis could not bear to speak the word "Akrura". Speaking they swam in an ocean of sorrows.

3603. Look. In this beautiful grove by the Yamunā's banks, Rādhā enjoyed many blissful pastimes.

3604. After enjoying amorous pastimes with Him, Rādhā spoke with Lord Kṛṣṇa. With Her love She brought Him under Her control.

3605. Rādhā was a svadhīṇa-bhartrka nayikā. No one can describe the wonderful pleasure She gave, moment after moment, to Lord Kṛṣṇa.

3606. In Śrī Ujjvala-nīlamanī Nayikā-prakaraṇa, Text 90, it is said: "A girl who controls her lover is called svadhīṇa-bhartrka, Her activities include picking flowers and enjoying pastimes with her lover in the forest and in the water."

3607. O Śrīnivāsa, surrounded by their gopī-friends, Rādhā and Kṛṣṇa wander in this forest of flowers.

3608. Here Rādhā's heart overflows with anurāga love. Here Her love brings Her to the called prema-vaicittya.

3609. In Śrī Ujjvala-nīlamanī, Sthayi-bhava-prakaraṇa, Text 134, it is said: "That love which, even though continually experienced remains always dear and ever increasingly fresh and new is called anurāga."

3610. In Śrī Ujjvala-nīlamanī, Sthayi-bhava prakaraṇa, Text 137, it is said: "The activities of anuraga are: paraspara-vaśī-bhāva, 2. prema vaicittya, 3. aprāṇinī janmptyai, latasa-bhara, and 4. vipralambhe 'sya visphūrṭi."

3611 In the condition called prema-vaicittya, passionate Rādhā fears She will some day be separated from Her beloved.

3612. Even though Kṛṣṇa is nearly, She worries "Then I will call out, 'Where is Kṛṣṇa?' and tears will stream from My eyes."

3613. In Śrī Ujjvala-nīlamanī, Sthayi-bhava-prakaraṇa, it is said. "When, even though the beloved is present, the lover, because of the great intensity of pure love, fears that some day they will be separated, this emotion is called prema-vaicittya (the wonder of love)."

3614. Prema-vaicittya is not different from sambhoga. It is a great treasure manifest in Lord Kṛṣṇa's association.

3615. Prema-vaicittya pastimes are supremely sweet. The poets affirm that these pastimes chase sorrows far away.

3616. A song in Kāmoda-rāga:

rā-i kānu rasera ābeśe
baise ekāsane sakhī-gaṇa cāri-pāśe

Their gopī friends around Them on four sides, Rādhā and Kṛṣṇa eat together. They are overcome with the nectar of love.

3617. kibā anurāgera taraṅga
nā dhare dhairaja dhani haila kśīna aṅga

Rādhā is tossed to and fro by waves of love. She cannot keep Her slender body peaceful.

3618. sakhīne sudhāya bāre bāre
prāṇa mātha chādi rathā gelena āmāre

Again and again She asks a gopī friend, "Will the master of My life abandon Me? Where will He go?"

3619. āra ki pā-iba prāṇa-nāthe
eta kahi' karāghāta kare nija māthe

"Will I ever again attain My life's master?" Speaking these words, She strikes Her head with Her hand.

3620. bhāse duṭi nayanera jale
chāḍi dīrgha ni/hśvāsa lotāya mahī tale

She floats in the tears from Her eyes. She lets out a long sigh. She roles on the ground.

3621. rasika-śekhara śyāma rāya
dekhīyā beśama-daśā prabhodhe rādhāya

Seeing Her distress, dark Kṛṣṇa, the crown of rasikas, reassures Rādhā.

3622. prabhodhe parāṇa juḍā-ila
ghucila biccheda-buddhi du/hkha dūre gela

Reassured by Kṛṣṇa, Rādhā feels Her life's breath filled with cooling bliss. Her sorrowful fear of separation flees far away.

3623. sakhī ki kahila ānkhi-koṇe
pulake balita haiyā bilase gopane

With a glance from the corner of Her eyes She speaks to a gopī friend. In a secluded place She enjoys many pastimes. The hairs of Her body stand erect with bliss.

3624. kālā āliṅgaye meli' bāhu
lāje nata-mukhī rā-i hāse lahu lahu

Dark Kṛṣṇa holds Her in His arms. Embarrassed Rādhā lowers Her head. Gently, gently She smiles.

3625. mādhava dharite nāre dhṛti
mukhe mukha jhāmpaye madana-made māti

In Kṛṣṇa's embrace She cannot remain peaceful. Her face meet His face. She is wild with passion.

3626. uca-kuca-yuge kara dite
nā jāne āchaye kothā kata ūṭhe cite

His hands touch Her breasts. How much bliss overflows in Her heart? Rādhā does not know how to measure it.

3627. hāsi nībi-bandha khasā-iyā
rahaye kusuma-śeye aṅga gaḍā-iyā

Smiling, Kṛṣṇa unties Her belt. She lies down on the bed decorated with flowers.

3628. tanu tanu miśā śohe hena
nīlamaṇi kanaka dāminī-ghana yena

Their forms are glorious together. They are like sapphires and gold, or like a monsoon cloud and lightning.

3629. bāḍhaye kautuka atiśaya
du/mhu beśa biraciyā dohe nirikhaya

The wonderful bliss They feel grows very great. They decorated each other. They gaze at each other.

3630. samaya jānuyā saharī
śrama-upaśame kata kahe dhiri dhiri

Aware that now is the appropriate time, a gopī_-friend gently, gently acts to remove the divine couple's fatigue.

3631. narahari sakhīra iṅgite
karaye su-bātāsa gharama nibārite

On a gopī's signal Narahari dasa gently fans the divine couple and thus removes Their perspiration.

3632. O Śrīnivāsa, in this forest by the Yamuna, Lord Kṛṣṇa enjoys pastimes with five kinds of gopa friends.

3633. These five kinds of gopa friends are: 1. ceṭa, 2. viṭa, 3. vidūśaka, 4. pīṭha-marda, and 5. priya-narma.

3634. These gopas help Kṛṣṇa in many ways. Who can describe all their glories?

3635 and 3636. In Śrī Ujjvala-nīlamaṇi, Sahaya-bheda-prakaraṇa, Texts 1 and 2, it is said: "The sahāyas may be divided into five groups: 1. ceṭaka, 2. viṭa, 3. vidūśaka, 4. pīṭha-marda, and 5. priya-narma sakhā.

Cleverness at speaking joking words, eternal love, and friendship for Lord Kṛṣṇa, expertness at judging what is proper at different times and places, ability to pacify the gopī_s when they become angry, and great learning in the art of chanting secret mantras are some of the personal qualities of the sahāyas."

3637. Lord Kṛṣṇa's ceṭa friends, amongst whom Bhr̥ṅga and Bhaṅgura are prominent, are expert in arranging Lord Kṛṣṇa's rendezvous with the gopī_s.

3638. In Śrī Ujjvala-nīlamaṇi Sahaya-prakaraṇa, Text 3, it is said: "The ceṭas are

expert at arranging Lord Kṛṣṇa's rendezvous with the gopīs. The ceṭas can be trusted with secret missions, they are bold, arrogant, and witty. Bhangura and Bhrngara are the leaders of Lord Kṛṣṇa's ceṭa friends in Gokula."

3639. the vṛtas are wonderfully expert in dressing Lord Kṛṣṇa. Kaḍāra and Bhāratī are most prominent amongst them.

3640. In Śrī Ujjvala-nīlamanī, Sahāya-prakarāṇa, Text 5, it is said: "The vṛtas are experts valets who dress Lord Kṛṣṇa. They are mischievous, clever conversationalists, and learned scholars of the scriptures describing the art of love. Kaḍāra and Bhāratībandhu are the leaders of the vṛtas."

3641. The vidusakas, headed by Vasanta, bring wonderful happiness to Lord Kṛṣṇa.

3642. In Śrī Ujjvala-nīlamanī, Sahāya-prakarāṇa, Text 7, it is said: "The vidusaka has a voracious appetite and is fond of quarreling. His bodily features, garments, and words are all very unusual. He is an expert comedian. Vasanta is the leader of the vidūśakas. Madhumangala is the famous vidūśaka described in the play Vidagdha-Mādhava."

3643. The pīṭha-marda friend named Śrīdāmā has virtues without end. In many ways he helps Lord Kṛṣṇa.

3644. In Śrī Ujjvala-nīlamanī, Sahāya-prakarāṇa, Text 10, it is said: "The qualities of the pīṭha-marda are much like those of the nāyaka himself. The pīṭha-marda is the nāyakas' constant, affectionate companion. Śrīdāmā may be given as the example of a pīṭha-marda."

3345. The priya-narma sakhās, who are headed by Subala, please Kṛṣṇa in every way.

3646. In Śrī Ujjvala-nīlamanī, sahāya-prakarāṇa, Text 13, it is said: "The priya-narma sakhās know the most confidential secrets of Lord Kṛṣṇa's pastimes with the gopīs. Their love for Kṛṣṇa is almost as intense as the gopī_s' love. Of all the gopas they are Lord Kṛṣṇa's closest friends. In Gokula Subala and Arjuna are the leaders of the priya-narmā sakhās."

3647. O Śrīnivāsa, with the music of His flute Lord Kṛṣṇa attracts the gopīs to this charming forest. In this way He meets the gopī_s.

3648. Gopi-messengers, either sent by Rādhā or acting on their own initiative, bring to Lord Kṛṣṇa a shoreless ocean of bliss.

3649 and 3650. In Śrī Ujjvala-nīlamanī, Sahāya-prakarāṇa, Text 17, it is said: "Many gopī messengers also help to arrange fro the Lord's amorous pastimes. For the most part they will be described in the chapter on the gopīs, but to a certain extent, as it is appropriate, they may be described now for the understanding of the readers learned in transcendental mellows."

3651. Vira and Vrnda are the leaders of the āpta-dūtīs (who act on their own initiative). Vira speaks with arrogance and pride, and Vrnda speaks very sweetly.

3652. In Śrī Ujjvala-nīlamanī, Sahāya-prakarāṇa, Texts 20 and 23, it is said: "Virā and Vṛndā are the leaders of Lord Kṛṣṇa's apta-dutis. Virā speaks with arrogance and pride, and Vṛnda speaks very sweetly."

3653. "The gopī messengers headed by Virā are extraordinary associates of Lord Kṛṣṇa. Other gopī associates (śilpa-kāriṇī daurajÑā and linginī) of the divine couple will be described further on."

3554. What shall I say? I cannot describe the help the sakhīs give to Śrī Rādhā.

3655. Rādhā's friends (sakhīs) are of five kinds, beginning with sakhī, nitya-

sakhī, and prāṇa-sakhī.

3656. Accompanied by all these sakhis, Śrī Rādhā waits in the forest and watches for Lord Kṛṣṇa's arrival on the path.

3657. In Śrī Ujjvala-nīlamanī it is said: "Rādhā and Kṛṣṇa's sakhis are of five kinds: 1. sakhi, 2. nitya-sakhi, 3. prana-sakhi, 4. priya-sakhi, and 5. parama-prestha-sakhi."

3658. Headed by Kusumikā Vindhya and Dhaniśṭhā, the sakhīs strive to fulfill the desires of Śrī Rādhā's heart.

3659. In Śrī Ujjvala-nīlamanī it is said: "Kusumika, Vrndhya, and Dhanistha are the leaders of the sakhīs."

3660. Headed by Kastūrī and Maṇi-maṅjarikā, the nitya-sakhīs always strive to fulfill the desires of Śrī Rādhā's heart.

3661. In Śrī Ujjvala-nīlamanī it is said: "Kastūrī and Mani-manjarika are the leaders of the nitya-sakhīs."

3662. Headed by Vāsantī, the prāṇa-sakhīs are almost equal to Śrī Rādhā. They bring wonderful happiness to Rādhā and Kṛṣṇa in the forest groves.

3663. In Śrī Ujjvala-nīlamanī it is said: "Headed by Śaśimukhī Vāsanti, and Lāsikā, are almost equal to Vṛndavana's queen Rādhā."

3664. Overcome with bliss, the priya-sakhīs, headed by Kuraṅgākṣī, gaze at the beauty of the divine couple.

3665. In Śrī Ujjvala-nīlamanī it is said: "The puya-sakhīs are headed by Kuraṅgākṣī, Sumadhyā, Madanālasā, Kamalā, Mādhurī, Maṅjukesī, Kandarpa-sundarī, Mādhavī, Mālatī, Kāmalata, and Śaśikalā."

3666. Arranging the divine couple's rendezvous, the parama-preṣṭha-sakhīs headed by Lalitā feel great bliss in their hearts.

3667 and 3668. In Śrī Ujjvala-nīlamanī it is said: "The eight parama-prestha-sakhīs are Lalitā, Viśākhā, Sucitrā, Campakalatā, Tuṅgavidyā, Indulekhā, Raṅgadevī, and Sudevī. They have all virtues. They have the greatest love for the divine couple.

Sometimes and in some situations They are superior even to the divine couple."

3669. O Śrīnivāsa, in this forest abode the svaya/m-dūtī and āpta-dūtī messengers display their great skill.

3670. In Śrī Ujjvala-nīlamanī, Dūtī-bheda-prakaraṇa, Text 1, it is said: "Some gopīs assist Lord Kṛṣṇa by carrying messages. Situated in the various stages of ecstatic love, beginning with pūrvā-rāga, these messenger gopīs yearn to associate with Lord Kṛṣṇa. They may be divided into two groups:

1. svaya/m-dūtī and 2. āpta-dūtī, they will be described in this chapter."

3671. In this place the svayam dutis see Lord Kṛṣṇa. They yearn to engage their eyes, words, and bodies in His service.

3672. The svayam-dutis are expert at pleases Rādhā in every way. In this forest grove They feel happiness that has no limit.

3673. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Texts 2 and 3, it is said: "A gopī who is filled with varieties of ecstatic love, whose intense enthusiasm overwhelms her natural shyness, and who thus, on her own volition carries messages for Lord Kṛṣṇa and His lovers. is described in the smṛti-śāstras as svayam-dutiī."

The svayam-dūtīs are again divided into three groups: 1. vācika, 2. āṅgika, and 3. cākṣuṣa."

3674 O Śrīnivāsa, in this kadamba forest the āpta-dutis always desire that

Rādhā will be happy.

3675. I cannot describe all the activities of the apta-dutis. They are divided into three groups: 1. amitārtha, 2. niṣṛtārthā and 3. patra-hārī.

3676. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 51, it is said: "The āpta-dūtīs are very trustworthy, and can be depended on implicitly, even if their own lives are placed on danger. They are affectionate and eloquent. These beautiful-eyebrowed gopīs are divided into three categories: 1. amitārtha, 2. niṣṛtārthā and 3. patra-hārī."

3677. The amitārthā-dūtīs are expert at understanding hints. In this way they arrange for the divine couple meet.

3678. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 52, it is said: "A gopī_ who, from one or two symptoms can understand the love of Lord Kṛṣṇa and a certain gopī, and who then proceeds voluntarily to arrange for their meeting, is called amitārthā."

3679. With words of logic the niṣṛtārthā duti arranges the divine couple's rendezvous in this forest grove.

3680. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 54, it is said: "A gopī messenger, who, shunning many complicated strategies, with a single logical argument is able to unite Lord Kṛṣṇa and His gopī beloved, is called niṣṛtārtha."

3681. Carrying letters, the patra-hārī dutis arranges the divine couple's rendezvous in this forest grove.

3682. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 56, it is said: "A gopī messenger who carries letters between the youthful divine couple is called patra-hārī."

3683 and 3684. In this forest grove, with happy hearts artists, astrologers, ascetics, maidservants, foster-sisters, forest goddesses, and gopī friends also act, each in their own way, as messengers.

3685. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 58, it is said: "Artists, astrologers, ascetics, maidservants, foster sisters, forest goddesses, and gopī friends are also messengers."

3686. An artist is expert in various arts, by showing her artistic work, the artist messenger arranges the meeting of the divine couple.

3687. The astrologer is expert in her science. By her words she arranges the meeting of the divine couple.

3688. Purnamasi is an example of an ascetic. She also arranged the meeting of the divine couple.

3689. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 61, it is said: "A messenger who dresses as an ascetic, as Purnamasi does, is called liṅginī."

3690. The maidservants headed by Lavaṅga-mañjarī arrange Rādhā and Kṛṣṇa's meeting in this forest.

3691. In Śrī Ujjvala-nīlamanī, Duti-prakaraṇa, Text 62, it is said: "Lavanga-manjarī and Bhanumati are the leaders of the maidservants messengers."

3692. The foster-sister messenger brings Rādhā from Yavata-grama and happily arranges Her meeting with Lord Kṛṣṇa in this forest grove.

3693. Staying always in this forest, the forest goddesses watch the rendezvous of Rādhā and Kṛṣṇa.

3694. In this forest grove the sakhis happily arrange the meeting of the divine couple. Who can chant all the glories of the sakhīs?

3695 and 3696. In Śrī Ujjvala-nīlamanī, Dutī-prakaraṇa, Text 66 it is said:
"Without any duplicity the sakhis have more love for each than for their own selves. They are fully worthy of each other's complete trust, and they are equal in age, appearance and other attributes."

3697. The sakhis arrange that the divine couple enjoy many pleasures (sambhoga) in this forest abode.

3698. These direct and indirect pleasers (sambhoga) are eight in number. Beginning with pūrva-rāga, they are here briefly described.

3899-3701. In Śrī Ujjvala-nīlamanī, Sambhoga-prakaraṇa, Texts 1 and 2, it is said: "That state which by glances embraces, and other activities brings pleasure to the youthful divine couple is called sambhoga. The wise have divided sambhoga into two parts: 1. mukhya (primary) and 2. gaura (secondary). In the waking state, namely: 1. pūrva-rāga, 2. māna, 3. dūre pravāsa, and 4. su-dūre pravāsa. Of these four stages the first is considered sakṣīpta (brief), the second sankīrṇa (encrouched), and the third and fourth sampanna (accomplished) and samṛddhimān (perfect)."

3702. In this place a sakhi arranges a brief meeting for the divine couple. Thus in purva-raga the sambhoga is sankṣīpta.

3703. In Śrī Ujjvala-nīlamanī, Sambhoga-prakaraṇa, Text 4, it is said: "when, impelled by fear, shyness, and other reasons, the youthful divine couple enjoy only limited, transcendental pastimes, that is called saṅkṣīpta."

3704. In this place the divine couple enjoy sankirna-sambhoga interrupted in various ways by jealous anger.

3705. In Śrī Ujjvala-nīlamanī, Sambhoga-prakaraṇa, Text 7, it is said: "In sankirna-mukhya-sambhoga the lovers enjoy a host of pastimes, including various cheating deceptions, and also including meditation on the beloved. These activities are like the palatable taste of hot, cooked sugar-cane."

3706. After adūre pravāsa (brief separation), the divine couple experience sampanna-sambhoga in this place.

3707. In Śrī Ujjvala-nīlamanī, Sambhoga-prakaraṇa, Texts 10-12, it is said: "When the lover meets the beloved after separation the great pleasure experienced is called sampanna bhoga. Sampanna bhoga is of two kinds: 1. āgati, and 2. prādurbhāva.

3708. "An ordinary arrival is called āgati.

3709. "When Lord Kṛṣṇa suddenly appears before the dearest gopīs, who are agitated with intense love for Him, that appearance is called prādurbhāva."

3710. In this forest grove the divine couple enjoy samṛddhimān sambhoga after long separation.

3711. In Śrī Ujjvala-nīlamanī, Sambhoga-prakaraṇa, Texts 17 and 20, it is said: "If the youthful divine couple is separated by fate and it is very difficult for them to see each other, when they do meet They experience the extreme happiness called samṛddhimān."

3712. "When the lover appears in a veiled form, the happiness is called gaṛa-sambhoga by some authorities. Gaṛa-sambhoga is further divided into two kinds: 1. where the lovers experience great happiness, and 2. where the lovers experience only slight happiness. In this book only the gaṛa-sambhoga that brings great happiness is described. Other kinds of gaṛa-sambhoga even if desired by the lovers, are not described here."

3713. O Śrīnivāsa, walking on this path, Rādhā enters the forest-abode with Her gopī_-associates.

3714. Rādhā's associates have no end. In the midst of Her friends, amongst whom Lalita is prominent, Rādhā is wonderfully beautiful and glorious.

3715. Her friend Lalitā is filled with every virtue. Lalita is surrounded by her eight gopī friends.

3716. In Śrīla Rūpa Gosvāmī's Śrī Bṛhat Rādhā-Kṛṣṇa-ganoddesa-dipika it is said: "Lalita's eight gopī friends are: Ratnaprabhā, Ratikalā, Subhadrā, Bhadrarekhikā, Sumukhī, Dhaniśṭhā, Kalaha/msī and Kalāpinī."

3717. Peerless, beautiful Visakha is surrounded by eight gopī friends headed by Mādhavī.

3718. In Śrī Bṛhat Rādhā-Kṛṣṇa-ganoddesa dipika it is said: "Viśākhā's eight gopī friends are Mādhavī, Mālatī, Candrarekhikā, Kuñjarī, Hariṇī, Capalā, Surabhī, and Śubhānanā."

3719. Saintly Sucitra, who is expert at every art, is surrounded by eight gopīs friends headed by Kuraṅgākṣī.

3720. In Śrī Bṛhat Rādhā-Kṛṣṇa-ganoddesa-dipika it is said: "Sucitrā's eight gopī friends are Kuraṅgākṣī, Sucantā, Maṅḍalī, Maṅikuṅḍalā, Candrikā, Candralatikā, Kundokākṣī, and Sumandirā."

3721. Wonderfully sweet and beautiful Campakalata is surrounded by eight gopī friends headed by Rasālikā.

3722. In Śrī Bṛhad Rādhā-Kṛṣṇa-ganoddesa-dipika it is said: "Campakalata's eight gopī friends are: Rasālikā, Tilakinī, Saurasenī, Sugandhikā, Rāminī, Kāmanagarī, Nāgarī, and Nāgavenīkā."

3723. Who can remain peaceful when Śrī Ranga devi's beautiful form is present? The beauty of her eight gopī friends headed by Mañjumedhā, also charms every heart.

3724. In Śrī Bṛhad Rādhā-Kṛṣṇa-ganoddesa-dipika it is said: "Ranga-devi's eight gopī friends are Mañjumedhā, Sumadhurā, Sumadhyā, Madhurekṣāṇā, Tanumadhyā, Madhusāndrā, Guṇacūḍā, and Varāṅgadā."

3725. Sudevī blossoms with love for Śrī Rādhikā, Sudevi's eight gopī friends are headed by Tuṅgabhadrā.

3726. In Śrī Bṛhad-Rādhā-Kṛṣṇa-ganoddesa-dipika it is said: "Sudevi's eight gopī friends are Tuṅgabhadrā, Rasotuṅga, Raṅgavāti, Susaṅgatā, Citralekhā, Vicitrāṅgī, Medinī, and Madanālasā."

3727. Very beautiful Tuṅgavidyā has eight wonderfully graceful gopī-friends headed by Kalakaṅṭhī.

3728. In Śrī Bṛhad Rādhā Kṛṣṇa ganoddesa dipika it is said: "Tuṅgavidya's eight gopī friends are Kalakaṅṭhi, Śāsikalā, Kamalā, Madhurā, Indirā, Kandarapasundarī, Kāmalatikā, and Prema-mañjarī."

3929. Saintly Indulekhā attracts every heart. Who can speak metaphors or similes that do justice to her eight gopī-friends headed by Kāverī?

3730. In Śrī Bṛhad-Rādhā-Kṛṣṇa-ganoddesa-dipika it is said: "Indulekha's eight gopī friends are Kāverī, Cārukavarā, Sukeśī, Mañjukesīkā, Hārahīrā, Mahāhīrā, Hāraṅṭhī, and Manoharā."

3731. O Śrīnivāsa, in this forest Lalita and the other gopīs happily watch the rendezvous of the divine couple.

3732. Moment after moment the sakhis cannot contain the joy they feel in their

hearts. The activities of Lalita and the other sakhis are supremely wonderful.

3733 and 3734. In Śrī Ujjvala-nilamani, Sakhi-prakarana, Texts 66-91, it is said: "Some of the activities of the sakhis are: 1. glorification of the mutual love and transcendental qualities of the divine couple, 2. creating attachment for the divine couple, 3. arranging for the meeting of the divine couple, 4. presenting their friends before Lord Kṛṣṇa, 5. speaking joking words, 6. speaking words of consolation. 7. dressing and decorating the divine couple, 8. expertly revealing the actual feelings within the hearts of the divine couple, 9. covering the faults of the heroine, 10. cheating their husbands and other superiors, 11. giving instructions, 12. arranging for the rendezvous of the divine couple at the appropriate time, 13. fanning the divine couple and rendering other services, 14 and 15. rebuking the hero and heroine, 16. sending messages and 17. endeavouring to protect the heroine's life."

3735. O Śrīnivāsa, the flower-cottage, in this place delights Lord Kṛṣṇa's heart, I have no power to describe the glories of this place.

3736. How wonderfully beautiful is this place in the forest! In this place Lord Gopīśvara (Śiva) is manifest as a liṅga beyond the touch of material nature's modes.

3737. This Deity of Lord Sadāśiva protects Vṛndāvana forest. By worshipping this Deity one attains perfection in all one does.

3738. To attain Lord Kṛṣṇa's company, the gopīs always worship this Deity. Carefully they place many offerings before Him.

3739. How can I have the power to describe all the great glories of this Deity? Because the gopīs worship Him, this Deity is called Gopīśvara (the gopīs' master).

3740. Indra and the demigods always glorify this Deity with prayers. By this Deity's mercy one attains spiritual love in Vṛndāvana.

3741. It is said:

śrīmad-gopīśvaraṁ vande
śaṅkaraṁ karuṇāmayam
sarva-kleśa-haraṁ devaṁ
vṛndāraṇya-rati-pradam

"I offer my respectful obeisances to Śrī Gopīśvara, who is merciful Lord Śiva Himself. He removes all troubles and He grants spiritual love in Vṛndāvana."

3742. In Śrīla Viśvanātha Cakravartī's Śrī Stavāmṛta-laharī it is said:

vṛndāvanāvani-pate jaya soma-soma-
maule sanandana-sanātana-nāradeḍya
gopīśvara vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupadhi namo namas te

"O Gopīśvara, O master of Vṛndāvana-dhāma, O Lord glorious with a crown of the moon, O Lord worshipped by Sanandana, Sanātana, and Nārada, all glory to You! O Lord, please give to me spiritual love for the lotus feet of the divine couple who enjoy pastimes in Vraja. O Lord Gopīśvara, obeisances, obeisances unto You!"

3743. Look. There is Brahma-kunda. This secluded place is very beautiful with many vines and bushes.

3744. A person who, fasting for the night, bathes in this lake, enjoys pastimes with the Gandharvas and demigods.

3745. When he dies he attains Viṣṇuloka, Brahma-kunda's glories are revealed in the Purāṇas.

3746 and 3747. In the Adi-Varāha Purāṇa it is said: "O fortunate goddess, a person who, fasting for the night, bathes at Brahma-kunda, enjoys pastimes with the gandharvas and apsarās. When he dies he goes to My spiritual world."

3748. On Brahma-kunda's shore is a great wonder. Why should I describe it in my own words. It is described in these words of the Purāṇas:

3749 and 3750. In the Vāraha-Purāṇa it is said: "On the northern shore of that lake is a white aśoka tree. On the sukla-dvadasi of Vaiśākha (April-May), at mid-day this tree suddenly bursts into bloom, delighting My devotees. But for My pure devotees, no one know this."

3751. In this place Vṛndā-devī revealed her thoughts and fulfilled Nārada Muni's desire.

3752. O Śrīnivāsa, this place is called Viṇu-kūpa. Here Lord Kṛṣṇacandra manifested a great wonder.

3753. Understanding that His gopī-beloveds were thirsty, He took His flute in His hand and glanced at the ground.

3754. When the sound of His flute entered the Patala worlds, a well filled with water was suddenly manifest at that place.

3755. Drinking the water, all the gopīs praise Lord Kṛṣṇa. In this world this well became known as veṇu-kūpa (the flute's well).

3756. O Śrīnivāsa, on the same day He defeated Kaliya, at this place Lord Kṛṣṇa swallowed a forest fire.

3757. Anyone who sees this place of the forest fire becomes free from the forest fire of repeated births and death.

3758. This place is glorious Govindasvami-tirtha. Look. It's beauty has no peer.

3759. A person who bathes here attains the fulfillment of his desire. Lord Govinda enjoys very wonderful pastimes here.

3760. In the Saura Purāṇa it is said: "The place named Govindasvami tirtha is very sacred to Vasudeva's son, who is Lord Viṣṇu Himself. This place named Govindasvami-tirtha is very difficult to attain. In the form of the Deity Acyuta, Lord Kṛṣṇa personally resides there. A person who bathes there and worships the Deity Acyuta there, develops a yearning to attain liberation."

3762. Even after hearing of the sweetness and other glories of Lord Kṛṣṇa's many pastimes here, Brahma and the demigods still do not come to Vraja. What do they know?

3763. In Śrīla Raghunatha dasa Gosvāmī's Śrī Vraja-vilasa-stava, Text 104, it is said: "Neither Brahma, Narada, Siva or the great devotees filled with pure love of Kṛṣṇa are able to properly or completely understand the sweetness of the land of Vraja. Only Lord Balarama and His mother Rohini, who are both filled with transcendental love, are able to understand the land of Vraja. How is it possible for me to describe the land of Vraja?"

3764. The twelve forests of Vraja attract every heart. Falling on the ground, the devotees offer obeisances to these forest at every moment.

3765. In Śrī Vraja-vilasa-stava, Text 98, it is said: "Filled with many large lakes, hills, and rivers, with many desire trees and desire creepers, and with many flowers invaded by a great army of bumblebees intoxicated by the sweet aroma, the twelve forest of Vṛndāvana are splendidly beautiful. I bow down to offer my respects at every moment to these twelve forests, which are very dear to Lord Kṛṣṇa."

3766. O Śrīnivāsa, the devotees always pray that they will always reside in Vraja.

3767. In Śrī Vraja vilasa-stava, Text 105, it is said: "Even if I have the opportunity to bathe in the nectarean ocean of pure love for Kṛṣṇa, and even if I have the pure devotees of the infallible Supreme Personality of Godhead as my associates, I will not consent to live, even for a single moment, in any sacred place other than Vrajabhumi. Even if the residents of Vraja appear ordinary, and even if they fill my ears with useless gossips. I pray that I remain amongst them, eternally residing here in Vraja.

3768. Whoever resides in Vraja is dear to Lord Kṛṣṇa. I offer my respectful obeisances to them all. They are fortunate eternally.

3769. In Śrī Vraja-vilasa-stava, Text 100, it is said: "With great humbleness let me offer my respectful obeisances to the supremely pious dear devotees of the Lord who reside in Vraja. Even though Brahma is a great demigod entrusted with many weighty duties, he sincerely yearns to take birth among the bushes and blades of grass of Vraja.

3770. Without stop I offer my respectful obeisances to every grass-blade, plant, insect, or worm in Vraja and every other being that lives in Vraja.

3771. In Śrī Vraja-vilasa-stava, Text 102, it is said: "The grass, bushes, insects, and other creatures in Vraja are all very dear to Lord Kṛṣṇa. They assist the Lord in His pastimes. They are full of transcendental bliss. Again and again the scriptures recount the earnest request of Brahma and others to reside in Vraja. For these reasons I bow down to offer my respects to all the creatures who reside in Vraja."

3772. I yearn to call out the names of Rādhā and Kṛṣṇa and sprinkle with tears from my eyes the places of Lord Kṛṣṇa's pastimes.

3773. In Śrī Vraja-vilasa-stava, Text 103, it is said: "When, aimlessly wandering around Govardhana Hill, madly calling out, 'O Rādhā! O Kṛṣṇa!' again and again, and stumbling as I walk, will I sprinkle the places of the Lord's pastimes with tears from my eyes?"

3774. O Śrīnivāsa, my heart's desire is that I may always fill my eyes with Vṛndāvana's sweetness.

3775. Taking you both with me, very blissfully I have wondered in Vraja. In my heart I think we will not do this again.

3776. You two are the Lord's servant birth after birth. Speaking these words, Śrīla Raghava Pandita Gosvāmī could not remain peaceful at heart.

3777. Narottama dasa Thakura and Śrīnivāsa Acarya floated in the tears from their eyes. Their peaceful composure fled far away.

3778. They rolled on the ground and fell before Raghava Pandita's feet. Raghava Pandita embraced them and showered them with the tears from his eyes.

3779. Chanting the glories of Rādhā and Kṛṣṇa and of Lord Caitanya, they became as if intoxicated. The memory of their external bodies would not stay in their hearts.

3780. Again and again they offered obeisances to the land of Vṛndāvana. I have no power to repeat all the prayers they spoke.

3781. Sitting down in a secluded place, after some moments these three devotees became peaceful.

3782. Then they went to see the Deity, Śrī Govindadeva, the sweetness of whose form is praised by the wise.

3783 and 3784. In Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's Śrī Caitanya-caritamṛta, *Adi-līlā* (3. 50 and 51) it is said: "In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, in a golden throne bedecked with jewels, on that throne sits the son of Nanda Maharaja, Śrī Govindadeva, the transcendental Cupid."*

3785-3787. A person who always meditates on Lord Govindadeva on His lotus throne and who worships Him with the 18-syllable mantra with his own eyes directly sees Lord Kṛṣṇa, the prince of Vraja. It is not someone else that he sees. A fool who thinks Lord Govindadeva is a mere statue commits a great offense. That fool falls into a terrible hell. He is not delivered. What more shall I say?

3788 and 3789. In *Brahma-vaivarta Purāna* it is said: "A person who has attained this rare human life, a life even the demigods yearn to attain, and does not worship Lord Govinda has cheated himself. They who have turned their faces away from Lord Govinda's feet are the lowest persons in the three worlds. It is not good to see such persons. It is not good to talk with them."

3790. It is said: "A person who sees Lord Govinda on His swing, Lord Madhusūdana on His altar, and Lord Vāmana on His chariot will not take birth again."

3791. Gazing at Lord Govinda, those three devotees felt their eyes were splashed with cooling bliss.

3792. Seeing these three devotees, Śrī Kṛṣṇa Pandita gave them prasādam flower-garlands and asked about their welfare.

3793. Śrīla Raghava Pandita Gosvāmī told how with a joyful heart they had seen all the holy places of Vraja.

3794. Quickly he went to Śrīla Jiva Gosvāmī's home. He saw that Śrīla Jiva was very pleased.

3795. Śrīla Raghava Pandita Gosvāmī told everything to Śrīla Jiva Gosvāmī. Hearing these words, Śrī Jiva became joyful at heart.

3796. For one or two days Śrīla Raghava Pandita Gosvāmī stayed in Vṛndāvana. Then he quickly returned to Govardhana.

3797. O hearers of this book, in this way I have briefly described the wonderful glory of Mathurā maṇḍala-parikramā (circumambulation of the circle of Mathurā.)

3798. Anyone who reads or hears of these glories will attain the supreme destination. He will deliver his mother's and his father's families.

3799. In *Adi-Varāha Purāṇa* it is said; "O very fortunate goddess, anyone who reads or hears of Mathurā's glories goes to the supreme destination. He delivers two hundred generations of his mother's and father's ancestors."

3800. Only person's devoted to the land of Vraja can taste happiness of wandering in Śrī Vraja-maṇḍala.

3801. Please chant the names of Lord Kṛṣṇa's pastime-places in Vraja. In this way your every desire will be easily fulfilled.

3802. Associates with the devotees and relish hearing of Lord Kṛṣṇa's pastimes.

By the devotees' mercy you will attain pure devotional service.

3803. Please be always careful in your dealings with the devotees. Let not ill-feelings arise in the devotees' hearts.

3804. If the devotees think ill of you that will be a great impediment to your progress. Now I will tell an anecdote to reveal this truth.

3805. One day, in Vṛndāvana, as he was rapt in meditation, Śrīla Rupa Gosvāmī felt great bliss in his heart. This he saw in his meditation:

3806. As the sakhis were decorating Śrī Rādhā, Lord Kṛṣṇa, standing behind Her, watched.

3807. Rādhikā did not know Kṛṣṇa was watching. Kṛṣṇa revealed His presence to the sakhis. This brought great joy to their hearts.

3808. In wonderful ways the gopīs braided and decorated Rādhā's hair. Then they placed a mirror before Her.

3809. As She gazed at the beauty of Her face, Rādhā also saw Lord Kṛṣṇa's moonlike face in the mirror.

3810. Rādhā was very embarrassed. Quickly She covered Her entire body with a great cloak.

3811. The sakhis happily laughed at this, and Śrīla Rupa Gosvāmī also laughed.

3812. At that moment arrived a vaiṣṇava who was very eager to see Śrī Rupa.

3813. Seeing Śrī Rupa laughing, the Vaiṣṇava did not say anything. Very sorrowful, he approached Śrīla Sanātana Gosvāmī.

3814. The Vaiṣṇava said to him, "I went to see Śrī Rupa, but when he saw me he suddenly burst into laughter.

3815. My heart filled with sorrow. I did not say anything. I do not know why he acted in that way. I have come to ask you of it."

3816. Śrī Sanātana then explained the true reason for Śrī Rupa's laughter. Hearing it, the Vaiṣṇava became repented at heart.

3817. The Vaiṣṇava said: "Why did I approach him at that moment? Not understanding his heart, I committed an offense."

3818. The Vaiṣṇava became very agitated. Sanātana Gosvāmī made become calm and peaceful again.

3819. Śrī Rupa was then plunged in seeing the Lord's pastimes, but when the Vaiṣṇava felt offended, Śrī Rupa's bliss suddenly disappeared.

3820. Agitated, Śrī Rupa looked in the four directions. In his heart he was certain that some person had come here.

3821. "I did not honour the person that came. I committed an offense." Thinking in this way, Śrī Rupa went to Śrī Sanātana Gosvāmī's place.

3822. Seeing Śrī Rupa coming, that Vaiṣṇava approached. Falling on the ground, that Vaiṣṇava offered his respects.

3823. To Śrī Rupa he very humbly said, "I committed an offense. O great soul, please forgive me.

3824. "I did not understand how you were rapt in meditation when I came."

3825. Standing before Śrīla Rupa Gosvāmī, the Vaiṣṇava prayed, "Please kindly forgive my offense.

3826. "If you are merciful to me, then my heart can become peaceful. This I say to you."

3827. Hearing these words, Śrī Rupa became very agitated at heart. Falling to the ground, he offered respectful obeisances. Folding his hands he said;

3828. "I have no power to say how great was the offense I committed to you. Please kindly forgive my offense.

3829. Both devotees were very humble. Both were filled with the nectar of pure devotee. They both forgave each other. Then they both became peaceful.

3830. They both approached Śrīla Sanātana Gosvāmī. For many moments they were all plunged in the nectar of talking about Lord Kṛṣṇa.

3831. Everyone heard of this incident with Śrīla Rupa Gosvāmī. Hearing of it, everyone became filled with wonder.

3832. O my brothers, please be very careful in dealing with the Vaiṣṇavas. Give them even your very breath so they will forgive your offense.

3833. Be careful. Do not see a Vaiṣṇava's faults. Always praise the Vaiṣṇavas.

3834. The ancient, ancient great devotees say: No one understands the ways of a Vaiṣṇava.

3835. Through His dear devotees Lord Śrī Kṛṣṇa Caitanya has taught this truth to us.

3836. Hold the devotees' lotus feet to your head and always dive in the nectar of pure devotional service.

3837. Thinking of Śrīnivāsa Acārya's feet, Narahari dasa speaks this Bhakti-ratnākara.

Sixth Wave

Śrīnivāsa Acārya Travels From Vṛndāvana To Gauḍa-deśa

1. Glory, glory to Śrī Gaura-Govinda, who is the jewel of virtues! Glory to Śrī Nityananda, who is a mine filled with the jewels of ecstatic spiritual love!

2. Glory to Advaitacandra, who is an ocean of mercy! Glory to Gadadhara, the life's friend of the learned devotees!

3. Glory, glory to merciful Śrīvasa Pandita! Glory to Vakresvara, Śrī Murari, and Haridasa!

4. Glory, glory to Śrī Svarupa Damodara, Śrī Rupa Gosvāmī, and Śrī Sanātana Gosvāmī! Glory, glory to all the devotees of Lord Gauracandra!

5. Glory, glory to the hearers of this book, hearers who are the abode of spiritual virtue! Now I will speak. Please kindly listen.

6. Śrīnivāsa Acārya and Narottama dasa Thakura very happily resided in Vṛndāvana.

7. One day Śrīnivāsa Acārya Thakura sweetly, said to Narottama:

8. "Today I have seen auspicious omens moment after moment. My right eyes and right hand tremble.

9. "Suddenly I feel great happiness take birth in my heart. I am certain that soon I will meet a great Vaiṣṇava."

10. Narottama then said, "I have heard the news that soon we will meet Duhkhi Kṛṣṇadasa."

11. With joyful heart they spoke of this news. Then they went to see Śrīla Jiva Gosvāmī.

12. At that moment Śyāmānanda arrived at Śrīla Jiva Gosvāmī's home. Śrīla Jiva Gosvāmī was very pleased by Śyāmānanda's saintly activities..

13. Although I have already told Śyāmānanda's story, now I will tell something that will bring great benefit.

The Story of Śyāmānanda Prabhu in Vṛndāvana

14. On the full moon day of Caitra month Śyāmānanda was born. As the waxing moon grows day by day, so young Śyāmānanda grew.

15. In his boyhood he played at home. As a teenager he became aloof from home-life.

16. Then, during the month of Phālguna, saintly Śyāmānanda thought in his heart, "I will leave home."

17. At Dandesvara-grama he bid fareweel to his mother and father and went to Ambika-grama.

18. There he became a disciple of Hṛdaya Caitanya Thakura. He completed surrender himself to the lotus feet of that saint.

19. At an auspicious moment in Phalguna (February-March), he became Hṛdaya Caitanya's disciple. With his guru's permission he went to Vṛndāvana.

20. For some days he visited many holy places. Then he very happily entered the circle of Vraja.

21. With a happy heart Śyāmānanda went from Govardhana to the shore of Rādhā-kunda.

22. As he gazed at Rādhā-kunda and Syama-kunda, he was overcome with ecstatic spiritual love. He floated in the tears from his eyes.

23. Watching Śyāmānanda's activities a devotee named Vrajavasi dasa floated in bliss. He asked many questions of Śyāmānanda.

24. He took Śyāmānanda to Śrīla Raghunatha dasa Gosvāmī and told the Gosvāmī the story of Śyāmānanda's arrival.

25. Falling to the ground, Śyāmānanda offered obeisances again and again. A flood of tears flowed from his eyes.

26. Śrīla Raghunatha dasa was very merciful. He made Śyāmānanda sit down close by. He asked about Śyāmānanda's welfare.

27. Śyāmānanda told everything. Listening, Śrīla Raghunatha dasa felt great joy in his heart.

28. That day Śrīla Raghunatha dasa had Śyāmānanda as his guest. Then he sent Śyāmānanda to Vṛndāvana with a group of devotees.

29. The devotees took Śyāmānanda to Śrīla Jiva Gosvāmī. They told the Gosvāmī all of Śyāmānanda's story.

30. Śyāmānanda fell to the ground before the Gosvāmī's feet. Śyāmānanda was very humble. He floated in the tears from his eyes.

31. With a father's love Śrīla Jiva Gosvāmī hugged Śyāmānanda and made him sit at his side.

32. Śrī Jiva asked about Lord Gaura's devotees' activities. He asked how they served their two Lords.

33. He asked of Śrī Hṛdaya Caitanya's activities. Śyāmānanda told everything, one thing after another.

34. He humbly told his own story. "How will I study the devotional

scriptures?" he asked.

35. The Gosvāmī replied, "Do not worry. In the company of Śrīnivāsa and Narottama you will taste the nectar of the scriptures."

36. When Śyāmānanda heard the words "Śrīnivāsa and Narottama", the hairs of his body stood up. His heart was filled with joy.

37. Again and again he begged the Gosvāmī, "Please give the command that I must go to see them."

38. As these words were spoken, Narottama and Śrīnivāsa happily approached the Gosvāmī.

39. With a happy heart Śrīla Jiva Gosvāmī said to Śrīnivāsa, "This is Duḥkhī Kṛṣṇadāsa (Śyāmānanda). He has come from Gauḍa-deśa.

40. "He is a disciple of Hrdaya Caitanya Thakura. He has told us of his guru's uncommon glories.

41. "After some time he came here from Rādhā-kunda. He told us many wonderful stories of the devotees in Gauḍa-deśa.

42. "He is very eager to meet you both." Speaking this words, Śrī Jiva introduced Śyāmānanda to Śrīnivāsa and Narottama.

43. Falling to the ground, Śyāmānanda offered respectful obeisances. Śrīnivāsa hugged him and would not let him go.

44. Then Śyāmānanda offered respectful obeisances to Narottama. With great affection Narottama hugged him.

45. I cannot describe the great spiritual love they all felt. As they met Śyāmānanda everyone was filled with bliss.

46. Who knows how to describe the wonderful glories of the three saints Śrīnivāsa, Narottama, and Śyāmānanda?

47. Śrīla Jiva Gosvāmī was very pleased with him. He began to teach him the devotional scriptures.

48. He gave Śyāmānanda as a student to Śrīnivāsa. For some days Śrīnivāsa taught Śyāmānanda.

49. Śrī Syamananda's devotional activities were wonderful. From time to time he sent news back to Ambikā-grāma.

How He Received the Name Śyāmānanda

50. In his heart Śyāmānanda yearned to become a maidservant of Śrī Rādhikā. With his guru's permission this desire was fulfilled at Śrī Jiva's house.

51. Śrīla Jiva Gosvāmī was merciful to Śyāmānanda. He made Śyāmānanda qualified for mānasa-sevā (devotional service in meditation).

52. Understanding that because of him happiness had taken birth in the Deities Rādhā-Śyāmānanda, Śrī Jiva gave Duḥkhī Kṛṣṇadāsa the name Śyāmānanda.

53. Day by day Śyāmānanda's devotion grew more and more. All the people of Vraja became pleased with him.

54. Śyāmānanda had pure devotion to Śrīla Jiva Gosvāmī's feet. Śyāmānanda always stayed in the company of Śrīnivāsa and Narottama.

55. In the company of the devotees, Śyāmānanda always sang the glories of Lord Caitanya and Lord Nityananda. Wild with bliss, he did not know his own identity.

56. Raising his arms and calling out, "Śrī Guru! Śrī Hṛdaya Caitanya Prabhu!"

he regularly danced on the Yamuna's banks.

57. Unaware to the activities of a devotee who has reached perfection, foolish souls criticized Śyāmānanda. For this they attained great sorrow.

58. Śyāmānanda was always as if intoxicated by tasting the nectar of pure devotion. The sigh of him made a shoreless ocean of bliss fill every direction.

59. Śyāmānanda gazed at the Deities Śrī Rādhā-Gopinatha, Śrī Rādhā-Madanamohana, and Śrī Rādhā Gopinatha, he dedicated his life to Their service.

60. How wonderful was the handsomeness of those three sets of Deities! Who, gazing at Them, could remain peaceful at heart?

61. These three sets of Deities were not always together. Only on ekādaśīs, full-moon days, and new-moon days were They together.

62. When They were together on the simhāsana, these three sets of Deities were glorious without peer.

The Story of How The Deities Śrī Govinda and Śrī Madana-mohana Attained Their Consorts.

63. When the Deity Śrī Govinda was manifested, there was no Śrīmatī Rādhikā Deity with Him.

64. The Deity Śrī Madana-mohana was also manifested alone. Now I will briefly say how They got Their consorts.

65. Mahārāja Pratāparudra's son was named Puruṣottama-jānā. He was handsome in every limb.

66. Hearing that the two Deities had no consorts, with care he sent two Rādhā-Thākuraṇī Deities to Them.

67. After some days these two Deities arrived in Vrndavana. Hearing this news, everyone in Vrndavana was filled with bliss.

68. On the pretext of a dream Lord Madana-mohana appeared before His priest and with a happy heart said:

69. "Two Śrī Rādhikā Deities were sent, but the sender does not know that one Deity is Rādhā and the other is Lalita.

70. "Quickly go and bring Them both here. The smaller Deity is Śrī Rādhikā. Place Her on My left.

71. "The larger Deity is Lalitā. Place her on My right." Hearing these words, the priest at once departed.

72. With a very joyful heart the priest returned with both Deities. At once he placed Them as Lord Madana-mohana had commanded.

73. In Śrīla Visvanatha Cakravarti's Śrī Stavamṛta-laharī (Śrī Madana-Gopāladevāṣṭaka Text 8) it is said: "On the Yamunā's shore is a shady kadamba grove and a glorious jewel palace where You eternally play with Rādhā and Lalitā. O Madana Gopāla, please protect me, for I am now Your home."

74. When these pastimes of the Deity Madana-mohana were revealed, the vaiṣṇavas became filled with wonder.

75. Hearing this wonderful news, Puruṣottama-jānā was overcome with bliss. He did not know even his own self.

76. Now he wished to send a Rādhā-Thākuraṇī Deity to Lord Govinda. Many times he attempted, but he could not see a way to do it.

77. Anxiously thinking of this, one day he fell asleep. On the pretext of a

dream, Śrī Rādhikā then came before his eyes.

78. Softly, softly She said to Puruṣottama-jānā, "At once send Me to Śrī Govinda.

79. "The people see Me within Lord Jagannātha's circle, (cakrabeda) but they do not suspect that I am Śrī Rādhā.

80. "For a long time I have stayed in that circle, and everyone affirms that I am Goddess Lakṣmī,

81. "In truth I am Rādhikā. This no one knows." After speaking these words, Śrī Rādhikā suddenly disappeared.

82. When his dream broke, Puruṣottama-jana was very frightened. Quickly he went to Cakrabeda and saw the Deity with his own eyes.

83. Now I will briefly tell the story of how the Rādhikā Deity stayed at Cakrabeda.

84. The Deity Gopāla personally walked to South India from the place of the Deity Govinda (in Vrndavana), and activity described in these words of Sādhana-dīpika:

85. "Walking with His own feet, the Deity Gopāla, who is an ocean of mercy, and who has stayed in Śrī Govinda's place, came to bear witness for a brāhmaṇa.

86. "Even today that Deity, who dearly loves His devotees, is splendidly manifest in Orissa. Lord Hari is the all-powerful Supreme Personality of Godhead. He can do anything, or avoid doing anything. Certainly He can walk."

87. The Deity Śrī Gopāla's journey is elaborately described in other books. Now I will say something of the Deity Śrī Rādhikā's journey.

The Story of the Arrival of the Śrī Rādhikā Deity from Cakrabeda in Orissa.

88. Controlled by Her devotees' love, that Rādhikā Deity at one time came to Orissa from Vrndavana.

89. In Orissa is a village named Śrī Rādhā-nagara. In that village lived an exalted brāhmaṇa from South India.

90. That exalted vaisnava was named Brhadbhānu. He was learned in all the scriptures. This was known everywhere.

91. Śrī Rādhikā thought of Herself as Brhadbhānu's daughter. With a happy heart She enjoyed pastimes as a Deity in his house.

92. In Sādhana-dīpika it is said: "Please hear a beautiful story. There was a saintly South-Indian vaisnava-brahmana named Brhadbhānu.

93 and 94. "He resided in the village of Rādhā-nagara in Orissa. For many years he served Śrī Rādhā Deity. Śrī Rādhā thought of Herself as his daughter. By Her mercy nothing is impossible."

95. I am worthless like a pile of ashes. With only one mouth how can I describe the great vātsalya love the brāhmaṇa Brhadbhānu felt for Śrī Rādhikā?

96. If for half a sesame seed's worth of time he did not see the Deity Śrī Rādhā, Brhadbhānu felt that moment as long as a yuga. Rādhā was the be-all and end-all of his life. He thought only of Rādhā. He thought of none but Her.

97. After some days the brahmana left this world. This news the king heard from the people's mouths.

98. The king at Puri dearly love Lord Jagannātha. Coming to Rādhā-nagara, that king gazed at the glorious Rādhā-Deity.

99. In his head the wise king thought and thought. In a dream Śrī Rādhikā commanded him:

100. "At once take Me from here and keep Me at Lord Jagannātha's abode." The joyful king obeyed that command.

101. With great care the king kept Śrī Rādhikā at Lord Jagannātha's delightful abode of Cakraveda.

102. After many days at Cakraveda everyone came to say, "This Deity is Lakṣmī."

103. Saying the Deity is Lakṣmī, everyone worshipped Her in that way. In truth Śrī Rādhikā is the perfect and complete original form of Goddess Lakṣmī.

104. Who has the power to understand the pastimes Rādhā enjoyed in that way in Cakraveda?

105. When it was time for Her to go to Vrndavana, She informed Purusottama-jana.

106. In a dream she commanded prince Purusottama-jana to send Her to Vrndavana with many people.

107. Everyone in Orissa and Gauda-deṣa knew the Rādhā Deity had travelled from Purī to Vrndavana.

108. The day that Rādhā-Deity entered Vrndavana was a day filled with an overflowing ocean of happiness.

109. Rādhā was placed at Lord Govinda's left on the simhāsana. The two of Them felt wonderful happiness in meeting again.

110. What person with only one mouth can describe the glorious handsomeness of Rādhā and Govinda?

111. The past poets have all described Rādhā Thākuraṇī's arrival in Vrndavana.

112. Anyone who hears of Her arrival, as it is elaborately described in Sadhana-dipika and other books, will attain pure spiritual love and devotion (prema-bhakti).

113. The past poets have described how the Deities Rādhā-Gopinatha were manifested near Vamṣivata.

114. The three Deities Śrī Govinda, Śrī Gopīnātha, and Śrī Madana-mohana are the life's treasure of the Gaudiya Vaisnavas.

115. Everyone knows these three Deities are the be-all and end-all of the Gaudiya Vaisnavas' lives. These three Deities have absorbed the heart and soul of the Gaudiya Vaisnavas.

116. In Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's Śrī Caitanya-caritāmṛta (Adi 1.19) it is said: "These three Deities of Vrndavana (Madana-mohana, Govinda, and Gopinatha) have absorbed the heart and soul of the Gaudiya Vaisnavas (followers of Lord Caitanya). I worship Their lotus feet, for They are the Lords of my heart."*

117. Śyāmānanda gazed at the wonderful glory of these three Deities. Even for a half a sesame seed's worth of time he could not keep his heart peaceful.

118. As they gazed at the Deities Śrī Rādhā-vinoda, Śrī Rādhā-ramaṇa, and Śrī Rādhā-Dāmodara, Śyāmānanda's eyes bloomed with happiness.

119. Lokanātha Gosvāmī, Bhugarbha Gosvāmī, Gopāla Bhatta Gosvāmī, and the other devotees all gave limitless mercy to Śyāmānanda.

120. No one can describe what Śyāmānanda felt when he saw the samādhis (tombs) of the Gosvāmīs.

121. From time to time Śyāmānanda went to Rādhā-kunda and Syama-kunda,

where he saw Raghunātha dāsa Gosvāmī.

122. Who can elaborately describe Śrī Śyāmānanda' s activities in Vrndavana?

123. Always happily stayed with Śrīnivāsa Acarya Thakura and Narottama dasa Thakura Mahāṣaya.

124. Watching Śrīnivāsa's extraordinary spiritual activities, activities beyond the grip of this material world, Śrīnivāsa Acarya became very happy.

125. How wonderful were Śrīnivāsa Acarya's activities! With only one mouth who has the power to describe them?

126. Śyāmānanda meditated on the Lord's pastimes in Navadvīpa and Vrndavana.

127. Who can elaborately describe Śyāmānanda's meditation on the Lord's Navadvīpa pastimes?

Śrīnivāsa Acarya's Rapt Meditation on Lord Caitanya's Pastimes in Navadvīpa

128. One day, in a very secluded place, Śrīnivāsa meditated on the pastimes of Lord Caitanya, who is like a moon shining in Śrī Navadvīpa.

129. Brahmā and the demigods offer obeisances to beautiful Navadvīpa where the six seasons personified, with Springtime personified as their leader are always manifest.

130. In Navadvīpa the flower-filled trees and vines are beautiful and glorious. The cooing of the cuckoos and other birds attracts every heart.

131. In the middle of Navadvīpa is a wonderful place called Māyāpura. A person who sees that place finds that all his sufferings flee far away.

132. Surrounded by His dear associates, Lord Caitanya enjoys wonderful blissful pastimes as He sits on a wonderful simhāsana in that place.

133. Śrīnivāsa gazed at all these wonderful glories. By the Lord's command he stood at the Lord's side.

134. With great care He anointed the Lord's graceful limbs with wonderful fragrant sandal paste.

135. A garland of many different flowers he placed around the Lord's neck. With a joyful heart he fanned the Lord's with a cāmara.

136. Sipping the nectar of the sight of the moon that is Lord Gaurasundara's face, Śrīnivāsa was overcome. No longer did he know his own identity.

137. He trembled. He could not keep his body still. From his large eyes flowed tears of spiritual love.

138. May symptoms of ecstasy were manifest on his body. Observing Śrīnivāsa's actions, Lord Caitanya was very pleased.

139. Lord Caitanya took the garland from His own neck and gave it to His devotee. When the garland touched him Śrīnivāsa felt he was swimming in an ocean of bliss.

140. At that moment Śrīnivāsa Acarya returned to external consciousness. On his neck he saw the garland the Lord gave him.

141. The garland was beautiful and fragrant without limit. From every direction bumblebees flew to it.

142. Śrīnivāsa Acarya at once hid the garland. Even when it was hidden, someone still saw it.

143. Always always Śrīnivāsa Acarya concealed his activities. Day and night he

was plunged in meditation on Lord Caitanya's pastimes in Navadvipa

144. Overcome with the bliss of spiritual love, Śrīnivāsa always floated in the waves of the ocean of Lord Kṛṣṇa's Vrndavana pastimes.

145. On a Spring day Śrīnivāsa meditated on Lord Kṛṣṇa's holi pastimes.

146. There is a place called Phāgunastha-lila. Today everyone calls this place Phāgutalā.

147. This place is very secluded and gloriously beautiful. A gentle gentle breeze blows there always.

148. In the four directions are forests of newly blossoming kadamba trees.

149. Humming bees fly amongst the many different blossoming flowers. Thousands and thousands of peacocks and peahens dance.

150. Deer does wildly pran??. Standing, Rādhā and Kṛṣṇa and Their gopi friends watch all this.

151. Then, accompanied by many thousands and thousands of maidservants, Vrnda happily makes many arrangements for the holi festival.

152. She gathers colorful phāga and many vines and other musical instruments.

153. Accompanied by Their gopi friends, with joyful hearts Rādhā and Kṛṣṇa begin the holi pastimes in a forest grove.

154. Surrounded by Her gopi friends, Rādhikā joyfully throws wonderful phāgu on Kṛṣṇa's limbs.

155. Signalled by the gopis, Śrīnivāsa, now in the form of a gopi maidservant brings more phagu and gives it to Rādhikā.

156. How wonderful are these pastimes of Rādhā-Syama! Gazing at Rādhā-Syama's splendour, many millions of Kāmadevas faint with bliss.

157. They know phāgu. Now They are covered with red. Music from many different instruments fills the ears.

158. The peerless jester Kṛṣṇa, who is the crown of rasikas, without stop shows a monsoon of red phāgu on all the gopis.

157. The gopis are drenched with liquid phagu. Now the musk, kunkuma and other scents that adorn them run in streams. On various pretexts Kṛṣṇa kisses and embraces the gopis. He enjoys pastimes with them in many ways.

160. In this way the divine couple enjoys peerless holi pastimes. Lalita and the sakhis are filled with bliss. The hairs on their bodies stand erect.

161. After some time they all become peaceful again. Rādhā and Kṛṣṇa sit together on a simhāsana.

162. Śrīnivāsa, now a gopi maidservant, fans the divine couple with a cāmara and makes Their fatigue flee far away. Now the dāsī Śrīnivāsa's desires are all fulfilled.

163. His service now completed, Śrīnivāsa returns to external consciousness. He sees that his body is now anointed with phāgu. He cannot hide it.

164. The phagu glisten with great splendor. It is a shoreless ocean of sweet fragrance. When the fragrance touches his nose he cannot remain peaceful.

165. Always always Śrīnivāsa's heart was overcome with ecstatic spiritual love. Who has the power to describe his limitless spiritual love.

In Meditation Śrīla Narottama dasa Thakura Serves the Divine Couple

166. Seeing Śrīnivāsa Acarya's activities of ecstatic spiritual love, Narottama

could not contain the bliss within his heart.

167. What person with only one mouth can describe the mānasa-sevā (devotional service performed in meditation) performed by Narottama?

168. One day accompanied by their gopi friends with great bliss and love, Rādhā and Kṛṣṇa enjoyed pastimes in a forest grove.

169. To a gopi friend Śrī Rādhikā happily says, "Quickly bring a great abundance of foods."

170. Now very joyful, Lalitā and the sakhīs carefully bring many kinds of foods.

171. Narottama now has the form of a gopi-maidservant. On a sakhī's signal the maidservant Narottama begins to prepare some milk.

172. Seeing the boiling milk is about to overflow, with his bare hands Narottama takes the milk-pot from the fire.

173. His hands are scorched. He does not notice. He gives the warm milk to a sakhī.

174. With blissful hearts Rādhā and Kṛṣṇa enjoy the milk. Narottama accepts the remnants they leave behind. Then Narottama returns to external consciousness.

175. Seeing that his hand is now actually scorched, he quickly hides it. Still, someone else understands the secret of these pastimes.

176. Who can elaborately describe the devotional service Narottama performed in meditation?

177. In meditation he always wandered in Navadvīpa and Vṛndāvana. In Śrīnivāsa Acārya's company he was overcome with bliss.

From Time to Time Śrīnivāsa and Narottama Stay on Govardhana Hill

178. Taking Narottama with him, from time to time Śrīnivāsa Acārya would go and stay on Govardhana Hill.

179. One day, in a cave on Govardhana, they heard flute music, music that enchanted the three worlds.

180. Hearing the flute music, they were overcome. They trembled. They could not contain their bliss.

181. When they entered the Govardhana cave, the sweet fragrance of Lord Kṛṣṇa's body entered their nostrils.

182. Smelling that sweet fragrance, they felt unconscious to the ground.

183. After some moments they became conscious again. Now they saw a cowherd boy standing before them.

184. A wonderful turban decorated His head. His form was handsome. He held a stick in His hand. He was very gentle and peaceful.

185. Gazing at the cowherd boy, with a joyful heart Śrīnivāsa respectfully asked:

186. "Please tell, tell, O cowherd boy. Why have you come to this place?" The cowherd boy replied, "I have come to protect you both."

187. "You do not know the many dangers in this place. Because we heard the cows here, we cowherd boys know all the dangers.

188. "From far away I saw that you both had fallen unconscious to the ground.

189. "Leaving My companions I quickly came here. For many moments I stood in this place.

190. "With a heart free of worries I will now go and herd My cows." Speaking these words, the cowherd boy disappeared.

191. In his heart Śrīnivāsa Acarya thought and thought, "From where did that cowherd boy come?"

192. "He sprinkled us with the nectar of His words and then He suddenly disappeared. Because of my past sinful deeds I had no power to know His true identity."

193. Śrīnivāsa and Narottama sat under a tree and talked. They deeply sighed. They floated in the tears from their eyes.

194. With sad hearts they passed that day. By Lord Kṛṣṇa's wish, at night they were pulled into sleep.

195. On the pretext of a dream Vraja's prince Kṛṣṇa appeared before them. His form was dark and handsome. He enchanted all the worlds.

196. He wore the colorful garments of a dancer. A flute glistened in His hand. The effulgence of the moon of His face made Kāmadeva faint in bliss.

197. He sweetly sweetly smiled. He gently, gently said, "You were charmed by My flute music."

198. "The sweet fragrance from My body made you faint. Running, I came before you.

199. Pretending to be an ordinary cowherd boy, I allowed you to see Me. When you became conscious again I made an excuse and went away.

200. First you attained Me and then you became distraught. Now I allow you to see Me again. Look at Me and be happy."

201. Lord Kṛṣṇa spoke these words. Then, after some moments, He disappeared, then the dream broke. Śrīnivāsa and Narottama could not stop the flood of tears that streamed from their eyes.

202. After some moments they became peaceful again. Then morning came and they performed their morning duties.

203. With joyful hearts they always talked of Lord Kṛṣṇa's glorious pastimes on Govardhana Hill.

From Time to Time Śrīnivāsa and Narottama Stayed at Rādhā-kunda

204. From time to time Śrīnivāsa and Narottama stayed at Rādhā-kunda. Seeing Śrīla Raghunatha dasa Gosvāmī, they became joyful.

205. I have no power to describe the mercy Śrīla Raghunatha dasa Gosvāmī gave to them.

206. I cannot describe the affection Kṛṣṇadasa Kaviraja Gosvāmī and the other devotees bore for Śrīnivāsa and Narottama.

207. Overcome with spiritual love and bliss, Śrīnivāsa and Narottama gazed at Rādhā-kunda. They decided that now they had attained the goal of their lives.

208. At the middle of a certain day Śrīnivāsa and Narottama walked in various forest groves.

209. Śrīnivāsa said to Narottama, "Let us go to the Surya temple Rādhikā used to visit. There we will worship the demigod Surya."

210. As he spoke these words the sound of jingling anklets suddenly entered their ears. That sound had no source anyone could see.

211. Śrīnivāsa and Narottama then became wild with bliss. I cannot describe all

their activities in detail.

212. Who can describe the bliss they felt as they visited Nandagrāma, Yāvata, Varsāṇa, and other holy places?

213. When they visited Vrndavana they became plunged into an ocean of bliss. I do not know how to describe all the secret things they saw.

214. Fearing this book will become very large. I will not describe how all the Gosvāmīs' gave mercy to them.

Description of Śrīnivāsa Acarya Prabhu's Journey to Gauda-deṣa with the Devotional Scriptures.

215. Gathering together, all the Gosvāmīs in their hearts decided that Śrīnivāsa should at once be sent to Gauda-deṣa.

216. Everywhere in Vraja the news spread, "Śrīnivāsa will carry the books to Gauda-deṣa.

217. "He will distribute the jewellike books in place after place. On the bright fortnight of Aghrāyaṇa (November-December) he will depart."

218. After Śrīnivāsa had departed how would the dear devotees of the Lord remain peaceful?

219. As they said, "How will we remain peaceful at heart?" tears flowed from their eyes.

220. The wise Vrajavāsīs could not remain peaceful. Śrīnivāsa Acarya was everyone's very life.

221. Who was not delighted by Śrīnivāsa's activities. Even the wretched and fallen people honoured him.

222. Seeing how Śrīnivāsa walked on the path of devotional service, Śrīla Jiva Gosvāmī always felt limitless joy in his heart.

223. On a certain day, with joyful hearts Śrīla Jiva Gosvāmī and the other devotees assembled at Śrī Govinda's temple.

224. To Śrī Govindadeva they prayed with sweet words, "Please give Śrīnivāsa the power to distribute the holy books."

225. As the devotees spoke this prayer the garland around Śrī Govinda's neck broke and fell to the ground. The Lord wished to give that garland to Śrīnivāsa.

226. With haste, care, and tears of spiritual love, the pujārī gave that garland to Śrīnivāsa.

227. Śrīnivāsa respectfully accepted the garland. Gazing at Śrī Govinda's face, Śrīnivāsa became wild with spiritual love.

228. Again and again he fell to the ground to offer his respects. He could not check the flooding river of tears that flowed from his eyes.

229. Seeing how Lord Govinda gave His mercy to him, with very joyful hearts everyone praised Śrīnivāsa.

230. At that time Śrīla Jiva Gosvāmī and the others decided on the day when Śrīnivāsa would depart for Gauda-deṣa.

231. Everyone agreed that in the month of Agrahāyana, on the fifth day of the bright fortnight, Śrīnivāsa would begin his journey.

Śrīnivāsa Bids Farewell to Śrīla Raghunatha dasa Gosvāmī

232. Śrīla Jiva Gosvāmī sent Śrīnivāsa to bid farewell to Śrīla Raghunatha dasa Gosvāmī.

233. No one can describe Śrīla Raghunatha dasa Gosvāmī's condition. His heart always burned in flames of separation from Lord Kṛṣṇa.

234. Saying, "Where are Śrī Svarupa, Śrī Rupa, and Śrī Sanātana?" He floated in the tears from his eyes. He rolled in the dust.

235. His body was emaciated. Moment after moment he was very weak. Only once every two or four days would he eat a little bit.

236. Although his withered body trembled when the breeze blew, he always completed his spiritual duties.

237. If he fell to the ground to offer respectful obeisances, he had no power to stand up again. If someone tried to forbid him to bow down, Śrī Raghunatha dasa would not agree.

238. Anyone who was friendly or helpful he would praise again and again. Observing his activities of sādhana, the demigods were filled with wonder.

239. He served the Govardhana-ṣilā and guṅjā-necklace Lord Caitanya had given him. How wonderfully was the happiness he felt!

240. Rapt in chanting the holy names, he did not know if it were day or night. His eyes did not close in sleep. A flooding river of tears flowed from his eyes.

241. Who has the power to understand Śrīla Raghunatha dasa Gosvāmī's activities? He was always plunged in meditating on the pastimes of Lord Caitanya and of Śrī Śrī Rādhā-Kṛṣṇa.

242. Sitting in a secluded place, Śrīla Raghunatha dasa Gosvāmī was studying the devotional literatures. At that moment Śrīnivāsa Acarya arrived.

243. Seeing Śrīla Raghunatha dasa Gosvāmī, Śrīnivāsa fell before his feet. Śrīnivāsa considered himself fortunate.

244. Śrīla Raghunatha dasa Gosvāmī hugged Śrīnivāsa, asked of his welfare and had him sit down close by.

245. At that moment Narottama and Śyāmānanda arrived. They offered respectful obeisances at Śrīla Raghunatha dasa Gosvāmī's feet.

246. With great kindness Śrīla Raghunatha dasa Gosvāmī asked of their welfare. Then he glanced at Śrīnivāsa.

247. Śrīnivāsa explained that they would travel to Gauda-deśa. Hearing this, the Gosvāmī happily gave his permission all blessings.

248. He advised Śrīnivāsa to be careful in every way. He hugged Śrīnivāsa. Then he floated in the tears that flowed from his eyes.

249. Then he hugged Narottama and Śrīnivāsa. Carefully they all offered respectful obeisances at Śrīla Raghunatha dasa Gosvāmī's feet.

250. Then the devotees said their farewells. No one has the power to describe the affection Śrīla Raghunatha dasa Gosvāmī felt for these great devotees.

251. Who, seeing these great devotees taking their leave of Śrīla Raghunatha dasa Gosvāmī, would not float in the tears from his eyes?

252. Śrīla Kṛṣṇadasa Kaviraja Gosvāmī and other wise devotees quickly took these three devotees to Vrndavana.

253. Hearing these news, vaisnavas from many places gathered at Vrndavana.

254. Śrīla Jiva Gosvāmī respectfully welcomed all the Vrajavasi vaisnavas and

gave them all places to stay.

255. To a fortunate saintly devotee from Mathura Śrīla Jiva Gosvāmī kindly gave this command:

256. "In two or four days Śrīnivāsa Acarya will, taking many devotional books with him, begin a journey to Gauda-deṣa.

257. "Please make arrangements so his journey will be quickly completed." Hearing these words, that great soul considered himself fortunate.

258. He quickly arranged a cart, horseman, footman, and an expert guide.

259. He gave the guide money for the expenses of the journey. Then he reported all this to Śrīla Jiva Gosvāmī.

260. Seeing that all the arrangements had been made, Śrīla Jiva Gosvāmī packed the devotional books in four bundles and placed them in a wooden chest to protect them from the rains.

261. That chest was filled with the devotional literatures of the Gosvāmīs. Anyone who simply saw these books found all his sufferings flee far away.

262. Before the books were placed in the chest, the titles of all the books were announced.

263. Into the chest Śrīla Jiva Gosvāmī placed the books he wrote, books of vaisnava-siddhanta (philosophy) and other devotional topics. Glancing at Śrīnivāsa's face, he gently gently said:

264. "Some books I must still polish and revise. When they are completed I will send them."

Śrīnivāsa Bids Farewell to the Deity Śrī Madana Gopāla

265. After speaking these words Śrīla Jiva Gosvāmī took Śrīnivāsa to see the Deity Śrī Madana-Gopāla.

266. Gazing at Śrī Madana-Gopāla, Śrīnivāsa could not remain peaceful. His heart was flooded with spiritual love.

267. Śrīnivāsa could not check his tears. By certain hints Lord Madana-Gopāla bid farewell to His devotee.

268. The pujari gave Śrīnivāsa garland-prasadam from the Deity. Everyone spoke many words to console Śrīnivāsa, words that had no end.

Description of Śrīla Sanātana Gosvāmī Prabhu

269. Who can describe what Śrīnivāsa felt when he gazed at Śrīla Sanātana Gosvāmī's samādhi?

270. Śrīnivāsa called out, "O Sanātana, O Prabhu who is distressed by the sufferings of others!" Śrīnivāsa could not control his emotions. Overcome, he rolled his body in the dust.

271. Śrīnivāsa was plunged in thinking of Sanātana Gosvāmī's activities. Others could not understand Śrīla Sanātana Gosvāmī's heart.

272. At Nilacala Lord Śrī Kṛṣṇa Caitanya very joyfully said to Ramananda Raya (Śrī Caitanya-caritamṛta, Antya 1.200-201):

273. "Śrīla Rupa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him.*"

274. "Sanatana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation, and excellent learning exist in him simultaneously."*

275. In place after place the devotees affirmed that Śrīla Sanatana Gosvāmī was very dear to Lord Caitanya.

276. Śrīla Sanatana Gosvāmī was distressed by the sufferings of others. There was none like him. He was like a shoreless ocean of mercy manifest in this world.

277. In Śrīla Raghunatha dasa Gosvāmī's Śrī Vilāpa-pusamajjali (Text 6) it is said: "I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanatana Gosvāmī, out of his causeless mercy made me drink, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very much compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet."*

Description of Śrīla Rupa Gosvāmī

278 and 279. Śrīla Rupa Gosvāmī is the topmost part of the Śrīla Sanatana Gosvāmī branch (of the Caitanya tree). Śrī Rājendra Gosvāmī, Kṛṣṇa Brahmācārī, Kṛṣṇa-miṣra Gosvāmī, whose activities are wonderful, and Śrī Bhagavata-dāsa Gosvāmī are also prominent in Śrīla Sanatana Gosvāmī's branch.

280. Śrīnivāsa Acarya was plunged in chanting Śrīla Sanatana Gosvāmī's glories. He could not check the flooding rivers of tears that flowed from his eyes. How wonderful were his activities!

281. Pacifying him in many ways, Śrīla Jiva Gosvāmī took Śrīnivāsa with him as he returned to his home.

282. Carefully struggling to remain peaceful, Śrīnivāsa went to see Śrīla Rupa Gosvāmī's samādhi.

283. Falling to the ground, he offered respectful obeisances. He asked permission to depart on his journey. A flood of tears flowed from his eyes. He could not remain peaceful.

284. Meditating on Śrīla Rupa Gosvāmī's glorious activities, Śrīnivāsa Acarya felt his heart was overcome with emotion.

285. Ah! Ah! A person who described the shoreless ocean of Śrīla Rupa Gosvāmī's glories himself becomes known every where.

286. In Śrīla Kavi-karnapura's Śrī Caitanya-candrodaya (9.43) it is said: "Indeed, Śrīla Rupa Gosvāmī, whose dear friend was Svarupa Damodara, was an exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rupa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rupa Gosvāmī just so he could render service by writing transcendental literatures."*

287. In Sadhana-dipika it is said: "Devotees who walk on the path of raganuga-bhakti should not associate with persons who reject the philosophy of Śrīla Rupa Gosvāmī, who is an ocean of mercy."

288. It is also said in Sadhana-dipika: "Again and again I offer my respectful obeisances to the lotus feet of Śrīla Rupa Gosvāmī, by whose mercy even a fool can become learned in the vaiṣṇava philosophy."

289. In Śrīla Narottama dasa Thakura's Śrī Prema-bhakti-candrika it is said: "When will Śrīla Rūpa Gosvāmī Prabhupada, who has established within this material world the mission to fulfill the desire of Śrī Caitanya, give me shelter under his lotus feet?"*

290. In Śrī Sādhana-dīpika it is said: "Please always chant, O my tongue, the name Śrī Rūpa. Please remember, O my heart, Śrī Rūpa, who is mercy personified. Please bow down, O my head before Śrī Rūpa, whose glance is filled with mercy, and whose second form is Raghunātha dasa."

291. How wonderful are Śrīla Rūpa Gosvāmī's glories! The wise devotees have described his glories in many ways.

292. A song in Bibhāsa-rāga:

(refrain) yau kali rūpa śarīra nā dharata
tau bhū-tala braja-prema-mahā-nidhi kauna kapāṭa ughārata

If Śrīla Rūpa Gosvāmī had not accepted a body in Kali-yuga, who on this earth would have opened the door to the great treasure house of Vraja's spiritual love?

293. ko saba tyaji' bhaji' bṛndābana
ko saba grantha bicārata
miśrita kśīra nīra binu hamsana
kauna pṛthak kari' pāyata

Who would have renounced everything, worshipped Vṛndāvana, and written many books (describing devotional service)? Who but a swan can drink only the milk from a mixture of milk and waters?

294. ko jānata mathurā-bṛndābana
ko jānata braja-rīta
ko jānata rādhā-mādhava-rati
ko jānata saba nīta

Who would have understood Mathurā and Vṛndāvana? Who would have understood the ways of Vraja? Who would have understood the love of Rādhā and Kṛṣṇa? Who would have understood the rules of devotional service?

295. yāke caraṇa-prasāda sakala jana
gā-i gā-i sukha pā-ota
ki rati bimala śunata jana
mādhō-hṛde ānanda bādhāyata

When someone happily sings and sings of the mercy of Śrīla Rūpa Gosvāmī's feet, and when others happily hear his songs. Lord Mādhava's heart becomes filled with bliss.

296. What to speak of others, even Śrī Kṛṣṇa-Caitanya Himself felt His heart become wild with bliss when He heard of Śrīla Rūpa Gosvāmī's glories.

297. This is known everywhere. No one can come to the end of describing Śrī Rūpa's glories. Śrīla Rūpa Gosvāmī is the life's breath of Lord Caitanya's dear devotees.

298. O my brothers, no one can find the end of Śrīla Rūpa Gosvāmī's glories.

299. A song in bebhāsa-rāga:

(refrain) jaya mora prāṇa sanātana-rūpa
agatinke gati do-u bhāgā
yoga-yajñahe yūpa

(refrain) Glory to Śrīla Rūpa Gosvāmī and Śrīla Sanatana Gosvāmī! They are my breath of life. To the last they give the supreme spiritual destination. O my brothers, they are the yūpa in the yajña of Bhakti-yoga.

300. bṛndabanake sahaja mādhuri-
prema sudhāke kūpa
karuṇā-sindhu anāthana-bandhu
bhakta sabhāhe bhūpa

They are Vṛndavana's two wells filled with the sweet nectar of pure spiritual love. They are two oceans of mercy. They are the two friends of the lost souls who have no master. They are the two kings on the assembly of devotees.

301. bhakti bhāgabata matahi ācaraṇa
kuśala su-catura-camūpa
bhubana-caturdaśa-bidita bimala yaśa
rasanāhe rasa-tūpa

They are the two great generals leading the army of preachers who expertly speak of bhakti and Bhagavatam. Their pure glories are known in the 14 worlds. Their glories are nectar for the tongue.

302. caraṇa-kamala komala-rajuḥ-chāyā
mitata kali-bāri-dhūpa
bijāsa-upāsaka sadā upāse
rādhā-caraṇa-anupa

The dust of their lotus feet has become the Vaiṣṇavas' fragrant tilaka. They worship Vyāsa. They always worship Śrī Rādhā's peerless feet.

303. Another song in Bibhāsa-rāga:

(refrain) jaya more sādḥu-śiromaṇi rūpa-sanātana
jīnke bhukti eka rasa-nibahī
prīta kṛṣṇa-rādhā-tana

(Refrain) Glory to Śrīla Rūpa Gosvāmī and Śrīla Sanatana Gosvāmī! They are

the crest jewels of saintly devotees. They are filled with the nectar of devotional love for Śrī Śrī Rādhā and Kṛṣṇa.

304. bṛndabanahī sahaja mādhuri
rauma rauma sukha gātana
saba teji' kuṅja-keli bhaji'
ahar-niśi ati anurāga rādhātana

Tasting the sweetness of residing in Vṛndāvana, they are filled with bliss. The hairs of their bodies stand up. Renouncing everything, they worship Vraja's forest groves. Day and night they meditate on Rādhā's love for Lord Kṛṣṇa.

305. karuṇā-sindhu kṛṣṇa-caitanyake
kṛpāphalī dau bhrātana
tina binu byāsa anāthana ye
se sukhe taru-bara pātana

These two brothers brought the mercy of Śrī Kṛṣṇa Caitanya, who is an ocean of mercy, without these two brothers I am helpless and without a master. Without these two brothers, the tree of my happiness has broken and fallen to the ground.

306. Who has the power to describe all the glorious activities of Śrīla Rūpa Gosvāmī and Śrīla Sanatana Gosvāmī? I have briefly described only some of their activities.

307. Begging for Śrīla Rūpa Gosvāmī's mercy, and bidding farewell, Śrīnivāsa departed from the samādhi.

Śrīnivāsa Bids Farewell to Śrī Śrī Rādhā-Dāmodara

309. Gazing at the Deities Śrī Śrī Rādhā-Dāmodara, who are Śrīla Jīva Gosvāmī's life's treasure, Śrīnivāsa could not remain peaceful at heart.

310. The Deities Śrī Śrī Rādhā-Dāmodara, who are two abodes of sweet nectar, were very merciful to Śrīnivāsa.

311. I have no power to describe how Śrīnivāsa bid his farewell to those Deities. Śrīla Rūpa Gosvāmī gave the Deities' garland prasādam to Śrīnivāsa.

312. Seeing how Lord Dāmodara was merciful to Śrīnivāsa, Śrīla Jīva Gosvāmī felt his heart become wild with bliss.

313. Staying with Śrīnivāsa for some moments, Śrīla Jīva Gosvāmī affectionately said to him:

314. "Taking Narottama and Śyāmānanda with you, quietly go to visit Śrīla Gopāla Bhaṭṭa Gosvāmī.

315. "Now I will go to Lord Govinda's temple. There are some duties I must perform at once.

316. "A few moments after my duties are done, I will go to everyone and request permission for you to depart today."

317. After speaking these words, Śrīla Jīva Gosvāmī went to Śrī Govinda's temple. From there he brought out the cart laden with books.

318. Quickly completing his duties, Śrīla Jīva Gosvāmī went to Śrīla Gopāla

Bhaṭṭa Gosvāmī.

The Story of Dvija Haridāsācārya

319. Taking Narottama and Śyāmānanda with him, Śrīnivāsa went to Śrīla Gopala Bhatta Gosvāmī to bid him farewell.

320. On the pathway they took, under a tree in a secluded part of the forest, Dvija Haridasa floated in the tears that flowed from his eyes.

321. Calling out, "Śrī Kṛṣṇa Caitanya!" he gave out long sighs. His body was emaciated. He had no wish to stay alive.

322. Seeing him, Śrīnivāsa approached and offered respectful obeisances. Dvija Haridasacārya hugged him.

323. With sweet words and great affection, Dvija Haridāsācārya said to Śrīnivāsa:

324. "Tomorrow morning you will depart for Gauḍa-deśa. There is something I must tell you.

325. "Śrīdasa and Gokulananda are my two sons. They are your disciples birth after birth.

326. "When you arrive in Gauda-desa you must give them initiation (dīkṣā-mantra) and teach them the very rare devotional scriptures."

327. Hearing these words, Śrīnivāsa was stunned. Dvija Haridasacārya reassured him,

328. "You do not know your own powers. Do not worry in your heart.

329. "Carry out my request. You will not be at fault." Speaking these words, he encouraged Śrīnivāsa.

330. Haridasacārya's virtues were wonderful. I will describe how he went to Vraja.

331. While Lord Caitanya was present in this world, by His order the devotees travelled, coming and going between Gauḍa-deśa, Vraja, and Nilācala.

332. Jagadānanda Paṇḍita went to Vṛndāvana and Gauḍa-deśa and then went to Lord Caitanya at Nilācala.

333. The devotees in Gauḍa-deśa, Nilācala, and Vraja always floated in an ocean of spiritual happiness.

334. When by Lord Advaita's wish Lord Caitanya concluded His earthly pastimes, the whole world became plunged in an ocean of sorrows.

335. When Lord Caitanya was no longer visible in this world, Dvija Haridasacārya thought in his heart, "I will leave this material body."

336. Even for a half a sesame seed's worth of time Dvija Haridasacārya could not be peaceful. He always swam in the tears from his eyes.

337. Nothing pleased him. His heart burned in flames. Calling out, "O Lord, where have You gone!", he rolled on the ground.

338. "Tomorrow morning I will enter a lake of fire. Without Lord Gauracandra I will not protect the breath of my life."

339. As he decided in this way, Dvija Haridasacārya was drawn into sleep. On the pretext of a dream, Lord Gaurasundara appeared before him.

340. How wonderful was the Lord's handsomeness! He enchanted all the worlds. The effulgence of His body filled the world with light.

341. How can even gold or lightning be compared to His splendor? The pride of

millions and millions of Kamadevas He broke into pieces.

342. The moon of His face defeated the full moon shining in the sky. His gentle sweet smile showered a monsoon of nectar.

343. How charming were His eyes, arms, and broad chest! His graceful motions rebuked the graceful elephants.

344. Gazing at the Lord, Dvija Haridasacārya became agitated at heart. He rolled in the dust. He grasped the Lord's feet and held them to his head.

345. With His two arms Lord Caitanya, who is the life of the devotees, picked up Dvija Haridasacārya and embraced him.

346. Subservient to His devotees, the Lord had no power to remain peaceful. With the tears from His eyes the Lord sprinkled His devotee. Gently, gently the Lord said:

347. "When I hear of your sorrows My heart breaks. Still, what you have decided in your heart is not right.

348. "Śrīnivāsa who is dear to Me, and who is like spiritual love personified, in Gauḍa-deśa will distribute jewellike devotional books.

349. "I tell you this so you will know everything in advance. When you meet Śrīnivāsa please give your mercy to him.

350. "Have your two sons accept mantra-initiation from him.

351. "By Śrīnivāsa's mercy your sons will attain all perfection. The power of their devotion will become famous in this world.

352. "In Vṛndāvana Śrīnivāsa will come before your eyes. Don't delay. Quickly go there.

353. "I will be near you always. From time to time you will have the power to see Me."

354. After speaking these words, and after tightly embracing His devotee, Lord Caitanya, who dearly loves His devotees, suddenly disappeared.

355. Then the dream broke. Dvija Haridasacārya was very agitated. Seeing it was morning, he performed his morning duties.

356. Calling his sons, he sweetly told them, "Today I will depart for Vṛndāvana.

357. "You are both fortunate. This I say. Lord Caitanya is very merciful to you.

358. "Dear sons, after some days you will accept initiation from Śrīnivāsa, who is dear to the Lord.

359. "Śrīnivāsa will go to Vraja and then return to Gauḍa-deśa. He will circulate priceless books describing devotional service.

360. "When you see him you will understand his great power. From him you will attain the jewel of pure devotion, a jewel even the demigods find difficult to attain."

361. After speaking some words with them, he bid farewell to his sons and on Śrī Kṛṣṇa Caitanya's wish, left home.

362. After some days he entered Vṛndāvana. There he passed some days with great joy.

363. But after that he became plunged in an ocean of sorrows. As I tell his story I feel my heart break into pieces.

364. Remembering the glories of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmīs, he would weep. Seeing his condition, no one could remain peaceful.

365. What shall I say? Anyone who meditate on Haridasacārya's activities will attain pure devotion.

366. I will not describe in detail his activities in Vṛndāvana, for I fear this book would then become very large.

367. Again and again Dvija Haridasacārya mercifully embraced Śrīnivāsa.

368. Restless with spiritual love, Dvija Haridasacārya bid farewell to Śrīnivāsa. Haridasacārya floated in the tears flowing from his eyes.

369. Tightly he embraced Śrī Narottama, I cannot describe all the words he spoke.

370. Mercifully he embraced Śyāmānanda and wished him all good fortune.

Śrīnivāsa Acārya Prabhu Meets with the Vrajavāsī Kāṇā-i

371. With agitated hearts Śrīnivāsa and his companions bid farewell to Dvija Haridasacārya. They floated in the tears from their eyes.

372. On the Yamuna's bank, by a solitary tree, was a charming and very secluded place, a place beyond the knowledge of outsiders.

373. A vrajavasi brahmana named Kana-i stayed under that tree and worshipped Kṛṣṇa.

374. Śrīnivāsa approached Kāṇā-i and offered respectful obeisances. Kana-i hugged Śrīnivāsa and would not let him go.

375. Sprinkling Śrīnivāsa with tears from his eyes, again and again Kana-i said, "Now I see you. I will not see you again.

376. "You are full of spiritual love. You will circulate the devotional books in Gauḍa-deśa. Easily you will destroy the conditioned soul's sins.

377. "You are Śrī Rūpa and Śrī Sanātana's object of mercy. How shall I describe your good fortune?"

378. As he described the activities of Śrī Rūpa and Śrī Sanātana, Kana-i was overcome. He could not remain peaceful.

379. I will briefly describe Kana-i's spiritual love for Śrī Rūpa and Śrī Sanātana. I have no power to describe it in detail.

380. Kana-i's mother was like an abode of great spiritual love. She loved Śrī Rūpa and Śrī Sanātana as if they were her sons.

381. Who has the power to understand Kana-i's activities? He always stayed with Śrī Rūpa and Śrī Sanātana.

382. From time to time he very respectfully took Śrī Rūpa and Śrī Sanātana to his own home and offered alms to them.

383. Fruits, roots, śāk, or whatever was in his house, he respectfully gave to them.

384. Manifesting Kāṇā-i's form, one day Lord Kṛṣṇa Himself gave alms to Sanātana Gosvāmī.

385. Pretending to be Kana-i, Lord Kṛṣṇa enjoyed pastimes in this way. Kana-i's virtues were known everywhere.

386. No one could leave Kana-i's association for even a single sesame seed's worth of time. He was very dear to Śrī Sanātana and Śrī Rūpa.

387. When Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī were no longer to be seen in this world, in his heart Kana-i firmly decided to give up his life.

388. Only by the wish of Śrī Rūpa and Śrī Sanātana was Kana-i's life saved. Renouncing his home, Kana-i then wandered in Vraja.

389. He resided under that tree by the Yamuna's banks. He always rolled in the

dust. He always floated in the tears from his eyes.

390. Calling out, "Rūpa! Sanatana!" he gave out long sighs. Without them he did not wish to live.

391. Seeing Kana-i's condition, Śrīnivāsa could not remain peaceful. As he bid Kana-i farewell, tears of spiritual love streamed from Śrīnivāsa's eyes.

Śrīnivāsa Bids Farewell to Śrī Bhūgarbha Gosvāmī

392. Approaching Śrī Bhūgarbha Gosvāmī, Śrīnivāsa offered respectful obeisances. He rolled on the ground.

393. Filled with spiritual love, Śrī Bhūgarbha hugged Śrīnivāsa. Śrīnivāsa told him all that had happened.

394. The gosvami consoled him and said, "Tomorrow I will go to Lord Govinda's temple. When you depart I will be there.

395. "Then I will bid you farewell, then my life's breath will be broken into pieces." As he spoke those words flood of tears flowed from his eyes.

396. How great was Śrīla Bhūgarbha Gosvāmī's spiritual love! Who has the power to describe it? To Lord Śrī Kṛṣṇa Caitanya he surrendered everything.

397. Again and again the three devotees offered respectful obeisances at Śrīla Bhūgarbha Gosvāmī's feet. Then, very agitated and sorrowful, they departed.

Śrīnivāsa and the Others Approach Śrīla Gopāla Bhaṭṭa Gosvāmī

398. As they went to visit Śrīla Gopāla Bhaṭṭa Gosvāmī, the three devotees saw other Vaiṣṇavas on the path.

399. They spoke respectful prayers glorifying these Vaiṣṇavas. Then, with their permission, they continued on the forest path.

400. On the path they then met Śrīla Jīva Gosvāmī. With him they proceeded to Śrīla Gopāla Bhaṭṭa Gosvāmī's place.

401. Śrīla Gopāla Bhaṭṭa Gosvāmī was sitting in a secluded place. His eyes were closed. His heart was rapt in meditation on Śrī Rādhā-ramana.

402. That moment in a sweet voice he recited a stanza he had composed. Who, hearing the holy names in that stanza, could remain peaceful?

403. He recited:

bhāṅḍireśa śikhāṇḍa-maṇḍana-vara śrikhāṇḍa-liptāṅga he
vṛṇḍāraṇya-purandara spurad-amandendī-varaj-śyāmala
kālindī-priya nanda-nandana parānāndaravindekśaṇa
śrī-govinda mukunda sundara-tano mām dīnam ānandaya

O master of Bhandiravana, O Lord decorated with a peacock feather, O Lord whose limbs are anointed with sandalpaste, O Lord fond of the Yamuna, O son of Nanda, O blissful Lord with lotus eyes, O Śrī Govinda, O handsome Mukunda, please give spiritual happiness to poor me.

404. No one can describe Śrīla Gopāla Bhaṭṭa Gosvāmī's activities. Hearing of Śrīla Jīva Gosvāmī's imminent arrival, he watched on the path.

405. Accompanied by Śrīnivāsa and the others, Śrīla Jīva Gosvāmī approached Śrīla Gopala Bhatta Gosvāmī.

406. Bowing down before Śrīla Gopala Bhatta Gosvāmī, Śrīla Jīva Gosvāmī said, "Please give all powers to Śrīnivāsa,

407 and 408. Please place your lotus feet on Śrīnivāsa's head so no obstacle will hinder his journey to Śrī Gauḍa-maṇḍala, so he can crush the non-devotee pandita's pride, and so he can distribute the devotional literatures."

409. Hearing these words, Śrīla Gopala Bhatta Gosvāmī said he would pray to Śrī Rādhā-ramana.

410. I have no power to describe how Śrī Rādhā-ramana gave His mercy to Śrīnivāsa and bade him farewell.

411. Seeing the mercy Śrī Rādhā-ramana gave to Śrīnivāsa, Śrīla Gopala Bhatta Gosvāmī affectionately gave Śrīnivāsa garland-prasadam from the Deity.

412. Again and again Śrīnivāsa fell to the ground to offer respectful obeisances. A flood of tears flooded from his eyes.

413. Speaking gentle words, Śrīla Gopala Bhatta Gosvāmī made Śrīnivāsa peaceful. Then he dedicated Śrīnivāsa at the feet of Śrī Rādhā-ramana.

414. Bestowing limitless mercy on Śrīnivāsa, Śrīla Gopala Bhatta Gosvāmī blessed him, saying, "May you quickly attain all perfection."

415. With sweet words he then said to Narottama, "May Śrī Rādhā-ramana fulfill your desires."

416. Again and again he affectionately said to Śyāmānanda, "May Śrī Rādhā-ramana be merciful to you.

417. After speaking these words he embraced them all. They all carefully offered respectful obeisances at his feet.

418. To Śrīla Jīva Gosvāmī, Śrīla Gopala Bhatta Gosvāmī said, "Tomorrow morning I will go to Śrī Govinda's temple."

419. After offering respectful obeisances, Śrīla Jīva Gosvāmī and the others went to visit Śrīla Lokanātha Gosvāmī.

They Bid Farewell to Śrīla Lokanātha Gosvāmī

420. Sitting in a secluded place, Śrīla Lokanātha Gosvāmī kept his eyes on the moonlike face of the Deity Śrī Rādhā-vinoda.

421. I cannot describe how Śrīla Lokanātha Gosvāmī worshipped with affection when he saw Śrīla Jīva Gosvāmī had come.

422. Offering respectful obeisances, Śrīla Jīva Gosvāmī said, "Tomorrow they will depart for Gauḍa-deśa."

423. Lokanātha repeated this news to Śrī Rādhā-vinoda. Then Lokanātha gave garland-prasadam to Śrīnivāsa.

424. Here I will not recount all that Śrīla Lokanātha Gosvāmī affectionately said to Śrīnivāsa and the others.

425. Falling to the ground, the three devotees Śrīnivāsa, Narottama, and Śyāmānanda offered respectful obeisances at Śrīla Lokanātha Gosvāmī's feet.

426. Śrīla Lokanātha Gosvāmī could not keep his heart peaceful. Embracing each one of them, he sprinkled them with the tears from his eyes.

427. Becoming peaceful again, Śrīla Lokanātha Gosvāmī said to Śrīla Jīva Gosvāmī, "The burden of protecting them rests all on you."

428. Speaking many humble words and offering his respectful obeisances, Śrīla Jīva Gosvāmī departed with the others.

Bidding Farewell to Śrīla Nadhu Paṇḍita and the Other Devotees at Śrī Śrī Gopinātha's Temple.

429. Then they went to see the Deity Śrī Gopinātha. How wonderful was Śrī Gopinātha's graceful handsomeness! He enchanted all the worlds.

430. What person with only one mouth has the power to describe what the devotees felt in their hearts as they gazed at the handsomeness of Śrī Gopinātha?

431. To Śrī Madhu Paṇḍita and the other devotees Śrīla Jīva Gosvāmī said, "Please pray that no obstacle will stop Śrīnivāsa's journey."

432. Śrī Madhu Pandita prayed in this way before Lord Gopinātha. Then he brought garland-prasadam from the Deity and gave it to Śrīnivāsa.

433. Again and again falling to the ground, Śrīnivāsa offered respectful obeisances. As he bid farewell a flood of tears flowed from his eyes.

434. Everyone made Śrīnivāsa peaceful again. Then they commanded him, "You must return to Vṛndāvana."

435. I have no power to describe what the devotees said as they gave their mercy to Narottama and Śyāmānanda.

436. Filled with spiritual love, everyone embraced. Falling to the ground, they offered obeisances to each other.

437. To Śrīla Jīva Gosvāmī they all said, "Tomorrow morning we will all assemble (at Śrī Govinda's temple)."

438. Hearing these words, Śrīla Jīva Gosvāmī advised Śrīnivāsa, "Now you should all go to Śrī Gopīśvara's temple."

They All Bid Farewell to Śrī Śrī Gopīśvara.

439. Śrīnivāsa Acārya and the others went to Śrī Gopīśvara, but Śrīla Jīva Gosvāmī went to Śrī Govinda's temple.

440. I cannot describe the prayers Śrīnivāsa spoke as he gazed at Śrī Gopīśvara.

441. Śrī Gopīśvara was very pleased with Śrīnivāsa. Unknown by anyone, Lord Gopīśvara assumed the form of a brahmana and personally bid Śrīnivāsa farewell.

442. Narottama and Śyāmānanda were overcome. Anyone who heard the prayers they spoke before Śrī Gopīśvara felt his heart melt.

443. Carefully offering respectful obeisances to Śrī Sankara-Gopīśvara, Śrīnivāsa Acārya and the other devotees slowly, slowly departed.

The Story of Śrīla Kāśīśvara Gosvāmī

444. Gazing at Śrī Kāśīśvara Gosvāmī's samadhi, the devotees rolled in the dust and offered respectful obeisances.

445. Who can describe the glories of Śrīla Kāśīśvara Gosvāmī, who brought the Deity Śrī Gaura-Govinda to Vṛndāvana?

446. He placed Lord Gaura at Lord Govinda's right. Gazing at the glory of these

two Deities, Śrīla Kāśīśvara Gosvāmī felt his heart become flooded with bliss.

447. Conquered by Kāśīśvara Gosvāmī's pure love, Śrī Caitanya came in this Deity form to that place in Western Bhārata.

448. In Śrī Sadhana-dipika it is said:

śrīmat-kāśīśvaram vande
yat-prīti-vaśataḥ svayam
caitanyadevaḥ kṛpayā
paścimaṁ deśam āgataḥ

"I offer my respectful obeisances to Śrīla Kāśīśvara Gosvāmī. Conquered by his pure love, Lord Caitanyadeva mercifully came to Western Bhārata."

449. Śrī Kāśīśvara Gosvāmī was dear to Lord Caitanya, this is known in all the world. Śrī Rūpa and Śrī Sanātana were plunged in praising Śrī Kāśīśvara's glories.

450. Thinking of all these truths, Śrīnivāsa Acārya became restless. He could not make his heart peaceful.

451. Again and again he fell to the ground and offered respectful obeisances. After the bid everyone farewell, what would be the state of his heart? He did not know.

The Story of Śrīla Raghunātha Bhaṭṭa Gosvāmī

452. Gazing at Śrīla Raghunātha Bhatta Gosvāmī's samādhi, Śrīnivāsa floated in the tears from his eyes. His heart was breaking.

453. Whose heart will not become filled with cooling bliss when Śrīla Raghunātha Bhatta Gosvāmī's glories enter his ears?

454. Śrīla Raghunātha Bhatta Gosvāmī was a teacher of all the scriptures. He was deeply learned in the four Vedas. His learned discourses brought joy to Brhaspati's heart.

455. His lectures on Śrīmad-Bhagavatam had no peer. Hearing them, Vyāsa and the great sages became joyful.

456. Seeing Śrīla Raghunātha Bhatta Gosvāmī's devotional activities, the demigods were filled with wonder. In this way Śrīnivāsa described Śrīla Raghunātha Bhatta Gosvāmī's glories.

457. After falling to the ground and offering respectful obeisances, Śrīnivāsa and the other devotees bid farewell to the Gosvāmī and went to Śrī Govinda's temple.

Anurāga Spiritual Love on Gazing at the Deity Śrī Govinda at Śrī Govinda's Temple.

458. Gazing at the Deity Śrī Govinda, Śrīnivāsa was overcome with spiritual emotion. Then, he returned to his home.

459. The spiritual love (anurāga) he felt increased moment after moment. He sang a song he himself had composed. Overcome with ecstasy, he forgot himself

460. In this song Śrī Radhika again and again tells a gopi-friend, "I saw Govinda's form, which is like an ocean of nectar."

461. A song in Saha-irāga:
badana-cānda kun kundāre kundila go
ke nā kundila du'ti ankhī
dekhite dekhite mora parāṇa yemana kare go
se-i se parāṇa tā'ra sākṣī

What sculptor created the moon of Govinda's face? Who sculpted Govinda's two eyes? Only my life-breath sees what my life-breath feels as I gazed on Govinda.

462. ratana kāṭiyā kebā yatana kariyā go
ke nā gaḍhā-iyā dila kāṇe
manera sahita mora e pāṇca parāṇe go
yogī haila uhāri dhiyāne

Who created those jewel earrings? Who placed them on those ears? Now my mind and five life-airs have become yogīs. They are rapt in meditation on Govinda.

463. nāsikā-upare śobhā e gaja-mukutā go
soṇāya maṇḍita tā'ra pāse
bijuni-jaḍita kibā cāndera kalikā go
meghera āḍāle thāki' hāse

On Govinda's nose is a pearl ornament studded with gold, an ornament like a crescent moon and lightning smiling from behind a cloud.

464. sundara kapāle śohe sundara tilaka go
tāhe śobhe alakāra pānti
hiyāra mājhāre mora jhalamala kare go
cānde yena bhramarāra pānti

Beautiful tilaka glistens on Govinda's beautiful forehead with its glistening locks of black hair. In my heart Govinda's forehead glistens like a moon and a swarm of black bees.

465. madana-phānduyānā cūḍara ṭālani go
uhā nā śikhiyāchila kothā
e buka bhariyā mukha dekhite nā pānu go
e baḍi marame mora byathā

From where did Govinda's face learn how to become Kāmadeva's trap? As I gaze at Govinda's face and chest, my heart becomes agitated.

466. kemana madhura se nā rola-khāni khāni go
hātera cipare lāgi pāṇa
temana kariyā yadi bidhātā gaḍhita go
bhāṅgiyā bhāṅgiyā tāhā khāṇa

How sweet as the sound of Govinda's voice! Cupping my hands, I sip the nectar of that sound. If the creator Brahmā allows. again and again I will taste the ambrosia of that sound.

467. kari-bara-kara jini' bāhura balanī go
 hingule maṇḍita tāra āge
yaubana-banera pakhī piyāse maraye go
 tāhāri paraśa-rasa māge

Decorated with red hingula, His powerful arms defeat the elephant's trunk. This bud in a newly-blossoming forest is dying of thirst. This bird prays to taste the nectar of Govinda's touch.

468. ṭhamaki thamaki yāya teraca nayane cāya
 yenamata gaja-rāja mātā
śrīnibāsa-dāsa kaya o-rūpa lakhila naya
 rūpa-sindhu gaḍhila bidhāta

Gracefully, gracefully Govinda walks. He casts crooked glances from His eyes. He is graceful like an intoxicated elephant. Śrīnivāsa says: I have seen Govinda in this way. The demigod Brahmā has no power to create the ocean of handsomeness that is Śrī Govinda.

469. Overcome with spiritual love (anurāga), Śrīnivāsa could not remain peaceful! Saying, "What sweet sweetness have I seen!" , he wept.

470. In many ways Śrīla Jīva Gosvāmī tried to make Śrīnivāsa peaceful. With great affection he took Śrīnivāsa to his own cottage.

471. Śrīnivāsa thus stayed in his own home. Narottama and Śyāmānanda also went to their own homes.

472. The whole day he had passed in seeing all the devotees. That night his sorrow had no end.

473. Raising His arms, he said again and again, "Destiny has cheated me of any happiness!

474. "Will fallen I ever again see Śrī Govinda, Śrī Gopinātha and Śrī Madana-mohana?

475. "Will I ever again see Śrī Rādhā-vinoda, Lord Rādhā-ramaṇa, or Lord Rādhā-Dāmodara?

476. "Will Śrīla Gopala Bhatta Gosvāmī bring me back to Vraja-pura and again allow me to serve his lotus feet?

477. "Will Śrīla Lokanātha Gosvāmī, who is mercy personified, again give his mercy to fallen me?

478. "Will merciful Śrīla Bhugarbha Gosvāmī kindly grab sinful me by the hair and drag me back to Vraja?

479. "Will Śrīla Raghunātha dasa Gosvāmī, who is an ocean of mercy, again fulfill my desires?

480. "Will I again see the feet of Śrīla Jīva Gosvāmī, who is the life of the poor?

481. "O, O dear devotees of the Lord, will you bring a wicked person like me back to Vraja and keep me near you."

482. Speaking and speaking in this way, at last he could speak no more. His throat became choked. He swam in the tears from his eyes.

483. I cannot describe Narottama's lament. Hearing it, even the stones and dry wood melted.

484. Śyāmānanda was very sorrowful at heart. Who has the power to describe his lament?

485. These three devotees had no power to remain peaceful. Anguished at the thought of separation (from the devotees and Vraja), they stayed awake the whole night.

486. Merciful Śrī Govinda understood the distress that had taken place birth in Śrīnivāsa's heart.

In a Dream Śrī Govinda Bids Farewell to Śrīnivāsa and Gives Him Instruction

487. By Śrī Govinda's will, sleep entered Śrīnivāsa as night was coming to its end.

488. On the pretext of a dream, Śrī Govinda, gracefully walking like the king of elephants, left His temple and came before Śrīnivāsa Acārya.

489. The splendour of His body defeated sapphires, monsoon clouds, and black aÑjana. Millions of Kāmadevas worshipped Him.

490. His body was decorated with a variety of jewel ornaments. A very graceful peacock feather crown rested on His head.

491. The glory of wonderful handsomeness was in His every limb. What similes or metaphors can I speak to describe it? His graceful large eyes made all the worlds wild with bliss.

492. The moon of His face defeated thousands and millions of moons (in the sky). Smiling, He very happily said to Śrīnivāsa:

493. "O Śrīnivāsa, please stop your lament. If I must hear your lament, how will I be able to stay alive? That I do not know.

494. "You are the personified form of spiritual love for Me. That you do not know. I stay with you always.

495. "Through Śrī Rūpa and Śrī Sanātana in many ways I have revealed the desires in My heart.

496. "Through you I will distribute the jewellike books (Śrī Rūpa and Śrī Sanātana wrote). In this way I will give to the conditioned souls the treasure of spiritual love. I will take away the conditional souls' sorrows.

497. "I will certainly accept anyone who takes shelter of you.

498. "Anyone who becomes your disciple will become fortunate. Taking all your disciples with you, you will taste the nectar of sañkīrtana.

499. "In your heart do not worry about anything. From time to time you will see Me."

500. After speaking these words and giving to Śrīnivāsa His mercy, Lord Govinda manifested the wonderful form of Śrī Gaura.

501. Gazing at the Lord, Śrīnivāsa could not remain peaceful. To destiny he prayed for the gift of thousands and millions of eyes.

502. Falling to the ground, Śrīnivāsa offered respectful obeisances at Lord Caitanya's graceful feet, Lord Caitanya placed His feet on Śrīnivāsa's head.

503. Embracing Śrīnivāsa, the Lord bid him farewell on his journey to Gauḍa-

deśa, then, concealing His fair form of Lord Gaura, Lord Govinda entered His temple.

504. No longer able to see Śrī Govinda, Śrīnivāsa became agitated at heart. Awakening, he saw that it was dawn.

505. Deeply wise Śrīnivāsa made himself become peaceful. Sitting down in a secluded place, he performed his morning duties.

506. Then Śrī Narottama and Śrī Śyāmānanda arrived, they were wise and learned in every way.

507. Accompanied by them, Śrīnivāsa Acārya approached Śrīla Jīva Gosvāmī.

508. Accompanied by Śrīnivāsa and the others, Śrīla Jīva Gosvāmī at once went to Śrī Govinda's temple.

509. All the great mahāntas came there. To bring auspiciousness, I will now speak the names of them all.

The Great Vaiṣṇavas Assembled at the Time of Śrīnivāsa's Departure

510-515. These Vaiṣṇavas were very merciful: Śrīla Gopala Bhaṭṭa Gosvāmī, Bhūgarbha, Śrī Lokanātha, who was the abode of virtues, Śrī Mādhava, Śrī Paramānanda Bhaṭṭācārya, Śrī Madhu Paṇḍita, whose activities were wonderful, Premī Kṛṣṇadāsa, Kṛṣṇadāsa Brahmācārī, Rāghava Paṇḍita, who was very learned in prema-bhakti, Yādava Acārya, merciful Narayana, Śrī Puṇḍarīkākṣa Gosvāmī, Govinda, Isāna, Śrī Govinda, Vāṇī Kṛṣṇadāsa, who was very generous, Śrī Uddhava, who from time to time travelled to Gauḍa-deśa, Dvija Haridāsa, Kṛṣṇadāsa Kavirāja and Śrī Gopāla dāsa, whose activities were beyond the world of matter.

516. I cannot give the names of all the Vaiṣṇavas that came there. A great host of Vrajavasis, who were like abodes of transcendental bliss, came.

517. Śrīla Jīva Gosvāmī, Kṛṣṇa Pandita, and others brought the jewellike books and placed them before everyone.

518. With everyone's permission, they then placed the books on the cart.

519. The chest filled with books was carefully secured in the cart. Then everyone gave permission for the cart to proceed.

520. At an auspicious moment the drivers started the cart. Walking on foot, many fortunate souls followed it and walked before it.

521. A person qualified in every way carefully accompanied the cart.

522. In this way the cart proceeded on the path to Mathurā. All the Gosvāmīs followed it for a certain distance.

523. Speaking many words, with sorrowful hearts they bid farewell to Śrīnivāsa Acārya.

524. Śrīnivāsa, Narottama, and Śyāmānanda were very sorrowful. Offering respectful obeisances to everyone, they began their journey.

525. Śrīla Jīva Gosvāmī and some other wise devotees followed them up to Mathurā.

526. Then every person returned to his home. Who can describe the sorrow they felt in separation?

527. When the devotees arrived in Mathura, the people of Mathura became very joyful.

528. Fearing this book will become very large, I will not describe the joy that filled Mathurā City on that day.

529. That day and night was passed in tasting the nectar of talks about Lord Kṛṣṇa, the next morning the devotees rose and departed from Mathurā.

530. For some distance Śrīla Jīva Gosvāmī accompanied them. When he finally bid farewell to them, he floated in waves of sorrow.

531. He hugged Śrīnivāsa Acārya Ṭhākura. He sprinkled him with tears from his eyes.

532. Entrusting Narottama and Śyāmānanda to Śrīnivāsa's care, very sorrowful Śrī Jīva bid them all farewell.

533. Tightly he hugged Narottama. What he said then I cannot describe.

534. Affectionately he entrusted Śyāmānanda to Śrīnivāsa's protection. Hugging Śyāmānanda, Śrī Jīva could not remain peaceful.

535 and 536. At the time of bidding farewell, Kṛṣṇadasa Kaviraja, Raghava Pandita, Śrīla Gopala Bhatta, Madhava and the others could not remain peaceful. With tears from their eyes they splashed Śrīnivāsa and the others.

537. They hugged each other. They offered respectful obeisances to each other. Who can describe their wonderful activities?

538. The saintly Vaiṣṇavas-householders of Mathura all wept.

539. Weeping and weeping, Śrīnivāsa and the others greeted everyone in an appropriate way.

540. Bidding farewell to Śrīnivāsa Acārya, the learned devotees all returned to their own homes.

541. Śrīla Jīva Gosvāmī and the others returned to Vṛndāvana. Moment after moment they worried about the travelling devotees' safety.

542. Taking the jewellike books with them, Śrīnivāsa Acārya and the others carefully continued on their journey to Gauḍa-deśa.

543. Anyone who hears this story of Śrīnivāsa Acārya's journey to Gauda-desa will find the precious jewel of pure devotional service.

544. Thinking of Śrīnivāsa Acārya's feet, Narahari dasa speaks this Bhakti-ratnakara.

Seventh Wave

Distributing the Devotional Literatures and Other Activities

1. Glory, glory to Śrī Kṛṣṇa Caitanya, the friend of the poor! Glory, glory to Śrī Nityananda, who is an ocean of mercy!

2. Glory to Śrī Advaitadeva, who is the abode of virtues! Glory to Śrī Gadadhara Pandita, who is filled with spiritual love!

3. Glory to Śrīnivāsa Pandita, who is the giver of spiritual love and devotion (prema-bhakti)! Glory to Sarvabhauma, Kasi Misra and Ramananda! Glory to Vasudeva Ghoṣa, Madhava and Mukunda!

5. Glory to Dhananjaya and Śrī Svarupa-Damodara! Glory to Narahari, Gauri-dasa, and Kāśīśvara!

6. Glory to Gadadhara dasa, Śrīdhara, and Vijaya! Glory to Suklambara

Brahmacari and Śrī Sanjaya!\

7. Glory to Gopala Bhatta, Śrī Rūpa and Sanatana! Glory to Raghunātha dasa, the life of the sorrowful!

8. Glory to Śrī Bhugarbha, Lokanātha, and Śrī Raghava! Glory to Raghunātha Bhatta and Yadava Acārya!

9. Glory, glory to Śrī Jīva who is a great treasure-house of virtues! Glory to the merciful Kṛṣṇadasa Kaviraja!

10. Glory, glory to Śrīnivāsa Acārya Thakura! Glory to Narottama, who is very glorious!

11. Glory, glory to Śyāmānanda, who is a shoreless ocean of virtues and whose previous name was Śrī Duḥkhī Kṛṣṇadāsa!

12. Glory to the Vaiṣṇavas, whose mercy has no limit! Only by their mercy will I be able to complete this task.

13. Glory, glory to the listeners of this book, listeners who are abodes of spiritual virtues! Now please kindly listen, and I will speak.

14. Remembering Lord Gaurāṅga, and taking with him the jewellike books, Śrīnivāsa Acārya travelled on the path to Gauḍa-deśa.

15. Accompanying Śrīnivāsa were Narottama, who was separate from him only by having a separate body, and Śyāmānanda, who was an object of great affection for him.

16. Accompanied by Narottama and Śyāmānanda, joyful Śrīnivāsa travelled on the path without any trouble.

17. Meeting some pilgrims going to Nilacala, Śrīnivāsa and his companions travelled with them on the forest path.

18. Śrīnivāsa specifically travelled on the path Lord Caitanya had walked to Nilacala.

19. In place after place he asked about the places Lord Caitanya had visited. Seeing all those places, Śrīnivāsa became wild with bliss.

20. With great bliss they travelled on the forest path. For many days there was nothing to fear.

21. Fearing this book will become very large, I will not write of every village and province they visited.

22. The news spread everywhere, "A saintly person is travelling to Nilacala with a great treasure."

23. A band of highwaymen maintained by King Bīrahāmbīra heard from an astrologer that the devotees's cart was filled with jewels.

24. The highwaymen approached the king and said, "A wealthy merchant is travelling with a cart filled with priceless jewels.

25. Hearing this from the highwaymen's mouths, the king became joyful. Now I will say something of that king's activities.

26. Through the highwaymen, the king was always robbing others. Seeing him at very moment the people trembled in fear.

27. The misdeeds of this king had no end. This I have heard from the elder brāhmaṇas.

28. Bīrahāmbīra commanded his invincible highwaymen, "Prepare yourselves and go to this merchant at once.

29. "Taking his cart and wealth and secretly bring them here. Frighten the people, but do not destroy anyone's life's breath."

30. Receiving these orders from the king, the highwaymen departed. Seeing them, the respectable people trembled.
31. This king and his followers were always happy to rob and plunder.
32. Going far away from Vana-Viṣṇupura, the highwaymen remained unseen.
33. Śrīnivāsa Acārya, his companions and the cart left Pañcakūṭi and proceeded on the path to Vana-Viṣṇupura.
34. Śrīnivāsa thought, "Without any trouble I have come so far." He did not know that Viṣṇupura's king was vicious and sinful.
35. Śrīnivāsa came to a large village in the forest, a village near the capital city, Vana-Viṣṇupura.
36. With eating and other like activities the devotees concluded the day. Half of the night they passed in the happiness of talking about Lord Kṛṣṇa.
37. That night they all lay down. Sleep came to everyone. No one remain awake.
38. In their hearts the good people of the village worried, "How will Lord Kṛṣṇa protect these wealthy travelers?"
39. "They do not worry. They know nothing of the danger. Afraid of the king, we cannot warn them.
40. "This wicked king sends his robbers far away for even a little money.
41. "These wealthy men have a cart filled with treasure. How have they come safely on the roads?"
42. Someone said, "these wealthy travelers are religious men, and for that reason the highwaymen did not rob their wealth."
43. Another person said, "The robbers are following them. No one knows when they will strike.
44. Staying in their homes, the villagers spoke in this way. Meanwhile the highwaymen made their plans.
45. One of them said, "O my brothers, let us succeed in this deed. Let us not become embarrassed in the community of highwaymen.
46. "Near Tāmaḍagrāma village we prepared to strike, but we did not succeed.
47. "Then, near Raghunāthapura village the guards at night were too powerful.
48. "Now they have come near Vana-Viṣṇupura. Now we must be intelligent and strong.
49. "Today we must give this cart and its treasure to the king. Then he will be pleased with us. If we do not succeed, he will kill us for sure."
50. After speaking in this way, the highwaymen gathered together and worshipped Goddess Caṇḍī. To her they offered goats, buffaloes, and other beasts.
51. Again and again they bowed at Goddess Caṇḍī's feet and prayed, "Please make our mission a success. Please protect us all."
52. After speaking this prayer, they approached the place where Śrīnivāsa Acārya and the devotees stayed. The leader of the highwaymen sent a scout ahead.
53. The scout approached and looked. Everyone slept. Aware that this was the right time, the scout returned to the highwaymen and informed them.
54. Manifesting a fearful appearance, the highwaymen came, took the cart, and entered the forest.
55. At night's end they entered Vana-Viṣṇupura, told everything to the king, and gave him everything.

Hearing the News of the Cart's Theft, the Pious People Lament and Reflect

56. The good people of Vana-Viṣṇupura heard the news: the king has robbed a great treasure.

57. In private one person said to another, "The evil-hearted king has done a very sinful deed.

58. "Traveling from Vṛndāvana to see Lord Jagannātha at Nilācala, a wealthy man carried a great treasure.

59. "To this wealthy man the most sinful king, whose actions are all vicious, has brought suffering. This sinful king will never be delivered. Thus I know."

60. Weeping, another person said into someone's ear, "Now Vana Viṣṇupura will be destroyed.

61. "In the whole land of Bhārata no one is wicked like this king. Who will punish this sinful king?"

62. Another person said, "Because of his sins this wicked king will suffer in hell. Never will he escape."

63. Another person said, "This king's every action is a sin. How will he become good? Please tell me."

64. Another person said, "Lord Narayana can turn him into a good man. No one can describe how the Lord is merciful in Kali-yuga.

65. "Although born of a brahmana family in Navavipa, the two brothers Jagāi and Mādhāi were the crest jewels of sinners.

66. "The people trembled in fear of these two sinners. Still, in His Nadya pastimes the Lord gave them mercy and delivered them.

67. "Men and demigods praised the Lord when He delivered them, praised Him with prayers that had no end.

68. "Jagai and Madhai became kings of devotees. Who can praise all the Lord's extraordinary activities, activities beyond the touch of the material world?"

69. Someone else said, "Kṛṣṇa Caitanya is the Supreme Personality of Godhead Himself. To the conditioned souls He gave a precious jewel even Brahmā and the demigods find difficult to attain.

70. "At Nilacala Lord Kṛṣṇa Caitanya disappeared from this world. Who will deliver the sinners now?"

71. Someone else said, "O my brother, this I say to you: The mercy of a great devotee will deliver sinners like this king."

72. Someone else said, "Great devotees are rarely seen. Why would a great devotee come to this place of sinners?"

73. Someone else say, "The scriptures say that great devotees travel everywhere to deliver the conditioned souls.

74. "The Supreme Personality of Godhead acts through His devotees. Without a great devotee's mercy no one can attain perfection."

75. Someone else said, "Ah! My heart hopes that some great devotee would come to this place.

76. "If a great devotee grant a small particle of his mercy, then not even a small particle of sorrow will remain in this place. Then all the evil thoughts and plans will perish. Then our king will become a Vaiṣṇava."

77. Speaking many words, the people prayed to the Supreme Personality of Godhead "Please destroy the wicked deeds of our king."

78. As the good people were anxiously praying for his welfare, the king was joyful that the stolen treasure was now within his palace.

79. The king was very pleased with the highwaymen. He praised them and rewarded them with valuable jewels and garments.

80. In his heart King Bīrahāmbīra thought, "This cart certainly came from Western Bhārata.

81. "On many days I have obtained great wealth, but never I felt such bliss within my heart.

82. "I know that now I have many priceless gems." Thinking in this way, he gazed at the chest filled with books.

83. At once he opened the chest. He gazed at the jewellike books in the chest.

Gazing at the Jewellike Books, the King is Filled with Wonder and Has a Change of Heart.

84. Simply by seeing the books, the king became pure at heart. Again and again he gazed at the jewellike books.

85. Surprised, the king said to his astrologers, "Please tell me: How did you calculate this?"

86. The astrologer replied, "O great king, when I calculated this I saw that priceless jewels would be in the chest."

87. Hearing this, the king said, "Do not fear. Your calculations were right.

88. "Attaining the priceless jewels, I have become very fortunate." After speaking these words, the king glanced at the highwaymen.

89. Agitated, the king again and again asked the highwaymen, "You did not kill anyone? Tell me the truth."

90. The highwaymen replied, "Everyone was asleep. We took the cart and came here. None of them even knew.

91. "You forbade us, why would we kill? We were successful in the way (we said)."

92. Hearing these words, the king became peaceful. To the brahmanas he said, "After many days my sins will bear their fruit.

93. "I brought sorrow to a great saint's heart, the fire of his anger will burn me to ashes.

94. "If I see the owners of these books, I will surrender at his feet.

95. "O my brothers, in this sinner's heart rest this certain thought: that saint will give his mercy to me."

96. Speaking these words, the king sent messengers to search (for the books' owner). Carefully the king protected the books and cart.

97. Hearing the story of the books, the queen yearned to see them.

98. What shall I say? The presence of the books filled the king's palace with a great splendour.

99. Auspiciousness suddenly filled Visnupura, the people's sinful deeds were all destroyed.

100. In his heart King Bīrahāmbīra always thought, "After how many moments will I see the owners of these books?"

101. As the king anxiously thought in this way, the goddess of sleep drew him into sleep.

103. On the pretext of a dream he saw a handsome man whose wonderful form defeated golden Mount Meru.

104. Smiling and smiling, and His face like the moon, that person said, "Do not worry. That person will come and meet with you

105. "In his heart that person is merciful to you. You are his servant birth after birth."

106. After speaking these words, that person suddenly disappeared. The dream broke. The king floated in the tears from his eyes.

107. "What did I see? What did I see?" he said again and again. In the four directions he looked. He did not understand his own heart.

When the Books are Stolen, Śrīnivāsa and the Others Lament and Decide on a Plan of Action

108. After the highwaymen stole the books and cart and fled, everyone's sleep suddenly broke. They all awakened.

109. Agitated, Śrīnivāsa Acārya and the others searched here and there that morning.

110. They searched, but they did not find. They wept. "Alas! We are struck by a thunderbolt!" everyone said.

111. Narottama said, "I will give up my life." Śyāmānanda said, "I will enter the fire."

112. How can I describe what Śrīnivāsa Acārya felt in his heart? How can I say how his heart felt ripped into shreds?

113. Everyone in that group of travelers felt tormented at heart. They all decided, "We will not return to our homes."

114. News of the books' theft was spread everywhere. Śrīnivāsa Acārya and the others were plunged in a great ocean of sorrow.

115. After many moments they became peaceful again. They talked among themselves. I cannot describe what they said.

116. Suddenly a voice said to Śrīnivāsa, "The books are at Viṣṇupura. Go to the king's palace there.

117. Hearing these words, Śrīnivāsa became joyful at heart. Then he saw some auspicious signs.

118. Aware that these signs were hints from the Supreme Lord Himself, everyone sighed with relief. Then Śrīnivāsa said to Narottama.

119. "At once go to Khetari-grama. There follow Lokanātha Prabhu's commands.

120. "Śyāmānanda I will send with you: First go to Ambika and then to Orissa,

121. "When I find the books I will send the news to you. Don't worry, we will all meet again.

122. After speaking these words, he bid farewell to Narottama and Śyāmānanda. I cannot describe how they were agitated and sorrowful.

123. Narottama and Śyāmānanda did not jump over Śrīnivāsa Acārya's words. They went to Khetari-grama, but their hearts were not peaceful.

124. Who has the power to understand Narottama Mahāśaya's pastimes? First he gave spiritual powers to the devotee Śrī Santośa.

125. When they saw Narottama, all the people became very joyful. They forgot

all their grief and sorrow.

Śrīnivāsa Acārya Goes to the King's Assembly Hall

126. Narottama and Śyāmānanda very carefully stayed in a vey secluded place. Hearing of the books theft, the wise people became sorrowful.

127. After bidding farewell Narottama and Śyāmānanda, Śrīnivāsa became sorrowful. He could not make his heart peaceful.

128. Leaving his traveling companions in a certain place, Śrīnivāsa quickly entered Vana-Viṣṇupura.

129. Who understands the heart of a great soul? To find the books Śrīnivāsa traveled alone.

130. Whenever he went, the people said amongst themselves, "An extraordinary person has come alone to Viṣṇupura.

131. "Is he a demigod, or is he an amśa-avatāra of the Supreme Personality of Godhead? Seeing his handsomeness, who will not find his own peaceful composure at once destroyed?

132. In this way the people spoke. From the four directions joyful-hearted people ran to see Śrīnivāsa Acārya.

133. When he saw Śrīnivāsa, a brahmana's son named Śrī Kṛṣṇa-vallabha felt ecstatic spiritual love arise within him.

134. To his own home in De-uli-grāma, Śrī Kṛṣṇa-vallabha took Śrīnivāsa there he completely surrendered himself at Śrīnivāsa's lotus feet.

135. Śrīnivāsa Acārya Thakura asked questions. Śrī Kṛṣṇa-vallabha answered them, one after another, in detail.

136. Hearing that the king regularly heard from Śrīmad-Bhagavatam, taking Kṛṣṇa-vallabha with him, Śrīnivāsa went to the royal court.

137. Seeing Śrīnivāsa Acārya's glorious form, the king carefully fell to the ground to offer respectful obeisances He thought himself fortunate.

138. He offered Śrīnivāsa a wonderful seat. Śrīnivāsa, forbidding any questions, said:

139. "O King, when the reading of Śrīmad-Bhagavatam is concluded, you may ask questions and I will answer."

140. Replying, "As you command", the king thought in his heart, "This ācārya must be the owner of the jewellike books.

141. "By my good fortune he now allows me to see the hint. I shall surrender myself at his feet."

142. Thinking in this way, the king glanced at Śrīnivāsa Acārya. When the Bhāgavatam reading was completed, Śrīnivāsa spoke some words to the king.

143. By now the king's heart had become purified. The king requested an explanation of the Bhāgavatam passage that had been read. He said:

144. "O great soul, in my heart is the desire that you explain these verses of Śrīmad Bhāgavatam with your own saintly mouth."

145. Hearing these words, Śrīnivāsa Acārya Ṭhākura understood that the king's wicked mentality had fled far away.

146. Śrīnivāsa Acārya asked, "Which part of Śrīmad Bhagavatam does your heart wish to hear?" the king replied, "Śrī Bhramara-gita (the Black Bee's Song)."

147. When the king spoke these words, Śrīnivāsa became plunged into

happiness. The king's reader gave the book to Śrīnivāsa.

148. Śrīnivāsa Acārya Ṭhākura carefully began to read. His explanations had never been heard before. They were like a monsoon of nectar.

149. In that royal court tears streamed from every eye. King Bīrahāmbīra was overcome.

150. Who can describe the agitation the king's reader, whose name was Vyāsa Cakravartī felt?

151. When Śrīnivāsa spoke his explanations, ecstatic spiritual love arose within every person.

152. Śrīnivāsa Acārya Ṭhākura forgot himself. He could not remain peaceful. He was overcome with feelings of spiritual love.

153. When the explanation was completed, King Bīrahāmbīra could not remain peaceful. Falling at Śrīnivāsa Acārya's feet, he offered respectful obeisances.

154. After some moments becoming peaceful again, the king thought in his heart, "I committed a very terrible offense at this saint's feet."

155. King Bīrahāmbīra was plunged in the nectar of humble regret. He floated in the tears from his eyes. He could not remain peaceful.

156. Offering a sitting place in a very private room, at sunset the king met with Śrīnivāsa Acārya.

157. The king offered respectful obeisances, with folded hands he asked, "O master, why have you come to this place?"

To the King, Śrīnivāsa Acārya Tells The Story of the Books

158. Hearing these words, with a joyful heart Śrīnivāsa Acārya said to the king, "I will tell you in brief.

159. Vraja's Prince Kṛṣṇa, who is the Supreme Personality of Godhead, concealed His openly manifest pastimes in Vraja.

160. Then, at the appropriate time, accompanied by His associates and servants, He very joyfully descended to this world in Navadvīpa.

161. Even Śeṣa, Śiva, and all the demigods cannot describe all the wonderful pastimes the Supreme Personality of Godhead enjoyed in Navadvīpa.

162. He clearly taught the truths of the scriptures. He made the whole world wild with bliss in performing the saṅkīrtana-yajña.

163. For some days He was a householder surrounded by many associates. Then He accepted sannyāsa from Keṣava Bhāratī.

164. His name was Śrī Kṛṣṇa Caitanya. To give mercy to the conditioned souls, He traveled to all the holy places.

165. To give happiness to the devotees, He made His home in Nilācala. There He enjoy wonderful pastimes as the moving and unmoving Supreme Personality of Godhead.

166. "Two of His dear devotees were the ministers of Gauḍa-deśa's king. These two devotees were very wealthy, very learned, and profoundly wise.

167. "Their names, Rupa and Sanātana, are famous in the world. Renouncing every thing, they went to Vrndavana.

168. "On Lord Mahāprabhu's command they resided in Vrndavana. Following the descriptions of scriptures, they revealed Vraja's holy places.

169. "They wrote many books, books like oceans of nectar. They understood a

great treasure-house filled with the jewels of Lord Kṛṣṇa's pastimes in Vraja.

170. "They wrote commentaries on Śrīmad-Bhagavatam and other scriptures. With only one mouth how can I describe all their glories?"

171. "A very unqualified person, I was born in Gauḍa-deśa. On the command of the Lord's personal associates, I went to Vrndavana.

172. "I became a disciple of Śrīla Gopala Bhatta Gosvami. I studied the books of the Gosvamis and other holy books also.

173. "Śrīla Jiva Gosvami and other wise devotees gave me the task of circulating these books in Gauḍa-deśa.

174. "Proceeding very carefully, I eventually came to this place. A little distance from this place the books were stolen as night was about to end.

175. "Gathering together, all of us travelers searched here and there for the books. We could not remain peaceful.

176. "One of the group is a prince named Narottama. He is very renounced. He is learned in all the scriptures.

177. "Another of the group is named Śyāmānanda. He is learned in every branch of knowledge. These two I sent to their own countries.

178. "In my group also are armed guards from Vraja. They are all together now in a certain place.

179. "Looking for the books, I went everywhere. Hearing of your Purāṇa readings, I came here.

180. "Thus I have told you something of my story. What more shall I say? Because I cannot find these books, my heart is now ripped to shreds."

181. Hearing Śrīnivāsa Acārya's words, the king became agitated. He fell down to offer respectful obeisances at Śrīnivāsa's glorious feet.

182. Weeping, he said, "I am the thief. I have no power to describe all the crimes I have committed.

183. "O master, from a messenger's mouth I heard the news that you had arrived by the forest path.

184. "I was always happy to gain more wealth. After performing his calculations, my astrologer said to me:

185. " 'A very wealthy merchant is traveling with very precious jewels. With only slight effort you can get those jewels.' "

186. "Hearing this words, I sent a band of highwaymen to get the wealth. But do not kill anyone, I told them.

187. "Easily they took the cart and brought it here. Seeing the chest, I became very joyful.

188. "Opening the chest, I saw the jewellike books. Simply by seeing them, I had a change of heart.

189. "I longed to see the books' owner. At once I sent a messenger to search for him.

190. "You are the Supreme Personality of Godhead, the purifier of the fallen, the Supersoul who resides in every heart. Suddenly you have shown yourself to fallen me.

191. "Simply by seeing you, I have decided to surrender myself at your feet. Please forgive my offenses and give your mercy to me.

192. "Please do not seeing that I am a great sinner, hate me. Please give me some way to become free from my sins."

193. Speaking these words, he fell before Śrīnivāsa Acārya's feet. With tears from his eyes he sprinkled the Acārya's feet.

194. Seeing that the king was very agitated at heart, Śrīnivāsa Acārya gave great mercy to him.

195. The night passed and morning came as Śrīnivāsa and the king talked. They were both flooded by the ocean of ecstatic spiritual love.

196. At once the king had Śrīnivāsa Acārya's traveling companions brought there. He gave them residences in a pleasant place.

197. The king carefully arranged facilities for Śrīnivāsa Acārya to bathe. Taking the acārya with him, the king went to where the jewellike books were kept.

198. Seeing the books, Śrīnivāsa Acārya felt his heart blossom with bliss. No one can describe the joy he felt.

199. After worshipping the books in many ways, the king, taking Śrīnivāsa Acārya with him, went to the inner apartments of the palace.

200. I do not know how to describe the great bliss the queen felt when she saw Śrīnivāsa Acārya.

201. Offering respectful obeisances at Śrīnivāsa Acārya's feet, she considered herself fortunate. She floated in the tears from her eyes.

202. After giving his mercy to the queen, Śrīnivāsa Acārya, accompanied by the king, went to his secluded residence.

203. Falling at Śrīnivāsa's feet, the king said again and again, "I committed many sins. My heart is not peaceful."

Śrīnivāsa Acārya Prabhu Gives Mercy to the King

204. Understanding the king's heart, Śrīnivāsa Acārya Ṭhākura again and again said, "Cast all worries far away.

205. "To you I have given Śrī Kṛṣṇa Caitanya's feet. In your heart always meditate on His feet.

206. At every moment considering yourself as offender, always engage in nāma-saṅkīrtana (chanting the Lord's holy names)."

207. Speaking these words, Śrīnivāsa removed the king's sufferings. Then he taught the Hari-nāma mahā-mantra to the king.

208. In a sweet voice again and again he said to the king, "Always carefully hear and chant this mahā-mantra.

209. "Lord Śrī Kṛṣṇa Caitanya, who is the purifier of the worlds, gave this nāma mantra to the conditioned souls.

210. "O king, after you have tasted the nectar of the Gosvami's books, I will give you dīkṣā (initiation) into the chanting of the Radha-Kṛṣṇa mantra."

211. After speaking these words, Śrīnivāsa taught the king about the different features of devotional service. In this way King Bīrahāmbīra's heart became peaceful.

212. Accompanied by his family, with a joyful heart the king surrendered himself to Śrīnivāsa Acārya's feet.

213. "The stolen books were recovered, the king of thieves was delivered." This news went everywhere.

214. Śrī Kṛṣṇa-vallabha, Vyāsa Cakravartī, and the others all surrendered themselves at Śrīnivāsa Acārya's lotus feet.

215. An ocean of bliss flooded Viṣṇupura. Bhakti-devī, the goddess of devotee, gave her mercy to home after home.

216. Everyone was overcome with the glories of Śrī Kṛṣṇa Caitanya, Śrī Nityā_nanda, and Śrī Advaita. The people thought of no one but them.

217. The names and glories of Śrī Gadādhara, Śrī Śrīnivāsa, and the other personal associates of the Lord made the people always wild with bliss.

218. Everyone yearned to see the great Vaiṣṇavas. They became deeply attached to Navadvīpa and Vṛndavana.

219. Who has the power to describe how they were plunged in bliss by chanting Śrīnivāsa Acārya's glories?

220. Considering themselves very fortunate, they all always sang the Lord's holy names in Nāma-kirtana.

221. With a joyful heart King Bīrahāmbīra folded his hands and said to Śrīnivāsa Acārya:

222. "O master, you have stopped all my sufferings. To me you gave a precious jewel rare even among the demigods.

223. "O master, now I will place a request before your sacred feet. The books were stolen. This everyone knows.

224. "Please write a letter and send it to Vṛndavana, a letter saying that the books were recovered and that I, a fallen thief, was punished.

225. "Also, please request all the Gosvamis to give their mercy to fallen sinner me. A similar letter should be sent to Śrī Narottama Ṭhākura and Śrī Śyāmānanda.

The Carts' Armed Guards Are Sent Back to the Vrajavāsīs in Vṛndāvana

227. Hearing the king's words, Śrīnivāsa Acārya gave to the king a letter Śrīnivāsa had already written.

228. Seeing the letter, the king became very happy. Again and again Śrīnivāsa Acārya Ṭhākura said to the king:

229. "The men who brought the cart from Vraja I will soon send back to Vraja with the cart."

230. After speaking these words, Śrīnivāsa Acārya carefully gave the letter to his traveling companions.

231. Falling to the ground, the king offered respectful obeisances to these men. Who can describe how he honoured them?

232. The cart that had previously carried the jewellike books the king carefully filled with various goods.

233. These goods, the king gave as gifts to Śrī Govinda, Śrī Gopinatha, Śrī Madana-mohana, and the other Deities in Vraja.

234. Taking the gifts with them, the armed guards bid farewell and at once commenced their journey.

235. Joyfully they took the cart to Vṛndavana. They gave the letter the Gosvamis.

236. They told everything from beginning to end. Hearing the news, every person felt his anxiety was destroyed.

237. When the letter was read everyone became very joyful.

238. Śrīla Jiva Gosvami distributed the gifts King Bīrahāmbīra had sent.

239. After reading the letter Śrīnivāsa had send, Śrīla Jiva Gosvami felt joy in

his heart moment after moment.

Sending the Good News to Khetari-grāma

240. At once King Bīrahāmbīra sent his master Śrīnivāsa's letter to Khetari-grama.

241. Staying in a secluded, Śrī Narottama Ṭhākura Mahāśaya and Śrī Śyāmānanda were filled with worry.

242. Arriving at Khetari-grama, the messenger asked, "Where is Śrī Narottama Ṭhākura Maharaja?"

243. "Please tell him at once that Śrī Śrīnivāsa Acārya from Vana-Visnupura has sent for him a letter."

244. Hearing these words, someone at once informed Śrī Narottama Mahāśaya, saying, "A man has come from Vana-Visnupura."

245. "He bear a letter from Śrīnivāsa Acārya." What bliss Narottam felt as he heard this news. His bliss had no end.

246. Having the messenger brought to him, Śrī Narottama asked him. if the letter brought good news. The messenger replied, "The news is very good, O Mahāśaya."

247. Hearing these words, Śyāmānanda floated in tears of bliss. Extending his two arms, he hugged the messenger.

248. The very eager messenger gave the letter to Narottama Mahāśaya. Rolling on the ground, the messenger fell before the two saints' feet.

249. Reading the letter, Narottama and Śyāmānanda learned all the news. They could not keep their hearts peaceful. They were plunged in a shoreless ocean of bliss.

250. With sweet words Narottama briefly informed his cousin, King Datta Santoṣa, saying:

251. "The books were quickly found at Vana-Visnupura, Śrīnivāsa Acārya gave mercy to King Bīrahāmbīra."

252. Hearing that the books were found, and King Bīrahāmbīra was delivered, King Santoṣa felt his mind, heart, and life's breath filled with cooling bliss.

253. With great bliss wise Śrī Santoṣa gave great honour to the royal messenger.

254. From the messenger King Santoṣa heard the news from beginning to end. To celebrate the auspicious news, the king gave great wealth in charity.

255. Watching, King Santoṣa's activities, everyone was filled with wonder. Śrī Narottama Ṭhākura Mahāśaya was joyful.

256. Making Śyāmānanda sit at his side, Narottama wrote a letter to Śrī Śrīnivāsa Acārya.

257. In that letter he revealed the thoughts in his heart. He also said that Śyāmānanda would go to Orissa.

258. He also wrote a separate letter to King Bīrahāmbīra. In that letter he congratulated the king on his great good fortune.

Departing from Khetari-grāma, the Messenger Returns to Viṣṇupura

259. Taking the two letters with him, the messenger returned to Visnupura.

Giving both letters to the king, he recounted everything.

260. After praising his messenger's good fortune, the joyful king approached Śrī Śrīnivāsa Acārya.

261. At that moment Śrīnivāsa Acārya was teaching the Gosvami's books to his disciples.

262. He was like the sun-god in the midst of his royal assembly. Seeing his glory, who would not feel his eyes filled with cooling bliss?

263. Approaching, King Bīrahāmbīra fell to the ground and carefully offered respectful obeisances to Śrī Śrīnivāsa Acārya.

264. With folded hands standing before Śrīnivāsa Acārya, the king said, "This morning some letters came from Khetari-grāma.

265. "Although I am a sinner, Śrī Narottama Ṭhākura Mahāśaya very mercifully wrote a letter to me.

266. "This letter he wrote to you, O my master." Speaking these words, the king very joyfully gave the letter to Śrīnivāsa Acārya.

267. Śrīnivāsa Acārya read the letter aloud. The listeners could not check the tears that flowed from their eyes.

268. When the letter had been read, the king again spoke. He repeated the news he had heard from the messenger's mouth. News not included in the letter.

269 and 270. He described how King Santoṣa enthusiastically performed various auspicious rituals and gave charity to the brāhmaṇas. Hearing the news, everyone became very joyful.

277. Everyone praised the king's good fortune, for Śrī Narottama Mahāśaya has personally written a letter to him.

272. After many moments, the king, taking permission to leave, departed from Śrīnivāsa Acārya's assembly and quickly returned to his palace.

273. In a private room he read Śrī Narottama Mahāśaya's letter. The king was overcome. He could not remain peaceful.

274. At that moment his queen entered the room and requested, "Please be merciful and allow me to hear the letter."

275. Hearing the queen's words, with a very joyful heart the king at once read to her the letter.

276. Simply by hearing the letter, the queen forgot herself. Again and again she begged fate:

277. "O master, please be merciful and allow fallen me to see once Śrī Narottama Ṭhākura Mahāśaya.

278. Speaking these words, the queen was splashed by the tears flowing from her eyes. Falling to the ground, she grasped the king's feet.

279. To the king, she said, "Now your life is successful. Easily you have attained a treasure of spiritual love for Lord Kṛṣṇa's feet."

280. The king said, "That treasure is very rare and difficult to attain. Will that treasure ever touch me? I am an abode of great sins.

281. "I have wasted this birth in wicked deeds. No one can write all the offenses I committed."

282. Speaking these words, the king became agitated at heart, calling out, "Śrī Kṛṣṇa Caitanya!", he rolled on the ground.

283. Raising his arms and calling out, "Prabhu Nityā_nanda! Śrī Advaita Prabhu!", he bitterly lamented.

284 and 285. Calling out the names of Gadādhara, Śrīnivāsa, Svarūpa, Vakreṣvara, Haridāsa, Murāri, Mukunda, Dāmodara, Gaurī-dāsa, Kāṣisvara, Rūpa, and Sanātana, he wept.

286. Again and again he gave out long sighs. To his queen he said, "In this world of birth and death no one has a heart wicked like mine."

287. In Navadvīpa the eternal Supreme Personality of Godhead enjoyed wonderful pastimes with His personal associates.

288. "When I heard of the Lord's pastimes, my heart did not melt. How many times did I speak foolish speculations about the Lord's nature? My actions were like that.

289. "Why, at an auspicious moment, did I steal those books? I do not know. Because that act I attained the association of Śrīnivāsa Acārya.

290. "Although I was like a lump of iron, Śrīnivāsa made me melt. Being merciful to me, he plunged me in the ocean of the Lord's pastimes.

291. "To me Śrīnivāsa Prabhu gave the greatest mercy. Because of him my desires are all fulfilled.

292. "Do not worry. In life and death consider his feet and his associated the greatest treasure."

293. To his queen, speaking many words in this way, the king praised Śrīnivāsa Acārya. Fearing this book will become very large, I will not describe his words in detail.

294. Happily Narottama Mahasay sent a letter. Now he yearned to see Śrīnivāsa Acārya again.

295. Again and again Narottama affectionately thought in his heart, "How will I be peaceful without Śyāmānanda?"

296. "Tomorrow morning Śyāmānanda will go to Orissa." Thinking in this way, Narottama became splashed by the tears from his eyes.

297. Śrī Narottama Ṭhākura was spiritual love personified. Who has the power to describe the love he felt for Śyāmānanda?

298. After many moments Narottama became peaceful again. To Śyāmānanda he said, "Tomorrow morning you will certainly depart.

299. "Quickly go. When you send a letter I will go to Nilacala and meet you."

300. Śyāmānanda had been very agitated. Hearing these words, he became happy at heart.

301. Śrī Narottama Ṭhākura and Śrī Śyāmānanda spent that day and night rapt in the ecstasy of devotional service.

302. Making himself peaceful, the next morning Narottama bid farewell to Śyāmānanda as Śyāmānanda began his journey to Orissa.

Śrīla Śyāmānanda Prabhu's Journey to Orissa

303. Narottama gave Śyāmānanda one assistant and some coins and other things. At the time of departure he was very agitated.

304. Śyāmānanda was splashed by the tears from his eyes. Falling to the ground, he offered respectful obeisances to Śrī Narottama Ṭhākura.

305. In the same way Śrī Narottama Ṭhākura offered obeisances to him. Hugging Śyāmānanda, Narottama floated in the tears from his eyes.

306. No one can describe what Narottama Mahāśaya felt when he bid farewell

to Śyāmānanda.

307. From the four directions the people of Khetari grama ran to that place. Everyone was agitated at Śyāmānanda's imminent departure.

308. Accompanied by his courtiers, King Śrī Santoṣa Datta humbly offered respectful obeisances to Śyāmānanda.

309. Hugging Śyāmānanda King Santoṣa bid him farewell. The king could not stop his tears.

310. Going to the Padmavati's banks and helping Śyāmānanda board the boat, king Śrī Santoṣa floated in the tears from his eyes.

311. As he climbed on the boat Śyāmānanda remained very peaceful. But it was with an unpeaceful heart that he reached the river's farther bank.

312. Bathing and performing other duties, he stayed there for a few moments. Then, offering obeisances to the Padmāvati, he continued his journey.

313. At Kantaka-nagara he saw the Deity of Lord Gaurāṅga. Passing through Navadvīpa, he went to Santipura.

314. Fearing this book will become very large, I will not describe the holy places he visited and the devotees he blessed with his mercy.

315. Quickly he went to Ambika-nagara. Filled with the ecstasy of spiritual love, he went to his spiritual master's house.

316. Who can describe the bliss he felt when he saw Śrī Hṛdaya Caitanya's feet?

At Ambika-nagara Śrī Śyāmānanda Sees the Deities Śrī Gaurāṅgā-nityānanda Worshipped by Śrī Gaurī-dāsa Paṇḍita, The Story of Śrī Gaurī-dāsa Paṇḍita

317. Giving great mercy to Śyāmānanda, his spiritual master shows him the Deities Śrī Kṛṣṇa-Caitanya and Śrī Nityānanda.

318. Gazing at the two Lords, Śyāmānanda was overcome. He could not stop his tears.

319. Standing silently there, the two Lords gave great mercy to Śyāmānanda.

320. Who can describe the pastimes of these two Lords Śrī Gaurī-dāsa Paṇḍita devotedly served?

321. Now I will briefly speak of Śrī Gaurī-dāsa Paṇḍita's activities. Lord Caitanya is conquered by Gaurī-dāsa's ecstatic love. This is known in all the world.

322. Gaurī-dāsa Paṇḍita is like spiritual love personified. Like Śrī Subalacandra, he is the abode of spiritual glories.

323. Very handsome Śrī Subala is very dear to Lord Kṛṣṇa. The wise reverently describe Subala's activities and glories.

324. In Śrī Rupa Gosvami's Śrī Bhakti-rasamṛta-sindhu, Fifth Part, Third Wave, 17th Text, it is said:

"Subala's body is described as follows. His complexion is just like molten gold. He is very, very dear to Kṛṣṇa. He always has a garland around his neck, and he wears yellow clothing. His eyes are just like lotus flower petals, and he is so intelligent that by his talking and his moral instructions all the other friends take the highest pleasure. Let us all offer our respectful obeisances unto Kṛṣṇa's friend Subala.*

325. In Śrī Vraja-vilasa-stava, Text 22 it is said, "Filled with deep love for him, and anxious that they may be separated, Subala never, even in dream, lets go of the hand of Śrī Kṛṣṇa, the moon of Gokula. Subala's heart is sprinkled by the waters of

the swiftly moving mountain stream of devotion to Śrīmatī Radhika. I offer my respectful obeisances to Subala, whose body trembles with love for Śrī Śrī Radha-Kṛṣṇa."

326. In Śrī Ujjvala-nilamani, Sahaya-bheda-prakarana, Text 14, it is said:

"Then, when this gopi quarreled with Kṛṣṇa and left Him, Subala met her, satisfied her with his words, and convinced her to return and enjoy amorous pastimes with Kṛṣṇa in the forest cottage. After Their pastimes were concluded, and Lord Kṛṣṇa rested His perspiring body on His beloved's breast, Subala fanned Him. What service is Subala not qualified to perform?"

327. Śrī Gaurī-dāsa was Subala himself. This truth is known everywhere. He was dearly loved by Lord Caitanya and Lord Nityānanda.

328. In Śrī Gaura-ganoddesa-dipika, Text 128, it is said: "Gaurī-dāsa Paṇḍita, who was very dear to the Lord, was Subala Himself."

329. In another scripture it is said: "I worship Śrī Gaurī-dāsa Paṇḍita, who was very dear to Śrī Kṛṣṇa Caitanya and Śrī Nityānanda. He is endowed with all spiritual virtues. Previously he had been Subala."

330. Sarakhela Suryadasa Paṇḍita was generous and noble-hearted. His brother was learned Gaurī-dāsa Paṇḍita.

331. After speaking with his elder brother, he went from Saligrama to Ambika on the Gaṅga's banks.

332. A hermit, he always stayed in a secluded place. Lord Caitanya well understood the desires in Gaurī-dāsa Paṇḍita's heart.

333. One day Lord Gaura-Rāya left Śāntipura, crossed the Gaṅga, and went to Ambikā.

334. To Gaurī-dāsa Paṇḍita Lord Caitanya said, "I left Śāntipura and went to Harinadi-grama. Then I entered a boat.

335. "With this small oar I crossed the Gaṅga in a boat. Now I give this oar to you.

336. "With this oar please bring the jīvas to the farther shore of the river of repeated birth and death." Speaking these words, Lord Caitanya hugged Gaurī-dāsa Paṇḍita.

337. Taking Gaurī-dāsa Paṇḍita with Him, Lord Caitanya went to Nadiya. There He plunged Gaurī-dāsa into very wonderful pastimes.

338. Who has the power to understand Lord Gauracandra's activities? He gave the nectar of His own copy of Bhagavad-gīta to Gaurī-dāsa Paṇḍita.

339. After some days Gaurī-dāsa Paṇḍita returned to Ambikā. He always read the songs the Lord had given him.

340. No one can describe the happiness he felt when he saw the Bhagavad-gīta Lord Caitanya had copied with His own glorious hand.

341. Even today fortunate visitors to Ambika can see the Bhagavad-gīta the oar given by Lord Caitanya.

342. No one can say where Gaurī-dāsa Paṇḍita's glorious fame comes to an end. Śrī Kṛṣṇa Caitanya and Śrī Nitai were the be-all and end of his life.

343. He was always as if intoxicated by singing songs glorifying Śrī Kṛṣṇa Caitanya and Śrī Nitai. He knew only Śrī Caitanya and Śrī Nitai. He knew nothing but Them.

344. Lord Nitai and Lord Caitanya were the pupils of his two eyes. How can outsiders understand the wonderful flood of spiritual love that arose within him?

345. I do not understand the great bliss he felt when he saw the Lord or the apex of sorrow he felt when separated from the Lord for a single sesame seed's worth of time.

346. Understanding Gaurī-dāsa Paṇḍita's heart, one day Lord Gaurahari carefully said to him:

347. "You should get a nīma tree from Navadvīpa. From it carve Deities of Me and My brother.

348. "Easily you will fashion the two Deities. In this way your desires will certainly be fulfilled.

Conquered by Gaurī-dāsa's Love Śrī Gaura-Nitāi, by Their Own Wish, Manifest the Form to the Deities.

349. Hearing these words, Gaurī-dāsa Paṇḍita became very joyful. Carefully he carved the wooden Deities.

350. He who carved the Deities was like a vessel into which the Lord had poured His mercy. By His own will the Lord personally came there. Any person who had any other conception of what happened there was only deceived, tricked by the Lord Himself.

351. Seeing the wonderful Deities, noble Gaurī-dāsa Paṇḍita became wild with bliss. Without stop a flood of tears flowed from his eyes.

352. Considering himself fortunate, and accompanied by the Lord's dear associates, he installed the Deities with an abhiṣeka ceremony.

353. Following the rules of scripture and custom, at an auspicious moment he performed the abhiṣeka and placed the Deities on Their thrones.

354. Gazing at the Nitai-Caitanyacandra Deities, the Lord's personal associates were plunged into great bliss.

355. These two Deities enchant all the worlds. Still, only the devotees understand Them. Others do not know Their true identity.

Lord Nitai and Lord Caitanya Are Conquered by Gaurī-dāsa's Love

356. Lord Nitai and Lord Caitanya were conquered by Gaurī-dāsa's love. Day and night this news spread everywhere in the world.

357. The pastimes of Lord Nitai and Lord Caitanya enjoyed in Gaurī-dāsa's home are famous in the world.

358. How can I understand Gaurī-dāsa Paṇḍita's desires? He was always plunged in service to the Lord.

Lord Gaura and Lord Nityānanda Reveal Their Own Forms to Gaurī-dāsa

359. Filled with ecstatic love, and gently, gently smiling, the Nitai-Gaura Deities one day said to Gaurī-dāsa:

360. "Who can understand your activities? Overcome with spiritual love, even you do not understand your own self.

361. "O friend Subala, do the joyful pastimes herding the cows on the Yamuna's banks not stay in your heart?"

362. After speaking these words, the two Lords, who were two great abodes of

spiritual love, suddenly manifested the dark and fair forms of Kṛṣṇa and Balarāma.

363. They carried buffalo horn bugles, sticks, and flutes. They were crowned with peacock feathers and decorated with ornaments. How glorious were Their cowherd-boy garments! They enchanted all the three worlds.

364. Gazing at Them, Gaurī-dāsa forgot himself. He was as if intoxicated with the ecstasy of spiritual love. Who can know what he felt?

365. After some moments he became sober by the Lord's will. He gazed at Lords Nitai-Caitanyacandra as They sat on the throne.

366. In many ways like this the two Lords enjoyed many pastimes. Overcome with bliss, Gaurī-dāsa could not keep his body peaceful.

The Two Lords Accept Rice and Vegetables Offered by Gaurī-dāsa

367. One day, Gaurī-dāsa cooked and said to the two Lords, "Please eat."

368. Although They heard Gaurī-dāsa Paṇḍita's gentle words, the two Lords did not eat. They only stood silent.

369. Crookedly glancing at the two Lords, Gaurī-dāsa Paṇḍita, now filled with anger, sweetly said:

370. "If Your hearts find no pleasure in eating, then why do You force me to cook?"

371. After speaking these words, Gaurī-dāsa remained silent. Gently, gently the smiling Lords said to Gaurī-dāsa pandita:

372. "Your cooking is never quickly completed. You make rice, many kinds of vegetables, and many other preparations.

373. "When We forbid you, you pay no attention. We cannot bear to see your great labor. Whatever is most easy to prepare is the best of all."

374. Then Gaurī-dāsa said, "Never will I cook like that again. I will prepare only one kind of boiled śāka. That is what I will give You to eat."

375. Hearing Gaurī-dāsa Paṇḍita's words, the two Lords smiled. Now They ate the offering. Happily They said:

376. "Never have We tasted śāka like this. Simply by eating this one śāka We are perfectly pleased and satisfied.

377. Praising the offering in this way, the two Lords ate. Watching this pastime Gaurī-dāsa Paṇḍita became filled with cooling bliss.

Because of the Desire Hidden in Gaurī-dāsa's Heart, Śrī Gaura-Nityānanda Manifest a Great Variety of Ornaments

378. One day with a joyful heart Gaurī-dāsa wished to decorate his Deities with some ornaments.

379. Understanding Gaurī-dāsa Paṇḍita's heart the two joyful Lords manifested Their forms as decorated with a great variety of jewel-ornaments.

380. Entering the Deity-room, Gaurī-dāsa Paṇḍita gazed at the splendour of the two Deities standing on the jewel-throne.

381. Gaurī-dāsa became wild with bliss. He was not in external consciousness. After some moments he became peaceful again. Now he saw the Deities were dressed as usual.

382. In his heart Gaurī-dāsa thought "Never have I seen such wonderful ornaments.

383. "I wished to decorate the Deities with ornaments. With what kind of ornaments should I decorate Them? Now my doubt is destroyed."

384. Thinking for a moment, the Deities said to Gaurī-dāsa Paṇḍita: "Flower ornaments give Us great happiness."

385. Hearing these very sweet words, Gaurī-dāsa very carefully decorated his Deities with flower ornaments.

386. On his Deities he placed great flower garlands that reached to Their feet, charming garlands with splendid beauty that had no end.

387. Gaurī-dāsa placed a mirror before the Lords. I do not know how to describe all the wonderful pastimes the two Lords enjoyed.

388. Gaurī-dāsa Paṇḍita's glorious activities are famous in all the world. To purify myself I described a very few of them.

A Brief Account of the Story of Gaurī-dāsa Paṇḍita's Disciple Hṛdaya Caitanya Prabhu.

389. Hṛdaya Caitanya was a disciple of Gaurī-dāsa Paṇḍita. Hṛdaya Caitanya thought only of Gaurī-dāsa Paṇḍita Ṭhākura. He thought of nothing else.

390. Previously everyone called him by the name Śrī Hṛdayānanda. He was always carefully engaged in serving the Lord.

391. Now I will briefly say how, by Gaurī-dāsa Paṇḍita's mercy he attained the name Hṛdaya Caitanya.

392. One morning Gaurī-dāsa approached Gadadhara Paṇḍita.

393. Seeing Gaurī-dāsa, Gadadhara Paṇḍita very respectfully gave him a seat nearly.

394. Gently, gently smiling, again and again Gadadhara said, "This morning I have seen you, therefore this day will be auspicious for Me."

395. Gaurī-dāsa very sweetly said, "Because I have seen You, this day will be auspicious for me."

396. Gadadhara Paṇḍita said, "What shall I give to you, that I will make you happy?" Gaurī-dāsa said, "I have a request. I will accept a gift from You."

397. Gadadhara said, "Everything here is your property. Please take whatever you wish. Why hesitate?"

398. Gaurī-dāsa Paṇḍita Ṭhākura then said, "I wish Hṛdayānanda." Hearing these words, Gadadhara Paṇḍita Gosvami called for Hṛdayānanda.

399. With a joyful heart Hṛdayānanda came. Falling to the ground he offered respectful obeisances to the two great devotees.

400. After speaking some words, Gadadhara Paṇḍita Gosvami gave Hṛdayānanda to Gaurī-dāsa Paṇḍita.

401. Gadadhara Paṇḍita Gosvami gave great mercy to Hṛdayānanda. This is known everywhere. Who can describe the full extent of that mercy?

402. Gadadhara Paṇḍita had protected Hṛdayānanda from his boyhood. He taught Hṛdayānanda the scriptures. Hṛdayānanda the scriptures. Hṛdayānanda learned in very few days.

403. Although he was overcome with love like that of a father, Gadadhara Paṇḍita did not feel possessive. Happily, He gave Hṛdayānanda to Gaurī-dāsa

Paṇḍita.

404. Without the Supreme Personality of Godhead's mercy, who has the power to understand the activities of Gadadhara Paṇḍita and Gaurī-dāsa?

405. Tasting the nectar of talking about the Lord's pastimes, Gaurī-dāsa stayed for many moments at Gadadhara's side.

406. The, bidding farewell Gadadhara Paṇḍita Gosvami, Gaurī-dāsa returned home with Hṛdayānanda.

407. After some days he gave mantra-dikṣā to Hṛdayānanda. He presented him at the feet of Lord Nityānanda and Lord Caitanya.

408. Hṛdayānanda became plunged in service to the Lord. Seeing this, Gaurī-dāsa became joyful at heart.

409. Who has the power to understand Gaurī-dāsa blissful pastimes? Moment after moment many waves of spiritual love arose within him.

410. One day Gaurī-dāsa said the Hṛdayānanda, "Soon will be the festival of the Lord's birth.

411. "Soon I will go to the homes of my disciples and collect ingredients for that festival. This I have decided in my heart.

412. "Please be always attentive in the Lord's service." Speaking these words, Gaurī-dāsa departed from his house.

413. Accompanied by some dear friends, Gaurī-dāsa went to a secluded place and became wild with bliss by tasting the nectar of the Lord's pastimes.

414. Staying at home, Hṛdayānanda thought and thought in his heart, "Why is the master so late in returning?

415. "Many provisions have already been collected here. Only two days remain before the festival."

416. Thinking in this way, and remembering his spiritual master's feet, Hṛdayānanda sent festival invitations everywhere.

417. Gaurī-dāsa Paṇḍita returned one day before the festival. Hearing of the invitations, he became joyful at heart.

418. Externally angry, he rebuked Hṛdayānanda, "Even while I am still present you act independently.

419. "You sent out the invitations. Therefore you should celebrate the festival. But I will not stay here for it."

420. Hearing these words, Hṛdayānanda offered obeisances at his guru's feet, went to the Gaṅgā's banks, and sat under a tree.

421. Meanwhile, Gaurī-dāsa began the festival at his home. From everywhere many saintly devotees arrived.

422. At that time a wealthy merchant sent in a boat many provisions for the festival.

423. On the Ganga's banks the merchant informed Hṛdayānanda of this. Hṛdayānanda sent a message to his spiritual master.

424. Hearing the message, Gaurī-dāsa became externally angry and said to the messenger, "Go and tell him to take the provisions and celebrate the festival himself."

425. Receiving this command from his guru, Hṛdayānanda joyfully celebrated the festival. I cannot describe that celebration in detail.

426. Many Vaiṣṇavas gathered at his festival. Hṛdayānanda sang a wonderful kīrtana.

427. The sounds of the kholas and karatalas touched the sky. the great ocean of bliss overflowed.

428. In a great circle the Vaiṣṇavas danced. Tears of spiritual love always flowed from every eye.

429. Then Hṛdayānanda saw Nita and Caitanya, the two Lords who are spiritual love personified, dance in the midst of the saṅkīrtana.

430. How graceful was Their dancing! They made the whole world wild with bliss. Their glorious forms filled the world with light.

431. The two moons of Their faces destroyed the pride of the moon in the sky. They showered a monsoon of bliss on Hṛdayānanda's eyes.

432. Hearing tumultuous sounds of "Jaya!" from the bliss of that saṅkīrtana, Gaurī-dāsa at home became wild with bliss.

433. To Ganga-dasa Paṇḍita, Gaurī-dāsa gently, gently said, now is the time for worship. Please go to the temple room.

434. Entering the temple room, and seeing the simhāsana Deity throne was empty, Gaṅgā-dasa went and told Gaurī-dāsa.

435. What wonderful ecstatic spiritual love arose within Ganga-dasa when he heard this news! He knew that with pure spiritual love Hṛdayānanda had turned the two Lords into his submissive servants.

436. Gently, gently, smiling, taking a stick in his hand, and his heart filled with bliss, Gaurī-dāsa externally feigned anger.

437. He went to the saṅkīrtana on the Gaṅgā's banks. There he saw the two Lords dancing.

438. Seeing Gaurī-dāsa Paṇḍita's anger, the two brothers disappeared and returned to Their temple.

439. Then Gaurī-dāsa saw Lord Caitanyacandra enjoy a wonderful pastime. He saw Lord Caitanya enter Hṛdayānanda's heart.

440. Gazing at Lord Caitanyacandra in Hṛdayānanda's heart, Gaurī-dāsa could not check his tears. He gazes with unblinking eyes.

441. He forgot his external anger. The stick fell from his hand. He did not notice it.

442. Filled with ecstatic spiritual love, he extended his arms, ran, and with a joyful heart hugged Hṛdayānanda.

443. To Hṛdayānanda he said, "You are fortunate, fortunate, from today your name will be Hrdaya Caitanya."

444. Speaking these words, with the tears from his eyes Gaurī-dāsa splashed Hrdaya Caitanya. Rolling on the ground, Hrdaya Caitanya fell at Gaurī-dāsa's feet.

445. Taking Hrdaya Caitanya with him Gaurī-dāsa Paṇḍita Ṭhākura returned to the temple courtyard.

446. What shall I say? Gazing at the sweetness of the two Deities, Gaurī-dāsa appointed Hrdaya Caitanya superintendent of the Deity worship.

447. The bliss of the Vaiṣṇavas was like an ocean that had no shore. I have no power to describe this great festival.

448. The news of Gaurī-dāsa Paṇḍita's mercy to Hrdaya Caitanya speak through all the world. In this way he attained the name Hrdaya Caitanya.

Śyāmānanda Bids Farewell to His Spiritual Master, Prabhu Hrdaya Caitanya

449. Hṛdaya Caitanya was Śyāmānanda's very life. A tiny particle of his mercy fulfilled all of Śyāmānanda's desires.

450. He was very merciful to his dear disciple Śyāmānanda. When Śyāmānanda departed for Orissa, Hṛdaya Caitanya was sorrowful at heart.

451. Offering obeisances at his spiritual master's feet, and bidding him farewell, Śyāmānanda felt his heart float in the tears from his eyes.

452. Before the Nitai-Caitanya Deities he revealed the desires in his heart. Offering obeisances, he was darkened by the dust of the temple courtyard.

453. Many prayers he spoke to the Lord's personal associates. Finally, he could not leave Ambika.

454. Seeing he was filled with sorrow, the Lord's personal associates spoke many words to console Śyāmānanda saying:

455. "After in Orissa you distribute the jewels of devotion to the Lord, please come again to Ambika."

456. In this way they spoke many words. Hearing their words, and meditating on his guru's feet, Śyāmānanda began his journey to Orissa.

457. Always he sang the glories of Śrī Śrī Nitai-Caitanya. Wild with spiritual bliss, he made others wild with bliss also.

458. Seeing Śyāmānanda, even the great blasphemers felt themselves fortunate. They begged to take shelter of him.

459. In the midst of Gauda-deśa was a village named Daṇḍeśvara. Previously it was the home of Kṛṣṇa-maṇḍala.

460. Then he went to live in Orissa. Who can describe the wonderful pastimes he enjoyed in Daṇḍeśvara?

461. Walking on the path, Śyāmānanda came to that village. Seeing Śyāmānanda, every person felt his eyes filled with cooling bliss.

462. From there he quickly went to Dhārendrā-grāma. He was eager to send a letter.

463. He wrote two letters describing all that had happened, one letter to Śrī Śrīnivāsa Acārya Ṭhākura, and the other letter to Śrī Narottama Mahāśaya.

464. He very carefully sent the letters with an associate of Narottama Mahāśaya.

465. In the letters he revealed his spiritual love and devotion, and his merciful efforts to make Orissa fortunate.

466. Receiving the letter, Narottama Mahāśaya joyfully read it aloud to everyone.

467. Then Narottama Mahāśaya sent the same associate to carry the second letter to Śrīnivāsa Acārya in Viṣṇupura.

468. After sending the letter, Śrī Narottama Ṭhākura Mahāśaya went to see Śrī Navadvipa and other holy places.

The Condition of Vana-Viṣṇupura at that Time

469. Receiving the letter from Śrī Narottama, Śrīnivāsa Acārya became wild with wonderful spiritual love.

470. From Narottama Mahāśaya's letter he learned of Narottama's activities. Then he read Śrī Śyāmānanda's letter again and again.

471. With great joy he informed everyone of Śrī Śyāmānanda's wonderful activities.

472. Taking it from Śrīnivāsa Prabhu, King Bīrahāmbīra joyfully held the letter to his head.

473. Hearing of Śyāmānanda's glories, moment after moment the king longed to see him.

474. Seeing the king's eagerness. Śrīnivāsa Acārya Ṭhākura felt the bliss in his heart grow moment after moment.

475. Gently, gently Śrīnivāsa Acārya said to the king, "At once I will go to Yajigrama. Then I will go to Śrī Khanda.

476. The king said, "Vana-Visṇupura is now fortunate. Without you, O master, it will become a jungle."

478. The king said, "Please take sinful me with you." Śrīnivāsa Acārya said, "Perhaps that will be after some days."

479. The king said, "I have no power to keep you here. I cannot describe the feelings that have taken birth in my heart."

480. After speaking these words, the king could not remain peaceful. In many ways Śrīnivāsa Acārya consoled him.

481. Hearing Śrīnivāsa Acārya's words, the king became peaceful. At once he entered the inner rooms of his palace.

482. To his queen he told everything. She said to him, "Now blinding darkness will cove Viṣṇupura."

483. The king said, "I have no power to keep him here." The queen said, "In my heart I know that as the truth.

484. "The spiritual master will depart. How will remain peaceful then?" As she spoke tears streamed from her eyes.

485. After consoling his queen and becoming peaceful himself, King Bīrahāmbīra again approached Prabhu Śrīnivāsa.

The Preparations for Śrīnivāsa Acārya's Departure from Vana-Viṣṇupura, He Bids Farewell

486. The king made all preparations for Śrīnivāsa Acārya's journey.

487. When all was arranged, the king, speaking many prayers, brought Śrīnivāsa Acārya Prabhu into the inner rooms of the palace.

488. Who can describe what the queen felt when she saw her spiritual master, Śrīnivāsa Acārya?

489. Falling to the ground, she offered respectful obeisances. She spoke many prayers. When the time of her spiritual master's journey came, she became plunged in an ocean of sorrow.

490. Śrīnivāsa Acārya was overcome by her devotion. Mercifully consoled her. Then he returned to his own residence.

491. Hearing that Śrīnivāsa Acārya would go to Yājñgrāma, the villagers wept.

492. Vey sorrowful, one person said to another, "I do not see any way to prevent his departure."

493. Speaking many words in this way, the people ran to see him. Every person had surrendered his life's breath at Śrīnivāsa Acārya's feet.

494. Filling their eyes, they gazed at Śrīnivāsa Acārya. I cannot describe the prayers they said to him:

495. Carrying many valuable gifts, Śrīnivāsa Acārya Prabhu departed from

Vana-Viṣṇupura.

496. Accompanied by his associates, the king followed him for a certain distance. Finally Śrīnivāsa Prabhu commanded him, "Now return to Viṣṇupura."

497. Seeing the condition of the king now separated from his spiritual master Śrīnivāsa, who could remain peaceful?

498. Thus the king and his entourage returned to Vana-Visnupura, and Śrīnivāsa Acārya Ṭhākura proceeded to Yājigrāma,

499. The news that Śrīnivāsa Acārya had gone to Yajigrama spread everywhere. The people talked of it.

Śrīnivāsa Acārya Prabhu Returns to Yājigrāma

500. Hearing that Śrīnivāsa Acārya had returned to his home, the residents of Yajigrama felt they had regained their lives.

501. Approaching her, everyone very happily told the news to Lakṣmīpriyā Thākuraṇī.

502. I cannot describe how Śrīnivāsa's mother was overcome with love when she heard her son had returned.

503. As Śrīnivāsa Acārya entered Yajigrama, his mother watched for him on the path.

504. Śrīnivāsa offered respectful obeisances at his mother's feet. With happy eyes she gazed at her son's face.

505. Moment after moment her heart, mind, and body overflowed with bliss. She was like a poverty-stricken person who suddenly attains a valuable treasure.

506. Running, the people of Yajigrama came there. Gazing at Śrīnivāsa, they felt their eyes and life's breath become filled with cooling bliss.

507. Many people came to his house. With sweet words Śrīnivāsa Acārya satisfied everyone.

508. Many people came and went. When beautiful twilight came all had gone.

509. In his own home Śrīnivāsa Acārya sat amongst his disciples and others. What wonderful glory shone at that time!

510. Śrīnivāsa Acārya's mouth always spoke of the devotional literatures. From four sides the saintly devotees happily gazed at him.

511. The wise devotees from around Yajigrama affectionately came to Śrīnivāsa Acārya's home.

512. Śrīnivāsa Acārya heard the many devotees had come. He went to them. Blissfully he met them.

513. Śrīnivāsa Acārya Ṭhākura brought them all to his home. Very respectfully he welcome them, offered them sitting places.

514. The wise Vaiṣṇavas were overcome by Śrīnivāsa Acārya's actions. One by one he asked them of the news of Yajigrama.

515-518. Śrīnivāsa Acārya described how he had gone to Vrndavana and how, in a dream, he attained the mercy of Śrī Rupa and Śrī Sanātana. How he attained Śrīla Gopal Bhatta Gosvami's mercy, how he studied the Gosvami's books, how he traveled in the land of Vrndavana, how, bringing the devotional books with him, he had come to Gauḍa-deśa, how the books were stolen, how the books were recovered at Vana-Visnupura, and how he finally returned to his own home.

519. Listening to the whole account from beginning to end, the Vaiṣṇavas felt

many kinds of ecstatic spiritual emotions arise within their hearts.

520. After some moments the Vaiṣṇavas became peaceful. With unwavering eyes they gazed at Śrīnivāsa's face.

Śrīnivāsa Acārya's Condition on Hearing, From the Wise Devotees' Mouths of the Condition of Lord Caitanya's Personal Associates.

521. Śrīnivāsa Acārya sweetly and gently asked about Lord Caitanya's personal associates.

522. With long sighs they gently, gently said, "Narahari Ṭhākura is on the verge of death.

523. "Day and night he repeatedly falls unconscious, rolls on the ground, talks wildly, and floats in the tears from his eyes.

524. "Śrī Raghunandana and his dear companions always sing of Lord Gaura's glories.

525. "Seeing Narahari Ṭhākura's condition, who can remain peaceful? Seeing it, even the stones and dry wood break into pieces. How can I describe the condition of others?

526. "Not many days ago Gadādhara dāsa went from Navadvīpa to Kaṅṭaka-nagara.

527. "Day and night he sings of Lord Gaura's glories. Seeing his condition, we feel as if our chests are ripped asunder.

528. "One moment he talks wildly, another moment he is silent, and another moment he speaks of Gadādhara Paṇḍita's glories.

529. "One moment he calls out Nityānanda!" and gives out a long sigh. Another moment he asks 'Where has Śrīnivāsa Paṇḍita gone?'

530. Another moment he says, 'O Lord, for how many more days must I suffering, stay on this earth?'

531. "Speaking words like these, he gives out long sighs. Fallen on the ground in the Lord's courtyard, he is on the verge of death.

532. "He stays in a secluded place. He does not eat food or drink water. His body burning in the flames of separation, he trembles.

533. "O Śrīnivāsa, day by day Lord Caitanya's personal associates in Navadvīpa are disappearing from this world.

534. "Then there is news we cannot speak with our mouths, the news that rips? our hearts into shreds! Visnupriya-devi has disappeared from this world."

535. Hearing these words, Śrīnivāsa Acārya fell unconscious. His body was motionless, No breath came from his nostrils.

536. Seeing Śrīnivāsa's condition all the Vaiṣṇavas became agitated, their chests were flooded with tears from their eyes.

537. Late at night Śrīnivāsa Acārya returned to external consciousness. He wept. His weeping split stones into pieces.

538. A great devotee named Gopala dasa hugged Śrīnivāsa and spoke many words to console him.

539. After many moments Śrīnivāsa became peaceful again. The remainder of the night he passed in kīrtana glorifying Lord Caitanya.

In a Dream Lord Advaita Prabhu Appears Before Śrīnivāsa and Gives Him a Command

540. After some time everyone went to sleep. The goddess of sleep pulled Śrīnivāsa into sleep.

541. On the pretext of a dream, Śrī Advaita, who is spiritual love personified, came before Śrīnivāsa's eyes. His handsome form conquered even Kāmadeva himself.

542. His enchanting eyes reached almost to His ears. The circle of His graceful face rebuked millions of moons.

543. His graceful arms defeated golden lotus stems. Affectionately He hugged Śrīnivāsa, holding him to His chest.

544. Merciful Śrī Advaita extinguished the flames of separation that burned within Śrīnivāsa.

545. Gently, gently smiling, with a father's great love, and with sweet and gentle words He said to Śrīnivāsa:

546. "You will deliver many conditioned souls. Everywhere You will preach Lord Caitanya's philosophy.

547. "Many wise devotees will advise You to marry. You should marry. Do not feel sorrow in your heart."

548. After speaking these words, Lord Advaita disappeared. Wakening, Śrīnivāsa saw the night had ended.

549. Meditating on Lord Advaita's glories, Śrīnivāsa could not stop his tears. His tears streamed down his chest.

550. Awakening in the morning and performing his morning duties, Śrīnivāsa at once went to Śrīkhaṇḍa.

At Śrīkhaṇḍa, Śrīnivāsa Acārya Ṭhākura Meets Narahari Ṭhākura

551. Entering Śrīkhaṇḍa, with a joyful heart he entered the Gauranga temple's courtyard and gazed at the Deity of Gauracandra.

552. He rolled on the ground. Elaborately he offered respectful obeisances. The limbs of his golden body became darkened with dust.

553. "Śrīnivāsa has come!" Hearing these words, Śrī Raghunandana went and told Narahari Ṭhākura.

554. Although his heart was burned by flames of sorrow, Śrī Narahari Sarakara Ṭhākura still became joyful when he heard the news.

555. To Śrī Raghunandana, Śrī Narahari sweetly said, "Bring Śrīnivāsa he will fill my eyes with cooling bliss."

556. Hearing Narahari's words, Raghunandana Ṭhākura went to the temple courtyard and, with a joyful heart, met Śrīnivāsa.

557. Finding Śrīnivāsa, Śrī Raghunandana, who was like a treasure-house of virtues, felt he had regained his life's breath.

558. Śrīnivāsa offered respectful obeisances to Śrī Raghunandana. Hugging him, Śrī Raghunandana would not let Śrīnivāsa go.

559. What wonderful spiritual love flooded his heart! Hugging Śrīnivāsa, Raghunandana could not stop the flood of tears that flooded from his eyes.

560. Śrīnivāsa floated in the tears from his eyes. Helpless, he rested in Raghunandana's great hug.

561. Soaked by the tears from his eyes, Śrī Raghunandana took Śrīnivāsa to Śrī Narahari Sarakara Ṭhākura.

562. Śrī Narahari Sarakara sat in a secluded place. Seeing him, Śrīnivāsa became wild with bliss.

563. Ah! Ah! Narahari's handsome form brought cooling bliss to the breath of life. How can even the golden campaka flower compare to his glorious form?

564. His peerless handsome form was now withered and darkened. Moment after moment, his very delicate body became more and more emaciated.

565. The sweetness of his face was glorious like the moon. But now he was distraught, like a fish out of the water.

566. A monsoon of bliss rained from his eyes. A great flood of tears always flowed from his eyes.

567. Gazing and gazing at Narahari Prabhu, and feeling as if intoxicated by tasting the nectar of pure devotion, Śrīnivāsa fell to the ground and offered his respectful obeisances.

568. Affectionately gazing at Śrīnivāsa, and saying, "Child, come here," Śrī Narahari Ṭhākura hugged Śrīnivāsa.

569. Holding Śrīnivāsa to his chest, Narahari was overcome. He could not check the tears that flowed from his eyes.

570. With tears of spiritual love he soaked Śrīnivāsa. Taking him by the hand, he had Śrīnivāsa sit at his side.

571. With a father's great love, with his hand he gently stroked Śrīnivāsa's body. Seeing his wonderful actions, who would not feel blissful?

572. With very sweet words he asked questions. Śrīnivāsa answered the questions one after another.

573. Śrīnivāsa told his whole story, from beginning to end. He also explained how Narottama had gone to Kṣetra.

574. With affectionate words, he again said to Śrīnivāsa, "Soon I must Narottama. That is the desire in my heart.

576. "I know that Narottama will come here soon. By him many tasks will be done.

577. "When you sing sankirtana with him, I will become wild with bliss. Then I will find cooling relief from the ferocious flames of separation from Lord Gaura.

578. "O child, it is good that you have so quickly come here. Filling my eyes, now I can gaze on You.

579. "May You have a long life and make great advancement in devotional service. May You circulate the devotional literatures everywhere.

580. "Renouncing their own proper duties, the people will become independent. They will not understand the hearts of Lord Kṛṣṇa, the gurus, or the Vaiṣṇavas.

581. "With the power of devotional service You will deliver all these blasphemers. All the Vaiṣṇavas will sing of Your glories.

582. "You are an eternal servant of Śrī Kṛṣṇa Caitanyacandra. Lord Caitanya will fulfill Your desires.

583. "Your mother is a great vaiṣṇavī. Please stay for some days in Yajigrama and serve her.

584. "Fulfill the wishes of her heart. In that there will be no loss for You.
585. "Child, You should marry. That is what I think in my heart. " After speaking these words, he again said to Śrī Raghunandana:
586. "I say he should marry. What do you think?" Hearing these words, Śrī Raghunandana said, "We all think that way."
587. Then Narahari Ṭhākura said, "Do not disagree." Hearing these words, Śrīnivasa became embarrassed.
588. Śrī Narahari Ṭhākura was learned in all truths. Speaking some words, he destroyed Śrīnivasa's embarrassment and any other obstacle.
589. Śrīnivasa Acarya understood Narahari Ṭhākura's explanations. He also remembered how Lord Advaita commanded him in a dream.
590. Turning from his silence, Śrīnivasa said, "I will not jump over your command." When Śrīnivasa Acarya spoke these words, joy took birth within everyone there.
591. Speaking sweet words, Śrī Narahari Ṭhākura bid farewell to dear Śrīnivasa, who was departing for Yajigrama.
592. Taking Śrīnivasa by the hand, Śrī Raghunandana gently, gently led him to the temple courtyard.
593. In the temple courtyard Śrīnivasa met the Vaiṣṇavas of Śrīkhanda.
594. Staying there for many moments, Śrīnivasa finally bid farewell, left Śrīkhanda, and quickly returned to Yajigrama.

Śrīnivasa Prabhu Goes to Kaṇṭaka-nagara and Meets With Gadādhara Prabhu.

595. Staying there for many moments, he was not peaceful. Departing from Śrīkhanda, he quickly went to Kaṇṭaka-nagara.
596. Filled with ecstatic spiritual love, He gazed at the Lord Gauranga Deity there. In Lord Gauranga's courtyard he became darkened by dust.
597. Then he visited Gadādhara dāsa, who stayed in a secluded place. What shall I say? Gadādhara's heart was filled with sorrow.
598. Gadādhara did not eat or drink anything. Nothing pleased him. He always rolled on the ground. He was darkened with dust.
599. His body that defeated golden lotus flowers was no longer sweet. It was withered beyond the description of words.
600. He did not wish to live for even half a sesame seed's worth of time. He sang Lord Gaura's glories. Sometimes he deeply sighed.
601. Sometimes he meditated on Lord Nityānanda's glories. Sometimes he chanted Lord Advaita's holy name. Sometimes he was silent.
602. Sometimes he chanted Gadādhara Paṇḍita's name. Sometimes, soaked by the tears from his eyes, he bitterly lamented.
603. "O Gadādhara! I wished to leave this world before You did. You left before me. I am not fortunate."
604. Only Gadādhara dasa understood the true glories of Gadādhara Paṇḍita. Others did not understand.
605. Who has the power to describe the wonderful spiritual love that bound Śrī Gadādhara Paṇḍita and Śrī Gadādhara dasa?
686. Splashed by the tears from his eyes, Śrīnivasa approached Gadādhara dasa, fell to the ground, and offered respectful obeisances.

607. Seeing dear Śrīnīvaṣa, Prabhu Gadādhara extended His arms and with great affection gave him a hug.

608-614. "O Child! I have heard how you left Gauda-desa, went to Vrndavana, stayed there for some time, became rapt in study, accepted dikṣa-mantra initiation from Śrī Gopala Bhatta Gosvāmī attained the mercy of Lord Caitanya's dear personal associates, with great affection met Narottama, how the Lord drew Narottama out from Ramakeli-grama, how with Narottama You wandered in Vraja, how, taking the books, You set out fro Gauda-desa, how the king of robbers stole and the books and how at Vana-Visnupura You recovered the books. What more shall I say? In my heart I wish to see Narottama one more time.

615. "O Śrīnīvaṣa, in my heart this desire has taken birth: May Narottama daśa come here soon."

616. Speaking these words, Gadādhara daśa deeply sighed. For some time he was silent.

617. Who has the power to understand his activities? Agitated and with a choked voice he again said to Śrīnīvaṣa:

618. "I saw Navadvīpa. Days after day the ocean of sorrow grows there.

619. "Śrīnīvaṣa Paṇḍita and the other dear associates of Lord Caitanya have almost all disappeared from this world.

620. "Viṣṇupriya-devī has also disappeared, These words do not come to my mouth. They rip my heart into shreds.

621. "Navadvīpa is filled with blindly darkness. Everyone there is on the verge of death.

622. "What shall I say? Even though I have come from there, my shameless life breath continues to stay in this sinful body."

623. Hearing these words, Śrīnīvaṣa could not remain peaceful. He was splashed by a flood of tears from his eyes.

624. After many moments Gadādhara daśa became peaceful again. Glancing at Śrīnīvaṣa's face, he affectionately said:

625. Child, may You live a long life. Stay on this earth. With Your associates preach the dharma of devotional service.

626. "Soon You should marry. Everyone agrees on that. You will have many followers."

628. Speaking these words, Gadādhara mercifully bid farewell to Śrīnīvaṣa, who was about to go to his mother's side.

629. Bidding farewell, Śrīnīvaṣa returned to his home. His mother was filled with bliss.

630. Writing a letter, he at once sent it with a messenger to Vana-Visnupura.

631. Surrounded by disciples, he happily stayed at Yajigrama. He taught them the books of the Gosvāmīs.

632. Śrīnīvaṣa Acārya lectured on the Gosvāmī's books. He proved that the philosophy they taught was the best of all.

633. Hearing His explanations of devotional service, the followers of foolish doctrines fled away, like dogs afraid of a lion.

634. The paṇḍitas who knew that devotional service is the best of all spiritual paths begged to take shelter at Śrīnīvaṣa's feet.

635. Persons, who hearing all this, find that bliss takes birth within them, will attain the mercy of Lord Gauracandra and His associates.

636. Persons who regularly marrate these activities to faithful persons will become plunged in the nectar ocean of devotion to Lord Kṛṣṇa.

637. Thinking of Śrīnivasa Acarya's feet, Narahari dasa speaks this Bhakti-ratnakara.

Eighth Wave

Description of Śrī Narottama's Visit to Śrī Navadvīpa and Śrī Nilācala and Other Activities

1. Glory, glory, to Lord Gauracandra, the son of Śacī! Glory, glory to Lord Nityānanda and Lord Advaita, who are like spiritual love personified!

2. Glory, glory to Gadādhara and Śrīnivasa Paṇḍita! Glory to Vakreśvara, Śrī Murāri, and Haridāsa!

3. Glory to Gaurī-dasa and Śrī Svarūpa Dāmodara! Glory to Lord Gauracandra's personal associates!

4. Glory, glory to my listeners, who are abodes of spiritual virtues! Please kindly listen to what I will say now.

5. Śrīnivasa Acarya Ṭhākura, the great teacher of the devotional literatures, crushed into dust the māyāvādīs' pride.

6. Accompanied by his disciples, he happily stayed in Yajigrama. He always looked to see Narottama's arrival on the path.

7. In his heart Śrīnivasa always thought, "On what day will I again have Śrī Narottama's association?"

The Arrival of Śrīla Narottama Ṭhākura Mahāśaya

8. Meditating on Lord Gaura's pastimes, Śrī Narottama Ṭhākura joyfully went to Navadvīpa.

9. Approaching Navadvīpa, Narottama Mahāśaya became agitated, he thought in his heart.

10. "In Navadvīpa Lord Gauracandra enjoys wonderful pastimes eternally, pastimes that are an ocean of the bliss of sankirtana.

11. "Great festivals are always always celebrated in house after house of Navadvīpa. Rapt in bliss, the people of Navadvīpa do not notice how the days and night pass.

12. "In Navadvīpa no one sorrows. Everyone always sees Lord GAuracandra.

13. "I was not born at that time. I did not see Lord Gauracandra who is like a great treasure of spiritual bliss."

14. Thinking in this way, and floating in the tears from his eyes, Narottama continued his journey. After traveling a great distance, he saw Navadvīpa.

15. He saw the wonderful beauty of Nadiyā's great city. A river of bliss flowed there from house to house.

16. Chanting the names of Lord Hari, the people went from one place to another in the four directions. Amongst themselves the people spoke of Lord

Gauracandra's sweetness.

17. In the midst of His associates, in the midst of sankirtana, Lord Gaura, who enchants all the worlds, enjoys wonderful pastimes of dancing.

18. A great tumult of "Jaya! Jaya!" arise, without stop. Supremely auspicious glorious beauty fills Nadiyā.

19. Gazing and gazing, Narottama was overcome with bliss. He did not know himself. Tears of spiritual love streamed from his eyes.

20. After some moments to become peaceful, he looked again. This time he saw Nadiya was floating in an ocean of sorrows.

21. Śrī Narottama Ṭhākura Mahāśaya was agitated, "Did I see a dream?", he thought in his heart.

22. He was soaked in the tears from his eyes. He had no power to walk. Under a wonderful aśvattha tree he sat down alone.

23. What shall I say? That tree was very glorious. Merely from the touch of that tree's shade, peacefulness and other benefits arise.

24. Again and again Narottama thought in his heart. He looked in the four directions. He felt comforted.

25. On the path he saw an elderly brahmana. He wished to ask him questions. He did not have power to ask.

Śrī Narottama Ṭhākura Mahāśaya Meets and Converses With an Elderly Brāhmaṇa

26. Every day that brāhmaṇa came and for some moments stayed under that tree.

27. That tree was a pastime-place of Lord Nimāi. It was very dear to Him. Seeing the tree, the brahmana slowly approached.

28. Seeing Narottama, the brahmana thought in his heart, "This person is a cup into which Lord Nityānanda has poured His mercy. That is certain.

29. "Seeing him, I become joyful. My heart is no longer burned by terrible flames of sorrow.

30. "How wonderful his form! How sweet is his handsome grace! From his large eyes flow rivers of tears of spiritual love.

31. "From where has he come so suddenly?" Thinking these thoughts in his heart, the brahmana yearned to question Narottama.

32. Approaching, the brahmana asked Narottama, "What is your name, child? From where have you come?"

33. Narottama identified himself to the brahmana. Very humbly Narottama offered respectful obeisances.

34. Learning of Narottama's identity, the brahmana hugged him, the brahmana was soaked by the tears from his eyes.

35. With a father's great love, the brahmana tightly hugged Narottama. Sitting under the tree, the brahmana gently, gently said:

36. "O child, how can even Brahmā with his four mouths or Śiva with his five mouths describe the bliss that filled Nadiyā?

37. "From the day Nimāi departed, Nadiya became barren like a desert.

38. "I do not know what thought suddenly arose in His heart, that He accepted sannyasa from Keśava Bhāratī?

39. "The story of His sannyāsa does not come to my mouth. When I remember His graceful hair, the sorrow grows in my heart.

40. "With my own eyes I saw Him wearing glorious garments that enchanted all the world. Later He wore only a kaupīna. How can my life's breath bear that news?

41. What shall I say? We were all cheated. Did not Nimai leave Nadiya and go away?

42. "After visiting all the holy places He made His home in Nilācala. With His personal associates He enjoyed wonderful pastimes there.

43. "Hearing the auspicious news of these pastimes from travelers coming and going, the people of Navadvīpa became joyful at heart.

44. "Then Lord Nimai suddenly disappeared from Nilācala. Hearing this news, the people of Nadiyā felt they were struck by a thunderbolt.

45. "In Nadiya Lord Nimāi had numberless personal associates. Now most of them are also no longer to be seen by any person's eyes.

46. "I have no power to describe the conditions of Nadiyā now. Day by day Nadiya is more and more covered by blinding darkness.

47. "Śrīnivasa Paṇḍita and a host of others can no longer be seen here. Who has the power to describe Nadiyā's condition now?

48. "My heart breaks to speak of Nimai's chaste wife Viṣṇupriyā.

49. "She is Goddess Lakṣmī Herself. Her glories are beyond the touch of the material world. After many days she also disappeared from this world.

50. "Everyone was burned by the flames of separation from Lord Nimāi. Whoever remained alive was as good as dead.

51. "Not even for a single sesame seed's worth of time can the people of Navadvīpa remain peaceful. Even when they lay down to sleep, they call out, 'O Nimāi, where are You?'

52. "Amongst themselves the people talk of Nimai's pastimes and glories. Sorrowful, they always weep.

53. "Hearing the news, travelers on the roads to Nadiya loudly weep.

54. "Even the wicked sinners of Nadiya weep. What shall I say? Everyone is now filled with sorrow.

55. "What more shall I say? I myself was a follower of tarka (dry logic). Bewildered, I thought Nimai an ordinary human child. I did not understand who He is.

56. "Nimai is Lord Nārāyaṇa Himself. That is the verdict of the scriptures. His activities, activities beyond the touch of matter, are famous in all the worlds.

57. "I personally saw His activities when He was a child. When I think of them, I feel my heart rips into shreds.

58. "What shall I say? Under this asvatha tree Nimai very joyfully discussed the scriptures.

59. "In the midst of His disciples, handsome Nimai was like a moon surrounded by a host of stars.

60. "Filling my eyes, I saw Nimai's glory from afar. Even today I cannot forget Him, even for a half a sesame seed's worth of time.

61. "O child, Narottama, this I tell you! One day Nimāi allowed me to see Him at this place.

62. "In the four directions were thousands and thousands of disciples. In their midst Śacī's son Nimai shone with great splendour.

63. "Seeing His wonderful splendour, I fell unconscious. When I regained consciousness I looked, but I saw Him no more.

64. "After many moments becoming peaceful, I thought in my heart, 'In the midst of His disciples Nimāi enjoys pastimes in Nadīyā eternally.'

65. "From that moment I come very day to this place. It is by His will that today I have seen you.

66. "You are like a cup into which Lord Nimāicandra has poured His mercy. That is why I have told these secrets now to you."

The Brahmana Shows Narottama Ṭhākura Mahāśaya the Path to Māyāpura. Narottama Ṭhākura Mahāśaya Goes There

67. Hearing the brahmana's very affectionate words, Narottama placed on his head the dust from the brahmana's feet.

68. Shedding tears, he said to the brahmana, "O saintly one, please give your mercy to foolish me."

69. Hugging Narottama, the brahmana said, "May you live a long time, child, and become advanced in devotional service."

70. After speaking these words, for some moments he hugged Narottama. With tears from his eyes he soaked Narottama's body.

71. Again he gently, gently said to Narottama, "In Navadvīpa are very many houses.

72. "Everywhere you will see Lord Nimāi's personal associates. Traveling on the first path, you will come to Māyāpura.

73. "In that place is the home of Śacī and Jagannātha Mīśra. In that place Lord Nārāyaṇa descended to this world."

74. Speaking these words, the brāhmaṇa became agitated. Narottama walked on that first path.

75. In the midst of Navadvīpa are many villages. Asking the people for directions, Narottama entered Māyāpura.

76. Very agitated, he asked, "Where is Jagannātha Mīśra's house?"

77. Someone replied, "Walk on this path, then you will see Jagannātha Mīśra's house."

78. Speaking these words, that person became soaked by the flood of tears from his eyes. Deeply sighing, he glanced at Narottama.

79. Narottama could not check a flood of tears from his own eyes. Gently, gently, Narottama entered Jagannātha Mīśra's house.

80. Seeing Narottama, merciful Śuklāmbara Brahmācārī thought in his heart:

81. "Even today my heart is burned by terrible flames of sorrow. Still, when I see this person I become joyful.

82. "Bringing many books, Śrīnivāsa came from Vraja. I think this person must be his dear companion Narottama.

83. "He must be Narottama, the Narottama whom Lord Caitanya attracted to Him at Ramakeli." In his heart Suklāmbara thought in this way.

84. Śuklāmbara asked Narottama, "What is your name?" Narottama then identified himself.

85. Then Śuklāmbara identified himself. Hugging Narottama, Suklāmbara floated in the tears from his eyes.

86. Rolling on the ground, Narottama fell before Suklambara's feet. He could not check the tears that flowed from his eyes.

87. Falling in the courtyard of Lord Caitanya's house, Narottama bitterly lamented. Consoling him in many ways, Suklambara Brahmācari made him peaceful.

88. Then Narottama offered respectful obeisances to Lord Caitanya's dear personal associate Isāna. Again Narottama could not remain peaceful.

89. Hugging Narottama, Śrī Isāna very affectionately gazed at his face.

90. Filled with tears, he said to Narottama, "Child! It is the good that now you have shown yourself.

91. "From the Vaiṣṇavas travelers coming and going I have already heard your whole story from beginning to end."

92. Speaking these words, Isāna had no power to say anything more, then Suklambara Brahmācari took Narottama to his own home.

93. Seeing Dāmodara Paṇḍita, Narottama earnestly offered respectful obeisances at his feet.

94. Suklambara Brahmācari introduced Narottama to Śrī Dāmodara Paṇḍita, Śrī Dāmodara Paṇḍita tightly hugged Narottama.

95. Again and again, Dāmodara Paṇḍita said to Narottama, "We all yearned to see you.

96. "By the Lord's will the life-breath somehow remained in my body. It is good that you came so soon. Now I can see you.

97. "I have no strength to tolerate this terrible sorrow. This I know: I will not again see Śrīnīvaśa!"

98. After speaking some words to Narottama he became peaceful again. Then he introduced Narottama to ŚrīPati, Śrīnidhi, and the other devotees.

99. On the pretext of dreams the Lord's personal associates that had already left this world appeared before Narottama.

100. With only one mouth I cannot describe all the mercy Lord Caitanya's personal associates gave to Narottama.

Departing From Navadvīpa, Narottama Travels to Nīlācala

101. Narottama stayed in Nadiya for a few days. Then he departed for Nīlacala.

102. Bidding farewell to all the devotees, Narottama floated in the tears from his eyes. He could not keep his heart peaceful.

103. At Lord Caitanya's house Narottama asked Isāna Ṭhākura for permission to go to Nīlacala.

104. Agitated with great affection, Lord Caitanya's associates Isāna Ṭhākura said to Narottama:

105. "O Narottama, quickly go to Nīlācala. Day by day the blinding darkness has descended everywhere.

106. "For many days it has been dark. From many devotees I have heard this news.

107. "By the Lord's will Gopinātha Acārya and the other devotees there have been covered by that darkness. I cannot describe their condition.

108. Go there and meet with them. Then at once go to Śrīkhaṇḍa and Kaṇṭhak-nagara

109. "Then, accompanied by Śrīnivasa, please return here. I will see you again. That desire rests in my heart. This I say to you.

110. "What will happen in the meantime? I do not know. Also go to Śāntipura and Khadādaḥa."

111. After speaking these words Śrī Isāna Ṭhākura became silent. Who knows what was in his heart? He could not check his tears.

On the Path to Nīlācala, Narottama Visits Śāntipura

112. Very agitated at heart, Narottama went from Navadvīpa to Śāntipura.

113. I cannot describe how, plunged in thinking of Lord Advaita's pastimes Narottama lamented.

114. Gazing at Santipura village, and saying, "I was cheated!", Narottama wept.

115. Lord Śrī Advaita was like the monarch of Santipura. In Santipura He enjoyed pastimes beyond the touch of matter.

116. The previous day Lord Śrī Advaita informed Śrī Acyutā_nanda that He had given to Narottama great mercy.

117. As Śrī Acyutā_nanda was watching for him on the path, Narottama entered Santipura.

118. Who can describe the condition of Santipura's people now that the Lord had disappeared from this world?

119. Narottama asked someone for directions to Lord Advaita's house. Weeping, that person said, "Walk on this path."

120. Many floods of tears flooded from Narottama's eyes. With an unsteady heart he walked on that path.

121. Accompanied by His personal associates, unseen by others, Lord Advaita appeared before Narottama and gave him great mercy.

122. Filled with the ecstasy of spiritual love, Narottama fell unconscious. By Lord Advaita's will, he quickly became conscious again.

123. With a peaceful heart Narottama entered Lord Advaita's house. He saw Acyutā_nanda, who was sitting there.

124. Even without an introduction, Acyutānanda knew the identity of his guest. Narottama offered respectful obeisances to Śrī Acyutānanda.

125. In this way they met. Śrī Acyutānanda's golden body was thin and emaciated. Separated from Lord Advaita, Acyutānanda was tormented with grief.

126. Seeing Narottama, Śrī Acyutānanda became restless at heart. He held out his arms. Filled with spiritual love, he hugged Narottama.

127. With tears from his eyes he soaked Narottama's body. He was agitated at heart. Who has the power to know what he felt?

128. Sweetly he said to Narottama, "I cannot keep you here for many days.

129. "For now there is no need for you to stay here. At once go and see Lord Nīlācalacandra.

130. "Quickly meet with the Lord's personal associates and bid them all farewell. Hurry, for you have many duties to perform."

131. After speaking these words, Śrī Acyutānanda arranged for Narottama to meet Lord Advaita's personal associates.

132. With great affection they all hosted Narottama for three or four days in Santipura.

133. Then, bidding everyone farewell, Narottama at once set out for Nilacala. I cannot describe the details of Narottama's journey.

Śrīla Narottama at Ambikā-Kalanā

134. Quickly Narottama crossed the Ganga at Harinadī-grāma, entered Ambikā, and saw the Deities Nitai-Caitanya.

135. These Nitai-Caitanya Deities were the very life of Gaurī-dāsa. How wonderful was his method of serving Them! His service charmed all the worlds.

136. In the courtyard of those Deities' temple Narottama rolled on the ground. Soaked with the tears from his eyes, he offered respectful obeisances.

137. Narottama had a very wonderful meeting with Hrdaya Caitanya and the other dear devotees of the Lord.

138. I will not make this book very large by recording all their conversations.

139. Very affectionately bidding them all farewell, Narottama continued on his journey to Nilācala.

140. Floods of tears flowed from every person's eyes. Tears flowed without stop from Narottama's eyes.

141. Narottama completely surrendered himself at the feet of Nitai-Caitanya, Agitated, he departed from Ambikā and continued his journey.

Śrīla Narottama at Sapta-grāma, Where Śrī Śrī Nityā_nanda Prabhu Enjoyed Pastimes

142. Narottama visited all the villages where Lord Caitanya's dear devotees stayed.

143. How wonderful was his journey! Narottama looked in the four directions. From a distance seeing Sapta-grama, he offered his respectful obeisances.

144. In that place the seven great sages performed glorious austerities. In that place Śrī Gaṅgā, Śrī Yamunā, and Śrī Sarasvati meet.

145. A person who sees Sapta-grama finds that all his sufferings are taken away. In Sapta-grama Lord Nityānanda enjoyed many blissful pastimes.

146. Now I will briefly describe the thoughts in Lord Nityānanda's heart when He arrived at Sapta-grāma.

147. On the command of Śrī Caitanyacandra, who was then staying at Navadvīpa, Śrī Nityānanda journeyed to Gauḍa-deśa.

148. From Orissa Śrī Nityānanda entered Gauḍa-deśa. As if intoxicated with spiritual love, He praised the land of Gauḍa.

149. No one can describe all the glories of Gauḍa-deśa. It is the crown on the head of all holy places.

150. In Śrī Caitanyacandrodaya-nāṭaka (2.23) it is said: "Glories to the crown of holy places, Gauḍa-deśa, where, in the city of Navadvīpa, the Supreme Personality of Godhead appeared in a form splendid like gold, and Devotional Service appeared in every home."

151. Gauḍa-deśa is filled with many holy places. Who knows all of its glories? By His own will Lord Nityānanda wandered in Gauḍa-deśa for many days.

152. In Śrī Caitanya-Bhagavata (Adi. 1.175) it is said: "In the Śeṣa-khanda Lord

Nityānanda enjoyed nectar pastimes as for some days He wandered over the earth."

153. With great pleasure Lord Nityānanda continued His journeys. By visiting many places He brought great benefit to all conditioned souls.

154. The Ganga is the personification of all holy places. On both its banks Lord Nityānanda joyfully wandered.

155. In His heart Lord Nityānanda thought "To see Śrī Sacī-māta, I will quickly go to Nadiyā."

156. In Pāṇihāṭī-grāma Lord Nityānanda met Rāma dāsa, Gadādhara dasa, and many other devotees.

157. At first Lord Nityānanda began a kīrtana at Rāghava Paṇḍita's house. The bliss from that kirtana pervaded all the world.

158. The great devotee Raghava Paṇḍita had taken birth in that place. Any place where a great devotee has taken birth has glory without end.

159. In Śrī Caitanya-Bhagavata (2.50) it is said: "In whatever country and whatever family they descended to this world, with the great power these Vaiṣṇavas delivered everyone in an area of eight-hundred thousand miles."

160. Hearing that Lord Nityānanda had come to Pāṇihāṭī-grāma, the devotees came there from the four directions.

161. Any place where the devotees go becomes a holy place.

162. In Śrī Caitanya-Bhāgavata (Adi 2. 51) it is said: "Any place where the Vaiṣṇavas visit becomes very pure and sacred, a place of pilgrimage."

163. How wonderful were the pastimes Lord Nityānanda enjoyed with the devotees! At Panihati-grāma Lord Nityānanda manifested many different kinds of ecstatic devotional emotions..

164. What person with only one mouth has the power to describe the pastimes Lord Nityānanda enjoyed at Gadādhara dāsa's house?

165. At Khaḍadaha, Padmāvati's son Nityānanda was always wild in saṅkīrtana.

166. At Purandara Paṇḍita's temple, Lord Nityānanda manifested ecstatic spiritual love even the demigod Brahmā cannot attain.

167. When Lord Nityānanda arrived at Sapta-grāma, the people in the village nearby found that all their sorrows fled far away.

168. Lord Nityānanda accepted Uddharaṇa Datta as His personal associate. His pastimes with that devotee are famous in the world.

169. In Śrī Caitanya-Bhagavata (Antya, 5.440-461) it is said: "On the bank at this place where three rivers meet Lord Nityānanda stayed at the home of fortunate Uddharaṇa Datta.

170. "With his body, mind, and words Uddharaṇa Datta sincerely worshipped Lord Nityānanda's feet.

171. "Uddharaṇa Datta became qualified to serve Lord Nityānanda directly. What greater good fortune can anyone attain?"

172. "Birth after birth Lord Nityānanda is the Supreme Personality of Godhead. Birth after birth Uddharana Datta is His servant.

173. "Because of Uddharana Datta all the merchants became purified. Of this there is no doubt.

174. "Lord Nityānanda went there to deliver the merchants. He made those merchants qualified to attain ecstatic love and devotion.

175. "Going from house to house among the merchants there, Lord Nityānanda enjoyed pastimes of kīrtana.

176. "All the merchants took shelter of Lord Nityānanda's feet and worship them in every way.
177. "Seeing how the merchants were worshipping Lord Kṛṣṇa everyone in the world felt wonder in wonder in his heart.
178. "Lord Nityānanda's mercy is an ocean that has no shore. He delivered all these foolish, lowly merchants.
179. "Accompanied by His associates, Lord Nityānanda enjoyed pastimes of sankirtana at Sapta-grāma.
180. "Even if he had a hundred years to do it, no one could describe all the sankirtana pastimes of Lord Nityānanda at Sapta-grāma.
181. "As He had enjoyed in the town and villages of Nadiya, so Lord Nityānanda enjoyed pastimes at Sapta-grāma."
182. Śrīla Vṛndavana dāsa Ṭhākura gave this elaborate descriptions. Who understands the good fortune these merchants attained?
183. Uddharana Datta was always wild in the ecstasy of spiritual love. With a blissful heart he always served Lord Nityānanda.
184. Staying always near Lord Nityānanda, Uddharana Datta saw many blissful pastimes at very sacred Triveni-ghāta and in Sapta-grāma.
185. Every place Lord Nityānanda visited became a very holy place, a place where all other holy places reside.
186. Who can count all the holy places in Gauda-desa? In Lord Nityānanda's company Uddharana Datta traveled to all those holy places.
187. At Santipura Lord Nityānanda very joyfully met Lord Advaita.
188. From there He went to Navadvīpa. Many different ornaments glisten on Lord Nityānanda's body.
189. Charming anklets jangled on His glorious feet. No one in all the universe is like Him.
190. In the Śeṣa-khaṇḍa sūtras Nārāyaṇī's son (Śrīla Vṛndavana dasa Ṭhākura) declares (Śrī Caitanya-Bhagavata Adi 1.176):
191. "No one can understand Lord Nityānanda's limitless pastimes. Wearing tinkling anklets, He enjoyed pastimes in all the places of Mathurā"
192. Śrī Mathurā and Śrī Navadvīpa are not different. Mathurā is Navadvīpa. That is certain.
193. His body decorated with a variety of jewel ornaments, Padmāvatī's son , Nityānanda, enjoyed pastimes in Nadiyā.
194. In Śrī Caitanya-Bhāgavata (Antya 5.518) it is said: "Silver anklets glistened on Lord Nityānanda's graceful feet. His words were sublimely sweet. His walking and gestures were graceful like the king of the elephants."
195. In house after house the people gathered with their friends and enjoyed blissful sankirtana without end.
196. Navadvīpa was like the capital city Mathurā. How many people lived in Navadvīpa? I do not know.
197. I cannot describe the bliss Lord Nityānanda gave to Śrī Śaci-mātā in Navadvīpa.
198. Who can describe the wonderful pastimes Lord Nityānanda enjoyed as He wandered in Nadiyā with His associates?
199. Uddharana Datta was plunged in chanting Lord Nityānanda's glories. He always served Lord Nityānanda's feet!

200. Overcome with the ecstasy of spiritual love, Narottama entered Uddharaṇa Datta's village of Sapta-grāma.

201. Narottama asked the people about Uddharaṇa Datta's house. Weeping, someone replied, "This is it.

202. "At every moment burned by the sorrow of separation from Lord Nityānanda, after some days Uddharaṇa Datta disappeared from this world.

203. "When Lord Nityānanda was no longer openly manifest in this world, Sapta-grāma became covered by blinding darkness." When Narottama heard these words, a flood of tears flowed from his eyes.

204. I cannot describe how Narottama was filled with sorrow. Then he met the dear personal associates of Lord Nityānanda.

At Khaḍadaha, Śrī Vasudhā Thākuraṇī, Śrī Jāhnavī Thākuraṇī, and The Other Devotees Give Mercy to Narottama

205. Departing from Sapta-grāma, Narottama walked along the Ganga's bank. As he walked, he visited the homes of the devotees.

206. I cannot describe the secret Narottama Mahāśaya saw when he entered Khaḍadaha.

207. Lord Nityānanda fulfilled Narottama's desires. By Lord Nityānanda's will, Narottama became peaceful.

208. As he went to see Lord Nityānanda's house, Narottama met Lord Nityānanda's personal associates.

209. Quickly the devotees took Narottama to Lord Nityānanda's house. They informed the mistress of the house.

210. Śrī Vasudhā and Śrī Jāhnavī were sitting with Vīrabhadra and talking of Lord Nityānanda's activities.

211. Even though they were filled with sorrow, when They heard Narottama had come, They became joyful at heart.

212. In the inner rooms Narottama approached and offered respectful obeisances at Their lotus feet.

213. I have no power to describe the mercy Goddess Vasudhā and Jāhnavī, who know all truths, gave to Narottama.

214. For two or four days they kept Narottama amongst Them. Together they passed the days and nights tasting the nectar of talking about Lord Kṛṣṇa.

215. Filled with ecstatic spiritual love, they said to Narottama, "It is right that you have the title "Mahāśaya" (great soul)

216. After speaking many words among themselves, They told Narottama he should continue on his journey to Nilacala.

217. I do not know how to describe Śrī Jāhnavī's condition at the time of Narottama's departure. A river of tears flowed from her eyes.

218. I cannot describe how Śrī Vīrabhadra, speaking very sweet words, bid farewell to Narottama.

219. Now become very sorrowful, Parameśvarī dasa described the path Narottama should follow.

220. With great affection Maheśa Paṇḍita and the other devotees bid farewell to Narottama. They could not be peaceful.

221. Falling to the ground, Narottama offered respectful obeisances to

everyone. With a sorrowful heart he departed from Khaḍadaha.

Narottama Meets Śrīla Abhirāma in Khānākala-Kṛṣṇa-nagara

222. Narottama traveled on the path. When he encountered a devotee's home he stopped for a visit.

223. Quickly he arrived at Khānākala-Kṛṣṇa-nagara. There he offered respectful obeisances at the feet of Śrī Abhirāma Ṭhākura.

224. Overcome by feelings of separation from Lord Nityānanda, he was not in external consciousness. His wife, Śrī Mālinī, had no peer.

225. Abhirama and Malinī gave great mercy to Narottama. They commanded him to quickly proceed on his journey to Nilacala.

226. Seeing Śrī Abhirama's condition, Narottama became very sorrowful! Tears like a flooding river flowed from his eyes.

227. Seeing Śrī Abhirama's service to his Deity Gopīnātha, Abhirama felt his heart overflowed with bliss. I cannot describe how Narottama bid him farewell.

Śrīla Narottama Arrives in Nilacala and Meets with Gopīnāthacarya and the Other Devotees

228. Wherever he went, Narottama met many devotees and personal associates of the Lord.

229. Remembering the devotees' glories, he floated in the tears from his eyes. After very few days he arrived in Nīlācala.

230. Gopinātha Acarya and the other devotees watched for Narottama's arrival on the path.

231. The Lord had already commanded them to console Narottama at Nīlācala.

232. Who has the power to describe the desires in the hearts of the Lord's dear personal associates?

233. Gopinātha Acarya said to Kānāi-khuṭiyā, "I hope I will see Narottama soon. That desire is in my heart.

234. "By the Lord's wish I will see Narottama today or after many days. That is my opinion."

235. Kānāi-khuṭiyā then said, "From the mouths of everyone I heard that Narottama has departed from Navadvīpa and is on the way to Nilacala.

236. "I know he will not delay." After speaking some words he said, "Who has the power to understand his activities?"

237. Then Śikhi Māhāti and the other devotees said to Gopīnātha, "Now is the time to see Śrī Jagannātha."

238. Hearing these words, Gopinātha Acarya and his dear associates, went to see Lord Jagannātha.

239. Amongst themselves they talked of Narottama. They talked of how the Lord attracted Narottama at Ramakeli-grama.

240. They talked and talked of how the Lord gave mercy to Narottama. In this way they walked on the path to the Simha-dvara gate in Lord Jagannātha's abode.

241. In separation from the Lord, Gopinātha Acarya had become very thin. Although his body was emaciated, he was effulgent like the sun.

242. What shall I say? He was like mercy personified. Anyone who saw him even only once, floated in the tears from his eyes.

243. Staying far away, Narottama watched them all. A flood of tears flowed from his eyes. His heart was restless.

244. In his heart he thought, "They must be the personal associates of the Lord." From a certain brāhmaṇa he learned who they were.

245. At the simha-dvāra gate one devotee said to another. "Today Narottama will come. This thought stays in my heart."

246. As they were speaking auspicious words, everyone saw Narottama.

247. Narottama's body was filled with devotion. A flood of tears always flowed from his large eyes.

248. How wonderful was his spiritual love! With an unsteady heart he fell to the ground and offered respectful obeisances to the personal associates of the Lord.

249. Filled with spiritual love, everyone hugged Narottama. They soaked Narottama's body with the tears from their eyes.

250. Although they were always burned by the flames of terrible sufferings, every person there felt that bliss now had taken birth in his heart.

251. Very meekly taking Narottama with them, they all went to Lord Jagannatha.

252. His heart unsteady in the ecstasy of spiritual love, Narottama gazed at the glory of Lord Jagannatha and Lord Baladeva.

253. Dark Jagannatha's glory defeated a host of monsoon clouds and an abundance of black añjana. Fair Baladeva's glory defeated jasmine flowers and silver.

254. The moons of Their faces filled the three worlds with light. Their graceful lotus eyes enchanted all the worlds.

255. Their arms were broad. They were charming and graceful. They were gracefully decorated with glistening ornaments.

256. The two Lords were on both sides. In the middle was Subhadrā. Lord Jagannatha was glorious with His Sudarśana-cakra.

257. With unblinking eyes Narottama gazed at Them. He became unsteady in the ecstasy of spiritual love. He could not keep his heart peaceful.

258. Seeing Narottama's wonderful condition, the personal associates of the Lord were overcome. They could not check their tears.

259. Gopinatha Acarya made Narottama peaceful again. A priest of Lord Jagannatha gave Narottama a prasādam-garland.

260. Taking Narottama with him, Gopinatha Acarya slowly, slowly departed from the temple and returned to his own home.

Narottama Ṭhākura Sees the Ṭoṭā-Gopīnātha Deity and Hears the Glories of Gadādhara Gosvāmī

261. The Lord's personal associates at Nīlācala all heard that Narottama had come.

262. Although at every moment they were burned by flames of terrible sorrow, they all became happy at heart.

263. Gopīnātha Acarya introduced Narottama to all the devotees. He entrusted Narottama to the care of Jagannātha Vipra.

264. Jagannatha Vipra took Narottama to all the devotees. I cannot describe how Narottama met all the personal associates of the Lord.

265. Who can describe how Narottama lamented when he saw Haridāsa Ṭhākura's samādhi.

266. Very sorrowful, Narottama then went to visit Gadādhara Paṇḍita Gosvāmī.

267. Falling to the ground, he offered respectful obeisances to Gopinatha. Gazing at Gadādhara's glories he wept.

268. Seeing the condition of Gadādhara Paṇḍita's dear associates, Narottama wept, tears streaming from his eyes.

269. Seeing Narottama, Śrī Mānu Gosvāmī became restless and hugged him.

270. He soaked Narottama with the tears from his eyes. Again and again he said, "By the Lord's will, I now see you.

271. From the Vaiṣṇavas coming and going I heard all about you. I yearned to see you. Now I have seen you."

272. Speaking these words, he took Narottama's hand, led him to a secluded place, and gently, gently said:

273. "O Narottama, when I see the Deity Tota Gopinatha I always weep. I cannot restrain myself.

274. "Look at this beautiful place in the midst of a garden. Fortunate persons saw blissful pastimes in this place.

275. "My master Gadādhara would sit here and, his heart overcome with spiritual emotions, would read from Śrīmad-Bhagavatam.

276. "With his graceful mouth He would explain the verses of Śrīmad-Bhagavatam. How many rivers of the bliss of spiritual love would flow from his explanations?

277. "Who did not yearn to hear his explanations? Anyone who heard them, even only once, would never forget them.

278. "Lord Gaura-Hari, who was the master of Gadādhara's life, would sit beside him and listen to the sweetness of his explanations.

279. "In this place Lord Nityānanda Rāya would sit, and in this place Lord Advaita Acarya would sit.

280. "Here would sit Śrī Svarūpa Dāmodara, Vakreśvara, Śrī Murāri Gupta, and Gadādhara dāsa.

281. "Here would sit Śrī Mukunda and Narahari. As if with a single pair of eyes they all gazed at Gadādhara Gosvāmī's face.

282. "Raya Ramānanda and many other personal associates of the Lord also would sit in this place. They were all effulgent like the sun.

283. "Who has the power to describe the splendour of Lord Gaura's personal associates? Gazing at Them even demigods become embarrassed.

284. "At the time of Rathayātrā They all enjoyed pastimes here. Thinking of Them, I feel my heart break.

285. "O Narottama, in this secluded place many times Gadādhara Gosvāmī would talk with Gadādhara dasa.

286. "I have no power to describe the words Gadādhara Gosvāmī affectionately spoke to Khaṇḍavāsī Narahari in this place.

287. "Taking Dāmodara to this place, Gadādhara Gosvāmī described the thoughts that stayed in his heart.

288. "At the time when the Deity was served, Lord Gauracandra would come

here and stand before the Deity Gopinatha.

289. "Gazing at the Deity, Lord Gauracandra again and again praised the garments and decorations. How can anyone know what Lord Gauracandra thought in His heart as He spoke those words.

290. "Gadādhara Gosvāmī had only two duties! To serve the Deity Gopinatha and to reside at Śrī Kṣetra. He had no other duty.

291. "Thinking, Śrī Gaurasundara will always stay in Nilacala, 'Gadādhara Gosvāmī vowed to stay there always. To leave the Lord's association was unbearable for him.

292. "When Lord Gauranga's departed from Śrī Kṣetra to visit other places, Gadādhara Gosvāmī turned away from his vow and followed the Lord.

293. "In many ways Śrī Gaurasundara forbade him, but Ratnavati's son Gadādhara only became more and more agitated.

294. "O Narottama, how many pastimes did Gadādhara Gosvāmī enjoyed at this place.

295. In Śrī Caitanya-caritamṛta (Madhya 16. 130-143) it is said: "When Gadādhara Paṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.*

296. "When he was requested to return to Jagannātha Purī, Gadādhara Paṇḍita told the Lord, 'Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell.*

297. "When Śrī Caitanya Mahāprabhu asked Gadādhara Paṇḍita to remain at Jagannātha Purī and engage in Gopinatha's service, Gadādhara Paṇḍita replied, 'One renders service to Gopinatha a millions times simply by seeing Your lotus feet.*

298. Śrī Caitanya Mahāprabhu then said, 'If you abandon His service it will be my fault. It is better that you remain here and render service. That will be My satisfaction.*

299. "The Paṇḍita replied, 'Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.*

300. "I shall go to see Śacī-mātā, but I shall not go for your sake. I shall be responsible for the abandoning of my vow and service to Gopinātha!*

301. "Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kataka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company.*

302. "No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita gave up his vow and service to Gopinātha just as one gives up a piece of straw.*

303. "Gadādhara Paṇḍita's behaviour was very pleasing to Śrī Caitanya Mahāprabhu's heart, Nevertheless, the Lord took His hand and spoke to Him, displaying the anger of love.*

304. "You have abandoned Gopinātha's service and broken Your vow to live in Purī. All that is complete because You have come so far.*

305. "Your wanting to see Me is simply a desire for sense gratification. In this way, You are breaking two religious principles, and because of this I am very unhappy.

306. "If You want My happiness, please return to Nilacala. You will simply condemn Me if You say any more about this matter.*

307. "Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara

Paṇḍita immediately fell down in a unconscious state.*

308. "Śrī Caitanya Mahāprabhu ordered Sarvabhauma Bhattacharya to take Gadādhara Paṇḍita with him. The Bhattacharya told Gadādhara Paṇḍita, 'Get up!' Such are the pastimes of Śrī Caitanya Mahāprabhu."*

309. Seeing these wonderful activities, the Lord's personal associates were surprised. They all knew the reason.

310. On Lord Caitanya's command, Sarvabhauma and the other devotees consoled Gadādhara and brought Him home.

311. As long as Lord Gauracandra had not returned to Śrī Kṣetra, Gadādhara suffered greatly.

312. Everywhere the truth became manifest, the truth that Gadādhara Paṇḍita was most qualified, was the king of the brahmanas, was the noble and generous king of the sannyāsīs.

313. In Śrīla Svarūpa Dāmodara Gosvāmī's Kaṇḍaca it is said:

avanisura-varaḥ śrī-ṇḍitākhy yatīndraḥ
sa khalu bhavati rādhā śrī-gaurāvatāne
narahari-sarakārasyāpi dāmodarasya
prabhu-nija-dayitānām tac ca sāraṁ matam me

"When Lord Gaura descended to this world Śrī Radha became Gadādhara Paṇḍita, who is the king of the brāhmaṇas and the sannyāsīs. That is the final opinion of Narahari Sarakāra, of many dear devotees of the Lord, and also of me, Svarūpa Dāmodara."

314. "O Narottama, what shall I say to describe Gadādhara Paṇḍita's glories. Lord Gaura was the master of His life. This is known everywhere.

315. "Gadādhara could not tolerate separation from Lord Gauranga. He always swam in the ocean of bliss gazing at Lord Gauranga.

316 and 317. "When, accompanied by His dear associates, Śrī Gaurasundara returned from Vrndavana, Gadādhara Paṇḍita Gosvāmī gazed at the Lord's face and at once fell unconscious overcome with the ecstasy of spiritual love.

318. "The fortunate devotees saw all these blissful pastimes. O Narottama, there is no end to the description of these pastimes.

319. Coming here from Gauda-deśa, Lord Nityānanda stood here and gazed at the Deity Gopinatha.

320. Happily Lord Nityānanda met with Gadādhara Paṇḍita Gosvāmī. All who saw Them were fortunate. This is known everywhere.

321. In Śrī Caitanya-Bhagavata (Antya 7.116-125) it is said: "Seeing this Deity, a three-fold bending Deity holding a flute to His mouth, Lord Nityānanda shed tears of joy, tears that had no end.

322. "Learning that Lord Nityānanda had come, Gadādhara stopped reading Śrīmad-Bhagavatam and went to Him at once.

323. "They gazed at each other's face. Grasping each other's neck, They wept.

324. "They offered obeisances to each other. They glorified each other.

325. "They both said, "Now My eyes are purified." They both said, "Now My life has become successful."

326. "External consciousness was no longer present in the bodies of the two Lords. the two Lords floated in an ocean of bliss and love.

327. "Seeing this display of great love and devotion, the devotees in the four directions fell to the ground and wept.
328. "How wonderful was the love Nityānanda and Gadādhara felt! They did not say anything but words of love and devotion.
329. "Gadādhara had no desires to see the face of anyone who criticized Lord Nityānanda.
330. "Gadādhara Paṇḍita would not look at the face of anyone who did not love Lord Nityānanda."
331. "O Narottama, when I remember the meeting of these two Lords, my life's breath weeps.
332. "Peacefully sitting together, for many moments Lord Nityānanda and Gadādhara Paṇḍita glorified Lord Caitanya's pastimes.
333. "Gadādhara Paṇḍita Gosvāmī invited Lord Nityānanda, 'Today You take Your meal here.'
334. From Gauda-deśa Lord Nityānanda had brought, as a gift for Gadādhara, a sack of 80 pounds of rice.
335. In his heart Lord Nityānanda thought, "I do not know what else to bring." Aloud Lord Nityānanda said, 'O Paṇḍita, please offer this rice to Lord Gopinatha, and then You eat the remnants of His meal.'
336. "In this way Lord Nityānanda gave the rice to Śrī Gadādhara Paṇḍita. Seeing the rice, Gadādhara Paṇḍita Gosvāmī praised it many times.
337. Śrī Gadādhara Paṇḍita cooked some of the rice and also cooked śāka and spicy vegetables.
338. Quickly he prepared a sauce of tamarind leaves, the sweet fragrance of these foods filled the garden cottage.
339. In this way He placed the offering before the Deity Gopinatha. Then Lord Gaura Rāya, who is present in every heart, suddenly came there.
340. Smiling, He said, "You two are trying to conceal what You have done. I am entitled to a share of this meal. This You do not know.
341. "Never have I been a person different from You two. Therefore I wish to tell You that what You are doing is a little improper.'
342. "Hearing these words, Śrī Gadādhara Paṇḍita very joyfully placed the prasadam-meal before Lord Caitanya.
343. "Lord Caitanya then said, 'Dividing this offering into three equal parts, We three will sit together and eat this food.'
344. After speaking these words and quickly dividing the food into three parts, Lord Gaura-Hari sat down to eat.
345. On His right was Śrī Nityānanda. On His left was Śrī Gadādhara Paṇḍita. Meditating on Their splendour, my heart feels it will no longer remain conscious.
346. "Gently smiling, and praising the śāka and tamarind sauce, Lord Gauracandra ate.
347. "With a joyful heart Lord Nityānanda ate. Gently, gently smiling, He glanced at Gadādhara Gosvāmī.
348. "With great bliss Gadādhara Paṇḍita Gosvāmī ate. I cannot describe the end of the blissful pastimes that took their birth on that occasion.
349. "After rinsing Their mouths, the three Lords sat down again. Meditating on all these pastimes, I feel my heart is breaking.
350. "O Narottama, look, look. Here in this secluded place is Gadādhara

Gosvāmī's old and tattered āsana.

351. "In this place Lord Gaura-Hari who is Gadādhara Gosvāmī's very life, would sit on that āsana.

352. "As He relished the verses of Śrīmad-Bhagavatam, tears would fall from the Lord's eyes and wet the books. Look, the place where the Lord enjoyed these pastimes is before Your eyes.

353. "I have no power to describe all the pastimes Lord Gaura-Hari and Gadādhara Gosvāmī enjoyed in this garden-cottage.

In Lord Gopīnātha's Temple Śrīman Mahāprabhu Disappears

354. O Narottama, what did Lord Gaura-Hari gently, gently said to Gadādhara Paṇḍita in this place? I do not know.

355. From Their eyes a flood of tears flowed. Seeing Them, even men whose hearts were like stone melted.

356. Who has the power to understand the actions of Lord Caitanya, the crest jewel of the sannyasis? Suddenly the earth was covered with blinding darkness.

357. Lord Caitanya entered Lord Gopinatha's temple. There He disappeared. He did not come out.

358. Even if I had a hundred thousand mouths I could not describe the devotees' condition when Lord Caitanya disappeared from this world.

359. In this place Gadādhara Gosvāmī fell unconscious. All the great devotees wept.

360. I cannot describe how Lord Gaura, who love the devotees like a father and who has the jewels of all virtues, comforted the devotees.

361. To Gadādhara Gosvāmī Lord Gaura gave this command: "A brahmana's son named Śrīnivasa suffers very greatly.

362. "Walking on the path, he heard of My disappearance. Then he decided to give up his life.

363. At that time I gave him comfort. He will approach you. Your mercy will protect him.

364. "You know everything. What more shall I say? By My wish he will stay with You for some days."

365. After speaking these words, Lord Gaura made Gadādhara Paṇḍita peaceful again. After some days Śrīnivasa came to that place.

366. How Śrīnivasa was like spiritual love personified! A flood of tears always flowed from his eyes. He was in the early teenage years (kaiśora). How wonderfully graceful was His body!

367. O Narottama, in this place Śrīnivasa fell to the ground to offer respectful obeisances at Gadādhara Gosvāmī's feet.

368. Extending His arms, Gadādhara Gosvāmī hugged Him. The tears from his eyes soaked Śrīnivasa's body.

369. As a mother and a father love their son, so Gadādhara Gosvāmī loved Śrīnivasa.

370. My heart has no power to understand the mercy Gadādhara Gosvāmī gave to Śrīnivasa.

371. Bidding farewell, Śrīnivasa departed from Vrndavana. Filled with sorrow, Gadādhara remained in this place.

372. Day by day His delicate body became more and more emaciated. Day and night the tears from His eyes rained on the ground.

373. His long deep sighs were like flames from a fire. Then, suddenly, He disappeared from this world.

374. I cannot describe the devotees' condition at that time. Only by the Lord's wish did they somehow remain alive.

375. Previously He had told me of your story. Then, at that time of sufferings, I saw you.

376. Although my heart felt like it was burning in flames, when I saw you I became happy by the Lord's will.

377. O Narottama, please always be saintly and peaceful. To the Lord's dear devotee Śrīnivasa please repeat all that I have told you.

378. At once you should leave Nilacala and go to Gauda-desa. Giving them the gift of devotional service, make the conditioned souls successful in spiritual life.

379. Lord Caitanya has given His mercy to you. Now you should destroy the people's misfortunes.

380. You should plunge them in the ocean of the bliss of saṅkīrtana, you should reveal to them the supremely blissful desires in Lord Gaura's heart.

381. Speaking in this way, with great love Gadadhara dasa hugged Narottama, had him offer obeisances to the Deity Gopinatha, and bid him farewell.

At Kāśī-miśra's House, Śrī Narottama Ṭhākura Meets Śrī Gopāla-guru

382. Narottama went to Kāśī-miśra's house. There he met Śrī Gopāla-guru.

383. With great affection he gently, gently spoke these sweet words:

384. "Only by the Lord's wish do I somehow remain alive. Gazing at this holy place, I will soon bid farewell to this life.

385. "O Narottama, look, in this very secluded place Lord Caitanya all alone, would sit on a straw āsana.

386. "In this place Lord Mahāprabhu would lie down. Śrī Govinda would massage His feet.

387. "Who has the power to understand Lord Kṛṣṇa Caitanya's pastimes. He manifested ecstatic spiritual love even Brahmā and the demigods cannot attain."

388. Seeing Lord Caitanya's bed and āsana, Narottam rolled on the ground. Again and again he wept.

389. His heart wild with spiritual love, Śrī Gopāla-guru hugged Narottama, loudly he wept.

390. After many moments Gopāla-guru became peaceful. He consoled Narottama and made him peaceful also.

391. Gopāla-guru showed Narottama all the different places where Lord Caitanya was plunged in the ecstasy of spiritual love.

392. Gopāla-guru spoke of Vakreśvara Pandita's glorious activities. He made Narottama offer respectful obeisances at the lotus feet of the Deity Śrī Rādhākānta.

Śrī Narottama Ṭhākura at the Guṇḍicā Temple

393. After offering respectful obeisances to the devotee Jagannātha Vipra,

Narottama went to see the Gundica temple.

394. Jagannātha Vipra said to Narottama, "On this pathway Lord Jagannātha, the moon of Nīlācala, goes on His procession.

395. "In this place Lord Caitanya danced before the rathayatra cart. Lord Caitanya's saṅkīrtana chanting filled all the worlds.

396. "Here Lord Caitanya pushed the Rathayatra cart with His head. Watching, Brahmā and the demigods praised Lord Caitanya's pastimes.

397. "Here Lord Caitanya gave mercy to King Prataparudra. That act brought great bliss to the hearts of the Lord's personal associates.

398. "Here watching the Lakṣmī-vijaya festival with His personal associates, Lord Caitanya spoke some words.

399. "With joyful heart Lord Caitanya and His personal associates ate mahaprasadam in this garden.

400. "Look, there is the charming Guṇḍicā temple, where Lord Caitanya enjoyed many pastimes.

401. "Even if I had a hundred thousand mouths, I still could not describe the bliss the Lord felt as He cleansed the Guṇḍicā Temple.

402. "Accompanied by the devotees, Lord Caitanya bathed here in the Indradyumana-sarovara."

403. In this way learned and expert Jagannātha dasa Vipra showed Narottama the various places of Lord Caitanya's pastimes.

404. Taking Narottama with him, Jagannātha went to Gopinatha Acārya's home. To Gopinatha Acārya he described Narottama's activities.

405. Gopinatha Acārya and the other devotees gave mercy to Narottama. I cannot describe all these activities in detail.

406. Gopinatha Acārya said to all the devotees, "I will not be able to see Śrīnivāsa. Therefore you please tell all this information to him.

407. "Hearing the descriptions of Śrī Hṛdaya Caitanya's disciple Śrī Syamananda, I became blissful.

408. "He should come here at once. Then I will be able to see him." As Gopinatha Acārya spoke these words, tears flowed from his eyes.

409. I have no power to describe how Narottama quickly bid farewell to all the devotees.

Śrī Narottama Ṭhākura Travels from Orissa to Gauḍa-deśa

410. Narottama departed from Nilacala. He was eager to see Syamananda.

411. Syamananda was happily engaged in devotional activities in Orissa. Accompanied by his disciples, he relished the nectar of saṅkīrtana.

412. Protecting them from the very foolish blasphemers, he gave the people the gift of pure spiritual love and devotion (prema-bhakti), a gift even the demigods cannot attain.

413. From the people's mouths hearing that Narottama Mahasaya had come, Syamananda, leading the host of his followers happily went to meet him.

414. How wonderful was their meeting! The fortunate people watched. Syamananda felt he had regained his life's breath.

415. To his own home Syamananda took Narottama Mahasaya. The people of Nṛsimhapura were very joyful.

416. I will not describe in details the devotional activities of those two devotees then. The wonderful affection they had for each other is well known.

417. Sitting in a secluded place and talking of many things, Narottama and Syamananda passed the day and night.

418. After telling Syamananda the news of Śrī Jagannatha-ksetra (Nilacala), now sorrowful Narottama continued on his journey to Gauḍa-deśa.

Narottama at Śrīkhaṇḍa

419. At once Syamananda went to Nilacala. Meanwhile Śrī Narottama Ṭhākura Mahasaya arrived in Gauḍa-deśa.

420. Seeing Śrīkhaṇḍa, Narottama wept, the tears flowing from his eyes. He entered Narahari Ṭhākura's home.

421. Words are far from having the power to describe what Narahari Sarakara Ṭhākura felt when he heard the words, "Narottama has come."

422. To his own associates Narahari said, "With my own eyes I saw Narottama's father as he came and went within Gauḍa-deśa.

423. "He was a king named Kiśṇānanda Rāya. By the Lord's will Narottama took birth in his home.

424. . "The Lord wishes to do many works through Narottama. When will I see Narottama? Bring him to me."

425. At that moment Narottama came before Narahari Ṭhākura. Narottama offered respectful obeisances. Tears like a flooding river flowed from his eyes.

426. Gazing at him and affectionately hugging him, Śrī Narahari Ṭhākura soaked Narottama with the tears from his eyes.

427. Śrī Narahari kindly asked questions of Narottama. Gradually, gradually Narottama told him everything.

428. Hearing the news of the devotees still alive in Śrī Jagannātha-kṣetra, Narahari became sorrowful. He could not keep his heart peaceful.

429. After some moments he became peaceful again and said, "Quickly return there. I have seen you with my own eyes.

430. "You will fulfill the Lord's desire. May you live a long life and preach the glories of devotional service."

431. After speaking these words, Narahari entrusted Narottama with him, Raghunandana went to the courtyard of Lord Mahaprabhu's temple.

432. Gazing at the Deity of Gauracandra, who enchanted all the worlds, Narottama, overcome with spiritual love, offered his respectful obeisances in the courtyard.

433. Then Narottama met all the devotees of the Lord, then Raghunandana sent Narottama to Yājñgrāma.

Śrī Narottama Ṭhākura Mahasaya At Śrīnivāsa Acārya's House in Yājñgrāma

434. His heart restless, Narottama went to Śrīnivāsa Acārya's home in Yājñgrāma.

435. Who has the power to describe what Śrīnivāsa Acārya felt when, accompanied by his disciples, he saw Narottama outside his house.

436. Before Narottama had a chance to offer respectful obeisances, Śrīnivāsa hugged him. He introduced Narottama to all the devotees there.

437. Sitting with him in a secluded place, he asked questions of Narottama. Filled with sorrow, Narottama answered.

438. Śrīnivāsa wished him to tell the news of Nilacala, Navadvīpa, and other places. There was no end to their talks.

439. When he had heard everything, Śrīnivāsa Acārya glanced at Narottama. Śrīnivāsa could not remain peaceful.

440. Who knows what was in their hearts? After some moments they stopped weeping. Then they became peaceful again.

441. Śrīnivāsa Acārya said to Narottama, "Go to Khetari-grāma. Don't delay.

442. "What shall I say? At once you should preach there, that is needed. You should arrange there for service to the Deity.

443. "Soon I will come there with my disciples. Don't worry if I am late in coming."

444. After speaking these words, Śrīnivāsa, with an agitated heart returned to the company of his associates and at once bid Narottama farewell.

Śrīla Narottama at Kāṭoyā

445. As he entered Kaṅṭaka-nagara, Narottama could not check the flood of tears that flowed from his eyes.

446. Hearing that Narottama had come, Gadādhara dasa felt happiness fill his very sorrowful heart.

447. Approaching Gadadhara dasa, Narottama fell to the ground and offered respectful obeisances.

448. Seeing Narottama, Gadadhara dasa hugged him and soaked his body with the tears from his eyes.

449. He had Narottama sit near him, He asked about everything. Agitated, Narottama described everything.

450. Hearing the sad news, Gadadhara dasa felt his heart had been ripped into shreds. He gave out a long sigh, a sigh like a flame from a fire.

451. Fearing this book will become very large, I will not describe all that Gadadhara dasa kindly said to Narottama.

452. After surrendering himself at the reddish lotus feet of the Deity Śrī Gauracandra, Narottama at once departed from Khetari-grāma.

453. Gazing at the Deity Gauracandra, who was Gadādhara's very life, Narottama could not remain peaceful.

454. Gazing at the place where Lord Mahāprabhu accepted sannyāsa, Narottama again could not remain peaceful.

455. Fainting, he fell to the ground. The tears from his eyes soaked the ground.

456. I cannot describe how he wept. He would not be consoled. His heart overflowed with sorrow.

457. In place after place he met the devotees who had been personal associates of Lord Caitanya.

458. Comforting them with many words, he bid them farewell and departed for Rādhā-deśa.

Śrīla Narottama Ṭhākura at Ekacakrā-grāma, the Place in Rāḍha-deśa Where Lord Śrī Nityananda Appeared in this World

459. In the middle of Rāḍha-deśa is the village named Ekacakrā, where Lord Nityananda Rāma was born.

460. As Narottama entered Ekacakrā-grāma, Lord Nityānanda, assuming the features of an elderly brāhmaṇa, appeared before him.

461. Then He showed Narottama all the places where Lord Nityananda had enjoyed pastimes with His associates.

462. Lord Nityananda could not deceive Narottama. Finally He manifest His original form before Narottama's eyes. Who has the power to describe these pastimes?

463. Seeing Lord Nityananda-Balarāma, Narottama fell unconscious, a flood of tears streamed without stop from his eyes.

464. By Lord Nityananda's wish, Narottama became peaceful after some time. Lord Nityananda forbade Narottama to tell anyone of these events.

465. After surrendering himself before Lord Nityananda's glorious feet, with a joyful heart Narottama circumambulate Ekacakrā.

466. After offering respectful obeisances to all the residents of Ekacakrā, Narottama, his heart plunged in Lord Nityananda's glories, departed.

Śrīla Narottama Ṭhākura Mahāśaya Returns to Khetari-grāma

467. After asking from the local people directions on the path to Khetari-grama, Narottama very quickly went to the banks of the Padamavati.

468. He crossed the Padmavati and entered Khetari-grama. The local people went to meet him.

469. What shall I say? All those people became very fortunate. Gazing at Narottama, they felt their hearts were filled with cooling bliss.

470. With a joyful heart one person said to another, "His wonderful renunciation has no equal."

471. Another person said, "This worry stays in my heart. Narottama will think, 'I possess a kingdom, Why should I not reside in it?'"

472. Another person said, "To a pure Vaiṣṇava all places are the same. Descending to this material world, the pure Vaiṣṇavas deliver the blasphemers."

473. Another person said, "In this place stay blasphemers without end. Narottama will never get to reside in his kingdom."

474. Another person said, "Narottama has come to deliver the people of all places. In my heart I know this is true."

475. After speaking these words, the people were filled with doubt. They worried that Narottama, leaving them in the blinding darkness of materialistic life, would depart on a pilgrimage to holy places.

476. After speaking these words, the people shed flood of tears from their eyes. As if with a single pair of eyes, the people gazed at Narottama.

477. At that moment a voice from the sky announced, "This Narottama will happily remain here always.

478. "By the Lord's will he has come to deliver the blasphemers and give them

the gift of pure devotional service."

479. Hearing these words, everyone became filled with wonder. Again and again they offered respectful obeisances at Narottama's feet.

480. With joyful hearts they gathered around Narottama Mahasaya. How wonderful and glorious was his entrance into that village!

481. Taking Narottama with them, the people went a very beautiful and secluded place. In that place Narottama Mahasaya made his home.

482. Khetari was a very large and pleasant village. It had many neighborhoods, with different names. It had wonderful houses.

483. The capital city part of that area was Gopalapura. In that village many wealthy people resided.

484. The people there were all plunged in false material pleasures. They did not think, "How will my future be auspicious?"

485. I cannot describe how Narottama, seeing them, felt compassion for them.

486. King Santosa Rāya and the others eagerly talked about Narottama.

Śrīnivāsa Acārya Prabhu Accepts the Gṛhastha-āśrama

487. After bidding Narottama farewell, Śrīnivāsa Acārya and his followers at Yājigrāma could not remain peaceful.

488. At Śrīkhanda everyone heard, "Now Narottama has departed." Everyone thought of Narottama's charming nature and activities.

489. Śrī Raghunandana came to Yājigrāma. At once he made arrangements for Śrīnivāsa's wedding.

490. At Yājigrāma resided Śrī Gopala Cakravarti. He yearned to give his daughter to Śrīnivāsa Acārya.

491. In a private place Śrī Raghunandana very sweetly said to Śrī Gopala dasa:

492. "Your daughter is a suitable match for Śrīnivāsa." Hearing these words, Gopala became joyful.

493. The kinsmen were informed of the prospective marriage. They all said, "This very moment give that girl to him."

494. In the month of Vaisākha, on the third day of the dark fortnight, at an auspicious moment, he gave his daughter to Śrīnivāsa Acārya.

495. Previously everyone called that girl by the name Draupadī. At the moment of her wedding her name became Išvarī.

496. How sweet and charming was she! She was like a golden statue. She was like devotional service personified. Her virtues had no limit.

497. I have no power to describe Išvarī's effulgence and glory at the moment she was married to Śrīnivāsa Acārya and he also gave her dikṣā-mantra initiation.

498. In this context I will also mention that the great brahmana Śrī Gopala at once became a disciple of Śrīnivāsa Acārya.

499. Gopala's two sons, Syama dasa and Rāmacandra, whom some called Syamananda and Rāmananda, also became disciples of Śrīnivāsa Acārya's disciples. Their character and activities were wonderful. This everyone knows. Therefore I have mentioned them only briefly.

500. (page 904)

501. Giving away his daughter, Śrī Gopala Cakravarti honoured all his guests.

502. All the men and women in the village said, "Fortunate, fortunate is the

brahmana Gopala.!"

503. In this way Śrīnivāsa Acārya was married. At that time great bliss took birth in every person's heart.

504. I cannot describe the fatherly love Śrī Narahari Sarakara felt when he heard the news of Śrīnivāsa Acārya's wedding.

505. Hearing this news, Gadadhara dasa and the other devotees all praised Śrīnivāsa as they talked among themselves.

Śrīnivāsa Acārya Prabhu Teaches the Gosvāmīs' Books

506. Śrīnivāsa regularly taught the Gosvāmīs' books to his disciples.

507. Śrīnivāsa Acārya was like a shoreless ocean of spiritual knowledge. Hearing his speak, every person felt wonder in his heart.

508. Dvija Haridasa was a dear personal associate of Lord Gaura. His two sons, Śrīdasa and Gokulananda decided:

509. "When Lord Gaura left us, my father went to Vṛndāvana. At that time he commanded us to become a disciple of Śrīnivāsa Acārya.

510. "After a few days have passed, Śrīnivāsa has come here from Vraja. Why should his duty be delayed? At once let us go to see Śrīnivāsa."

511. Talking in this way, the two sons departed from Yajigrama and with joyful hearts went to see Śrīnivāsa Acārya.

512. The object of their father's command was now before their eyes. They were plunged in an ocean of nectar love for Śrī Śrī Rādhā and Kṛṣṇa.

513. When Śrīnivāsa Acārya asked, they revealed their identities. Again and again they both offered respectful obeisances to Śrīnivāsa.

514. After revealing their identities to Śrīnivāsa Acārya the two boys, overcome with great respect and spiritual love, floated in the tears that flowed from their eyes.

515. Śrīdasa and Gokulananda both requested, "Please give us dīkṣā-mantra (initiation), O merciful one, please be merciful to us."

516. Śrīnivāsa Acārya said, "For now you should wait." Then he performed the auspicious beginning of their study of the Gosvāmīs' books.

517. The two boys carefully studied the Gosvāmīs' books. I cannot describe all their wonderful activities.

The Story of Rāmacandra Kavirāja Becoming a Disciple of Śrīnivāsa Acārya

518. The two boys had great affection for Śrīnivāsa Acārya. They always stayed with Śrīnivāsa's disciples.

519. One day at Yajigrama, Śrīnivāsa Acārya Ṭhākura went to the lake west of his house.

520. Accompanied by his associates, he sat down. He was effulgent like the sun. With merciful eyes he glanced at the path.

521. He saw a person carried on a glorious palanquin. The gloriously dressed person was going after a wedding to his own home.

522. This person was handsome like Kāmadeva. He was decorated with many ornaments. His features were graceful and delicate. His complexion defeated fresh

butter.

523. His form removed the pride of golden ketakī and campaka flowers. The hair on his head glistened.

524. His forehead was glorious. His eyes and eyebrows delighted the heart. His ears, nose, and cheeks were splendid without peer.

525. His face was like a graceful moon. His lips were red. His neck was like a conchshell or like a lion's neck. His chest was broad.

526. His belly and navel were charming. Three folds of skin adorned his waist. His arms reached to his knees. His fingers were graceful.

527. His waist was slender. His knees and feet were graceful. He wore new, fine, and wonderful garments.

528. Seeing him, Śrīnivāsa Acārya thought, "Is he a Gandharva's son, or an Aśvinī-kumāra?"

529. "How wonderful is his youthful handsomeness. In my heart I think he must be a demigod. If he worshipped Lord Kṛṣṇa, this person would put his handsome features to good use."

530. Thinking in this way, he asked his associates, "What is his name? What is his caste? Where is his home?"

531. Offering respectful obeisances, someone said, "He is a great paṇḍita. His name is Rāmacandra. He is known as a king of poets.

532. "He is a dig-vijayī paṇḍita and a physician. He is famous. He was born in a family of physicians his home is in Kumāra-nagara."

533. Hearing all this, merciful Śrīnivāsa Acārya gently, gently smiled and then returned to his house.

534. Hearing Śrīnivāsa's inquiries, Rāmacandra continued on his palanquin. In this way he saw Śrīnivāsa Acārya.

535. Thinking and thinking, in his heart he surrendered to Śrīnivāsa Acārya. "After how many moments will I see him again?", he thought.

536. Grave and serious, he remained silent. He returned to his home. That day he passed in anguish.

537. He passed a night at a brahmana's home. With a restless heart he thought of Śrīnivāsa Acārya's feet.

538. The next morning he approached Śrīnivāsa Acārya. Standing before Śrīnivāsa Acārya, he wept.

539. Like an uprooted tree he fell to the ground, Again and again he offered respectful obeisances. He could not remain peaceful.

540. With a voice choked with emotion he spoke to Śrīnivāsa Acārya. Hearing him speak, who could remain peaceful?

541. He placed his head before Śrīnivāsa Acārya's feet. He fell to the ground, there he stayed, his body darkened by dust.

542. Grasping Rāmacandra's hands, Śrīnivāsa Acārya joyfully picked him up and hugged him.

543. Touching Rāmacandra's head with his hand, Śrīnivāsa Acārya gave him a blessing. His eyes filled with tears, Śrīnivāsa gently, gently said:

544. "In the same way I met Narottama in Vṛndāvana. Who will not always weep as he hears of Narottama's glories?"

546. "Narottama is one eye. You are the second eye. You two are my eyes. You two are my arms."

547. When he heard Narottama's name Rāmacandra felt ecstatic spiritual love arise within his heart.

548. Śrīnivāsa Acārya understood the thoughts that filled Rāmacandra's heart. In great detail Śrīnivāsa talked of Narottama.

549. As he listened, Rāmacandra did not reveal his thoughts to Śrīnivāsa Acārya.

550. Smiling, Śrīnivāsa Acārya gently, gently said, "The desire in your heart will be soon fulfilled."

551. After speaking these words, he gave great mercy to Rāmacandra. He began Rāmacandra's auspicious study of the Gosvamis' books.

552. Seeing Rāmacandra's wonderful power of scholarship, with a joyful heart, an auspicious moment Śrīnivāsa Acārya gave him initiation in chanting the Rādhā-Kṛṣṇa mantra.

553. Now becoming Śrīnivāsa's disciple, Rāmacandra floated in the nectar of pure devotion. Day by day his wonderful spiritual love grew.

554. In his own book Kaviraja Karnapura has very sweetly told this story.

555. Anyone who hears this story of Śrīnivāsa Acārya and Rāmacandra, who are filled with ecstatic spiritual love, will attain the precious jewel of pure devotional service.

556. Thinking of Śrīnivāsa Acārya's feet, Narahari dasa speaks this Bhakti-ratnakara.

Ninth Wave

Śrīnivāsa Acārya's Travels to and from Vṛndāvana. Great Festivals at Śrī Kathoyā, Yājigrāma, and Śrīkhaṇḍa

1. Glory, glory to Śrī Sacī's son Gauracandra! Glory to Padmavati's son Nityananda!
2. Glory to Nābhā-devī's son Advaita! Glory to Ratnāvati's son Gadādhara!
3. Glory to Lord's dear devotees headed by Śrīnivāsa Pandita!
4. Glory, glory to my hearers, who are abodes of virtue! Please kindly listen to the words I will now speak.

King Bīrahāmbīra's Repentance and Consolation

5. In his heart King Bīrahambīra of Vana-Visnupura yearned to see Śrīnivāsa Acārya.

6. Thinking and thinking, the king always worried in his heart, "After how many days will Prabhu Śrīnivāsa return to Visnupura?"

7. "I am helpless and without a master, Śrīnivāsa is my maste, and no other. Without Prabhu Śrīnivāsa, moment after moment I see only blinding darkness.

8. "Having performed actions like mine, who would not attain suffering? I gave pain to all the Gosvamis of Vṛndāvana.

9. "No one has committed an offense like mine. Will the great Gosvamis be merciful to me?"

10. Thinking in this way, the king remained silent. he struggled to check the floods of tears that flowed from his eyes.

11. Seeing the king's anxiety, the friends and royal counselors sweetly said:

12. "After a few days Śrīnivāsa will return. This we know. He is only delayed a little.

13. "You should not worry. Śrīnivāsa Acārya has been conquered by your devotion. Your fame is spread everywhere.

14. "If Śrīnivāsa Acārya is merciful to you, then all the great devotees will be merciful to you. O great king, this you should not doubt.

15. "If you say, 'The Lord's dear devotees in Vraja will bring suffering to me.' then we say, 'Please do not think in this way.'"

16. As the friends and counselors spoke in this way, two, men, bearing letters from Śrīla Jiva Gosvami, arrived from Vraja.

17. Seeing these two men, the king anxiously fell to the ground and offered respectful obeisances to them.

18. Seeing the king's actions, the two men were stunned. To the king they sweetly said:

19. "In Vṛndāvana everyone praises you. Now that we see you with our own eyes, we feel great bliss in our hearts.

20. "Bearing letters from the Gosvamis, we have come here. This letter is for Śrīnivāsa Acārya, and this letter is for you.

21. Speaking these words, they gave the two letters to the king. Taking the letters, the king held them to his eyes and head.

22. Again and again he joyfully praised his good fortune. He read the letter addressed to him. A flood of tears flowed from his eyes.

23. As he heard Śrīla Jiva Gosvami's sweet words, his heart became restless.

24. After he had read the letter, the king very joyfully said, "Everyone is very merciful to a very lowly person like myself.

25. "The devotees of the Lord do not see the faults of others." Speaking in this way, he could not check the tears.

26. The fortunate people observed the king's wonderful actions. The king gave great honor to the two messengers.

27. The king had the other letter from Śrīla Jiva Gosvami sent to Yajigrama. At once the king wrote a letter describing his own actions.

28. Thus the king gave two letters to two of his own men. Arriving at Yajigrama, the men gave the two letters to Śrīnivāsa Acārya.

29. Touching to his head, Śrīnivāsa Acārya carefully offered respectful obeisances to the letter from Śrīla Jiva Gosvami. As he read it, a flood of tears of bliss flowed from his eyes.

30. After many moments, Śrīnivāsa Acārya Ṭhākura became peaceful again. Then the men gave him the letter from the king.

31. Reading the king's letter, Śrīnivāsa Acārya felt compassion in his heart. In that letter the king revealed his great yearning again to see Śrīnivāsa.

32. Śrīnivāsa at once wrote a letter to the king. In the letter he said his return would be somewhat delayed.

33. He wrote of many different things. Then he placed the letter in the

messenger's hand.

34. Taking the letter with him, the messenger went to Vana-Visnupura. Reading the letter, the king felt great bliss.

35. Teaching his students and saying, "Devotional service is the best of all spiritual paths", Śrīnivāsa Acārya roared like a lion.

36. Śrīnivāsa Acārya always worried, "Lord Caitanya's personal associates have almost all disappeared from this world.

37. "Those who remain will not remain for long." Thinking in this way, he became sorrowful at heart.

38. Still, with a steady heart he thought the devotional scriptures. The power of Śrīnivāsa Acārya's learning became spread throughout the world.

39. From diligent study he became learned. He taught everyone. He gave them the jewel of pure devotional service.

40. He taught others the Gosvamis' books. One day two brāhmaṇas from Jagannātha-kṣetra came.

41. Accompanied by some others who had already come, they approached Śrīnivāsa Acārya Prabhu.

42. The two brahmanas devotedly offered respectful obeisances to Śrīnivāsa Acārya. Śrīnivāsa Acārya then offered respectful obeisances to them, and then hugged them.

43. Śrīnivāsa asked them the news from Jagannātha-kṣetra. They both replied, "We have no power to describe the sufferings present there.

44. "The Lord's personal associates at Nilacala are now almost all beyond the vision of our eyes.

45. "Syamananda, who is filled with spiritual love, went there. He could not describe the condition of the devotees whom he saw.

46. "The few great souls he was able to see were all on the verge of death.

47. "Hearing Syamananda weep, even the hard rocks and the dry wood became ripped apart with grief. Only by the Lord's will does Syamananda somehow remains alive.

48. Some of the great devotees tried to console him. Overcome with feelings of separation, Syamananda went to Vṛndāvana."

49. When Śrīnivāsa Acārya heard these words, a flood of tears flowed from his eyes. Seeing his condition, what person would not feel his heart ripped into shreds?

50. After some moments Śrīnivāsa Acārya made himself peaceful again. Then he taught the Gosvamis's books to those two brahmanas.

51. From Navadvīpa a Vaiṣṇava came. Very sorrowful, he met Śrīnivāsa Acārya.

52. Agitated, Śrīnivāsa Acārya asked him, "Please tell me the news from Navadvīpa."

53. The Vaiṣṇava replied, "In the last few days Suklāmbara Brahmācārī and other great devotees disappeared from this world.

54. Then another person came and said, "Today Gadādhara dāsa has disappeared from this world."

55. Hearing this news, Śrīnivāsa Acārya could not remain peaceful. He fainted falling unconscious to the ground.

56. Seeing his condition, everyone became anxious. By the Lord's will Śrīnivāsa regained consciousness.

57. Loudly he lamented and wept. A tumult of weeping arose from Śrīnivāsa Acārya's house.

58. Hearing this weeping, the birds and beasts also wept. Many witnesses saw this happen then.

59. When he became peaceful, Śrīnivāsa Acārya said to everyone, "At once I will go to Vṛndāvana.

60. "You all continue studying the Gosvamis' books. Prabhu Rūpa and Prabhu Sanātana will make the meanings clear to you."

61. Speaking these words, he taught his disciples the way they should continue their study of the Gosvamis' books. Then Śrīnivāsa Acārya gave blessings to everyone.

Śrīnivāsa Acārya Goes to Vṛndāvana

62. One day, Śrīnivāsa Acārya thought in his heart, "Almost everyone has left sad me and gone away."

63. As he was thinking in this way, someone call out, "Śrī Narahari Ṭhākura has disappeared from this world!"

64. Struck by the thunderbolt of these words, Śrīnivāsa could not remain peaceful. He rolled on the ground. Calling out, "Now I am all alone!", he wept.

65. he wept until night's end. "I will bid farewell to life." he firmly decided in his heart.

66. By the Lord's will, Śrīnivāsa suddenly fell asleep. On the pretext of a dream, two persons at once came before his eyes.

67. These persons were Gadādhara dāsa Prabhu and Narahari Prabhu. Hugging Śrīnivāsa, they consoled him, saying:

68. "What you have decided in your heart is not right. We will always stay near you."

69. After speaking these words, they affectionately hugged Śrīnivāsa. Then they disappeared.

70. When they disappeared Śrīnivāsa became filled with sorrow. Awakening, Śrīnivāsa wept for the remainder of the night.

71. In a secluded place, what did Śrīnivāsa say then to Rāmacandra? I do not know, that morning Śrīnivāsa began his journey to Vṛndāvana.

72. Very quickly he entered Mathurā City. At Viśrāma-ghāṭa he bathed in the Yamunā.

73. Seeing Śrīnivāsa from far away, a certain Mathurā brahmana was overcome with affection for him.

74. In his heart thinking, "Why has he returned so soon from Gauḍa-deśa?" That brahmana felt anxiety take birth within his heart.

75. Approaching, the brahmana asked about the news (from Gauḍa-deśa). After offering respectful obeisances, Śrīnivāsa recounted the news.

76. Then Śrīnivāsa asked about the welfare of the devotees in Vraja. Letting out a long sigh, the Mathurā brahmana said.

77. "You have come in the month of Māgha. Had you come ten days ago you would have seen him.

78. "How full of surprises was the Kiṣṇā ekādāśī days of the month of Magha! On that day Haridāsa Acārya disappeared from this world."

79. Hearing these words, Śrīnivāsa floated in the flood of tears from his eyes. Saying, "I could not see him," he rolled on the ground.

80. Seeing Śrīnivāsa condition, the saintly brahmana consoled him in many ways. At last Śrīnivāsa became peaceful.

81. Departing from Mathura, Śrīnivāsa went to Vṛndāvana. There he saw the feet of all the Gosvamis.

82. That day was Vasanta-pancami, therefore all had gathered at Śrī Govinda's temple.

83. Śrī Gopala Bhatta Gosvami, Śrī Bhugarbha Gosvami, Śrī Lokanatha Gosvami, Śrī Jiva Gosvami, and many other dear devotees of the Lord were there.

84. Suddenly seeing Śrīnivāsa, they all hugged him with great affection.

85. Falling to the ground, Śrīnivāsa offered respectful obeisances. Seeing Śrīnivāsa's wonderful activities, everyone became joyful.

86. They asked Śrīnivāsa about the welfare (of the devotees in Gauḍa-deśa). He told them everything from beginning to end.

87. Hearing that the dear personal associates of the Lord had disappeared from this world, they all wept with sorrow.

88. Someone said, "Seeing Śrīnivāsa, in my heart I thought, "Why has he returned so soon?"

89. "He has suffered great sorrows. That is why he has come." Speaking many words, everyone consoled Śrīnivāsa.

90. They informed him of Haridāsa Acārya's disappearance. Who has the power to describe what they all felt?

91. Śrīnivāsa and the others then became peaceful again. Then they watched Śrī Govinda's rāja-bhoga āraṭi.

92. I cannot describe how, gazing at the Deities of Śrī Rādhā-Govinda, Śrīnivāsa was overcome with feelings of spiritual love.

93. Then dear Śrīnivāsa and all the Gosvamis respectfully ate the mahā-prasādam.

94. Then the devotees returned to their own homes. Taking Śrīnivāsa with him, Śrī Jiva Gosvami returned to his home.

Śrī Śyamananda Prabhu Arrives in Vṛndāvana

95. At that time Syamananda arrived from Jagannatha-ksetra. Falling to the ground, he offered respectful obeisances to the Gosvamis.

96. With great affection the Gosvamis hugged him. They spoke to him words sweet like nectar.

97. Who has the power to describe the affection they felt for Syamananda? His presence made their hearts peaceful.

98. They informed Syamananda of Śrīnivāsa Acārya's arrival. For some time they sat with Syamananda in a secluded place.

99. Seeing Śrīnivāsa Acārya, Syamananda fell to the ground and offered respectful obeisances with a joyful heart.

100. Acting with proper etiquette, Śrīnivāsa hugged Syamananda and made him sit at his side.

101. Talking amongst themselves, they told everything. They could not check the floods of tears that flowed from their eyes.

102. In their hearts they remembered the words of consolation the Gosvamis had spoken. After some moments they both became peaceful again.

103. As Syamananda stayed at that place Śrīnivāsa Acārya quickly went and bathed in the Yamunā.

104. After bathing he conversed with the Gosvamis. then he went and offered respectful obeisances at the feet of Śrī Gopala Bhaṭṭa Gosvami.

105. In this way he traveled everywhere in Vraja. Then he studied books under Śrī Jiva Gosvami's guidance.

106. Seeing Śrīnivāsa Acārya's great power of scholarship, Śrī Jiva Gosvami became very pleased at heart.

107. Then he began to teach Śrīnivāsa the book Śrī Gopala-campū. He showed him all that was in that book.

108. Śrīnivāsa Acārya was now blissful at heart. He always studied the Gosvamis' books.

Śrī Rāmacandra Kavirāja's Journey to Vṛndāvana

109. As Śrīnivāsa Acārya stayed in Vṛndāvana, everyone in Gauda-deśa became sorrowful in his absence.

110. One day, at Śrīhaṇḍa, Śrī Raghunandana very sweetly said to Rāmacandra:

111. "This place is now empty like a desert. What more need I say? Go at once to Vṛndāvana. That is what you should do."

112. After speaking these words, Raghunandana described the path one should seek for Vṛndāvana. At that very moment Rāmacandra departed for Yājñgrāma.

113. Again and again everyone said to Rāmacandra, "Without Śrīnivāsa Acārya, we are all covered with blinding darkness.

114. "Don't delay. At once go to Vṛndāvana. Please bring Śrīnivāsa Acārya back to this place and save our lives."

115. Taking permission from everyone, Rāmacandra joyfully returned to his own home.

116. In his heart Rāmacandra thought and thought, "After how many days will I attain Narottama's company?"

117. "When I am in his company all sufferings flee. If I cannot see him happiness will not take birth in my heart.

118 and 119. "Even at the Lord's temple I will not stay without Narottama. Whenever Narottama comes and goes with his companions, there I will be happy in very way." This Rāmacandra humbly decided in his heart.

120. Who understands the power that rests in the great devotees' hearts? To whom will they not reveal the thoughts in their hearts?

121. Rāmacandra's younger brother, Śrī Govinda, was very learned. He was handsome and expert. He was first in everything.

122. In a secluded place Rāmacandra very affectionately told Śrī Govinda, "Tomorrow morning I will depart for Vṛndāvana.

123. "Nowadays it is not good to reside at this place. This thought has always stayed in my heart.

124. "With your own eyes you can see the calamities that for many days have come to his place.

125. "At once you should leave this place. It is best that without hesitating you

make your home somewhere else.

126. "In the region between the Ganga and the Padmavati is a holy village named Teliyā-budhari.

127. "It is a good village where saintly people make their homes. If in your heart you think it is right, you should make your home there.

128. "Coming and going, our maternal grandfather often visited that village. Everyone knows that. It is known everywhere.

129. "If you reside in that village many happiness will come to you." Govinda then replied, "I will certainly make my home there."

130. Rāmacandra was happy with Govinda's words. Rāmacandra gave him many instructions on the supreme goal of life.

131. The next morning Rāmacandra bid farewell to his brother and began his journey to Vṛndāvana.

132. Śrīnivāsa Acārya went to Vṛndāvana at the end of Mārgaśīrṣa month. Rāmacandra went there at the end of Pauṣa month.

The Previous Activities of Śrī Rāmacandra's Brother Govinda

missing

Eleventh Wave

Śrī Jāhnavī-devī Journeys to Vṛndāvana and Returns

1. Glory to Lord Gauracandra, the master of the devotees lives! Glory, glory to Lord Nityānanda, the shelter of the shelterless!

2. Glory to Lord Advaita Ācārya, who is worshiped in all the worlds! Glory to Gadādhara! Glory to Śrīvāsa Paṇḍita!

3. Glory to Sanātana and Rūpa, who are the abodes of nectar! Glory to Lokanātha and Śrī Gopāla, who are filled with spiritual love!

4. Glory to Śrīnivāsa, Narottama, and Rāmacandra! Glory, glory to the devotees of Lord Gauracandra!

5. Glory, glory to the herarers of this book, who are the abodes of spiritual virtues. O hearers, please kindly hear what I will now say.

6. News of the great festival at Śrī Khetarī-grāma spread everywhere.

7. When the festival was concluded, the guests from different places all returned to their own homes.

8. For the people of Śrī Khetarī-grāma that festival did not end. Those fortunate people remained plunged in the nectar of devotional service.

9. Gazing at Lord Gaurāṅga, Lord Ballavikānta, and the other Deities, the devotees of the Lord, were so filled with spiritual joy that they forgot themselves.

10. Thinking devotional thoughts the people brought many gifts, offered them to the Lord's personal associates, and joyfully worshiped those great devotees.

11. How can I describe the ways the people worshiped Lord Gaura's personal associates? By those actions the people felt their hearts become filled with cooling bliss.

12. Many people came to see the Lord's personal associates. They would not leave the courtyard of Lord Gaura's temple.

13. The courtyard of Lord Gaura's temple was very charming and filled with ecstatic spiritual love. To the visitors Narottama described the glories of that courtyard.

14. Who has the power to know what was in Narottama's heart? He was always darkened by the dust of Lord Gaura's temple.

15. He danced, played musical instruments, and sang songs of his own composing. He filled even the Gandharvas with wonder. To whom can I compare him?

16. In Śrīla Viśvanātha Cakravartī's Śrī Stavāmṛta-laharī it is said: "Obeisances, obeisances to Śrīla Narottama dāsa Ṭhākura. Overcome with the bliss of spiritual love, he falls to the ground and his body becomes decorated with dust from the path. The sight of him brings great auspiciousness.

17. "Obeisances, obeisances to Śrīla Narottama dāsa Ṭhākura. He sings beautiful songs of his own composition. His dancing removes the Gandharvas' pride. His actions fill everyone with wonder."

During Śrīla Narottama's Kīrtana on a Full-moon Night, Śrī Śrī Rādhā and Kṛṣṇa Enjoy Remarkable Pastimes Beyond the Touch of the Material World

18. In the company of Rāmacandra, Gokula, and his other companions, Narottama always tasted many kinds of the rasa-nectar in saṅkīrtana.

19. One night, as the full-moon rose, Narottama tasted the nectar of saṅkīrtana.

20. First Narottama manifested the nectar of wonderful instrumental music. Then he became plunged in the nectar of singing songs about the rāsa-dance pastime.

21. The demigods and other celestial beings were enchanted by Narottama's singing and instrumental music. Even the demigods who were like the crest jewels of learned musicians could not remain peaceful.

22. Then suddenly a great effulgence filled the four directions, an effulgence like lightning and monsoon clouds.

23. Moment by moment a great wonder of a sweet fragrance filled the directions. Then came the ceaseless sound of jangling anklets and other ornaments.

24. Then suddenly that sound was no longer heard in the saṅkīrtana place. When the sound was gone everyone there fell unconscious.

25. Rāmacandra and Narottama floated in the tears that flowed from their eyes. Devīdāsa, Gokula, and the others rolled on the ground.

26. Everyone knew that Lord Kṛṣṇa and His beloved gopīs had suddenly manifested a wonderful pastime. Then, by Lord Kṛṣṇa's wish everyone became peaceful again.

**After Visiting Place After Place on the Pathway to Vṛndāvana, Śrī Jāhnavī-devī
Gives Mercy to Śrīla Jīva Gosvāmī**

27. Sitting together in a secluded place, Narottama and Rāmacandra, who were the abodes of spiritual virtues, tasted the nectar of Lord Kṛṣṇa's pastimes.

28. As they considered Śrī Jāhnavī-devī's imminent arrival in Vṛndavana, their hearts became wild with bliss, although externally they were peaceful and sober.

29. I have no power to describe in detail Jāhnavī-devī's activities as she traveled to Vṛndāvana.

30. Still, I will say a little something, something I heard from the saintly devotees' mouths, something of how, by giving the people the gift of sincere devotion, she made this earth a glorious place.

31. One day Jāhnavī-devī desired to stop at a large village.

32. For one day she stayed at that village. Seeing her, the local people considered her an ordinary person.

33. The people of this village were incorrigible blasphemers. Ferociously they taunted and mocked the Vaiṣṇavas.

34. At sunset some great Vaiṣṇavas came and offered obeisances at Śrī Jāhnavī-devī's feet.

35. Watching this, the blasphemers laughed and said, "In my heart I know she is only some brāhmaṇa's wife."

36. One blasphemer said, "These people are fools. They have no good qualities. They bow down before a human being, but they will not bow down before the great demigods."

37. Another blasphemer said, "May Goddess Caṇḍī give mercy to them." Another blasphemer said, "What do these fools know of Goddess Caṇḍī's mercy?"

38. "Will a brāhmaṇa or a brāhmaṇa's wife not bow down before Goddess Caṇḍī? These people have committed an offense to Goddess Caṇḍī."

39. Speaking words like these, and laughing and laughing, the blasphemers went to Goddess Caṇḍī's temple. They were arrogant and full of boastful words.

40. Bowing down before Goddess Caṇḍī, again and again they said, "Tonight please kill all these people.

41. "Only if they worship your feet with their body, mind, and words should you protect them and give them shelter at your feet."

42. After speaking these words, the blasphemers returned to their homes. As they slept they all saw the same dream.

43. Goddess Caṇḍī was very angry with the blasphemers' words. Her lips trembled. Her eyes were red.

44. On the pretext of a dream, Goddess Caṇḍī, holding a great sharp sword in her hand, spoke to the blasphemers the following words like thunder:

45. "O wretched blasphemers, your sorrows will not end. Today I will sever your heads.

46. "Intoxicated with pride, you chew and devour your own selves. You have mocked the Vaiṣṇavas, who should be worshiped by all.

47. "O wicked blasphemers, you do not know the truth of the person you

consider an ordinary brāhmaṇa's wife.

48. "I bow my head before her. She is worshiped by all. She is the wife of Lord Nityānanda-Balarāmacandra.

49. "Jāhnavī-devī is her very sweet name. When her name is chanted the fears and troubles of this world of birth and death flee far away.

50. "She is Lord Nityānanda's dear wife. She is like mercy personified. Out of her own kindness she gives to the fallen souls the gift of spiritual love and devotional service.

51. "Who will not always offer respectful obeisances at her lotus feet? Everyone sings her glories. She stops the three miseries of material life."

52. It is said:

*nityānanda-priyām prema-
bhakti-ratna-pradāyinīm
śrī-jāhnavīśvarīm vande
tāpa-traya-nivāriṇīm*

I offer my respectful obeisances to Śrī Jāhnavī-devī, Lord Nityānanda's dear wife. To the people she gives the precious jewel of devotional service. In this way she stops the three miseries of material existence.

53. "If she is merciful to you, then you will attain auspiciousness and misfortune will not fall upon you.

54. "If you take shelter of her, she will give you protection. Your fate is not in my hand. No one has the power to disobey her order."

55. After speaking these words, Goddess Caṇḍī suddenly disappeared. The dream suddenly broke. Without stop every blasphemer trembled in fear.

56. When dawn came the tormented blasphemers rebuked themselves. They all fell down before the great Vaiṣṇavas' feet.

57. Soaked with the tears that flowed from their eyes, again and again they said, "We committed an offense. Please give us protection.

58. "We came here on this path to become delivered of our blaspshemy. Please destroy our misfortune. Please give us shelter.

59. "If you are pleased with us and give mercy to us, then Śrī Jāhnavī-devī will also be pleased with us and give mercy to us. You have the power to give us the gift of devotion to her feet.

60. "How can we have the power to understand the truth of her? Only if you appeal on our behalf will she give mercy to us.

61. "What intelligence do we have? We have no good intelligence. Still, we have firmly decided to surrender ourselves at Jāhnavī-devī's feet.

62. "Everyone knows that we are all demons and blasphemers. If Jāhnavī-devī delivers wicked people like us, then her fame will be proclaimed everywhere."

63. After speaking these words, the blasphemers fell to the ground. Again and again they offered respectful obeisances. Seeing all this, the Lord's personal associates gave mercy to them.

64. When Śrī Jāhnavī-devī gave mercy to the blasphemers their hearts became filled with joy.

65. After staying in that village for two or four more days and making the

blasphemers' lives a perfect success, Śrī Jāhnavī-devī continued on her travels.

66. The former blasphemers became plunged in the nectar of devotional service. All who associated with them became also filled with devotion.

67. Another day Śrī Jāhnavī-devī stopped at a glorious place by a riverbank near a village.

68. Hiding in a place near this village, two seemingly unstoppable yavana thieves said to their followers:

69. "These Bengalis must have many precious jewels. We will rob them all. Then we will decorate ourselves gloriously."

70. First they sent a scout to learn about the travelers. Then they gathered their weapons.

71. The scout returned and said, "After chanting nāma-saṅkīrtana, the Bengalis lay down and fell asleep.

72. "In the second prahara (three-hour period) of the night, we should go there. Then our efforts will be successful. This I know."

73. Hearing these words, the king of the thieves, dressed in very fearsome garb and accompanied by his followers, with a joyful heart proceeded to the find Bengali travelers.

74. Very quickly the thieves walked. The distance to the travelers was very short. Then the path there suddenly became of limitless length.

75. The foolish thieves had no power to understand what was happening. As they walked and walked, the night ended and dawn came.

76. Seeing the dawn, and now frightened at heart, the king of the thieves said to his followers:

77. "Look! Why is it impossible to find these travelers?"

78. "For a moment I thought I saw the Bengalis. I was mistaken. Walking the whole night, I was defeated.

79. "Moment by moment this fear grows in my heart: The anger of these Bengali Gosvāmīs will destroy us all.

80. "Everyone please honor what I will now say. From today on we will all renounce our occupation of thievery.

81. "We committed sins without end. Nothing will save us from Yamarāja's hand.

82. "Let us go, go to those Bengali Gosvāmīs. They will certainly give their mercy to us."

83. After speaking these words and shedding his thief's disguise, with great remorse the thieves' king approached Śrī Jāhnavī-devī.

84. Simply by seeing the exalted devotees, the thieves all became very pure at heart.

85. Falling to the ground and weeping, with great remorse they surrendered themselves before the devotees.

86. The thieves' king said, "In this country I am infamous as a great thief. If you give mercy to me, then your fame will be proclaimed in all the world.

87. After speaking these words, the thief had no power to say anything more. Tears flooded his eyes. In his heart he was overcome.

88. Seeing this, Śrī Jāhnavī-devī felt compassion take its birth in her heart. Accompanied by her associates, she gave mercy to the thieves.

89. The news of her deliverance of the thieves was spread everywhere.

Where she went after that incident I have no power to say.

Śrī Jāhnavī-devī Arrives in Mathurā

90. After some days Śrī Jāhnavī-devī entered Mathurā. Seeing Mathurā City, she was filled with joy.

91. After honoring the Mathurā-brāhmaṇas, she bathed in the Yamunā at Viśrāma-ghāta.

92. Hearing that Jāhnavī-devī had unexpectedly arrives, the Vaiṣṇavas of Mathurā at once approached her.

93. Seeing Jāhnavī-devī, the Vaiṣṇavas were soaked by the floods of tears that flowed from their eyes. Seeing the great devotees accompanying her, the Vaiṣṇavas felt great bliss in their hearts.

94. The devotees felt great love for each other. Filling their eyes, they gazed at each other.

95. At that moment a Mathurā-brāhmaṇa very joyfully sent to Vṛndāvana a messenger with news of Jāhnavī-devī's arrival.

96. The Vaiṣṇavas took the great devotees to a wonderful house. In that Mathurā house the visitors stayed for that day.

Accompanied by the Vaiṣṇavas, Śrī Jāhnavī-devī Goes from Mathurā to Vṛndāvana

97. After seeing the Deities Varāha and Keśavadeva, the visitors went to Vṛndāvana in the morning.

98. Accompanied by all the mathurā Vaiṣṇava, the visitors walked to Vṛndāvana. Seeing the beauty of Vṛndāvana, the visiting devotees felt great bliss arise within themselves.

99. At once all the Gosvāmīs very joyfully came there from Vṛndāvana.

100. Arriving at Akrūra-sthāna, the devotees saw Jāhnavī-devī. From a short distance she approached them.

101. Seeing the Gosvāmīs had come from afar, Jāhnavī-devī said to Parameśvarī dāsa:

102. "What are the names of these devotees who have now come? Please speak them so I may hear."

103. On Śrī Jāhnavī-devī's command, speaking sweet words and pointing with a curved finger, Parameśvarī dāsa said:

104. "Here is Śrī Gopāla Bhaṭṭa, who is filled with love for Lord Gaura. Here are Śrī Bhūgarbha and Lokanātha, who are the abodes of spiritual virtues.

105. "Here are Kṛṣṇadāsa Brahmācārī, Kṛṣṇadāsa Paṇḍita, and Śrī Madhu Paṇḍita. Here is the person known as Śrī Jīva."

106. In this way he informed Jāhnavī-devī of every devotee's name and activities. Hearing all this, Śrī Jāhnavī-devī felt great bliss.

107. Approaching Jāhnavī-devī, all the Gosvāmīs very joyfully fell to the ground and offered respectful obeisances.

108. Śrī Jāhnavī-devī is ecstatic spiritual love personified. My knowledge is slight. Who understands her activities?

109. Seeing the ecstatic love and spiritual activities of the Gosvāmīs, who will not feel his heart become wild with bliss?

110. Śrī Jāhnavī-devī's activities were beyond the touch of the material world. In her presence the Gosvāmīs were shy and reserved.

111. Kṛṣṇadāsa sarakhela, Mādhava Ācārya, and Parameśvarī dasa were prominent amongst Jāhnavī-devī's noble and worthy followers.

112. These great devotees then met the Gosvāmīs. How can I describe that meeting? I am worthless like a pile of ashes.

113. Filled with ecstatic spiritual love, these great devotees talked amongst themselves. Hearing their conversation, who could remain peaceful and unmoved?

114. With a joyful heart Śrī Parameśvarī introduced Śrīnivāsa Ācārya's disciples to the Gosvāmīs.

115. With great affection he said, "This person is named Govinda. He is filled with the nectar of devotional service. He is the life's breath of all the Vaiṣṇavas.

116. "He is the son of Cīrañjīva Sena. He lives at Khaṇḍa. He is the younger brother of dear Rāmacandra."

117. Hearing these words, Gopāla Bhaṭṭa and the other devotees very joyfully and affectionately hugged Govinda.

118. Govinda was also introduced to Bhagavān Kavirāja and many other devotees. I cannot describe the affection the devotees felt for Govinda and the mercy they gave to him.

119. Going to Akrūra-sthāna, everyone gazed at the Deity Śrī Gopīnātha.

120. Śrī Jīva humbly said to Jāhnavī-devī, "This very secluded place is Akrūra-sthāna.

121. "Because of the crowds of people there, Lord Caitanya did not stay in Vṛndāvana. Instead He stayed at this place."

122. Hearing these words, Śrī Jāhnavī-devī became soaked by the tears that flowed from her eyes. Letting out a long sigh, she offered respectful obeisances to that holy place.

123. Unsteady with emotion, and rapt in thinking of Lord Caitanya extraordinary pastimes, pastimes beyond the touch of the material world, the other devotees also offered respectful obeisances.

124. Placing Śrī Jāhnavī-devī in front, the devotees then very blissfully entered Vṛndāvana.

125. I have no power to describe what Jāhnavī-devī felt as she gazed at the glorious beauty of Vṛndāvana.

126. Accompanied by all the devotees, Śrī Jāhnavī-devī then went to the house Śrī Jīva had already arranged for her residence.

127. I have no power to describe how all the visiting devotees were pleased with their residences.

128. Who understands how the devotees diligently served the Deities Śrī Govinda, Śrī Gopīnātha, and Śrī Madanamohana?

129. Diligently serving the Deities, the devotees were rapt in samādhi. After seeing Jāhnavī-devī, these devotees returned to their own homes.

130. What bliss and love did Kṛṣṇadāsa Sarakhela and the other visitors feel

in their hearts as they met with the Vṛndāvana devotees!

131. Hundreds and hundreds of men and women Vrajavāsīs came to see Jāhnavī-devī. Who can describe how they longed to see her?

132. After bidding farewell to Śrī Gopāla Bhaṭṭa and the others, the visiting devotees went to the residences Śrī Jīva had arranged for them.

133. Śrī Jīva stayed near Jāhnavī-devī. Very expert, he arranged everything.

134. After some moments, Śrī Gopāla Bhaṭṭa, Lokanātha, and the others came to visit Śrī Jāhnavī-devī.

135. Seeing the Gosvāmīs, Jāhnavī-devī joyfully said with sweet words, "I will see the Deities."

136. Hearing Jāhnavī-devī's words, everyone became joyful at heart. In her company they went to see the Deities.

137 and 138. They saw the Deities Śrī Govinda, Śrī Gopīnātha, Śrī Madanamohana, Śrī Rādhāvinoda, Śrī Rādhāramaṇa, and Śrī Rādhā-Dāmodara. Who can describe how the devotees were then filled with the ecstasy of spiritual love?

139. To these Deities Śrī Jāhnavī-devī offered the glorious garments and ornaments she had brought.

140. I have no power to describe the great devotion these devotees, humbly considering themselves very insignificant, felt.

Śrī Govinda Attains the Title "Kavirāja" From the Vṛndāvana Gosvāmīs

141. Accompanied by all the devotees, Śrī Jāhnavī-devī returned to her residence. In that secluded place they stayed.

142. Śrī Madhava Ācārya and the other devotees then described the great, great festival at Śrī Khetarī-grāma.

143. Hearing these descriptions, Lokanātha and the other Gosvāmī very blissfully floated in the tears of spiritual love.

144. Fearing this book will become very large, I will not describe the devotees' conversation then.

145. Śrī Parameśvarī dāsa then asked everyone to listen to Govinda dāsa's nectar poems.

146. Hearing Govinda's very beautiful poems, the devotees felt great joy in their hearts.

147. Everyone said, "It is right that he be called Kavirāja." Addressing him as "Śrī Govinda Kavirāja", they all praised him.

148. With all this Jāhnavī-devī was very pleased at heart. How can I describe the bliss she always felt in Vṛndāvana?

149. News of Śrī Jāhnavī-devī's arrival spread everywhere, news that plunged the wise devotees into the most sublime bliss.

Śrī Jāhnavī-devī Goes to Rādhā-kuṇḍa and, with Her Own Eyes, Sees Śrī Raghunātha dāsa Gosvāmī

150. Staying then at Rādhā-kuṇḍa, Śrīla Raghunātha dāsa Gosvāmī became joyful on hearing of Śrī Jāhnavī-devī's arrival. Still, he had no strength to walk to Vṛndāvana to see her.

151. Overcome by feelings of separation from Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī was always unsteady at heart. Eating neither rice nor other like foods, he had become very emaciated.

152. In his heart he thought only of his austere devotional activities. Seeing him, who would not feel his heart break?

153. Kṛṣṇadāsa Kavirāja and many other devotees offered obeisances to Śrīla Raghunātha dāsa Gosvāmī and requested his permission to begin their journey to Vṛndāvana.

154. Meanwhile Gopāla, Rāghava Paṇḍita and other devotees also departed from Nandīśvara, Govardhana, and other places.

155. Arriving in Vṛndāvana, they all saw Śrī Jāhnavī-devī. They informed her of Śrīla Raghunātha dāsa Gosvāmī's condition.

156. Who has the power to describe what was in Śrī Jāhnavī-devī's heart?

157. To Śrīla Gopāla Bhaṭṭa and the other Gosvāmīs she said, "Tomorrow morning I will go to Śrī Rādhā-kuṇḍa."

158. Then everyone else said, "See Śrī Rādhā-kuṇḍa and the other holy places, and then please quickly return here."

159. "Then, after a brief rest, please visit the forests of Vṛndāvana."

160. After hearing these words, Śrī Jāhnavī-devī, with a joyful heart and surrounded by the wise devotees, departed for Śrī Rādhā-kuṇḍa.

161. Going by way of Bahulāvana, she arrived at Śrī Rādhā-kuṇḍa. Gazing at Rādhā-kūṇḍa's glorious beauties, she felt her heart overflow with ecstatic spiritual love.

162. In her heart Śrī Jāhnavī-devī thought, "I will go to Śrīla Raghunātha dāsa Gosvāmī's place and see him personally."

163. Śrīla Raghunātha dāsa Gosvāmī lived in a secluded cottage. Slowly, slowly he chanted the holy name and performed his devotional activities.

164. Going ahead of the others, Kṛṣṇadāsa Kavirāja stood before Śrīla Raghunātha dāsa Gosvāmī.

165. Taking advantage of the opportunity before him, he said, "Śrī Jāhnavī-devī has come here."

166. When Śrīla Raghunātha dāsa Gosvāmī heard these words, wonderful spiritual love filled his heart. His eyes filled with tears, he went out to meet her.

167. As Śrīla Raghunātha dāsa Gosvāmī approached, Śrī Jāhnavī-devī could see that although he was very thin and emaciated, he was still effulgent like the sun.

168. Who has the power to know Śrī Jāhnavī-devī's heart? Tears flowed from her eyes. She had no power to stop them.

169. Somehow regaining her peaceful composure, she then offered respectful obeisances to Śrīla Raghunātha dāsa Gosvāmī. For Śrī Jāhnavī-devī, who is filled with ecstatic spiritual love, this action was somehow appropriate.

170. What person, hearing the words Śrīla Raghunātha dāsa Gosvāmī spoke to Śrī Jāhnavī-devī, would not feel his heart split into pieces?

171. When Śrīla Raghunātha dāsa Gosvāmī met Mādhava Ācārya and the other visiting devotees, every person felt wonderful spiritual love overflow in his

heart.

172. A wonderful flood of tears flowed from every eye. After some moments everyone became peaceful again.

173. Seeing Jāhnavī-devī, the Vrajavāsī of Arit-grāma became joyful.

174. For three or four days Jāhnavī-devī stayed at Rādhā-kunḍa. With great care she cooked many delicious foods.

175. She offered the food to Lord Kṛṣṇa and then, with a joyful heart, she hosted a feast for all the Vrajavāsī Vaiṣṇavas.

176. Honoring that feast, every devotee felt great bliss and spiritual love arise within him. Who would not yearn to see these activities?

177. Śrī Jāhnavī-devī's wonderful activities are beyond the topuch of the material world. Who understands them? I am worthless like a pile of ashes. I have no intelligence to understand them.

Śrī Jāhnavī-devī Sees a Great Wonder at Śrī Rādhā-kunḍa

178. One midday suddenly hearing flute-music on Rādhā-kunḍa's shore, Śrī Jāhnavī-devī could not remain peaceful.

179. Then she saw a glorious wonder no one else saw. The wise devotees will later elaborately describe this beautiful event, an event that charms the heart.

180. Although they will later describe it, I will tell it very briefly. Suddenly hearing flute-music, with great delight Jāhnavī-devī looked in the four directions.

181. There she saw Lord Kṛṣṇa, handsome, dark, and effulgent, His form bending in three places, and His glories defeating Kāmadeva.

182. Gently, gently He smiled. Sweetly He played on His flute. Who could remain peaceful in His presence? He makes all the worlds wild with bliss.

183. Śrī Rādhā, Lalitā, and the other gopīs surrounded handsome and dark Kṛṣṇa in a great circle.

184. Seeing Their wonderful glory and beauty, Śrī Jāhnavī-devī suddenly fell unconscious. I have no power to say anything more of this event.

185. After some moments she regained consciousness and became peaceful again. This event occurred in a secluded place. She did not reveal it to anyone.

After Seeing Govardhana Hill and the Other Holy Places, Śrī Jāhnavī-devī Returns to Vṛndāvana and Serves the Deities There

186. Jāhnavī-devī informed Śrīla Raghunātha dāsa Gosvāmī of her desire to see Govardhana Hill.

187. Falling to the ground, offering respectful obeisances, and plunged in humbleness, Śrīla Raghunātha dāsa Gosvāmī gave his consent.

188. Hearing Śrīla Raghunātha dāsa Gosvāmī's humble words, what person would not feel his own heart break? How can I describe what Śrī Jāhnavī-devī felt then in her heart.

189. In the midst of her servants and followers, Śrī Jāhnavī-devī slowly, slowly went from Rādhā-kunḍa to Govardhana.

190. How can I speak metaphors or similies or any words comparing it to

anything else to describe how Jāhnavī-devī was filled with ecstatic spiritual love as she gazed at Govardhana Hill, Mānasa-gaṅga, and the other holy places?

191. Mādhava Ācārya and some other devotees became wild with bliss. Śrī Jīva Gosvāmī and some others made him peaceful again.

192. Alas, with only one mouth I have no power to describe how the devotees were filled with ecstatic spiritual love as they gazed at Nandagrāma and the other holy places.

193. After a few days Śrī Jāhnavī-devī and the devotees around her returned to Vṛndāvana.

194. With great bliss they gazed at the three Deities Śrī Govinda, Śrī Gopīnātha, and Śrī Madanamohana.

195. After gazing at Śrī Rādhāvinoda and Śrī Rādhāramaṇa, with joyful hearts they returned to their residences.

196. At some times, with great care cooking rice, vegetables, and other delicious foods, Śrī Jāhnavī-devī fed the Deity Śrī Govinda.

197. At other times, cooking rice and a variety of vegetables, Śrī Jāhnavī-devī very joyfully fed the Deity Śrī Gopīnātha.

198. At other times, in a short times cooking a great variety of foods, Śrī Jāhnavī-devī earnestly fed the Deity Śrī Madanamohana.

199. She also fed the Deities Rādhā-Dāmodara, Rādhāramaṇa, and Rādhāvinoda.

200. With the prasādam remnants of the meals she offered the Deities she fed the Vaiṣṇavas. Who has the power to describe the bliss they all felt?

Śrī Jāhnavī-devī Visits the Forests of Vṛndāvana

201. In her heart Śrī Jāhnavī-devī longed to hear the Gosvāmīs' books. Śrī Jīva Gosvāmī read them aloud to her and she listened.

202. By hearing Śrī Bṛhad-Bhāgavatāmṛta and the other Gosvāmī books, Jāhnavī-devī was overcome with the ecstasy of spiritual love. She could not become peaceful again.

203. Seeing her rare and exalted devotional feelings, what person would not feel his heart filled with cooling bliss?

204. After some days Śrī Jāhnavī-devī departed from Vṛndāvana forest and, accompanied by her associates, visited the other forests.

205 and 206. She visited the twelve forests Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana, Bhadravana, Bhāṅḍīravana, Śrīvāna, Lohavana, Mahāvana, and Vṛndāvana. The persons who saw the symptoms of ecstatic spiritual love she manifested on these visits were truly fortunate.

207. With great joy in her heart, Śrī Jāhnavī-devī went to the slope of Govardhana Hill.

208. In a very secluded place near Govardhana Hill, Śrī Jāhnavī-devī meditated and meditated in her heart.

209. Accompanied each by His own gopī-beloveds, the two brothers enjoy pastimes here in a great dancing-circle in the Springtime."

210. Thinking in this way, Śrī Jāhnavī-devī could not remain peaceful.

Again and again she gazed at the place of the two Lords' Springtime pastimes.

211. Suddenly she saw the Springtime rāsa-dance. Surrounded each by His own gopī-beloveds, the two brothers enjoyed many pastimes.

212. Accompanied by His own gopī-beloveds, Rohiṇī's son Balarāma enjoyed the phāgu-keli pastime of throwing red-powder, and many other pastimes also.

213. Accompanied by His own gopī-beloveds, Yaśodā's son Kṛṣṇa, who is the abode of nectar, enjoyed pastimes in the rāsa-dance circle.

214. Who has the power to describe the phāgu-keli pastime and these other pastimes? I can speak no metaphors or similes or any words of comparison to describe the wonderful splendor and beauty of these pastimes.

215. Gazing at these pastimes, pastimes that enchant all the world, Śrī Jāhnavī-devī fell, unconscious, to the ground.

216. After some moments she regained consciousness. She did not tell what she had seen to anyone. Filled with sublime bliss, she left that place.

217. I have no power to describe the bliss Śrī Jāhnavī-devī felt at Rāma-ghāṭa. There she saw her husband, the master of her life.

218. Overcome with the ecstasy of spiritual love, she forgot herself in that secluded place. In her heart she remembered and remembered Lord Balarāma's rāsa-dance pastimes.

219. Her body was overcome with bliss. She let out a long sigh. Then she suddenly saw Lord Balarāma's rāsa-dance pastime.

220. Accompanied by His own gopī-beloveds, supremely expert Lord Balarāma enjoyed singing, dancing, and other pastimes in the rāsa-dance circle.

221. Gazing at the splendor and beauty of these pastimes, Śrī Jāhnavī-devī, overcome with bliss, fell unconscious. After some moments regaining consciousness, she looked and looked in the four directions.

222. To others she did not tell the ecstasy of love she felt in her heart. Then, surrounded by her associates, she departed from Rāma-ghāṭa.

223. Entering a village by the Yamunā's banks, and there seeing a soul overcome with grief, she felt compassion.

224. In that village lived a humble and meek brāhmaṇa, In his old age he obtained a wonderful son, his only son.

225. Then, as a boy in the pauganḍa age, the son died. Falling to the ground, the brāhmaṇa wept.

226. Hugging her dead son, the mother wept. The mother and father's weeping made even the stones and sticks melt in grief.

227. Hearing the couple's weeping, Śrī Jāhnavī-devī felt her heart melt with compassion. She could not remain peaceful.

228. She wished to touch the dead child. "Do not touch my dead son," the mother said.

229. Jāhnavī-devī replied, "You are a Vrajavāsī. By touching your son I will become purified."

230. Saying these words, Jāhnavī-devī placed her hand on the dead boy's head. Suddenly returning to life, the boy looked in the four directions.

231. After first bowing down before Śrī Jāhnavī-devī's lotus feet, the couple picked up their boy. Everyone became joyful.

232. Falling before Śrī Jāhnavī-devī's feet, the brāhmaṇa and brāhmaṇī said,

"With your glance of mercy you brought our dead boy back to life."

233. Seeing your grief, Lord Kṛṣṇa Himself brought your son back to life. What did I have to do with it?"

234. In place after place Śrī Jāhnavī-devī manifested her great mercy. Then, accompanied by her associates, she entered Vṛndāvana.

Śrī Śrī Rādhā-Gopīnātha Give a Command to Śrī Jāhnavī-devī

235. In Khaḍadaha remembering the Lord's command, Śrī Jāhnavī-devī decided to return soon to Gauḍa-deśa.

236. One day she visited the Deity Śrī Gopīnātha. Gazing at Śrī Rādhā-Gopīnātha, she stood before Them.

237. In a light-hearted mood she thought, "If Rādhā were a little taller, that would be nice."

238. She did not reveal these thoughts to anyone. Then, after watching the śayana-ārati, she returned to her residence.

239. On the pretext of a dream Lord Gopīnātha appeared before her. With sweet words He said to Jāhnavī-devī:

240. "My beloved is not tall enough for Me. Gazing at Us, you noticed this discrepancy.

241. "Quickly return to Gauḍa-deśa, have a Deity of My beloved fashioned, and then send that Deity here. You will see that Deity as She stands at My left side."

242. Smiling Rādhā then said to Jāhnavī-devī, "Don't hesitate. This is My desire also."

243. After speaking many words like these, the divine couple suddenly disappeared. Jāhnavī-devī dream broke. With great joy she looked in the four directions.

244. Seeing night had ended and morning had come, with kindness and a joyful heart Jāhnavī-devī said to Nayana Bhāskara:

245. "Always meditating on Lord Gopīnātha, please fashion a Deity of His beloved."

246. Understanding the desire in Jāhnavī-devī's heart, Nayana replied, "I will fashion the Deity." His heart was now resolved to his task.

247. Śrī Jāhnavī-devī kept this conversation a secret. Not to anyone did she reveal Lord Gopīnātha's command to her.

248. No one can understand Lord Gopīnātha's crooked ways. On the pretext of a dream He gave Jāhnavī-devī a flower-garland.

249. In the future a very fortunate soul will elaborately describe the wonderful pastimes of the Deities Śrī Govinda and Śrī Madanamohana.

Bidding Farewell to all the Devotees in Vṛndāvana, Śrī Jāhnavī-devī Prepares for Her Return to Gauḍa-deśa

250. The Gosvāmīs then made arrangements for Śrī Jāhnavī-devī's return to

Śrī Gauḍa-maṇḍala.

251. Everywhere was spread the news, "Śrī Jāhnavī-devī will soon return to Śrī Gauḍa-maṇḍala."

252. Coming from whatever secluded places were their homes, all the Vaiṣṇavas quickly assembled in Vṛndāvana.

253. Śrī Jāhnavī-devī bid farewell to everyone. Thinking of her imending departure, she became agitated at heart.

254. As she gazed at the Deities Śrī Govinda, Śrī Gopīnātha, and Śrī Madanamohana, wonderful tears flowed from her eyes.

255. Gazing at the Deities Śrī Rādhāvinoda, Śrī Rādhā-Dāmodara, and Śrī Rādhāramaṇa, she became restless with emotion, a restlessness that did not stop.

256. Gazing at the Deity Śrī Gopīśvara, in her heart she remembered Vṛndā-devī and the other exalted souls she had seen in place after place.

257 and 258. Gazing at the samādhis of the four devotees Śrī Raghunātha Bhaṭṭa, Śrī Kāśīśvara Paṇḍita, Śrī Sanātana Gosvāmī, and Śrī Rūpa Gosvāmī, who was the best of the learned, Śrī Jāhnavī-devī wept. Sorrow ripped her heart into shreds.

259. Gazing at Gaurīdāsa Paṇḍita's samādhi, Śrī Jāhnavī-devī shed a flood of tears from her eyes, a flood she could not check.

260. What wonders did Śrī Jāhnavī-devī see then? What words did she, again and again, say to Baḍu Gaṅgā-dāsa?

261. By talking with Baḍu Gaṅgā-dāsa, Śrī Jāhnavī-devī became peaceful again. Here I will give some information about Baḍu Gaṅgā-dāsa.

Description of Baḍu Gaṅgā-dāsa

262. Śrī Jāhnavī-devī's mother was named Bhadravatī. Bhadravatī was the chaste and devoted wife of Sūrya-dāsa.

263. Seeing Bhadravatī's devotional activities, everyone became filled with wonder. Baḍu Gaṅgā-dāsa; was the son of Bhadravatī's elder sister.

264. Baḍu Gaṅgā-dāsa was the affectionate disciple of Śrī Gaurīdāsa Paṇḍita. When Gaurīdāsa Paṇḍita disappeared from this world, Baḍu Gaṅgā-dāsa's life seemed to waver.

265. On the pretext of a dream Gaurīdāsa Paṇḍita commanded Baḍu Gaṅgā-dāsa, "At once go to Vṛndāvana."

266. Arriving in Vṛndāvana at Dhīra-samīra, near his spiritual master's samādhi, Baḍu Gaṅgā-dāsa resided in a secluded place. There he diligently served his spiritual master.

267. He visited Govardhana and many other holy places. Then he unexpectedly heard of Śrī Jāhnavī-devī's arrival.

268. Going to vr, Baḍu Gaṅgā-dāsa saw Śrī Jāhnavī-devī. In this way I have briefly told the story of Baḍu Gaṅgā-dāsa.

269. As Śrī Jāhnavī-devī was bidding farewell to everyone, someone gave her a gift of Deities of Lord Kṛṣṇa and His beloved Rādhā.

270. With a joyful heart Śrī Jāhnavī-devī accepted the wonderful Deities. Then she engaged Baḍu Gaṅgā-dāsa in the Deities' service.

271. Śrī Jāhnavī-devī gave great mercy to Baḍu Gaṅgā-dāsa. "You will come

with me," she told him.

272. When night ended, dawn came, and Śrī Jāhnavī-devī was about to depart, all the devotees became very sorrowful.

273. Accompanied by some of his godbrothers, Śrī Govinda Kavirāja respectfully approached the Gosvāmīs.

274. Again and again He offered respectful obeisances at the Gosvāmīs' feet. As he bid farewell to them, a flood of tears flowed from his eyes.

275. Śrī Gopāla Bhaṭṭa hugged Govinda. What person, hearing the words Śrī Gopāla Bhaṭṭa spoke then, could remain peaceful?

276. Lokanātha Gosvāmī was very affectionate to Govinda. Gently, gently he asked Govinda to tell Narottama:

277. "Carefully serve the Deity. With body, mind, and words honor the Vaiṣṇavas.

278. "Carefully observe the holy days honoring Lord Viṣṇu and the Vaiṣṇavas. In the company of Rāmacandra and the others taste the nectar of devotional activities.

279. "Tell all this to Śrīnivāsa also." After saying this, Lokanātha had no power to speak another word.

280. I have no power to say what Bhūgarbha Gosvāmī asked Govinda to tell Narottama and Śrīnivāsa.

281. Śrī Jīva affectionately said to Govinda, "What more can I say? Please tell everyone that I give them all an affectionate hug."

missing

Thirteenth Wave

Śrīnivāsa Ācārya's Wedding and Other Activities

1. Glory, glory to Śrī Kṛṣṇa Caitanya, who is the shelter of all! Glory, glory to merciful Śrī Nityānanda Prabhu!

2. Glory to Śrī Advaitadeva, who is an ocean of spiritual virtues! Glory, glory to Śrīvāsa and Gadādhara Paṇḍita!

3. Glory to Gadādhara dāsa and Śrī Murāri Gupta! Glory to Vakraśvara, Śrī Mukunda, and Narahari!

4. Glory to Śrī Gaurī-dāsa Paṇḍita and Dāmodara Paṇḍita! Glory to Śrī Svarūpa, Haridāsa, and Śuklāmbara!

5. Glory, glory to the devotees of the Lord! O devotees, please be merciful to me. I take shelter of you.

6. Glory, glory to the hearers of this book, hearers who are abodes of spiritual virtues. O hearers, please kindly hear what I will now say.

Śrīnivāsa Ācārya and the Devotees Depart From Navadvīpa

7. Śrīnivāsa Ācārya, Narottama, and Rāmacandra happily traveled in Navadvīpa.
8. Then, after offering respectful obeisances at the feet of Śrī Īśāna Ṭhākura, they departed.
9. Śrī Īśāna Ṭhākura hugged them. He was restless. He could not check his tears.
10. His body was overcome with affection. Who can understand the deep love in his heart?
11. I wish I could say something about him. Alas, I have no power to say anything more. I have revealed all the knowledge of him that I have in my hand. From that you may see a little of his nature.
12. At that time the Lord's personal associates became very sorrowful at heart.
13. Giving him great mercy, the Lord's associates bid farewell to Śrīnivāsa. Śrīnivāsa Ācārya offered respectful obeisances at the great devotees' feet.
14. Again and again Śrīnivāsa offered obeisances to navadvīpa-dhāma. Weeping and weeping, he departed from Navadvīpa.
15. As he traveled on the path, Śrīnivāsa visited the homes of many different devotees. At those times great joy arose within his heart.
16. Arriving at Śrī Khaṇḍa, Śrīnivāsa saw the Deity Śrī Gaurāṅga. There he also met with Śrī Raghunandana.
17. With great affection and with gentle words, Śrī Raghunandana asked about the news from Navadvīpa.
18. Śrīnivāsa described his travels in Nadiyā. Weeping and weeping, he described the condition of the devotees. He said:
19. "Many of the elder devotees in Nadiyā have disappeared from this world. The remaining devotees have become silent.
20. "Īśāna Ṭhākura lives alone in Lord Gaurāṅga's house. How can I ever attain the power to describe all his endless glories?
21. "As I was traveling on the path I heard from the people's mouths the news that Īśāna Ṭhākura has now also disappeared from this world.
22. "Day after day Nadiyā has become covered with blinding darkness. What can I say? What will happen next? I do not know."
23. Hearing these words, Śrī Raghunandana was flooded with feelings of spiritual love. His arm around Śrīnivāsa's neck, he loudly wept.
24. By the Lord's wish, after some moments Śrī Raghunandana became peaceful again. Who knows how to explain Śrī Raghunandana's activities?
25. Śrīnivāsa Ācārya consoled him in many ways. Then Śrīnivāsa departed for Yājñgrāma.
26. The three devotees (Śrīnivāsa, Narottama, and Rāmacandra) offered respectful obeisances to Śrī Raghunandana and then peacefully departed from Yājñgrāma.
27. With joyful hearts Śrī Gokulānanda and the others went to meet the returning devotees and return with them as they went to their homes.
28. With joyful hearts the people of Yājñgrāma went to see Śrīnivāsa at his home.
29. With a joyful heart Śrīnivāsa Ācārya appropriately greeted the devotees.
30. Śrīnivāsa Ācārya's virtues and activities were all wonderful. He always

acted for others' welfare.

31. Outside his house was a very secluded place where he would go and sit with the devotees.

32. Hearing the news from Navadvīpa, everyone became agitated. Śrīnivāsa's disciples asked many questions.

33. Dear Narottama gently, gently said, "Today Bīrahāmbīra will come. That he has decided in his heart."

34. At that moment a messenger from the king arrived and said, "Today the king will come."

King Bīrahāmbīra Arrives at Yājigrāma

35. At an auspicious moment, and with a joyful heart, King Bīrahāmbīra arrived from Vana-Viṣṇupura.

36. Seeing Yājigrāma, the king became joyful. From afar the king offered obeisances to Yājigrāma.

37. Seeing a pleasant place near Yājigrāma, the king peacefully stopped for a rest.

38. The horses, elephants, footsoldiers, and others in the king's entourage stayed in that place. Taking only a few men with him, the king entered Yājigrāma village.

39. Many gifts the king had brought from his palace. He sent them ahead to his spiritual master's house.

40. Meditating on Śrīnivāsa Ācārya's feet, he slowly approached Śrīnivāsa Ācārya's house.

41. Seeing Śrīnivāsa Ācārya's lotus feet, the king fell to the ground. Again and again he offered respectful obeisances.

42. Seeing Narottama's effulgent form, the king thought in his heart, "This must be Narottama Ṭhākura Mahāśaya Prabhu.

43. "Now my life has become a grand success." Thinking in this way, with endless bliss the king again and again offered respectful obeisances at Narottama's feet.

44. Śrīnivāsa Ācārya Ṭhākura and Narottama Ṭhākura very mercifully hugged the king.

45. To Prabhu Rāmacandra the king offered respectful obeisances. The king requested Rāmacandra's associates, "Please accept me."

46. Rāmacandra, who is the abode of spiritual virtues, joyfully accepted the king as one of his associates.

47. Falling to the ground, the king joyfully offered respectful obeisances. Overcome with spiritual love, everyone hugged him.

48. How can I understand the joy in King Bīrahāmbīra's heart or the splendor of the king's devotion?

49. Seeing the king's devotion, with joyful hearts the people of Yājigrāma praised him.

50. Now King Bīrahāmbīra's associates all became qualified to walk on the path of pure devotion.

51. The king and his associates now had good fortune without limit.

Talking amongst themselves, the people in place after place praised him.

52. Seeing the king's activities, Śrīnivāsa Ācārya Ṭhākura and Narottama Ṭhākura Mahāśaya became very joyful.

53. Glancing at King Bīrahāmbīra, Śrīnivāsa Ācārya Ṭhākura and Rāmacandra gave great mercy to him.

54. The questions that took birth in his heart King Bīrahāmbīra posed to Rāmacandra Kavirāja.

55. In this way Rāmacandra and the king spoke of spiritual topics. I, the author of this book, will describe this conversation, in detail, in another book.

56. Who has the power to describe the bliss the king felt as he gazed at his spiritual master's personal associates in Yājigrāma?

57. In his heart the king decided to stay in Yājigrāma. Moment after moment in Yājigrāma the king grew more and more anxious.

58. The king's heart decided not to return to Viṣṇupura. The king informed Rāmacandra and Śrīnivāsa Ācārya of his decision.

59. Śrīnivāsa Ācārya and Narottama Ṭhākura Mahāśaya affectionately consoled King Bīrahāmbīra.

60. The devotees consoled the king. Then they sent him to see the various holy places near Yājigrāma.

61. The very humble king visited the holy places. All the great devotees happily gave mercy to him.

62. Returning to Yājigrāma, the king thought and thought, "How can I return to Viṣṇupura without my spiritual master?"

63. Understanding the king's heart, Śrīnivāsa Ācārya Ṭhākura spoke to him these sweet words:

64. "After some days I will go to Khetarī-grāma. From there I will go to Viṣṇupura.

65. Then from Khaḍadaha Śrī Jāhnavī Īsvarī sent a letter with a messenger on the path.

From Khaḍadaha Śrī Jāhnavī-devī Sents a Deity of Śrī Rādhikā to Vṛndāvana

66. With a joyful heart the messenger from Kha'dadaha approached Śrīnivāsa Ācārya.

67. Seeing the messenger, with a joyful heart and sweet words Śrīnivāsa Ācārya asked about Jāhnavī-devī's welfare.

68. With humble and gentle words the messenger briefly said to Śrīnivāsa Ācārya:

69. "All is well with Jāhnavī-devī at Khaḍadaha. To the fallen souls she mercifully gives spiritual love and devotion (prema-bhakti).

70. "She has fashioned a Deity of Śrī Rādhikā. Gazing at the Deity's beauty, she is overcome with bliss.

71. "She requested Parameśvarī-dāsa and the other wise devotees to take the Deity to Vṛndāvana.

72. "She gave opulent garments, ornaments, and other paraphernalia. She also gave 700 coins. The Deity and all the paraphernalia were carefully placed in a wonderful boat.

73. "Meditating on the Deity Śrī Gopīnātha, Jāhnavī-devī said to Him, 'Please quickly attract Your beloved to be with You.'
74. "Who understands Jāhnavī-devī's actions? At an auspicious moment she sent the Deity and paraphernalia on Their journey.
75. "The boat quickly departed. In only one day it went to Nadīyā.
76. "Today the boat will arrive in Kaṇṭaka-nagara. Carrying this letter, I have quickly come to you."
77. After speaking these words, the messenger placed the letter in Śrī Ācārya's hand. Śrīnivāsa Ācārya accepted the letter and touched it to his head.
78. Simply by reading the letter, Śrīnivāsa Ācārya felt great joy in his heart. Accompanied by all the devotees, he went to Śrī Kaṇṭaka-nagara.
79. They brought glorious garments and other gifts to offer to the Deity.
80. King Bīrahāmbīra had a thousand coins hidden away. Now he took these coins and gave them to Rāmacandra Kavirāja.
81. Rāmacandra informed Śrīnivāsa Ācārya Prabhu. Smiling, Śrīnivāsa Ācārya departed with the king.

The Boat Carrying the Deity Arrives at Śrī Bhāratī-ghāṭa in Kaṭoyāra. The Vaiṣṇavas Assemble and Perform a Blissful Saṅkīrtana

82. Quickly the boat traveled to Kaṇṭaka-nagara. It landed at Śrī Keśava Bhāratī Gosvāmī's ghāṭa.
83. The moment the boat landed at the ghāṭa, the devotees joyfully assembled there.
84. The devotees there were learned in every branch of knowledge. Their leaders were Śrī Parameśvarī dāsa, Nṛsimha Caitanya, and Kānāi Ṭhākura.
85. Who has the power to know what was in those devotees' hearts? Meeting with Śrīnivāsa Ācārya, the devotees felt their joy greatly increase.
86. When Śrīnivāsa Ācārya told the news from Navadvīpa, everyone became sorrowful. No one could remain peaceful.
87. Śrīnivāsa Ācārya and the other devotees became restless at heart. After some moments they became peaceful again. They were all filled with spiritual love.
88. Falling before the feet of Parameśvarī dāsa and the other devotees, the king offered respectful obeisances.
89. Learning of the king's identity, the devotees tightly hugged him and gave great mercy to him.
90. Seeing the splendor of all the devotees, King Bīrahāmbīra became wild with the bliss of spiritual love. He could not remain peaceful.
91. Seeing ecstatic spiritual love arise within him, the people of Kaṇṭaka-nagara all praised the king's good fortune.
92. Who will not weep to hear of the king's humbleness? Nṛsimha Caitanya said to him, "You are fortunate."
93. Someone said, "Śrīnivāsa Ācārya's mercy has great power. The king considers that mercy dear as life itself."
94. The king attained wonderful spiritual love for the devotees. How can I describe it? After all, from his birth he was situated as a king.
95. Śrī Parameśvarī Ṭhākura joyfully took Śrīnivāsa Ācārya to the Deity in the boat.

96. To Śrīnivāsa Ācārya he sweetly said, "Jāhnavī-devī will return to Vṛndāvana.

97. "The Deity of Śrī Rādhikā will be given to the Deity of Śrī Gopīnātha. Let us at once enter the boat."

98. After speaking these words, Parameśvarī dāsa pulled away the curtain concealing the Deity. Parameśvarī dāsa and Śrīnivāsa Ācārya gazed at the beautiful Deity Śrī Rādhikā

99. The Deity's every limb was beautiful. She had no peer. Gazing at the Deity, Śrīnivāsa Ācārya was overcome with spiritual love.

100. With a joyful heart Śrī Parameśvarī dāsa again and again showed all the Deity paraphernalia to Śrīnivāsa Ācārya.

101. He said, "These garments, ornaments, and other things are for Lord Gopīnātha and His two beloveds. They are for those three persons.

102. "I will give garments, ornaments, and other gifts to the Deities S Govinda and Śrī Madana-mohana."

103. Parameśvarī dāsa showed all these things one by one. Looking at them, Śrīnivāsa Ācārya felt great joy.

104. Śrīnivāsa Ācārya very humbly gave garments, ornaments, and a thousand coins for the Deities' service.

105. Śrī Parameśvarī dāsa brought everyone to the boat. With great love he showed them everything.

106. Narottama, Rāmacandra, Govinda, Śrīdāsa, Gokulānanda, and the others happily looked at everything.

107. Seeing the devotees' splendor, the people on the Gaṅgā's banks became very joyful.

108. After staying for many moments on the Gaṅgā's banks, the devotees went to see the Gaurāṅga Deity.

109. With joyful hearts Śrī Yadunandana and the other devotees entered the courtyard of Lord Gaurāṅga's temple.

110. Gazing at the Deity Gaurāṅga, everyone became agitated. they could not stop their tears.

111. A great ocean of ecstatic spiritual love arose and flooded the courtyard of Lord Gaurāṅga's temple. In the saṅkīrtana of the holy names everyone became wild with bliss.

112. The loud sound of that nāma-kīrtana broke the sky. Nṛsiṃha Caitanya danced wonderfully.

113. Overcome with ecstatic spiritual love, Parameśvarī dāsa called out, "Sing! Sing, O Narottama and Śrīnivāsa!"

114. Kānāi Ṭhākura had no power to remain peaceful. Again and again he hugged Rāmacandra.

115. Śrīdāsa, Gokulānanda, Govinda, and the other devotees became wild in the nāma-kīrtana.

116. For the dear devotees of the Lord saṅkīrtana was the be-all and end-all of their lives. Who would not be attracted to their saṅkīrtana?

117. For many moments they all drank the nectar of nāma-saṅkīrtana. Then they became peaceful in Lord Gaurāṅga's temple's courtyard.

118. Visiting the place where Lord Gaurāṅga accepted sannyāsa, the devotees rolled on the ground and became covered with dust.

119. How can I describe the activities of Lord Gaurāṅga's devotees? That day they stayed at Kaṅṭhaka-nagara.

120. When they departed on the following morning they were all sorrowful at heart.

121. Traveling by boat, Parameśvarī dāsa and the other devotees departed from Kaṅṭhaka-nagara.

King Bīrahāmbīra Is Sent to Viṣṇupura

122. Accompanied by his dear associates, Śrīnivāsa Ācārya went from Kaṅṭhaka-nagara to Yājñgrāma.

123. When Śrīnivāsa bid farewell to his peerlessly affectionate disciple King Bīrahāmbīra, the king was very sorrowful.

124. When he departed for his journey to Viṣṇupura, King Bīrahāmbīra could not remain peaceful at heart.

125. Touching his spiritual master Śrīnivāsa Ācārya's feet to his head, the king wept and gently, gently said:

126. "At once I will return to Vana-Viṣṇupura. When next I see his merciful glance, again I will have the company of my spiritual master."

127. Hugging him, Śrīnivāsa Ācārya Ṭhākura said, "Don't delay. Go at once to Viṣṇupura."

128. Hearing these words, the king fell down to offer obeisances at Narottama's feet. The tears from his eyes fell on Narottama's lotus feet.

129. "Please give mercy to me", the king said in a choked voice. "In the three worlds no one is an offender like me."

130. "Because of my past misdeeds I am very sorrowful at heart. What should I decide in my heart? What should I do?"

131. Hearing these words, Narottama Ṭhākura Mahāśaya said, "You have already defeated all your past sins.

132. Do not think any more of them in your heart. Now carefully try to gain the precious jewel of pure devotional service."

133. After speaking many words in this way, Narottama hugged the king. The king's heart was now filled with joy.

134. The king offered respectful obeisances at the feet of Rāmacandra and Govinda. He spoke very humble words. Hearing those words, every heart melted.

135. Then the king offered respectful obeisances at the feet of Śrīdāsa and Gokulānanda. Tears streamed from his eyes.

136. Then the king offered respectful obeisances at the feet of all of Śrīnivāsa Ācārya's disciples, one after another.

137. Then the king offered respectful obeisances to all the people of Yājñgrāma. Now very sorrowful, the king departed.

138. Then, with a very joyful heart, the king's wife entered Śrīnivāsa Ācārya's house.

139. Śrīnivāsa Ācārya's wife was named Draupadī-devī. She was filled with every virtue. She was wonderfully sweet and charming.

140. The queen brought gifts of exquisite garments and ornaments. Seeing their splendid beauty, Draupadī-devī was filled with wonder.

141. The queen touched her head to Draupadī's feet. Bidding farewell, the queen was filled with sorrow.

142. Again and again the queen offered respectful obeisances to the land of Yājigrāma. Then, riding in a caturdala, she departed.

143. The king also departed from Yājigrāma. After traveling a certain distance, he mounted an opulent royal vehicle and continued to Vana-Viṣṇupura.

Śrīnivāsa Ācārya Prabhu Goes to Khetarī-grāma

144. On the next day, accompanied by Narottama and Rāmacandra, Śrīnivāsa went to Khaṇḍa.

145. Śrīnivāsa offered respectful obeisances to Śrī Raghunandana and requested, "I wish to depart tomorrow for Khetarī. Please give your permission.

146. Śrī Raghunandana said, "I will go to Khetarī. After staying there for some days, I will at once return."

147. After speaking these words, Śrī Raghunandana bid farewell to Śrīnivāsa Ācārya. The people of Yājigrāma were now anxious at heart.

148. Śrīnivāsa Ācārya said to Narottama Ṭhākura, "Raghunandana Ṭhākura will never give his consent.

149. "Who has the power to understand the activities of Lord Caitanya's devotees? I do not understand. I stand in blinding darkness."

150. As he spoke these words, tears streamed from his eyes. He was agitated. After some moments he became peaceful again.

151. Taking all the devotees with him, Śrīnivāsa Ācārya Ṭhākura at once departed from Yājigrāma and went to Kāñcanagaḍiyā.

152. There the devotees stayed for two days. Day and night they were plunged in the bliss of saṅkīrtana.

153. Departing from Kāñcanagaḍiyā-grāma, they next went to the area around Budhari-grāma.

154. The people of Budhari-grāma were now joyful at heart. They brought the devotees to a wonderful house.

155. Śrīnivāsa Ācārya Ṭhākura, Narottama Ṭhākura Mahāśaya, Rāmacandra, and the other devotees were all very joyful.

156. Śrīnivāsa Ācārya Ṭhākura was very joyful at heart. Day and night he was wild in the ecstasy of saṅkīrtana.

157. For two days the devotees stayed at Budhari-grāma. Then, crossing the Padmāvī, they went to Khetarī.

158. The people of Khetarī became very joyful at heart. They accompanied the visiting devotees as they proceeded from the Padmāvī's banks.

159. Together they entered Khetarī-grāma. Seeing Śrīnivāsa Ācārya, everyone felt joyful at heart.

160. After resting for some moments in the temple courtyard, everyone returned to their homes.

161. The people of Khetarī were all very fortunate. I have no power to understand the bliss they felt day and night by seeing the visiting devotees.

162. Day and night Śrīnivāsa Ācārya and Narottama Ṭhākura Mahāśaya enjoyed blissful pastimes of saṅkīrtana.

163. Who was then not plunged in the nectar ocean of pure devotional service? Who will not sing of the wonderful mercy given by Śrīnivāsa and Narottama?

164. Day after day the glories of Śrīnivāsa and Narottama became known everywhere.

165. One day a great invincible blasphemer saw Śrīnivāsa's and Narottama's saṅkīrtana. The blasphemer was filled with wonder.

166. Tears filled the eyes of this brāhmaṇa from Baṅga-deśa. He rolled on the ground and fell down before the feet of Śrīnivāsa and Narottama.

167. This brāhmaṇa, who had been a hedonist and an atheist logician was now filled with devotion. Now he took shelter of Śrīnivāsa Ācārya's lotus feet.

168. Śrīnivāsa Ācārya told that person to dedicate his life to the service of Narottama. With great joy that person engaged in devotional service.

169. In this was Śrīnivāsa and Narottama enjoyed many blissful devotional activities. Who has the power to understand their glories?

170. Then, one day, Śrīnivāsa and Narottama had a sorrowful conversation in a private place.

171. Staying only a few days, they quickly departed. Accompanied by their associates, they quickly returned to Yājigrāma.

172. Śrīnivāsa went to Raghunandana Ṭhākura's side. Raghunandana very affectionately hugged Śrīnivāsa.

173. He asked Śrīnivāsa about his welfare. Then, taking Śrīnivāsa by the hand and leading him to a private place, he gently, gently said:

174. "A terrible time has come. Many doubts will take birth in the devotees' hearts."

175. In Śrī Bhajanāmṛta it is said: "When Śrī Kṛṣṇa Caitanyacandra and Śrī Nityānanda descended to this world, the people of Kali-yuga all became Vaiṣṇavas.

176. "However, as time passes, day by day most of the advanced, intermediate, and beginning devotees will find doubts arise in their hearts."

177. Raghunandana continued: "This does not worry Lord Gaura Rāya. He knows the many great works that you will do.

178. "You will live a long life on this earth. You and your associates will protect the true spiritual path.

179. "By your power the people who have turned their faces away from Lord Kṛṣṇa will eagerly turn their faces toward Him again. They will find shelter in you."

Śrī Raghunandana Disappears From This World

180. After comforting Śrīnivāsa with many words like these, Raghunandana went before the Deities Madana-Gopāla and Gaurāṅga.

181. He had his son bow down and surrender himself at the feet of the Deities Gaura and Gopāla. For three days he was wild in the ecstasy of saṅkīrtana.

182. Meditating on Narahari's lotus feet, he fixed his eyes on the Deities Gopāla and Gaurāṅga.

183. Gazing at Them and again and again chanting the names of Śrī Kṛṣṇa Caitanya, Raghunandana disappeared from this world. Seeing these events, the

people became filled with wonder.

184. All this happened on the auspicious śukla-ekādaśī of the month of Śravaṇa. Who will not sing of Śrī Raghunandana's glories?

185. Śrī Raghunandana's son was Kānāi Ṭhākura. He arranged a great festival. The arrangements had no end.

186. As long as Śrīnivāsa Ācārya was at Khaḍadaha, the festival was not celebrated.

187. I cannot describe that festival. All the Mahāntas came from Khaḍa.

188. How can I know how to describe Śrīnivāsa Ācārya and Narottama Ṭhākura? They were very intelligent. They were careful and respectful. They were filled with the bliss of saṅkīrtana.

189. Kānāi Ṭhākura's son was Śrī Madana, who danced wonderfully in saṅkīrtana.

190. Who has the power to describe Madana's glories? I have only described them briefly in a few words.

191. Kānāi had two sons: Śrī Madana and Vaiṣṇī, who were both filled with devotion.

192. Even in his paugaṇḍa age, Madana possessed the splendid jewel of pure devotional service. He surrendered himself at the feet of Prabhu Narahari.

193. Seeing him, everyone became filled with bliss. Who knows how to describe his dancing in kīrtana?

194. What shall I say? At Śrī Khaḍa the great splendor of pure spiritual love was manifest, spiritual love that fulfilled all desires.

Śrīnivāsa Ācārya Prabhu Goes to Vana-Viṣṇupura and Accepts a Second Wife

195. Then all the mahāntas returned to their own homes, and Śrīnivāsa Ācārya also respectfully bid farewell and departed.

196. Hearing the words Kānāi Ṭhākura spoke at the time of departing, Śrīnivāsa floated in the tears that flowed from his eyes.

197. Weeping and weeping as he remembered Śrī Raghunandana's glories, Śrīnivāsa Ācārya returned to Yājigrāma.

198. Śrīnivāsa Ācārya stayed in Yājigrāma for four days. Then he quickly went to Vana-Viṣṇupura.

199. With joyful hearts the king and his followers went to greet Śrīnivāsa Ācārya Ṭhākura.

200. At Viṣṇupura, Śrīnivāsa Ācārya stayed at a wonderful house. Surrounded by his associates, Śrīnivāsa Ācārya was splendid and glorious.

201. The residents of Viṣṇupura were very fortunate. By seeing Śrīnivāsa Ācārya, they were filled with bliss day and night.

202. One night, in a dream, Śrīnivāsa Ācārya saw himself marry again on Lord Gauracandra's command.

203. I will briefly narrate the very wonderful second marriage of Śrīnivāsa Ācārya.

204. In Rāḍha-deśa, in the village of Gopāla-pura, was a glorious community of brāhmaṇas.

205. In that village was the home of a brāhmaṇa named Raghunātha. Some

called him Raghunātha Cakravartī.

206. That brāhmaṇa's wife was named Mādhavī, and their saintly daughter was Gaurāṅgapriyā.

207. No husband was yet arranged for the daughter. For this reason the brāhmaṇa and brāhmaṇī were anxious at heart.

208. One morning the brāhmaṇī sweetly said to her husband:

209. "In a dream a very saintly brāhmaṇa said to me, 'Śrīnivāsa Ācārya will become your daughter's husband.'

210. "I respectfully asked about Śrīnivāsa Ācārya's arrival here. The brāhmaṇa said, 'He will come from Śāntipura'.

211. "I tried to ask another question, but then the dream broke. The effulgence I saw in that dream filled my heart."

212. Then the brāhmaṇa said, "This morning I saw a dream where I gave my daughter to Śrīnivāsa Ācārya."

213. Hearing these words, the brāhmaṇī said, "Why should there be any delay? We must accept Śrīnivāsa Ācārya."

214. Hearing the brāhmaṇī's words, with a joyful heart the brāhmaṇa at once went and placed his request before Śrīnivāsa Ācārya.

215. Hearing the brāhmaṇa's words, Śrīnivāsa Ācārya was stunned. To please everyone he accepted the marriage proposal.

216. "Glorious! Glorious!" everyone said again and again. "This girl is worthy. She is wonderfully beautiful."

217. The king and his associates were very joyful. Great wealth was spent on Śrīnivāsa Ācārya's wedding.

218. For some days Śrīnivāsa Ācārya stayed at Viṣṇupura. Then, consoling everyone, he returned to Yājigrāma.

219. Accompanied by everyone, Śrīnivāsa Ācārya returned to his own house. With joyful hearts the people of Yājigrāma gazed at Śrīnivāsa Ācārya.

220. Śrīnivāsa Ācārya's two wives gazed at each other. Their hearts overflowed with the bliss of sincere spiritual love.

221. I have no power to describe the spiritual love they both felt. By serving Śrīnivāsa Ācārya, they were both overcome with bliss.

222. Śrīnivāsa Ācārya was always glorious in activities of spiritual love for Lord Kṛṣṇa. Accompanied by his disciples, he freely distributed the precious jewels that were the devotional books.

The Deity Śrī Śrī Gopīnātha Meets the Deity Śrī Rādhikā in Vṛndāvana

223. One day Śrīnivāsa Ācārya said to his disciples, "Bliss has suddenly taken birth in my heart.

224. "Śrī Parameśvarī dāsa and many other devotees will come here today."

225. After he had spoken these words, Śrīnivāsa could see Parameśvarī dāsa approaching from afar.

226. From afar Śrīnivāsa Ācārya and the other devotees honored Parameśvarī dāsa with words of praise.

227. The devotees asked about the welfare of Parameśvarī dāsa and his associates. The devotees offered them glorious sitting places.

228. Śrī Parameśvarī dāsa gently, gently said, "I came here without hindrance. At once I will go to Vṛndāvana.
229. "Following the Deity Gopīnātha's command, I took the Deity Rādhikā to Him. She was placed at His left side.
230. "Previously the Ṭhākuraṇī Deity was placed at Lord Gopīnātha's right side. She is wonderfully beautiful. I saw Her with my own eyes.
231. "O Śrīnivāsa, gazing at Lord Gopīnātha sitting on His throne with His beloved, no one could remain peaceful.
232. "The people say amongst themselves, 'Look at the wonderfully dressed and decorated Deity Rādhikā! Sent by Jāhnavī-devī, Rādhikā stands at Lord Gopīnātha's left side.'
233. "Speaking words like these, the people sing the glorious of Jāhnavī-devī. Who will not feel cooling bliss by hearing Jāhnavī-devī glorified in this way?
234. "Again and again everyone gazes at Śrī Rādhikā. Gazing at Lord Gopīnātha's face, the people offer prayers.
235. "I cannot describe how the people are overcome with feelings of spiritual love. With unblinking eyes they gaze at Śrī Rādhikā.
236. "Turning around and around, the people call out, 'Jāhnavī-devī sent this Deity Rādhikā!'
237. "Gazing at Śrī Rādhikā, the people celebrate a great festival. In this way they become free of all troubles.
238. "Today I will climb on the boat at Kaṇṭaka-nagara. I will send news ahead to Khaḍadaha.
239. "Jāhnavī-devī will return soon. That I tell you. That is the news."
240. Hearing these words, Śrī Ācārya became joyful. Accompanied by all his associates, he went to Kaṇṭaka-nagara.
241. Śrī Parameśvarī and his companions boarded the boat. Speaking many words, Śrīnivāsa bid him farewell.
242. Śrī Parameśvarī and his companions proceeded to Khaḍadaha. There he offered respectful obeisances at the glorious feet of Śrī Vasudhā and Śrī Jāhnavī.
243. I have now power to describe how Jāhnavī-devī was filled with spiritual love when she heard all the devotees speak.
244. Who has the power to know the thoughts in Jāhnavī-devī's heart? Then Jāhnavī-devī gently, gently said to Parameśvarī dāsa:
245. "Go at once to Aṭhapura-grāma. There establish service to the Deities Rādhā-Gopīnātha.
246. On Śrī Jāhnavī-devī's command. Śrī Parameśvarī dāsa thus established service to Śrī Rādhā-Gopīnātha.
247. The fortunate devotees saw the festival celebrated when Jāhnavī-devī arrived there.
248. I cannot describe the good fortune of the villages Jāhnavī-devī visited.

The Pastime of Śrī Vīracandra Prabhu's Wedding

249. In Jhāmaṭapura, which is near Rājabala Hāṭa, Jāhnavī-devī visited the home of a devotee servant.
250. In that home Yadunandana Ācārya stayed. By Jāhnavī-devī's mercy he

was filled with pure devotion.

251. Yadunandana's wife was named Lakṣmī. What shall I say? She was very devoted to her husband.

252. Their daughters were named Śrīmatī and Nārāyaṇī, whose graceful limbs stood at the highest summit of loveliness.

253. On Jāhnavī-devī's wish that fortunate brāhmaṇa gave both his daughters in marriage to Vīracandra Prabhu.

254. At the time of that marriage was a great and blissful festival. In that festival Yadunandana became a disciple of Vīracandra.

255. Jāhnavī-devī was jubilant. Śrīmatī and Nārāyaṇī both became disciples of Vīracandra.

256. The fortunate devotees watched Vīracandra's wedding. Who can describe the glory and beauty of that wedding?

257. Lord Nityānanda's son Vīracandra was very powerful and glorious. He enchanted all the worlds. His body was not different from the body of Lord Caitanya Himself.

258. In Śrī Kavi-karṇapūra Śrī Gaura-gaṇoddeśa-dīpikā it is said: "Vīracandra Prabhu is Lord Kṣīrodakaśāyī Viṣṇu, who is manifested from Lord Saṅkarṣaṇa. Vīracandra Prabhu's body is not different from the body of Lord Caitanya."

259. When the wedding festivities were completed, Vīracandra returned to His home. Seeing her son's two brides, Jāhnavī-devī became joyful.

260. Everyone in Khaḍadaha-grāma became joyful. I cannot write of all the opulent dowry that was given to Vīracandra.

261. Gaṅgā-devī was very joyful at her brother's wedding. How can I have the power to describe Gaṅgā-devī's glories?

262. Who can describe all the joyful festivities on the occasion of Vīracandra Prabhu's wedding?

263. Gaṅgā-devī was an incarnation of the River Gaṅgā, which was born from the touch of Lord Viṣṇu's feet. Her husband was Mādhava Ācārya, who was filled with pure devotion.

264. In Śrī Gaura-gaṇoddeśa-dīpikā it is said: "Lord Nityānanda's daughter Gaṅgā-devī was an incarnation of the Gaṅgā River, which was born from the touch of Lord Viṣṇu's feet. Her husband, Mādhava Ācārya, was an incarnation of Mahārāja Śāntanu."

265. In Śrī Vaiṣṇava-vandanā it is said: "I offer my respectful obeisances to Maḍhava Ācārya, who is full of spiritual love and bliss. By the power of his great pure devotion he became the dear husband of Gaṅgā-devī."

Śrī Jāhnavī-devī's Service to the Deity Śrī Gopīnātha

266. I cannot describe the bliss that filled Khaḍadaha. Who will not sing he glories of Vīracandra?

267. Thus Jāhnavī-devī arranged her son's marriage. She made the poor and fallen people able to engage in devotional service.

268. Accompanied by her associates, she again went to Vṛndāvana. There she saw the Deities Rādhā-Gopīnātha.

269. In the middle is Lord Gopīnātha. Rādhā is on both His right and left. Their wonderful glory and beauty has been described in many ways.

270. In Śrīla Viśvanātha Calravartī's Stavāmṛta-laharī it is said:

*tāpiñchah kim prema-vallīm upāntah
pārśva-dvandva-dyoti-vidyud ghanah kim
kim vā madhye rādhayoḥ śyāmalendur
gopīnāthah pīna-vakṣā gatir nah*

"Is He a dark tamāla tree embraced by two flowering vines of spiritual love? Is He a dark raincloud with two glistening lightning flashes at its two sides? Is He a dark moon bewteen two Anurādhā stars? Broad-chested Lord Gopīnātha is the goal of our lives."

271. How can I describe the handsomeness of Lord Gopīnātha? He is spiritual love personified. He is conquered by Jāhnavī-devī's devotion.

272. In Śrī Viśvanātha Cakravartī's Stavāmṛta-laharī it is said:

*śrī-jāhnavyā mūrtimān prema-puñjo
dīnānāthān darśayan svam prasīdan
puṣṇan devālabhya-phelaḥ sudhābhir
gopīnāthah pīna-vakṣo gatir nah*

"Broad-chested Lord Gopīnātha, who is like Jāhnavī-devī's personified spiritual love, who allows the poor and shelterless to see Him, and who mercifully gives to the devotees the nectar of His prasādam remnants, remnants even the demigods cannot attain, is the goal of our lives."

273. To Rādhā-Gopīnātha, Jāhnavī-devī offered various gifts she had brought from Gauḍa-deśa.

274. Śrī Rādhikā-Gopīnātha ate the grains, vegetables, and other foods Jāhnavī-devī had brought.

275. Jāhnavī-devī spoke many prayers before Śrī Rādhā-Gopīnātha. Who can understand Jāhnavī-devī's actions?

276. Then Jāhnavī-devī visited the Deities Śrī Govinda and Śrī Madana-mohana. Gazing at these Deities, who stood with Śrī Rādhā at Their sides, Jāhnavī-devī felt her eyes were filled with cooling bliss.

277. Thus these three merciful Deities stood with Śrī Rādhā at Their sides. These three Deities are the very life's breath of the Gauḍīya Vaiṣṇavas.

278-279. In Śrī Caitanya-caritāmṛta (Antya 20.142-143) it is said: "The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas."*

280. Śrī Jāhnavī-devī enjoyed many blissful activities in Vṛndāvana. I have only one mouth. I cannot describe them all.

281. The learned devotees will describe Jāhnavī-devī's travels in elaborate detail.

282. Jāhnavī-devī's return to Vraja has already been described in Anurāga-

vallī and other books.

With His Mother's Permission, Śrīla Vīracandra Prabhu Travels to Vṛndāvana

283. After some days Prabhu Vīracandra obtained His mother's permission to travel to Vṛndāvana.

284. At an auspicious moment He departed from Khaḍadaha. Accompanied by His associates, He arrived at Saptagrāma.

285. He stayed at the home of a very pious merchant. For two days He was overcome with the bliss of kīrtana.

286. To the fallen and sorrowful people He gave the precious jewel of devotional service. Then He joyfully roceeded to Śāntipura.

287. Accompanied by Prabhu Advaita's son Kṛṣṇa Mīśra, He was filled with bliss in saṅkīrtana.

288. What did Vīracandra privately say to Kṛṣṇa Mīśra? I do not know. Accompanied by His associates, Vīracandra then went to Ambikā.

289. Arriving in Navadvīpa, He stayed there for two days. How can I have the power to describe the bliss He felt there?

290. With only one mouth I have no power to describe the ecstatic spiritual bliss Prabhu Vīracandra felt in Nadiyā.

291. From Navadvīpa He quickly went to Śrī Khaṇḍa. There He met Kānāi Ṭhākura.

292. Kānāi Ṭhākura was Śrī Raghunandana's son. I have no power to describe the ecstatic spiritual love he felt.

293. Vīracandra was filled with the bliss of saṅkīrtana. Then he secretly went to Yājñgrāma.

294. Very respectfully He entered Śrīnivāsa Ācārya Ṭhākura's house. There He met Śrīnivāsa and his associates.

295. By tasting the nectar of the topics of Lord Kṛṣṇa, Vīracandra was overcome with bliss. What did Śrīnivāsa Ācārya tell Him in private? I do not know.

296. Accompanied by Śrīnivāsa Ācārya and his associates, Vīracandra went from Yājñgrāma to Kaṇṭaka-nagara.

297. For one day They stayed at Kaṇṭaka-nagara. Day and night they were overcome by the ecstasy of spiritual love.

298. After bidding farewell to Śrīnivāsa Ācārya, Prabhu Vīracandra proceeded on to Budhari-grāma and Śrī Khetarī-grāma.

299. How much bliss did Narottama Ṭhākura Mahāśaya feel when he met Prabhu Vīracandra!

300. In the courtyard of Lord Gaurāṅga's temple there was great dancing in saṅkīrtana. Countless people came to see Prabhu Vīracandra.

301. What did Prabhu Vīracandra say in private to Narottama Ṭhākura Mahāśaya? Eventually Vīracandra and His associates joyfully continued on Their journey to Vraja.

302. On the pathway Prabhu Vīracandra gave His mercy to a poverty-stricken brāhmaṇa. That brāhmaṇa became wealthy with the precious jewels of pure devotion.

303. Another brāhmaṇa was very proud of his learning. Prabhu Vīracandra

did not consider that person very important. Vīracandra crushed that person's pride into powder. Then Vīracandra made that person a devotee filled with pure devotion.

304. Travelling on the path, Vīracandra enjoyed many blissful pastimes with His associates. After some days They entered Mathurā City.

305. Prabhu Vīracandra was very handsome. Seeing Him, no one could remain peaceful.

306. Seeing Him, the people said amongst themselves, "Look at the son of Nityānanda-Balarāma!"

307. One person said, "How can a human being be so gloriously handsome?" Another person replied, "He is not a human being."

308. Another person said, "Look! How wonderful are His companions! Gazing at their splendor brings cooling bliss to my eyes."

309. Speaking words like these, the people gazed at Vīracandra. News of Vīracandra's arrival spread everywhere.

310. Hearing that Vīracandra had arrived in Vṛndāvana, everyone went to see Him.

311. Śrī Jīva Gosvāmī, who was full of spiritual love for Lord Caitanya, went to see Vīracandra. Kṛṣṇadāsa Kavirāja, who was the abode of all virtues, also went.

312. Śrī Ananta Ācārya, who was an exalted disciple of Gadādhara Paṇḍita and was also the priest serving the Deity Govinda, also went.

313. His disciple Haridāsa Paṇḍita Gosvāmī, who was also a priest serving the Deity Govinda, and whose virtues have no end, also went.

314. Conquered by Haridāsa's pure love, the Deity Govinda once personally came and begged from him some rice and milk.

315. This is described in the following words of Sādhana-dīpikā: "By the Supreme Lord's own command, Śrīla Rūpa Gosvāmī, who is an ocean of mercy, entrusted to my guru, Haridāsa, the service of the Deity Śrī Govinda.

316. "Conquered by his sincere service, the Deity Govinda personally came and begged some rice and milk from Haridāsa."

317. Kṛṣṇadāsa brahmacārī, who was the priest serving the Deity Śrī Madana-Gopāla, and who was also a disciple of Gadādhara, also went to see Vīracandra.

318. Gopāla dāsa Gosvāmī, who was also a disciple of Gadādhara paṇḍita Gosvāmī, also went to see Vīracandra.

319. Śrī Madhu Paṇḍita, who was the priest serving the Deity Śrī Gopīnātha, and who was also a disciple of Gadādhara Paṇḍita, also went to see Vīracandra.

320. Śrī Madhu Paṇḍita's godbrother Bhavānanda, who was delighted to serve the Deity Gopīnātha, also went to see Vīracandra.

321. Thus Haridāsa, Gopāla, Bhavānanda, a host of others, as well the priests engaged in serving the Deity Govinda, all joyfully went to see Vīracandra.

322. Kāśīśvara Gosvāmī, who was famous everywhere, very happily went with Śrī Kṛṣṇa Paṇḍita.

323. Kāśīśvara Gosvāmī's disciples Govinda Gosvāmī and Śrī Yādavācārya also went to see Vīracandra.

324. With great joy everyone went to see Vīracandra.

325. Taking Prabhu Vīracandra with them, all the Vrajavāsīs joyfully went to see the Deities in the temples.

326. Who then was not overcome with the ecstasy of love for the Supreme Lord? All the Vrajavāsī Vaiṣṇavas sang the Lord's glories.

327. Accompanied by the devotees, Vīracandra gazed at the Deities Śrī Govinda, Śrī Gopīnātha, and Śrī Madana-mohana.

328. Gazing at the Deities Śrī Rādhāvinoda, Śrī Rādhāramaṇa, and Śrī Rādhā-Dāmodara, the devotees felt their eyes filled with cooling bliss.

Śrīla Vīracandra Prabhu Travels in Vraja

329. After first taking permission from Śrī Bhūgarbha Gosvāmī and Śrī Jīva Gosvāmī, and the other devotees, Śrī Vīracandra Prabhu began His travels in Vraja.

330. Accompanied by Yādava Ācārya and other devotees, Vīracandra visited Madhavana, Tālavana, Kumudavana, and Bahulāvana.

331. As, accompanied by the devotees, He was going to Rādhā-kuṇḍa, Vīracandra met Śrī Jīva Gosvāmī and his associates on the path.

332. Accompanied by many Vaiṣṇavas, Prabhu Vīracandra went to Rādhā-kuṇḍa's shore and saw its wonderful beauty.

333-334. Approaching the Rādhā-kuṇḍa tamāla tree under which Lord Gauracandra sat when He was traveling in Vraja's forests, Vīracandra became filled with ecstatic spiritual love. Watching Him, the devotees were filled with wonder.

335. After some moments Prabhu Vīracandra became peaceful again. Gazing at Rādhā-kuṇḍa and Śyāma-kuṇḍa, He was filled with bliss.

336. At Rādhā-kuṇḍa, Śyāma-kuṇḍa, and Govardhana Hill Vīracandra was overcome with the ecstasy of spiritual love. He danced in saṅkīrtana.

337. The Vrajavāsīs offered Him many different foods to eat. In the company of the devotees He stayed there for five or six days.

338. Bidding farewell, Śrī Jīva, Śrī Bhūgarbha, and the other devotees departed for Vṛndāvana.

339. Although He had no power to depart, somehow Vīracandra pacified Himself and departed from that place.

340. Slowly, slowly He walked from Govardhana Hill and went to Śrī Kṛṣṇadāsa Kavirāja's cottage.

341. There he stayed for two days. Then, accompanied by Kṛṣṇadāsa Kavirāja, Vīracandra went to Vṛndāvana.

342. Vāsudeva, Uddhava, Yādava, and some other devotees also went with Prabhu Vīracandra.

343. Departing from Govardhana Hill, Vīracandra saw many places of Lord Kṛṣṇa's pastimes. Accompanied by the devotees, He traveled in Kāmyavana.

344. In Kāmyavana, Vīracandra bathed in Vimala-kuṇḍa and other holy ponds. Then, with a very joyful heart, He went to Vṛṣābhānu-pura.

345. Vāsudeva said to Prabhu Vīracandra, "In this place was Mahārāja Vṛṣābhānu's home.

346. "Using a variety of deceptions, Kṛṣṇa would often visit. Unseen by others, He would gaze at the sweetness of Rādhā's graceful form.

347. "One day Kṛṣṇa thought and thought, 'How can I enter Vṛṣābhānu's palace?'

348. "Then Śrīdāmā was sent to Mahārāja Nanda's home with an invitation to the birthday festival of Vṛṣabhānu's daughter Rādhā.

349. "Śrīdāmā gave the invitation to all in Nanda's home. Taking everyone there with him, Śrīdāmā returned to Vṛṣabhānu's palace.

350. "With great joy Kṛṣṇa entered the palace. Undersanding Her gopī-friends' hints, Rādhā retired to a private room.

351. "Unseen by others, Rādhā and Kṛṣṇa met in that private room. They gazed and gazed at each other. Enthralled, They could not turn Their eyes away."

352. A song in Toḍī-rāga:

*rādhikāra janma-tithi dina jāni
braje keho dhṛti dharite nāre
nanda yaśodādi adhika ullāsa
ā-isena bṛṣabhānura ghare*

On Rādhikā's birthday no one in Vraja could remain peaceful. With great joy Nanda, Yaśodā, and the others all went to Vṛṣabhānu's home.

353. *vṛṣabhānu nande āgusāri ghare
āne yaśodāya kṛttikā laiṅyā
dadhi-haridrādi chaḍā'yā āngane
nāce gopa-gaṇa haraṣa haiṅyā*

Vṛṣabhānu greeted Nanda, and Kīrtidā greeted Yaśodā. In the courtyard the cowherd people showered each other with yogurt, turmeric, and other like substances. Joyfully they danced.

354. *bāje kata bhāti bādya kolāhale
keho kāru kathā nā śune kāṅe
pā-iyā samaya kāla alakhita
cāhi' rahe rā-i-mukhera pāne*

A great tumult of splendid instrumental music followed, a tumult so loud no ear could hear any words of conversation. At that moment, unseen by others, Kṛṣṇa entered a private room, where He gazed at Rādhikā's beautiful face.

355. *rādhā bidhu-mukhī śyāma-mukha-śobhā
heri' rahe nāre phirā'te āṅkhi
narahari bhaṅe nā jāni ki rasa
prakāśaye dumhu domhāre dekhi'*

Moon-faced Rādhā gazed at the splendid handsomeness of dark Kṛṣṇa's face. She could not turn Her eyes away. What nectar did the divine couple taste as They gazed at each other? Narahari dāsa says: I do not know.

356. Accompanied by the devotees, Prabhu Vīracandra departed from Vṛṣabhānu-pura and entered Nanda-grāma.

357. Glancing at Prabhu Vīracandra's face, Vāsudeva said, "In this place

gā-iyā maṅgala-gāthā

In home after home in Vraja-pura there was talk of the great festival. Singing auspicious songs, the gopīs affectionately went to Nanda's house.

364. *nānā ābharāṇa pari' gopa-gaṇa*
haraṣe sarasa hiyā
haridrā-sahita dadhi dugdha ghṛta
ḍāle nandālaye giyā

Decorating themselves with a variety of ornaments, and bearing gifts of yogurt, milk, ghee, and turmeric, with joyful hearts the cowherd people went to Nanda's palace.

365. *nandādika saṅge sabe nāce raṅge*
bibidha taraṅga tāya
bāje yantra-gaṇa ghanaśyāma ghana
nanda-mahotsaba gāya

Musical instruments played. Nanda, his family, and his guests all joyfully danced. Many great waves of bliss flooded the celebration. Thus Ghanaśyāma dāsa sings of the great festival in Nanda's home.

366. A song in Dhānaśī-rāga:

kṛṣṇera janama-tithi dine
tāhā mari ki ānanda nandera bhabane

Ah! What bliss filled Nanda's palace on Kṛṣṇa's birthday!

367. *rādhikā-badana dūre dekhi'*
animikha kṛṣṇera jharaye du'ti āṅkhi

For afar seeing Rādhā's face, Kṛṣṇa gazed at Her with unblinking eyes. He wept.

368. *rādhikā dhairaya nā-i bāndhe*
alakhita cāhiyā śyāmera mukha-cānde

Rādhikā could not remain peaceful. Unseen by other, She gazed at the moon of dark Kṛṣṇa's face.

369. *āṅkhi-koṇe sakhīre jānāya*
guru-jana mājhe ebe ki habe upāya

With a glance from the corner of Her eye, Rādhā hinted to a gopī-friend, "How shall we solve the problem of being in the midst of all these elders?"

370. *bhābite bhābite binodinī*
ha-ila birasa ghāme tite tanu-khāni

Thinking and thinking, playful Rādhā became withered with sorrow. Her slender body became wet with perspiration.

371. *lalitā rā-ire se-i-kṣaṇe*
biracyā chale laiyā gelā nirajane

At that moment Lalitā. on some pretext, took Rādhikā to a secluded place.

372. *nayana-iṅgite kundalatā*
pāṭhā-ilā kānure āchaye rā-i yathā

With signal-glance, Kundalatā sent Kṛṣṇa to the secluded place where Rādhā was.

373. *dohāra milane mahā-raṅga*
narahari dekhe dūre rahi' sakhī-saṅge

With great joy the divine couple met. Staying amongst the gopīs, Narahari dāsa watches from afar.

374. After with a joyful heart hearing this song of Lord Kṛṣṇa's birthday celebrations, in the devotees' company Vīracandra joyfully saw many places of Lord Kṛṣṇa's pastimes.

375. He saw Śrī Pāvana-sarovara, where Lord Kṛṣṇa bathed. Then Vīracandra went to Khadiravana and Yāvata.

376. He joyfully saw many places of Lord Kṛṣṇa's pastimes. Then He went to Rāma-ghāṭa, where Lord Balarāma enjoyed the rāsa dance.

377. Singing of Lord Balarāma's pastimes, Vīracandra danced. Then He joyfully saw the banyan tree in Bhāṇḍīravana.

378. Then Vāsudeva said, "This is not the same banyan tree. The original banyan tree of Bhāṇḍīravana has disappeared."

379. After hearing these words, Vīracandra sat down in a secluded place. In His heart He meditated and meditated on the pastimes Lord Kṛṣṇa enjoyed in Bhāṇḍīravana.

380. Then Vīracandra suddenly saw the two brothers Kṛṣṇa and Balarāma. Accompanied by Their gopa-friends, the two brothers then enjoyed many pastimes in that place.

381. Gazing at the glorious beauty of Śrī Bhāṇḍīravana, Vīracandra Prabhu felt his heart become wild with bliss.

382. Vīracandra walked to Nanda-ghāṭa, Cīra-ghāṭa, Bhadravana, Bhāṇḍīravana, and Śrī Lohavana.

383. With His companions He went to Śrī Gokula in Mahāvana. With great joy He saw Lord Kṛṣṇa's birthplace.

384. He saw Rā-ola, Śrī Rādhikā's birthplace. He bathed at Viśrāma-ghāṭa in Mathurā.

385. After seeing Gokarṇākhya Śiva, He went to Akrūra-tīrtha. Then He entered Śrī Govinda's temple in Vṛndāvana.

386. That day was the Bhādra Kṛṣṇa-janmāṣṭamī day. Śrī Govinda was worshiped with a glorious abhiṣeka.

387. Seeing this, everyone became joyful at heart. The people spoke sweet and gentle words.

388. A song in Maṅgala-rāga:

*āju śubha-kṣaṇe janma-abhiṣeka
simhāsane śobhe gobinda-indu
aṅga-bhaṅgi bhūri bhubana mohaye
nirupama rūpa amiyā sindhu*

Now, at an auspicious moment, is performed the abhiṣeka on the Janmāṣṭamī day. The Deity Śrī Govinda is like a glorious moon glistening on His simhāsana. His graceful limbs charm all the worlds. His peerless handsomeness is an ocean of nectar.

389. *manamatha-mada bhara-bhara mukha
heri' keho nāhi dhairaya bāndhe
dadhi-haridrādi chaḍā'yā aṅgane
nāce sabe mahā-madhura chānde*

Gazing at Śrī Govinda's face, which takes away Kāmadeva's pride, no one can remain peaceful. In the temple courtyard everyone showers yogurt, turmeric, and other like substances. They very gracefully dance.

390. *abhiṣka-gīti gāya nānā bhānti
dhare tāla tāhe uthale hiyā
bāya mṛdaṅgādi-bādyā ḍṛmi ḍṛmi
tā ḍṛmiki ḍṛmi tādhik dhiyā*

The devotees sing many glorious abhiṣeka songs. Many different rhythms are sounded. Every heart overflows with bliss. "Ḍṛmi ḍṛmi tā ḍṛmiki ḍṛmi tādhik!", the mṛdaṅgas and other musical instruments declare.

391. *surapati-gati ati alakṣita
bariṣe kusuma swa-gaṇa-saṅge
jaya jaya dhvani ghana ghana bhāṇa
ghanaśyāma-mana mudita raṅge*

Unseen by the people, the kings of the demigods and their enourages come and shower flowers. There is a great tumult of "Jaya! Jaya!" Ghanaśyāma's heart is filled with bliss.

392. A song in Kāmoda-rāga:

*dekha abhiṣeka śubha-kṣaṇe
gokula-ballabha bilasaye simhāsane*

Look at the glorious abhiṣekha ceremony! At an auspicious moment Śrī Govinda, who is dear to Gokula's people, is placed on His simhāsana. He is splendid and glorious.

*393. āhā mari ki rūpa-mādhurī
kulabatī satīra parāṇa kare curi*

Ah! Ah! How sweet is His handsome form! He has stolen the saintly girls' hearts.

*394. ki naba sugandhi-drabya diyā
ke mājile e tanu kemane dhare hiyā*

A devotee anointed Śrī Govinda with new fragrant ointments and then performed the abhiṣeka! During that ceremony, how could any devotee remain peaceful at heart?

*395. ke sādhe parā-ile pīta-bāsa
meghera upare ki bijurī parakāśa*

A devotee placed yellow garments on Śrī Govinda, who now was like a dark raincloud over a glittering lightning flash.

*396. gorocanā-candana sahite
ke dile tilaka bhāle bhubana mohite*

On Śrī Govinda's forehead, a forehead that charms all the worlds, a devotee placed tilaka of gorocanā and sandal-paste.

*397. ke bāndhile phule keśa-jhuṭā
jagatera dhairaya dharama-dhana chūṭā*

A devotee binds Śrī Govinda's hair. Śrī Govinda's splendor robs the world of its peacefulness.

*398. ke dile kuṇḍala śruti-mūle
doleki madhura ithe kebā nāhi bhūle*

A devotee places earrings on Śrī Govinda's ears. How sweetly they swing to and fro! Who would not be charmed by them?

*399. ke dile galāya maṇi-mālā
bādhā-ile abalā-kulera kāma-jwālā*

A devotee places a jewel necklace on Śrī Govinda's neck. Flames of Kāma's

desires now glisten in Vraja's girls.

400. *ke dile nūpura rāṅgā-pāya*
jhunu nunu nunu rabe ramaṇī mātāya

A devotee places anklets on Śrī Govinda's reddish feet. The anklets' jingling sounds of "Jhunu nunu nunu!" make Vraja's girls wild with bliss.

401. *āpanā nichaye ghanaśyāma*
tribhaṅga bhaṅgite mūruchaye kata kāma

Gazing at Śrī Govinda, how many Kāmadevas faint in ecstasy? Ghanaśyāma dāsa worships Śrī Govinda.

402. Gazing at the Deities Madana-mohana and Gopīnātha, Prabhu Vīracandra was filled with bliss.

403. On The Bhādra śukla-aṣṭamī is Śrī Rādhikā's birthday. On that day Vīracandra saw a peerlessly glorious abhiṣeka of Śrī Rādhā.

404. A song in Kāmoda-rāga:

āju ki maṅgala abhiṣeka śobhāmaya
rādhikā ratana-simhāsane bilasaya

How auspicious and glorious is the abhiṣeka today. Sitting on Her jewel-simhāsana, Śrī Rādhikā is splendid and glorious.

405. *jini' kāñcāsonā-rūpa jhalamala kare*
mukha-cānde kata nā cāndera mada hare

Her glistening form defeats new gold. The moon of Her face removes the pride of how many moons!

406. *nirupama nayana-cāhani-cāru-śobhā*
prati aṅga-balanī bhubana-mana-lobhā

The splendor of Her graceful glance has no peer. Her every limb charms the hearts of all the world.

407. *kebā nā ā-ise e nā śobhā nirakhite*
phirā-ite nāre āṅkhi bāreka cāhite

Who will not gaze at Her splendid beauty? Once seeing Her, no one can turn his eyes away.

408. *jaya jaya dhvani sabe kare cāri pāṣe*
biyāpre bādyera dhvani e bhūmi ākāṣe

From the four directions everyone calls out, "Jaya! Jaya!" Instrumental

music fills the earth and sky.

409. *nāce kata sādhe loka lekhā nā-i tāra
dadhi dudha haladī chaḍāya bhāre tāra*

How many people dance? I cannot write that number. The people shower yogurt, milk, and turmeric.

410. *upajaye parama kautuka tile tile
e hena ānande kari hiyā nā uthale*

Moment after moment more and more sublime bliss takes birth. The bliss overflows in every person's heart.

411. *ā-ila yācaka yata toṣaye labhāya
bhubana bharila yaṣe narahari gāya*

Every person that begs a boon is satisfied. The worlds are filled with Śrī Rādhikā's glories. Thus sings Narahari dāsa.

412. A song in Kāmoda-rāga:

*āju ki maṅgala-abhiṣeka śubha-kṣaṇe
bilasaye rādhikā ratana-simhāsane*

Now, at an auspicious moment, is the auspicious abhiṣeka ceremony. Sitting on Her simhāsana, Śrī Rādhikā is splendid and glorious.

413. *dekha dekha o nā rūpa nayana bhariyā
kun bidhi niramila ki mādhurī diyā*

Look! Look! Fill your eyes with the splendor of Her glorious form! What sweetness rests in that form!

414. *kanaka-kāminī-dāma rūpa ki upamā
cāndera garaba hare o-mukha-candramā*

What golden beautiful girl is Her peer? The moon of Her face removes the pride of the moon shining in the sky.

415. *ki madhura madhura madhura mṛdu hāsi
bariṣaye sadā-i amiyā rāsi rāsi*

What sweetest, sweetest sweetness stays in Her gentle smile, a smile that always showers floods and floods of nectar.

416. *bhubana-mohana-mana-mohana cāhani
nayana nichani mīna khañjana hariṇī*

Her charming glance enchants the hearts of all the worlds. The does, fish, and khañjana birds all worship Her graceful restless eyes.

417. *jagat āndhāra kare kāla-keśa-chaṭā*
bijurī-śikhare yena jaladera ghaṭā

Her black hair is like blinding darkness that fills the worlds. Her face and hair are like a black cloud and a flaming lightning flash.

418. *adhara-paraśe nāsā beśara su-bhānti*
bhurū bhujāṅginī ki e bhramera pānti

Her glistening nose-ornament almost touches Her lips. Her eyebrows are two black snakes, or two lines of black bees.

419. *madana muruche heri' cikurera ābhā*
kanaka-mṛṅāla jini' bhujā-yuga-śobhā

Seeing the splendor of Śrī Rādhikā's hair, Kāmadeva is overcome and falls unconscious. The splendor of Śrī Rādhikā's arms defeats the golden-lotus' stems.

420. *jhalake aṅgurī-guli cāmpāra kalikā*
rāṅgā kara-tala nakhe phuṭila mallikā

Her fingers are glistening cāmpaka buds. Her reddish fingernails are blossomed mallikā flowers.

421. *ki madhura grībāra bhaṅgima bakṣa pīna*
mṛgapati nindi mājā-khāni ati kṣīṇa

How charming are Her graceful neck and full breasts! Her slender waist mocks the lions' waist.

422. *nirupama lalita nitamba parisara*
ulaṭa kadālī ūru parama sundara

Her hips are graceful without peer. Her sublimely lovely thighs are like upside-down banana trees.

423. *caraṇa-kamala-tale aruṇa-udaya*
narahari-hiyāra mājhāre bilasaya

The reddish sunrise that rests on the soles of Her lotus feet glistens in Narahari dāsa's heart.

424. Gazing at Śrī Rādhikā's abhiṣeka on Her birthday, Prabhu Vīracandra could not keep His heart peaceful.

425. After very blissfully staying for some days at Vṛndāvana, Prabhu Vīracandra and His companions returned to Gauḍa-deśa.
426. Bidding farewell to everyone, Vīracandra departed. I, who have only one mouth, have no power to describe all these pastimes.
427. At the time of His departure everyone gathered around Him. When He had walked a short distance everyone began to weep.
428. Prabhu Vīracandra was soaked by the tears from His eyes. Again and again He bid farewell to everyone.
429. Finally becoming peaceful again, Prabhu Vīracandra departed from Mathurā and returned to Gauḍa-deśa.
430. In Gauḍa-deśa He visited all the places He had visited in the past. To everyone He described His visit to Vṛndāvana.
431. Without stop He was plunged in the bliss of saṅkīrtana. Arriving at Khaḍḍadaha, He offered respectful obeisances to His mother.
432. Thus I have briefly described Prabhu Vīracandra's journey to Vṛndavana and return to Gauḍa-deśa. Later the wise devotees will describe these pastimes in elaborate detail.
433. Fearing this book will become very large, I will not describe in detail the nectarean virtues and pastimes of Vīracandra and Gaṅgā-devī.
434. Persons who faithfully hear this narrations will easily break the bonds of repeated birth and death.
435. Placing a blade of grass between my teeth, again and again I beg: Please dive into the jewel-filled ocean of devotional service that is this book, Bhakti-ratnākara. Please always swim and play in that ocean.
436. Thinking of Śrīnivāsa Ācārya's feet, Narahari dāsa speaks this Bhakti-ratnākara.

Fourteenth Wave

Visiting the Homes of Śrīnivāsa Ācārya's Disciples, and Other Activities

Obeisances to Śrī Gaurasundara and His Associates

1. Glory, glory to Śrī Kṛṣṇa Caitanya, the shelter of all! Glory to Nityānanda, who is Rohiṇī's son Balarāma!
2. Glory to Śrī Advaitacandra, the son of Kuvera! Glory to Gadādhara, for whom Lord Gaurāṅga is His very life!
3. Glory, glory to Śrīvāsa and Murāri, who are filled with spiritual love! Glory, glory to Vakreśvara, who is the abode of spiritual virtues!
4. Glory to Haridāsa! Glory to Gadādhara dāsa! Glory to Puṇḍarīka Vidyānidhi and Śuklāmbara!
5. Glory to Narahari, Gaurī-dāsa, and Dhanañjaya! Glory to Bhavānanda's son Rāmānanda!
6. Glory to Śrī Vijaya Vasu, Mādhava, and Mukunda! Glory to Kāśīśvara,

Yadu, and Śrī Paramānanda!

7. Glory, glory to Śrī Nandana and Ācāryaratna! Glory to Rūpa and Sanātana, who are very dear to Lord Gauracandra!

8. Glory to Raghunātha dāsa, Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, Śrī Bhūgarbha, Śrī Lokanātha, and merciful Śrī Jīva!

9. Glory, glory to Śrī Gauracandra's devotees! By remembering them all one attains the great treasure of devotional service.

10. Glory, glory to the hearers of this book! Those hearers are all the abodes of spiritual virtues. O hearers, please kindly listen to what I will now say.

Letters Sent Between Vraja-maṇḍala and Gauḍa-maṇḍala

11. With a joyful heart Śrīnivāsa Ācārya Ṭhākura regularly relished the nectar of devotional books with his associates.

12. By the Lord's mercy he was a great teacher of all the scriptures. He regularly removed the false pride of any who would oppose devotional service.

13. Śrīnivāsa Ācārya's pure devotion had no end. Śrīla Jīva Gosvāmī was very respectful to him.

14. Who has the power to describe the affection Śrī Jīva felt for Śrīnivāsa? From Vraja he mercifully sent many letters to Śrīnivāsa Ācārya.

15. One day Śrīnivāsa Ācārya said to his associates, "A letter will come from Śrīla Jīva Gosvāmī. Why would there be any delay?"

16. At that moment an intelligent devotee named Śrī Vasanta Rāya, who was carrying a letter, entered Śrīnivāsa Ācārya's assembly.

17. With a few words he told the news from Vraja. Then he gave Śrīla Jīva Gosvāmī's letter to Śrīnivāsa Ācārya.

18. Very respectfully Śrīnivāsa Ācārya accepted the letter. Tears flowing from his eyes and onto his chest, he read the letter.

The Letter From Śrīla Jīva Gosvāmī

"Glory to Śrī Kṛṣṇa, the master of Vṛndāvana! Greetings at the feet of Śrī Śrī Śrīnivāsa Ācārya, whose feet bring all happiness to me. He who bears the name Jīva offers respectful obeisances and gives you the following information:

"I always wish you well. For many days we have not heard news of you. You bring us great happiness. At present I and the others are in good health. The only exception is Bhūgarbha Gosvāmī, who surrendered himself, body and soul, before Lord Kṛṣṇa, who is Vṛndāvana's master. Among your own followers, please write to us about Śrī Vṛndāvana dāsa. Does he read yet, or not?"

"Also, where is Śrī Vyāsa Śarma, and how is he doing? I ask the same of Śrī Vāsudeva Kavirāja.

"Also, the editing of Śrī Bhakti-rasāmṛta-sindhu, Śrī Mādhava-mahotsava, Śrī Gopāla-campū's Second Part, and Śrī Hari-nāmāmṛta-vyākaraṇa is not yet complete. They will not be ready this year. If the Supreme Lord is favorable, I will finish them eventually. Everyone here offers respectful obeisances to all of you there. Please also give my blessings to the saintly king."

19. The Vṛndāvana dāsa mentioned in this letter is Śrīnivāsa Ācārya's eldest son.

20. In Vraja there was talk of Śrīnivāsa's son. Śrīla Jīva Gosvāmī happily mentioned his name.

21. Vyāsa and Vāsudeva are two disciples of Śrīnivāsa Ācārya. The saintly king's name is Bīrahāmbīra.

22. After some days another letter came for Śrīnivāsa Ācārya. Śrīnivāsa read it aloud in the assembly of devotees.

The Second Letter

"Glory to Śrī Kṛṣṇa, the master of Vṛndāvana!

"Greetings to Śrīnivāsa Ācārya, who has all virtues, and who is my dear friend.

"The person named Jīva from Vṛndāvana offers his obeisances, his embrace, and his wish that all will be auspicious for you. These greetings are an offering of respect from a person who resides in Vṛndāvana. I was very eager to hear about you. When I did to hear about you or heard inauspicious reports, I became sorrowful at heart. Now that I have heard from you, I feel comforted.

"This letter is in reply to your most recent letter. This we say: Even if the body and senses bring many sorrows and obstacles, the devotee should persevere. In this way a devotee will make an end to all sorrows.

"Śrī Śyāma dāsa Ācārya is a devotee who knows the true goal of life. He wishes to be with you. He is learned and affectionate. His explanations of devotional service to the Lord give the correct conclusions. With help like the help he gives, the blasphemers will be crushed into pieces. Now I am editing and re-considering the books Vaiṣṇava-toṣaṇī, Durgama-saṅgamanī, and Gopāla-campū. Now I am engaged with these books. I am myself carefully editing and re-considering these books. This must be done.

"Previously I sent you the Hari-nāmāmṛta-vyākaraṇa. If that book and its commentary are studied then all misunderstandings (of Sanskrit grammar) will be corrected. The other books are in the final stage. The second part of the Gopāla-campū is now finished. It needs only the final touches. When I become fortunate I will hear news of you. From afar I think of your welfare. I think of the welfare of Vṛndāvana dāsa and the others. I also think of the welfare of the devotees headed by Śrī Gopāla dāsa. This letter is addressed to Śrīnivāsa Ācārya."

23. The; Śyāma dāsa Ācārya mentioned in this letter is the son of Vyāsa Ācārya.

24. Vṛndāvana dāsa is Śrīnivāsa's son. "The others" mentioned after him are his brothers and sisters.

25. Śrī Gopāla dāsa is the son of King Bīrahāmbīra. Śrī Jīva Gosvāmī reveals his name here.

26. That devotee became famous everywhere by the name Śrī Dāḍhīhāmbīra. Śrī Jīva Gosvāmī thinks of the welfare of him and his associates.

Another Letter

27. When he received this letter from Śrīla Jīva Gosvāmī, Śrīnivāsa Ācārya sent a letter in reply.

28. As they came and went between the two places, the Vaiṣṇavas carried letters. I cannot describe the bliss these letters brought.

29. At that time Śrīnivāsa Ācārya Ṭhākura enjoyed pastimes at Yājigrāma. His heart yearned to see Rāmacandra dāsa.

30. Rāmacandra, Narottama, and Śrī Govinda, these three. were always as if intoxicated by performing saṅkīrtana at Śrī Khetarī-grāma.

31. One day, as the three sat together, a letter from Śrīla Jīva Gosvāmī arrived.

32. Overcome with ecstatic spiritual love, and very respectfully placing the letter to his head, Govinda read the letter aloud.

The Third Letter

"Glory to Śrī Kṛṣṇa, who is like a moon shining in Vṛndāvana!

"Greetings to Śrī Rāmacandra Kavirāja, Śrī Narottama dāsa, and Śrī Govinda dāsa, who are praised by all the Vaiṣṇavas, and who are a great treasure of happiness for persons like myself.

"I, who bear the name Jīva from Vṛndāvana, embrace you and humbly speak these words: I give all respect to you and I wish for your welfare. Out of great affection I always wish for your welfare. Out of affection for me please send me copies of your songs. Then I will consider myself very fortunate. What more need I say? You three are affectionate without limit. One should always be rapt in devotional meditation. This is described in Bhakti-rasāmṛta-sindhu, in the verse beginning with the words `sevā sādḥaka-rūpeṇa' Sādhana is performed with the external material body. Siddha devotional service is performed by meditating on performing devotional service as one desires with one's original spiritual form. That is the meaning of this verse from Bhakti-rasāmṛta-sindhu. Siddha devotional service performed according to desire (rāga) is of many kinds according to time, place, and pastime. How many words could be employed to describe it? Sādhaka devotional service is of three kinds and it follows the descriptions found in the Āgamas and other scriptures. The great ācāryas teach sādḥaka devotional service. For us sādḥaka devotional service is the be-all and end-all of our lives. What more need be said? This letter was written on the caturdaśī day of the month of Vaiśākha."

33. After hearing Śrīla Jīva Gosvāmī's merciful letter, everyone joyfully sang Śrīla Jīva Gosvāmī's glories.

34. Bidding everyone farewell, Śrī Govinda Kavirāja departed from Khetarī and went to Budhari-grāma.

35. Sitting down in a secluded place, with a joyful heart Govinda collected together his jewellike songs.

36. At that time another letter came from Vraja. After first touching the

letter to his head, Govinda dāsa read it.

The Fourth Letter

"Glory to Śrī Kṛṣṇa, who is like a moon shining in Vṛndāvana!

"Greetings to the great devotee Śrī Govinda Kavirāja, who is the abode of sublime spiritual love. Jīva Gosvāmī always thinks of your welfare. Our friendship shines with great splendor. There I yearn always to hear that all is auspicious for you.

"Previously you sent me some songs you had written describing Lord Kṛṣṇa. Tasting these songs sweet like nectar, I became very pleased. However, I am still not satisfied. I yearn to get your most recent songs. Please be merciful and send them.

"I received a copy Śyāma dāsa made of Śrīnivāsa Ācārya's commentary on Bṛhad-Bhāgavatāmṛta. This new commentary removes all doubts. What more need be said? This letter to you, who are merciful, glorious, and auspicious, was written on the third day of the bright fortnight of the month of Caitra.

"Please give my blessings to Narottama and (Rāmacandra) Kavirāja. Many obeisances to Śrī Kṛṣṇa dāsa."

37. In the last paragraph of this letter the word Kavirāja refers to Rāmacandra Kavirāja. Narottama and Rāmacandra were often mentioned together in this way.

38. The words "Śrī Kṛṣṇa dāsa" in this letter refer to Kṛṣṇa dāsa Kavirāja Gosvāmī.

39. Reading this letter, Śrī Govinda dāsa was overcome by feelings of ecstatic spiritual love. He sent his collection Gītāmṛta (the Nectar of Songs) to Śrīla Jīva Gosvāmī.

40. What poems can compare with Govinda dāsa's poems? Who will not praise Govinda dāsa's songs? Who will not sing them?

A Song

41. *jaya gobinda bidita mahī-mājha
prema-ratana-dhana bitaraṇa paṇḍita
nirupama madhura-carita kabirāja*

Glory to Govinda dāsa, who is famous in this world! He expertly distributed the precious jewels of ecstatic spiritual love. He had no peer. His character was very sweet. He was the king of poets.

42. *parama bicitra kabya-binyāsa
ki racaba sukauśala naha abagāha
tikhina bāṇa-sama bedha-i hiyā śira
ghuma-i rasika-gaṇa śuna-i ucchāha*

His poetry is sublime, colorful, and wonderful. What shall I say? His poems

this. Out of fear this book will become very large, I will not describe him in detail.

57. One full-moon evening Rāmacandra smiled with a joyful heart.

58. Seeing Rāmacandra smile, Draupadī gently, gently said to Śrīnivāsa Ācārya:

59. "Why does he smile? I do not understand." Śrīnivāsa Ācārya replied, "I will tell you. Please listen carefully.

60. "Accompanied by the gopīs, Rādhā and Kṛṣṇa were picking flowers in a flower-filled forest grove.

61. "Rādhā picked a wonderfully-blossomed jasmine flower. Holding that flower up in the moonlight, Kṛṣṇa was filled with wonder.

62. "Seeing Kṛṣṇa filled with wonder, the gopīs all smiled. Standing at my side, Rāmacandra smiled also."

63. Hearing these words, Draupadī felt great wonder in her heart. In this way those blissful pastimes were revealed. What more shall I say?

64. Śrīnivāsa Ācārya stayed with Rāmacandra always. Tasting the nectar of the Gosvāmīs' books, in his heart he was overcome with bliss.

65. Rāmacandra Kavirāja was very learned. No one was learned like him.

66. Day by day the bliss in Yājñgrāma increased. In saṅkīrtana glorifying the Lord, the devotees were overcome with bliss.

Śrīnivāsa Prabhu's Travels

67. Taking with him his dear associates, after some days Śrīnivāsa Ācārya went to Kāñcanagaḍiyā-grāma.

68. Everyone became plunged in the great bliss of saṅkīrtana. The fallen souls' sins at once fled far away.

69. For some days everyone very joyfully stayed there. Then they very joyfully went to Budhari-grāma.

70. From Khetarī-grāma a messenger was sent with news of Śrīnivāsa Ācārya's imminent arrival.

71. Accompanied by his associates, Śrīnivāsa Ācārya very joyfully entered Budhari-grāma.

72. Filled with ecstatic spiritual love, the devotees greeted each other. Filling their eyes, the glorious devotees gazed at each other.

73. Śrīnivāsa Ācārya's glory made every heart overcome with bliss. Who will not sing of his charming form and virtues.

74. A song in Sāraṅga-rāga:

(refrain) jaya jaya guṇa-maṇi śrī śrīnivāsa
dhani dhani abani-bhāga ki e aparūpa
gaura-premamaya maruti prakāśa

(Refrain) Glory, glory to Śrī Śrīnivāsa, who is rich with the jewels of spiritual virtues! How fortunate, how fortunate has the earth become now! Śrīnivāsa is personified wonderful spiritual love for Lord Gaura.

His tilaka is peerless. His forehead is charming. A tulasī necklace rests on his charming neck. His arms are graceful. His flower-petal hands are graceful. His broad chest has no peer.

86. *kaṭi-taṭa kṣīṇa* *nīla naba ambara*
 pīna prabara ūru gaḍhala suḍhāra
komala caraṇa-yugala *ati śītala*
 bilasata narahari-hṛdaya-mājhāra

His waist is slender. His new garments are blue. His thighs are broad and graceful. His lotus feet are pleasantly cool. He is splendidly manifest in Narahari's heart.

87. The Vaiṣṇavas are glorious. They charm the heart. They all look effulgent like the sun.

88. Accompanied by his associates, Śrīnivāsa Ācārya stayed at Śrī Budhari-grāma. Day and night he was overcome with the bliss of saṅkīrtana.

A Great Festival in Rorākuli-grāma

89. For some days Śrīnivāsa Ācārya enjoyed pastimes at Śrī Budhari-grāma. Then he joyfully went to Rorākuli-grāma.

90. Śrī Govinda Cakravartī was overcome with ecstatic spiritual love. At his home he and his associates met with Śrīnivāsa Ācārya.

91. Śrī Govinda Cakravartī was a very dear disciple of Śrīnivāsa Ācārya. He was expert at singing and playing musical instruments. He was like devotional service personified.

92. Śrīnivāsa Ācārya's disciple Śrī Govinda Cakravartī went from mahalā to Rorākuli-grāma.

93. He made his home at Rorākuli-grāma. How can I describe all his glories? He was famous everywhere.

94. Bliss flooded Śrī Govinda's house when Śrīnivāsa Ācārya came with his companions.

95. Preparations were made for a great, great festival. Invitations were sent everywhere.

96. Vīracandra came with His companions. Kṛṣṇa Mīśra also came with his companions.

97. Śrī Hṛdayānanda's disciple Śrī Gopīramaṇa came from Amnbikā.

98. Rāmāi Ṭhākura bid farewell to Balarāma-pura and also came with a joyful heart.

99. Accompanied by his associates, Raghunandana's son Kānāi Ṭhākura came from Khaṇḍa.

100. Sri Yadunandana offered obeisances to his Deity Gauracandra and came from Kaṇṭaka-nagara.

101. Accompanied by his associates, Śrī Nayanānanda Mīśra very joyfully came.

102. They all came to Rorākuli-grāma. Who has the power to describe the

bliss they felt?

103-104. Walking ahead, Śrīnivāsa Ācārya, Narottama Ṭhākura Mahāśaya, Rāmacandra, Śrīdāsa, Gokulānanda, and the others brought everyone into the house. Wonderful bliss flooded Govinda's house.

105. The day passed in great bliss of singing and dancing. When morning came everyone bathed and performed their morning duties.

106. Then everyone sat down in the temple courtyard. Everyone saw a wonderful glory there.

107. Then Śrīnivāsa Ācārya brought the Deity there. Gazing at the Deity, everyone was filled with bliss.

108. Everyone requested Śrīnivāsa Ācārya to perform the abhiṣeka and other rituals.

109. On everyone's request, Śrīnivāsa Ācārya joyfully performed the abhiṣeka and other rituals.

110. Everyone thought, "What shall we name the Deity?" At that moment a disembodied voice spoke within the temple.

111. "Perform abhiṣeka with the name 'Rādhā-vinoda!'", the voice said. Hearing these words, every person felt bliss take birth within his heart.

112. Śrīnivāsa Ācārya carefully performed the rituals. He placed the Deity on His throne and dressed Him in wonderful colorful garments.

113. Śrī Śrī Rādhā-vinoda's glorious handsomeness was very wonderful. Gazing at Him, every person's eyes were flooded with bliss.

114. Then every person placed his eyes on the Śrī Rādhikā Deity. Talking amongst themselves, everyone agreed, "She is very wonderful to see."

115. Everyone gazed at the Deities Śrī Rādhikā-Rādhāvinoda. No one could turn his eyes away. Everyone gazed with unblinking eyes.

116. Countless people were there. I cannot write how many they were. In Govinda's house there was an ocean of bliss, an ocean that had no shore.

117. Auspiciousness filled Govinda's house. From the four directions everyone called out, "Jaya!"

118. I cannot describe the festival celebrated on that day. I will describe a little of what happened on the following day.

119. On the morning on the following day, Prabhu Vīracandra, Kṛṣṇa Mīśra, and the other devotees bathed and performed their morning duties.

120. Everyone gathered in the courtyard of Lord Rādhāvinoda's temple. Gazing at Lord Rādhāvinoda, everyone floated in bliss.

121. Śyāma dāsa, Devī dāsa, Gokula dāsa, and many others arrived. A very glorious saṅkīrtana was then begun.

122. Śyāma dāsa and Devī dāsa played mṛdaṅgas. How many waves of nectar were born at that festival?

123. The sound of the mṛdaṅgas pierced the sky. Hearing the graceful rhythms, no one could remain peaceful.

124. Gokula and the others sang songs in a great variety of rāgas. They sang many unusual and exotic scales and rāgas.

125. The singers and musicians were like the art of various diatonic melodies personified. From the beginning they sang songs glorifying Lord Gauracandra.

126. Lord Gauracandra became attracted by their songs and mantras.

Accompanied by His associates, Lord Gauracandra personally came there. He was present before everyone's eyes.

127. The sound of Śrī Narottama's voice charmed every heart. It was like an endless shower of ever-new nectar.

128. How can even the demigods' songs compare to that rare and wonderful saṅkīrtana? Everyone was overcome with bliss.

129. Overcome with the ecstasy of spiritual love, Śrīnivāsa Ācārya swayed to and fro. Wild with bliss, Vīracandra Prabhu danced.

130. Advaita Ācārya's son Kṛṣṇa Miśra was splashed by the tears that streamed from his eyes.

131. Śrī Raghunandana's son Kānāi Ṭhākura became wild in the ecstasy of spiritual love. I have no power to describe his condition.

132. Śrī Nayanānanda Miśra became darkened with dust. Going from place to place, he danced. His graceful motions charmed every heart.

133. Rāmāi Ṭhākura danced with wonderful grace. He loudly roared. He turned this way and that in the four directions.

134. Who would not weep on seeing the condition of Gadādhara dāsa's disciple Śrī Yadunandana?

135. With great love Śrī Gopīramaṇa Cakravartī dove into the ocean of the bliss of saṅkīrtana.

136. The Vaiṣṇavas headed by Rāmacandra and Śrīdāmā could not remain peaceful. They were overcome by the ecstasy of spiritual love.

137. Prabhu Vīracandra was rapt in dancing. Suddenly He stopped dancing. Hugging Narottama, He wept.

138. In that way everyone was overcome by the ecstasy of spiritual love. Who embraced who? That I have no power to write.

139. Forgetting themselves, everyone rolled on the ground. Some wept and grasped other devotees' feet.

140. Who has the power to describe how the devotees were filled with the ecstasy of spiritual love? The demigods thought themselves fortunate to watch all of these activities.

141. Eventually the saṅkīrtana stopped, and everyone became peaceful again. Everyone joyfully sat down together in the courtyard of the Lord's temple.

142. Everyone was plunged in talking of Rādhā-Kṛṣṇa's pastimes and Śrī Caitanya's pastimes. They were very fortunate.

143. The devotees peacefully sat in the courtyard and talked. In this way the courtyard became a great ocean of spiritual love.

144. Seeing Govinda Cakravartī filled with ecstatic spiritual love, every person felt great joy in his heart.

145. Govinda was famous as Śrī Bhāvuka Cakravartī (Cakravartī who is filled with the ecstasy of spiritual love). Seeing his activities of devotion and spiritual love, who will not praise him?

146. For some days the devotees stayed in Rorākuli-grāma. They were wild in the bliss of saṅkīrtana.

147. When the time came for everyone to depart, Prabhu Vīracandra, Kṛṣṇa Miśra, and all the devotees were overcome with sorrow.

148. Bidding each other farewell, they all departed. Because I have only one mouth, I cannot say very much of all these pastimes.

149. Śrīnivāsa Ācārya and Narottama Ṭhākura Mahāśaya followed the visiting devotees as they departed. Tears streamed from every eye.
150. Porters carrying various items were sent to follow the departing devotees.
151. Narottama and the other dear associates of Śrīnivāsa Ācārya stayed a few more days in Rorākuli-grāma.
152. Fearing this book will become very large, I will not describe how Śrīnivāsa Ācārya visited the homes of his various disciples.
153. I cannot describe how bliss took its birth in the area around Rorākuli-grāma and how pure devotional service grew very powerful there.
154. Simply by Śrīnivāsa Ācārya's merciful glance everyone became plunged into saṅkīrtana.
155. At Śrī Govinda's house, Śrīnivāsa Ācārya and his associates very joyfully gazed at the handsome splendor of Śrī Rādhāvinoda.
156. Understanding the desires in Śrī Rādhāvinoda's heart, Śrīnivāsa crossed the Padmāvātī and went to Khetarī-grāma.
157. Accompanied by his associates, Śrīnivāsa entered the courtyard of Lord Gauracandra's temple. Seeing the Lord's devotees, everyone was overcome with bliss.
158. For many days the devotees were all plunged in the nectar of saṅkīrtana. This brought great bliss to the people of Khetarī-grāma.
159. In a secluded place Śrīnivāsa bid farewell to Narottama, who was more dear to him than life. Then he went to Budhari-grāma.
160. Seeing Śrīnivāsa Ācārya, the people of various places would talk amongst themselves about his glories.
161. One person said, "Śrīnivāsa Ācārya is like personified love for Lord Gaura. Through Śrīnivāsa, Lord Gaura will perform many tasks.
162. "Śrīnivāsa teaches the philosophy of the Gosvāmīs' books. He removes the pride of all who oppose devotional service."
163. Another person said, "O my brothers, the materialists, who have turned their faces away from Lord Kṛṣṇa, are very independent. They jump over the rules of religion.
164. "Amongst the materialists a person named Raghunātha is most prominent. He tricks and cheats the people in general.
165. "This misbehaved sinner has invented his own philosophy, a philosophy he preaches in Baṅga-deśa."
166. Another person said, "I saw some great sinners turn away from the kīrtana glorifying Lord Kṛṣṇa. These sinners sing instead a kīrtana glorifying their own selves."
167. Another person said, "In Rāḍha-deśa is a degraded brāhmaṇa philosopher named Mallika. He is famous. No one is wicked like him.
168. "That great sinner calls himself Gopāla. Speaking an illusory philosophy worthy of the rākṣasas, he tricks the people in general."
169. In Śrī Caitanya-bhāgavata (Ādi. 14.81-87) it is said: "Because of this fortunate event, even today all the men and women in East Bengal are followers of Lord Caitanya's saṅkīrtana movement.
170. "Gradually, some sinners came and destroyed everything.
171. "Interested only in filling their bellies, these sinners claim, 'I am Lord

Rāmacandra'.

172. "Some of these sinners gave up chanting the holy names of Lord Kṛṣṇa. Instead they chanted the name 'Nārāyaṇa', thinking that name referred to themselves.

173. "I can see the truth of these people. Why are they not ashamed to make these useless claims about themselves, claims that are like a heap of ashes?

174. "In Rāḍha-deśa lives a great brāhmaṇa-demon. In his heart he is a demon, but he has a glass facade of being a brāhmaṇa.

175. "This sinner claims he is Kṛṣṇa and calls himself 'Gopāla'. Everyone else calls him 'the jackal'."

176. Someone else said, "These people bring great inauspiciousness to everyone. When He descends to this world, Lord Kalki will punish all these mlecchas."

177. After speaking these words, all the people, with great joy in their hearts, offered respectful obeisances at Śrīnivāsa Ācārya's feet.

178. After fulfilling everyone's desires, Śrīnivāsa Ācārya returned to his own home in Yājñgrāma with his associates.

179. From the mouths of the people of Yājñgrāma, Śrīnivāsa heard, "Prabhu Vīracandra is now preaching the truths of religion.

180. "In Rāḍha-deśa, in the village named Kāndarā, is the auspicious and glorious home of Jñāna dāsa.

181. "In that place is also the home of a Kāyastha named Jaya Gopāla. Because of his pride of learning, wicked-heartedness took birth within that Kāyastha.

182. "Although he had no true knowledge, this person posed as a guru. He arrogantly questioned what his own guru tried to teach him.

183. "Prabhu Vīracandra preached the actual truth. Still, this imposter rejected Vīracandra's mercy and fled from that place."

184. Hearing these words, Śrīnivāsa Ācārya became joyful at heart. At that time a letter came from Vīracandra.

185. With great respect Śrīnivāsa Ācārya accepted the letter. His heart blossoming with joy, he read that letter.

The Fifth Letter

"Glory to Śrī Gaura-Nityānanda! Śrī Vīracandradeva, who always thinks of you and your companions, and who hugs you with spiritual love, says: O Śrīla Śrīnivāsa Ācārya, you have great spiritual power given by Śrī Śrī Mahāprabhu. It is because of this power that you are able to explain and circulate the books of Śrīla Rūpa Gosvāmī, who also received great power from the Lord. It is because of your peerless spiritual power that the Gosvāmīs' books were so widely distributed amongst the saintly devotees in Gauḍa-maṇḍala. Therefore I have sent this letter informing you of My activities. Jaya Gopāla dāsa will not accept My mercy. This is now known in all the world. My followers will not talk with him. I have forbidden them. Therefore you should not talk with him either."

186. After sending that letter from Kāndarā, Prabhu Vīracandra went to Khaḍadaha and gave the same information to His sons.

who was overcome with ecstatic love for Lord Caitanya. On the pretext of a dream Lord Nitāi approached Śrīnivāsa. Smiling and smiling, Lord Nitāi glanced at Śrīnivāsa's face and said:

198. *yābe śīghra bṛndāvana* *tathā rūpa-sanātana*
 racila bicitra grantha-gaṇa
bitariba tomā-dwāre *eta kahi' bāre bāre*
 nityānande kaila samarpaṇa

"At once go to Vṛndāvana. Through you, I will distribute the wonderful books Rūpa and Sanātana wrote." When Lord Nitāi had spoken these words, Śrīnivāsa again and again offered respectful obeisances to Him.

199. *hena-kāle swapna-bhaṅga* *dharite nārāye aṅga*
 śrīnivāsa byākula ha-ila
nīlācala gauḍa-deśe *bhramiyā se premābeśe*
 bṛndābane gamana harilā

Then the dream broke. Śrīnivāsa could not remain peaceful. He was agitated. After first traveling in Nīlācala and Gauḍa-deśa, he went, overcome with spiritual love, to Vṛndāvana.

200. *kata abhilāṣa mane* *ullāse alpa-dine*
 mathurā-nagare prabeśila
śrī-rūpa sanātana *e domhāra adarśana*
 śuni' tathā mūrchita ha-ila

His heart filled with spiritual desires, he joyfully traveled. After a few days he entered Mathurā City. Hearing that Rūpa and Sanātana had disappeared from this world, Śrīnivāsa fainted unconscious.

201. *kāndaye cetana pāñā* *kahe bhūme loṭā-iyā*
 hā hā prabhu rūpa-sanātana
ki lāgi' bañcita kailā *nā bujhi e-saba khelā*
 ki lāgiyā rākhilā jibana

Regaining consciousness, he wept. He rolled on the ground. He called out, "Alas! Alas! Rūpa and Sanātana Prabhus have cheated me! I cannot see their glorious activities! Why should I continue to protect my life?"

202. *aiche kheda-yukta mana* *jāni' rūpa-sanātana*
 swapna-cchale āsi' premābeśe
śrīnivāsa kole laiṅyā *netra-bāri nibāriyā*
 kahe ati su-madhura bhāṣe

In this way Śrīnivāsa was overcome with sorrow. On the pretext of a dream Rūpa and Sanātana came before Śrīnivāsa. Filled with spiritual love, they embraced Śrīnivāsa, sprinkled him with tears from their eyes, and then spoke to him these

*jagate ghoṣaye yaśa yā'ra
kahe narahari dīne uddhāre āpanā-guṇe
e-mana dayālu nāhi āra*

He drank the nectar of ecstatic love for Lord Gaura. He was always as if intoxicated by performing saṅkīrtana. His fame is sounded in all the world. Narahari dāsa says: O Śrīnivāsa, please kindly deliver poor me. No one is merciful like you.

209. A song in Belābali-rāga:

*(refrain) jaya jaya śrī śrīnivāsa guṇa-dhāma
dīna-hīna-tāraṇa prema-rasāyana
aichana madhurima nāma*

(Refrain) Glory, glory to Śrīnivāsa, who is the abode of virtues! He delivered the poor and fallen. He gave them the nectar-elixir of ecstatic spiritual love. He gave them the sweet holy name.

*210. kāñcana-baraṇa tanu su-lalita
kauṣika-basana birāje
prema-nāma kari' kahata bhāgabate
so-i baraṇa tanu sāje*

His graceful form eclipsed gold. His silk garments were splendid. He chanted the holy name in ecstatic love. He preached Śrīmad-Bhāgavatam. His form was glorious.

*211. nija-nija bhakata pāriṣada saṅgahi
prakāṣa su-caraṇārabinde
nirabadhi badanahi nāma birājita
rādhe kṛṣṇa gobinda*

He stayed amongst his devotee associates. In this world he manifested his glorious lotus feet. On his mouth the holy names "Rādhe! Kṛṣṇa! Govinda!" were always splendid manifest.

*212. yugala-bhajana lilā-āswādana
grantha-kalpataru hāte
tuyā binu adhame śaraṇa ko de-oba
gobinda-dāsa anāthe*

He worshiped the divine couple. He tasted the nectar of Their pastimes. In his hand he held the kalpa-taru tree that was the Gosvāmīs' books. O Narottama, without you the fallen souls have no shelter. Please give shelter to helpless poor Govinda dāsa, who has no master.

213. A person in whose heart the idea that he is very glorious and fortunate

has taken birth will not have the power to describe Śrīnivāsa Ācārya's virtues and activities.

214. Who will not sing songs describing Śrī Narottama dāsa Ṭhākura Mahāśaya's virtues and activities, which are all filled with ecstatic spiritual love?

Songs Describing the Virtues and Activities of Śrī Narottama dāsa Ṭhākura Mahāśaya

215. A Song in Kāmōda-rāga:

o-mora karuṇāmaya śrī-ṭhākura mahāśaya
narottama premera mūrati
kibā se komala tanu śirīṣa-kusuma yanu
jiniyā kanaka-deha-dyuti

Ah! My merciful Śrī Narottama dāsa Ṭhākura Mahāśaya is like ecstatic spiritual love personified. His form is graceful and gentle. The splendor of his golden form defeats the śirīṣa flower.

216. *alapa bayasa tā'ya kona sukha nahi bhāya*
gorā-guṇa śuni' sadā jhure
rājya-bhoga teyāgiyā ati alakṣita haiyā
gamana karilā braja-pure

From his early childhood Narottama was not attracted to material pleasures. Hearing Lord Gaura's glories, Narottama always wept. Unseen by others, Narottama renounced his royal pleasures and secretly went to Vraja-pura.

217. *prabeśilā bṛndābane parama ānanda-mane*
lokanātha ātma samarpila
kṛpā kari' lokanātha karilena ātmasāt
rādhā-kṛṣṇa-mantra-dīkṣā dila

Very joyfully he entered Vṛndāvana. He surrendered to Śrī Lokanātha Gosvāmī. Śrī Lokanātha mercifully accepted him and gave him initiation into the Rādhā-Kṛṣṇa mantra.

218. *narottama ceṣṭā dekhi bṛndābane sabe sukhī*
prāṇera samāna kare sneha
śrīnivāsācārya-sane ye marma tā' kebā jāne
prāṇa eka bhinna-mātra deha

Seeing Narottama's spiritual activities, everyone in Vṛndāvana became happy. They all loved him as they loved their own life's breath. Who understands the heart of his friendship with Śrīnivāsa Ācārya? Narottama and Śrīnivāsa were like one life present in two bodies.

219. *śrī-rādhābinoda dekhi' sadā-i juḍāya āṅkhi*

prabhu-lokanātha-sebā-rata
bhakti-śāstra-adhyayane mahānande bāḍe mane
pūrṇa haila abhilāṣa yata

Again and again gazing at the Deity Rādhāvinoda, Narottama felt his eyes filled with cooling bliss. He devotedly served his spiritual master, Śrī Lokanātha Gosvāmī. As he studied the devotional scriptures, Narottama felt great bliss in his heart. In this way he felt all his desires were fulfilled.

220. *prabhu-anumati mate śrī-braja-maṇḍala haite*
śrī-gauḍa-maṇḍale prabeśilā
prabhu-anugraha-bale nabadwīpa-nīlācale
bhakta-gr̥he bhramaṇa karila

With his spiritual master's permission he left Śrī Vraja-maṇḍala and went to Śrī Gauḍa-maṇḍala. By his spiritual master's mercy he visited the homes of the devotees in Navadvīpa and Nīlācala.

221. *kibā se madhura-rīti khetarī-grāmete sthiti*
sebe gaura śrī-rādhāramaṇe
śrī-ballabikānta nāma rādhākānta rasa-dhāma
rādhā-kṛṣṇa śrī-braja-mohane

How charming and sweet were his ways! He resided in Khetarī-grāma. He served the Deities Śrī Gaura, Śrī Rādhāramaṇa, Śrī Ballavikānta, Śrī Rādhākānta, Śrī Rādhā-Kṛṣṇa, and Śrī Vrajamohana, who were all like abodes of spiritual nectar.

222. *e chaya bigraha yena sākṣāt bihare yena*
śobhā dekhi' kebā nābhi bhule
priya rāmacandra-saṅge narottama mahā-raṅge
bhāse prema-rasera hillole

These six Deities enjoyed pastimes before Narottama's eyes. Who will not be overcome by gazing at the splendor and handsomeness of these Deities? Narottama was always happy in his dear friend Rāmacandra's association. He floated in nectar waves of ecstatic spiritual love.

223. *narottama-guṇa yata ke tāhā kahibe kata*
prema-br̥ṣṭi yā'ra saṅkīrtane
śrī-adwaita nityānanda gaṇa-saha gauracandra
nācaye dekhila bhāgyabāne

Who can describe all of Narottama's glories? In saṅkīrtana, Narottama showered a great monsoon of ecstatic spiritual love. In Narottama's saṅkīrtana, Lord Gauracandra, Lord Nityānanda, Lord Advaita, and Their associates all danced. The fortunate devotees saw Them with their own eyes.

224. *gaura-gaṇa-priya ati narottama mahā-mati*

baiṣṇaba-sebane yā'ra dhvani
ki adbhuta dayābān kā're bā nā kare dāna
nirmala bhakati cintāmaṇi

Noble-hearted Narottama was very dear to Lord Gaura's devotees. With his words he rendered great service to the Vaiṣṇavas. How wonderful was his mercy! To whom would he not give charity? He gave in charity the precious cintāmaṇi jewel of pure bhakti.

225. *pāṣaṇḍi asura-gaṇe motā-ilā gorā-guṇe*
bihwala ha-iyā premābeśe
alaukika-kriyā yāra hena ki ha-ibe āra
se nā yaśa ghoṣe deśe deśe

He made even the demons and blasphemers as if intoxicated with bliss by tasting the nectar of Lord Gaura's glories. He was overcome with the ecstasy of spiritual love. His extraordinary activities were beyond the touch of this material world. Who was like him? In country after country his fame is proclaimed.

226. *kahe narahari dīna ha'be ki e-mana dina*
narottama-pade bikā-iba
saghane du-bāhu tuli' prabhu narottama bali'
kāndi ki dhulāya loṭā-iba

Poor Narahari dāsa says: When will the day come when I will attain Śrī Narottama's feet? When, raising my arms and calling out, "Prabhu Narottama!", will I weep and roll about in the dust?

227. A song in Deśapāla-rāga:

jayatu śubha-maṇḍita su-panḍita
narottama mahāśaya, manojña saba-rīta
bara-gauraba gabhīra ati-dhīra guṇa-dhāma
premamaya rūpa rasa-kūpa upamā-rahita
matta dina rāti rata gāna naba tāna
gati-nṛtya hṛta citta, mṛdu aṅga abhirāma

Glory to Śrī Narottama! He is very learned. He is decorated with auspiciousness. He is respectful and profound. He is the abode of virtues. He is filled with ecstatic spiritual love. He is like a deep well filled with spiritual nectar. No one is his peer. Day and night he is as if intoxicated by singing sweet songs. His graceful dancing charms the heart. His soft limbs are delightful.

228. *sebana su-bigraha nirantara mahā-mudita*
gaurahari-bhakta-priya-pātra, karuṇā bidita
dīna-jana-bandhu kṛta pūrṇa saba kāma
mañjutara kīrti, jaga-bhūṣaṇa na dūṣaṇa
apāra guṇa pāra nāhi pāyata

kaḁīndra gāyata anukṣaṇa hi ghaṇaśyāma

He always joyfully serves his Deities. He is dear to the devotees of Lord Gaura-Hari. His mercy is famous. He is the friend of the poor. He fulfills their every desire. His fame is glorious and charming. He is like a beautiful ornament decorating the world. He does not find fault with others. He is like a shoreless ocean of virtues. No one can find the farther shore of that ocean. At every moment Ghanaśyāma dāsa and the multitudes of kings of the poets sing songs glorifying Śrī Narottama.

229. Śrī Narottama's virtues and activities are like a shoreless ocean. How can I, who am worthless like a pile of ashes, describe them with my one mouth?

230. Hearing of Śrī Narottama dāsa Ṭhākura Mahāśaya's virtues, who will not weep in ecstasy? When a person meditates on Śrī Narottama's virtues and activities, then all inauspiciousness flees far away.

231. Thinking of Śrīnivāsa Ācārya's feet, Narahari dāsa speaks this Bhakti-ratnākara.

Fifteenth Wave

The Glorious Activities of Śrī Śyāmānanda

Calling Out the glories of Śrī Gaura and Śrī Gaura's Associates

1. Glory to Lord Gaura, Lord Nityānanda, Lord Advaita, and Lord Gadādhara! Glory, glory to Śrīvāsa, Murāri and Vakreśvara!
2. Glory to Śrī Mukunda, Gaurī-dāsa, and Gadādhara! Glory to Puṇḁarīka Vidyānidhi and Śuklāmbara!
3. Glory to Sūryadāsa, Kṛṣṇadāsa, and Dhanañjaya! Glory to Narahari, Raghunandana, and Vijaya!
4. Glory to Rāmānanda Vasu, the abode of virtues! Glory to Jagadīsa and blissful Śrī Śaṅkara!
5. Glory to Kāśī-Mīśra, Kāśīśvara, and Karṇapūra! Glory, glory to Śrīnātha Cakravartī Ṭhākura!
6. Glory to Śrī Sundarānanda and Kañja Bhagavān! Glory to Abhirāma, the lord of Mālinī's life!
7. Glory to Raghunātha Bhaṭṭa, Sanātana Gosvāmī, and Rūpa Gosvāmī! Glory to Śrī Bhūgarbha and Lokanātha, the great monarchs of bhakti!
8. Glory to Śrī Gopāla Bhaṭṭa and Raghunātha dāsa! Glory, glory to Śrī Jīva, who is famous in all the worlds!
9. Glory to Kṛṣṇadāsa Kavirāja, who is filled with spiritual love! Glory to Vṛndāvana dāsa, the Vyāsa of Lord Gaura's pastimes!
10. Glory to Haridāsa, who is always as if intoxicated by tasting the ecstasy of love for the holy name! Glory to Śrī Śrīnivāsa Ācārya, who is an ocean of mercy!
11. Glory, glory to Narottama! Glory to Rāmacandra! Glory, glory to

Śyāmānanda, who gave the precious jewel of devotional service!

12. Glory, glory to the devotees who hear this book, devotees who are the abodes of virtue. Please kindly heart what I will now say.

13. To his associates one day Śrīnivāsa joyfully described Śyāmānanda's activities.

14. At that time two of Śyāmānanda's disciples, carrying a letter, arrived at Śrīnivāsa Ācārya's home.

15. To Śrīnivāsa Ācārya they gave a letter from Śyāmānanda. Reading the letter, Śrīnivāsa Ācārya became joyful at heart.

16. Śrīnivāsa was very kind to Śyāmānanda's disciples. At once her wrote a letter in reply and sent the two disciples to deliver it.

17. Reading the letter, Śyāmānanda was overcome with bliss. Śyāmānanda's character was charming and pure.

18. In previous portions of this book I described Śyāmānanda's character and activities. Now I will say a little something of how he delivered the fallen souls.

Śrīla Śyāmānanda's Activities, His Mercy to Śrī Rasikānanda Murāri

19. After traveling from Vraja to Śrī Gauḍa-maṇḍala, Śyāmānanda quickly went to Ambikā in Orissa.

20. That country was the place of his birth. He preached prema-bhakti in the villages Daṇḍeśvara and Dhārendā. Then he went to Rayinī.

21. In Malla-bhūmi was the village named Rayinī. Nearby was the river named Suvarṇarekhā.

22. Flowing north, the Suvarṇarekhā destroyed the great sins of all the fallen souls.

23. Near Rayinī was the village named Barayita, which was situated in a beautiful place on the banks of the Dolaṅga river.

24. Daśaratha's son Rāma had stayed at Barayita. Lord Śiva gave this place the name Rameśvara.

25. For some days Rāmacandra happily enjoyed pastimes of wandering with Jānakī and Lakṣmaṇa in the forests of these places.

26. The king of this place was named Acyuta. He devotedly protected the people. His actions were very pure.

27. Acyuta's son was well know in Rayinī-grāma. That son was known by two names: Śrī Rasikānanda and Śrī Murāri.

28. The people knew him by the names Rasika and Murāri. After only a few days he became learned in all the scriptures.

29. He very expertly served his father and mother. His mother, who was very devoted to her husband, was named Bhavanī.

30. Murāri's wife was named Icchā. She was very virtuous. For some days they made there home in Ghaṇṭāśilā village.

31. Ghaṇṭāśilā was near the Suvarṇarekhā. During their forest-exile, the Pāṇḍavas rested at that place.

32. One day, as he sat in a secluded place, Murāri thought in his heart, "Whose disciple shall I become?"

33. At that moment a voice from the sky declared, "Don't be anxious. You

will become a disciple of Śrī Śyāmānanda."

34. Hearing these words, Rasika Murāri became joyful. From Śyāmānanda he would attain the chanting of the holy names.

35. Moment after moment this desire for spiritual initiation grew. Whenever he heard the words "Śyāmānanda Prabhu", a flood of tears flowed from Rasika Murāri's eyes.

36. Murāri was anxious. In this way the night passed. As night was beginning to end, Murāri was drawn into sleep.

37. In a dream Murāri saw Śyāmānanda. Sweetness rested on each one of Śyāmānanda's sublime wonderful limbs.

38. Smiling, Śrī Śyāmānanda said to Murāri, "In the morning you will attain me."

39. After speaking these words, Śyāmānanda suddenly disappeared. Now Rasikānanda's heart was filled with bliss.

40. When dawn came, wise Śrī Rasika, without saying a word to anyone, carefully watched the path.

41. A short distance away, Śyāmānanda walked on the path. His disciples, headed by Śrī Kiśora dāsa, were around him on four sides.

42. Śyāmānanda was effulgent like the sun. His body was glorious. His face was glorious with a smile. His broad chest was charming.

43. Chanting the names of Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, he was overcome with the ecstasy of spiritual love. Swaying and swaying to and fro in that ecstasy, he walked.

44. Seeing Prabhu Śyāmānanda, Rasika Murāri joyfully fell to the ground and touched his feet.

45. With joy in his heart, Śyāmānanda hugged Rasika and sprinkled him with tears from his eyes.

46. In his heart Rasika knew he had become fortunate. His master's glory now stood before his eyes.

47. Śyāmānanda was merciful to Murāri. Very happily he gave Murāri initiation into chanting the Rādhā-Kṛṣṇa mantra.

48. With a joyful heart he accepted Rasikānanda as a disciple. He presented Rasikānanda before the feet of Śrī Caitanya and Śrī Nityānanda.

49. Rasika Murāri was overcome with the ecstasy of spiritual love. Without stop tears streamed from his eyes.

50. Accompanying his spiritual master, he went to Rayanī-grāma. He was now plunged in the ocean of the bliss of saṅkīrtana.

51. With only one mouth how can I have the power to describe Śrī Rasika Murāri's devotion to his spiritual master?

52. Śyāmānanda carefully watched Murāri. Observing Murāri's activities, Śyāmānanda became filled with bliss.

53. Śyāmānanda stayed at that place for some days. He preached the glories of devotional service and accepted many disciples.

54. Then, on four sides surrounded by his dear associates, Śyāmānanda departed from Rayanī-grāma.

55. By Śyāmānanda's mercy a person named Dāmodara, who previously practiced yoga, was now plunged in the nectar of devotional service.

56. Becoming a disciple of Śyāmānanda, Dāmodara always chanted, "Nitāi-

Caitanya!" and wept.

57. Seeing how Dāmodara was overcome by the ecstasy of spiritual love, who could remain peaceful? Declaring, "Devotional service is the best of all spiritual paths!," Dāmodara would dance.

58. Śyāmānanda rescued Dāmodara. Wherever he went, Śyāmānanda gave people the precious jewel of devotional service.

59. I cannot describe how merciful Śyāmānanda preached devotional service in the town of Balarāma-pura.

60. Accompanied by Kiśora, Murāri, Dāmodara, and his other disciples, Śyāmānanda celebrated a great festival in the village of Dharendra-grāma.

61. Seeing Śyāmānanda, the villagers were overcome with bliss. They forgot all their sorrows and troubles.

62. Who will not become purified by hearing the names of the disciples Śrī initiated in place after place?

63-65. Accompanied by Rādhānanda, Śrī Puruṣottama, Manohara, Cintāmaṇi, Balabhadra, Śrī Jagadīśvara, Uddhava, Akrūra, Madhuvana, Śrī Govinda, Jagannātha, Gadādhara, Śrī Ānandānanda, Śrī Rādhā-mohana, and his other disciples, Śyāmānanda always floated in the waves of the bliss of saṅkīrtana.

66. The poets' descriptions of Śyāmānanda's very wonderful pastimes fill all the hearers with bliss.

67. Here is a song in Belābalī-rāga:

*jaya jaya sukhamaya śyāmānanda
abirata gaura-prema-rase nimagaṇa
jhalakata tanu naba-pulaka-ānanda*

Glory, glory to blissful Śyāmānanda! He is always plunged in the nectar of ecstasy of love for Lord Gaura. His body is effulgent. He is filled with ever-new bliss. The hairs of his body stand erect with joy.

*68. śyāmara gaura-carita-caya bilapata
badana su-mādhurī haraye parāṇa
nirupama pahum-parikara-guṇa śuna-ite
jhara jhara jhara-i sukamala-nayāna*

He describes the pastimes of dark Kṛṣṇa and fair Gaura. The sweetness of his face makes one breathless. When they hear the virtues of Śyāmānanda's peerless companions, the devotees find that tears spontaneously flow from their lotus eyes.

*69. umada-i hiya anibāra cuyata khana
sweda-bindu-saha tilaka ujora
aparūpa nṛtya madhuratara kīrtane
tulasī-māla ura cañcala thora*

Tears flowed without stop onto his chest. His tilaka glistened in his perspiration. His dancing was wonderful. His kīrtana was very sweet. The tulasī necklace on his chest slowly moved as he danced.

70. *su-madhura gīta dhunata anumodane*
bhuja bhaṅgima kara tarala lalāma
pada-tale tāla dharata kata bhāntika
mari mari nichani dāsa ghanaśyāma

His very sweet singing was delightful. The tilaka on his graceful arms ran as he perspired. His feet danced in many graceful rhythms. Ah! Ah! Ghanaśyāma dāsa worships him.

71. One day, surrounded by his disciples in the village of Dharendra-grāma, Śyāmānanda became very wild in the ecstasy of saṅkīrtana.

72. The mṛdaṅgas were sounded. The sound of the karatālas charmed the heart. Śrī Kiśora and the other disciples sang many songs.

73. In the beginning were songs glorifying Lord Gaura and Lord Nityānanda. The Vaiṣṇavas became wild in ecstasy. No one could remain peaceful at heart.

74. From every eye floods of tears flowed without stop. Everyone rolled on the ground. Everyone became covered with dust.

75. Śyāmānanda Ṭhākura danced in saṅkīrtana. Watching his graceful motions, the demigods became filled with bliss.

76. Watching Śyāmānanda dance, even the demons and blasphemers were overcome with feelings of ecstatic spiritual love. They rolled on the ground and wept.

77. Saying, "O Prabhu Śyāmānanda, please deliver us!", they fell again and again at Śyāmānanda's feet.

78. Casting on them a glance of mercy, Śyāmānanda plunged them all in the nectar of ecstatic spiritual love.

79. Thousands and thousands of people ran to see Śyāmānanda. Nothing was like the bliss of his saṅkīrtana.

80. In the presence of Śyāmānanda's glories no one could remain peaceful. These blissful pastimes were manifested in Śrī Nṛsimhapura.

Śrī Rasika Murāri Prabhu's Pastime of Crushing the Blasphemers

81. A shower of ecstatic spiritual love fell on Śrī Gopījanavallabhapura. Then the gift of service to the Deity Śrī Govinda was given to Śrī Rasika.

82. Rasikānanda was a very powerful preacher. He kindly delivered the thieves and blasphemers.

83. To even the yavanas he gave the precious jewel of devotional service. Accompanied by his disciples, he traveled from village to village.

84. One wicked man sent an elephant to attack him. Rasikānanda made that person his disciple. He engaged that disciple in service to Lord Kṛṣṇa and the Vaiṣṇavas.

85. That wicked yavana king became a surrendered disciple. How many fallen souls did Śyāmānanda deliver? I cannot count them.

86. Śrī Rasikānanda was always as if intoxicated by saṅkīrtana. No one can describe all his glories.

87. A song in Belābali-rāga:

*jaya jaya rasika surasika murāri
karuṇāmaya kali-kaluṣa-bibhañjana
niramala guṇa-gaṇa jana-mano-hārī*

(Refrain) Glory, glory to Rasika Murāri, who is expert at relishing spiritual nectar, who is merciful, who breaks Kali-yuga's sins into pieces, who is pure and virtuous, and who charms the hearts of all the world.

88. *prabala pratāpa-pūjya paramādbhuta
bhakti-prakāśaka sukhada sudhīra
ḍagamaga prema hema-sama ujjwala
jhalakata atīśaya lalita śarīra*

He is powerful, worshipable, supremely wonderful, a great preacher of devotional service, a delight to others, very intelligent, plunged in the ecstasy of spiritual love, splendid like gold, and effulgent, graceful, and handsome.

89. *śyāmānanda-carāṇa cita cintana
anukhana saṅkīrtana-rasa-pāna
yākara saba-rasa gauracandra binu
ki kahaba swapane nā jānaye āna*

His heart is rapt in meditation on Śrī Śyāmānanda's feet. At every moment he tastes the nectar of saṅkīrtana. He tastes only the nectar of Śrī Gauracandra. He tastes no other nectar. What shall I say? Even when he sleeps, he thinks only of Lord Gauracandra, and of no one else.

90. *aparūpa kīrti lasata tri-jagatamadhi
kabi-bara kābya bidita anupāma
nipaṭa udāra carita cāru kachu
samujhi nā śakata patita ghanaśyāma*

His wonderful glories are splendidly manifest in the three worlds. He is the best of poets. His poems have no peer. He is generous and virtuous. Fallen Ghanaśyāma dāsa has no power to describe him properly.

91. Śrī Rasikānanda's virtues have no end. Hearing of Prabhu Śyāmānanda's glories, Rasikānanda was always overcome with bliss.

92. Who is not charmed by Śyāmānanda's glories? In this way I have sung his glories in many ways.

Songs Describing the Glorious Virtues of Śrī Rasika Murāri's Spiritual Master

93. A song in Kāmoda-rāga

o mora parāṇa-bandhu śyāmānanda sukha-sindhu
sadā-i bihwala gora-guṇe
gṛha parihari' dūre ānande ambikā-pure
ā-ilena prabhura bhabane

O my life's friend! O Śyāmānanda! O ocean of bliss! O devotee always overcome with bliss by hearing of Lord Gaura's glories! Leaving your home far behind, you joyfully went to Ambikā-pura. There you went to your master's house.

94. *hṛdaya-caitanya dekhi ajhare jharaye āṅkhi*
bhūmite paḍaye loṭā-iyā
śire dhari' se caraṇa kari' ātma-samarpaṇa
eka bhite rahe dāṇḍā-iyā

Seeing Hṛdaya Caitanya, Śyāmānanda wept, tears falling without stop from his eyes. Śyāmānanda fell and rolled on the ground. He held Hṛdaya Caitanya's feet to his head. He completely surrendered yourself to him. He respectfully stood at Hṛdaya Caitanya's side.

95. *dekhi' śyāmānanda-rīta thākura kariyā prīta*
nikaṭe rākhiyā śiṣya kaila
kari' anugraha ati śikhā-iyā bhakti-rīti
nitāi-caitanya samarpila

Seeing Śyāmānanda's activities, Hṛdaya Caitanya kept him at his side and made him his disciple. Very mercifully he taught him the ways of devotional service. He placed Śyāmānanda before Śrī Śrī Nitāi-Caitanya.

96. *kathoka dibasa pare pāṭhā-ite braja-pure*
śyāmānanda byākula ha-ilā
prabhu nitāi caitanya śyāmānanda kailā dhanya
yātrā-kāle ājñā-mālā dilā

After some days Hṛdaya Caitanya became eager to send Śyāmānanda to Vraja-pura. Lord Nitāi and Lord Caitanya gave Their blessings to Śyāmānanda. As Śyāmānanda was about to depart, Hṛdaya Caitanya placed on him a garland of spiritual instructions.

97. *śyāmānanda pathe cale bhāsaye āṅkhera jale*
soṅariyā prabhura guṇa-gaṇa
ekākī kathoka dine prabeśilā braja-bhūme
bahu tīrtha kariyā bhramaṇa

As he walked on the path, Śyāmānanda floated in the tears that flowed from his eyes. He was rapt in thinking of his spiritual master's glories. For some days he traveled alone. Then he entered Vrajabhūmi. There he visited many holy places.

98. *dekhiyā śrī brndāranya āpana mānaye dhanya*
ānande dharite nāre theha
sikta ha-iyā netra-jale lotāya dharanī-tale
bipula pulakamaya dehā

Gazing at Śrī Vṛndāvana, he thought himself very fortunate. Overcome with bliss, he could not remain peaceful. He became splashed by the tears from his eyes. He rolled on the ground. The hairs of his body stood erect.

99. *giyā giri-gobardhane kaila ye āchila mane*
śrī-rādhā-kunḍera taṭe āsi'
premāya bihwala hailā dekhi' anugraha kailā
śrī-dāsa-gosāi-guṇa-rāsi

He went to Govardhana Hill. He stood on the shore of Śrī Rādhā-kunḍa. There he was overcome with ecstatic spiritual love. Watching him, Śrīla Raghunātha dāsa Gosvāmī, who was filled with great virtues, felt great compassion.

100. *śrī-jība nikṭe gelā nija-paricaya dilā*
temho kṛpā kailā bātsalyete
yebā manoratha chila tāhā yena pūrṇa haila
hṛdaya-caitanya-kṛpā haite

Śyāmānanda approached Śrīla Jīva Gosvāmī and introduced himself. Śrīla Jīva was very compassionate. He felt love like a father. By Hṛdaya Caitanya's mercy, Śyāmānanda's desires were all fulfilled.

101. *bhramila dwādaśa-bana kailā grantha-adhyayana*
hailā ati nipuṇa sebāya
śrī-gauḍa ambikā haiyā rahilā utkale giyā
śrī-gosvāmi-gaṇera ājñāya

Śyāmānanda visited the twelve forests, studied the Gosvāmīs' books, and became very expert at Deity worship. On the Gosvāmīs' command, he went to Śrī Gauḍa, Ambikā, and Orissa.

102. *pāṣaṇḍi-asura-gaṇe mātā-ila gorā-guṇe*
kā're bā nā kailā bhakti-dāna
adhama ānande bhāse śyāmānanda kṛpā-leṣe
kebā nā pā-ila paritrāṇa

He made even the demons and blasphemers wild with bliss when they heard of Lord Gaura's glories. To whom did he not give the gift of devotional service? With a small fragment of his mercy he made the fallen souls float in bliss. Whom did he not deliver?

103. *ke jānibe tā'ra tattwa sadā saṅkīrtane matta*

*abanīte bidita mahimā
nija-parikara-saṅge bilase parama-raṅge
utkale sukhera nahi sīmā*

Who knows the truth of him? He is always as if intoxicated with the bliss of saṅkīrtana. His glories are known in all the world. Accompanied by his associates, he enjoys blissful pastimes. In Orissa, his bliss has no end.

*104. ye bāreka dekhe tā're ye dhṛti dharite nāre
kibā se maruti manohara
narahari kahe kabhu rasikāndera prabhu
habe ki e nayana-gocara*

Any person who once saw him could not remain peaceful. How charming was his form! Narahari dāsa asks: When will Rasikānanda come before my eyes?

105. A song in Suha-i-rāga

*jaya śrī duḥkhinī kṛṣṇadāsa-guṇa
kahite śakati kāra
hṛdaya-caitanya-padāmbuje sadā
cita-madhukara yāra*

Who has the power to describe all of Duḥkhī Kṛṣṇa dāsa's glories? His heart is like a bumblebee always drawn to the lotus flower of Hṛdaya Caitanya's feet.

*106. bṛndābane naba nikuñje rā-ira
nūpura pā-ila ye
śyāmānanda-nāma bidita tathāya
sucarita bujhiba ke*

In a new grove of Vṛndavana forest he found an anklet. He became known by the name Śyāmānanda. Who understands his glories?

*107. mahā-mūḍha-mati utkalete yāra
nā chila bhakati-leśa
gaura-prema-rase bhāsā-ila saba
sakala karila deśa*

The foolish nondevotees in Orissa had not the slightest fragment of devotional service. Śyāmānanda made them all float in the nectar of ecstatic love for Lord Gaura. He made the whole country fortunate.

*108. para-duḥkhe duḥkhī śyāmānanda mora
rasikāndera prabhu
ki kaba karuṇā yeho narahari
dīne nā chāḍaye kabhu*

My Śyāmānanda suffers when others suffer. He is the master of Rasikānanda. Will he give mercy to me? Will he give the merciful gift that he will never abandon poor Narahari dāsa?

109. Thus I have briefly told the story of Śyāmānanda. I will not tell it in detail, for that would make this book very large.

110. Hearing that Śyāmānanda had made Orissa and other places very fortunate, everyone in Gauḍa-deśa became filled with bliss.

111. In Gauḍa-deśa Śrīnivāsa, Narottama, and their dear associates were very expert in giving to others the precious jewel of devotional service.

112. Everywhere they expanded the branches and sub-branches of the Caitanya tree. Anyone who speaks or hears of their activities finds his life's breath filled with cooling bliss.

113. Śrīnivāsa Ācārya's dearest disciple was Rāmacandra Kavirāja. His glories have no peer.

In the Branch Coming from Śrīnivāsa, the Story of Hari-rāmācārya

114. One of Śrī Rāmacandra's disciples was Hari Rāmācārya, whose extraordinary activities were famous everywhere.

115. Hari-rāmācārya freely distributed ecstatic love for Śrī Kṛṣṇa Caitanya. When the fallen souls' sins were all destroyed, Hari-rāmācārya became joyful.

116. Hari-rāmācārya was always overcome with ecstasy in saṅkīrtana. The poets have in many songs described his activities, activities that charm the heart.

117. A song in Paurabī-rāga:

*jaya jaya śrī-harirāma ācārya-varya
āścarya-carita cita-hārī
guṇa-gaṇa-viśada bipad-mada-mardana
madhura maruti muda-bardhana-kārī*

Glory, glory to Śrī Hari-rāmācārya! His wonderful activities charm the heart. His pure glories crush in pieces all false pride and material calamities. His form is delightful and charming.

*118. pahuṁ-pada-bimukha-asura durjaya jaya-
kṛaka kīrti jagata paracāra
parama-sudhīra dhīra-dhṛti-hāraka
karuṇāmaya mati ati hi udāra*

He defeats the invincible demons averse to the Supreme Lord's feet. The whole world sings his glories. He takes away all peaceful composure in the hearts of the wise philosophers. His heart is very kind and generous.

*119. anukhana gaura-prema-bhare unamata
matta karīndra nindi' gati jora
saṅkīrtana-rasa-lampāṭa paṭu baiṣṇaba-sebā*

sukha ko kahu ora

At every moment he is as if intoxicated by tasting the ecstasy of spiritual love for Lord Gaura. His power defeats the power of wild elephants. He is greedy to taste the nectar of saṅkīrtana. He expertly serves the Vaiṣṇavas. Who can say where his bliss ends?

120. *śrīmad-bhāgavatādi grantha-kathana
anupama varaṣata amṛta-dhāra
śrī-śrī-kṛṣṇa-rāya yaj-jībana
bhaṇaba ki narahari mahimā apāra*

He showers a peerless nectar flood of explanations of Śrīmad-Bhāgavatam and other holy books. The Supreme Lord, Śrī Śrī Kṛṣṇa Rāya, is his very life. How can Narahari dāsa describe the shoreless ocean of his glories?

In the Branch Coming from Narottama, the Story of Śrī Rāma-Kṛṣṇācārya

121. A disciple of Śrī Narottama was Rāma-Kṛṣṇācārya, who was very learned and saintly. He walked on the pathway of devotional service.

122. He was very affectionate to the poor, wretched sinners. He destroyed the philosophy of the blaspheemers. He was famous everywhere.

123. He always tasted the nectar of saṅkīrtana. Who will not sing his glories, glories that charm the heart?

124. A song in Gaurī-rāga:

*jaya jaya rāma-kṛṣṇa ācārya sudhīra
mahāśaya sukhada udāra
bhābābeśa nirantara kīrtana lampāṭa
atīśaya sughara pracāra*

Glory, glory to saintly, wise, intelligent, generous, delightful Rāma-Kṛṣṇācārya! Overcome with ecstatic spiritual love, he is always greedy to taste the nectar of saṅkīrtana. He very eloquently preaches the Supreme Lord's glories.

125. *sukhamaya rasika-jana mana-rañjana
tāpa-puñjatama-bhañjana-kārī
dwija-kula-maṇḍala guṇa-gaṇa-maṇḍita
paṇḍita-bara durmukha mada-hārī*

He delights the rasikas' hearts. He breaks into pieces the fires of material sufferings and the darkness of ignorance. He is decorated with the virtues that rest in the circle of the brāhmaṇas. He is very learned. He removes the fools' false pride.

126. *śrīman-mohana-rāya-subigraha-sebā*

*satata niyukta pradhāna
adbhutā rati ullasita dibā-niśi
gauracandra-caritāmṛta-pāna*

He always serves the Deity Śrīmān Mohana Rāya. Day and night he is jubilant in the wonderful ecstasy of spiritual love. He always tastes the nectar of serving Lord Gauracandra.

*127. parama dayāla narottama-pada-yuga
yacchu sarbaswa na jānata anya
ko samujhaba uha rīta rucira yaśa
gāyata narahari mānata dhanya*

The feet of supremely merciful Narottama are the be-all and end-all of his life. He knows them alone and nothing else. Who understands all his glories? Singing his glories, Narahari dāsa thinks himself fortunate.

In the Branch Coming from Narottama, the Story of Śrī Gaṅgā-Nārāyaṇa Prabhu

128. Śrī Narottama Ṭhākura purified the fallen people. One of his disciples was Gaṅgā-Nārāyaṇa Cakravartī

129. Gaṅgā-Nārāyaṇa was very learned. Breaking the blasphemers' theories into pieces, he preached the truth of devotional service.

130. Day and night he became as if intoxicated by tasting the nectar of saṅkīrtana. Floating in the bliss of songs glorifying his activities, the poets sing of him.

131. A song in Gaurī-rāga:

*jaya jaya śrī-gaṅgā-nārāyaṇa-cakrabartī ati dhīra gabhīra
dhairaya-haraṇa baraṇa-bara mādhurī nirupama
mṛdutarā rucira śarīra*

Glory, glory to Śrī Gaṅgā Nārāyaṇa Cakravartī! His very saintly and profoundly wise. His sweetness takes away one's peaceful composure. His soft and graceful form has no peer.

*132. abirata saṅkīrtana-rasa-lampaṭa
lalita-nṛtya-rata prema-bibhora
śrīla-narottama-caraṇa-saroruha-bhajana-parāyaṇa
bhubana-ujora*

He always thirsts to taste the nectar of saṅkīrtana. He gracefully dances. He is overcome with ecstatic spiritual love. He devotedly worships Śrīla Narottama's lotus feet. He fills the world with splendor.

133. *śrī-caitanyacandra-caritāmṛta-pāne magana*

*mana satata udāra
śrī-gobinda-manohara-bighraha yaj-jībana
dhana-prāṇa-ādhāra*

He deeply drinks from Śrī Caitanya-caritāmṛta. He is always noble and generous at heart. The Deity Śrī Govinda's charming form is his very life and treasure.

*134. parama dayāla dīna-jana-bāndhaba prabala pratāpa
tāpatama-hārī
baraṇi na śakati kīriti ati adabhuta bidita
dāsa narahari-sukha-kārī*

He the powerful and merciful friend of the poor and the fallen. He removes all their sorrows. He delights Narahari dāsa. Alas! I have no power to describe his wonderful glories.

135. The devotees in the branches and sub-branches coming from Śrīnivāsa and Narottama mercifully destroyed all that was inauspicious for the fallen souls.

136. Who knows how to describe the nectar glories of these great devotees? The fortunate souls describe their glories in detail.

137. Thinking of Śrīnivāsa Ācārya's feet, Narahari dās speaks this Bhakti-ratnākara.

Granthānuvāda Epilogue

1. Now in a few words I will give a summary of the pastimes in the fifteen waves of Bhakti-ratnākara.

2-3. In the First Wave I spoke the maṅgalācaraṇa, a description of the great devotees who came before Śrī Jīva Gosvāmī, a list of the Gosvāmīs' books, and a summary of Śrīnivāsa Ācārya's activities, beginning with his birth.

4. In the Second Wave I described how Vipra Caitanya dāsa went to Nīlācala and attained the fulfillment of his desire.

5. There I also described Śrīnivāsa's birth, and an elaborate description of his father and sons. I also described how the Deity Govinda was manifested in Vṛndāvana.

6. In the Third Wave Śrīnivāsa went to Nīlācala. Hearing that Lord Caitanya had disappeared from this world, Śrīnivāsa felt he was burning in great flames of sorrow.

7. Then Śrīnivāsa went to Nīlācala. In a dream Lord Caitanya gave him instructions. The Lord's personal associates gave mercy to him. Then Śrīnivāsa returned to Gauḍa-deśa.

8. In the Fourth Wave Śrīnivāsa Ācārya traveled in Gauḍa-deśa. There he received great mercy from Viṣṇupriyā.

9. The Lord's associates also gave great mercy to him. Then Śrīnivāsa's

travel to Vṛndāvana and other places was also described.

10. In the Fifth Wave, in Śrī Rāghava's company Śrīnivāsa and Narottama toured Vraja.

11. Śrī Śrī Gaura-Nityānanda's pastimes and many other topics also were described there.

12. In the Sixth Wave Śrī Śyāmānanda went to Vraja. He became very attached to the Deities Madana-Gopāla and Govinda.

13. Then, taking the Gosvāmīs' books with him, Śrīnivāsa departed for Gauḍa-deśa.

14. In the Seventh Wave the books were stolen in Viṣṇupura. Then Śrīnivāsa Ācārya gave mercy to King Bīrahāmbīra.

15. Then Śrī Śyāmānanda went to Orissa. Here are many descriptions that are nectar for the ears.

16. In the Eighth Wave Śrī Narottama Ṭhākura Mahāśaya traveled in Gauḍa-deśa and then traveled to Nīlācala.

17. Departing from Nīlācala, he met with Śrīnivāsa Ācārya. Rāmacandra and others became disciples of Śrīnivāsa Ācārya.

18. In the Ninth Wave Śrīnivāsa Ācārya taught the Gosvāmīs' books and then returned to Vṛndāvana.

19. Who has the power to remain peaceful after hearing all these glorious narrations?

20. In the Tenth Wave was the great festival at Kāñcanagāida Village. I could not describe it all.

21. In Śrī Khetarī-grāma was a great, great festival. The Lord's associates danced in a kīrtana of Lord Gaura's names.

22. In the Eleventh Wave Śrī Jāhnvī Īśvarī departed from Vraja and arrived at Khetarī-grāma.

23. Then Īśvarī went to Ekacakrā-grāma, made a Deity, and then went to Kaḍadaha.

24. In the Twelfth Wave the three devotees headed by Śrīnivāsa traveled to nadiyā with Īśāna.

25. In this context are many delightful stories, beginning with the story of Lord Nityānanda's wedding.

26. In the Thirteenth Wave Śrīnivāsa Ācārya was married for a second time. These activities are certainly wonderful.

27. Then Prabhu Vīracandra was joyfully married. Accompanied by His companions, He went to Vraja and then returned to Gauḍa-deśa.

28. In the Fourteenth Wave Śrīnivāsa Ācārya, accompanied by his associates, celebrated a great, great festival in Borakuli-grāma.

29. In that festival everyone was always plunged in saṅkīrtana. Of this festival are many charming stories.

30. In the Fifteenth Wave joyful Śyāmānanda enjoyed pastimes with his associates in Orissa.

31. To the great blasphemers Śyāmānanda gave the gift of devotional service. Fortunate souls relish all these narrations.

32. Please always taste the very sweet nectar of the book Bhakti-ratnākara. Don't be reluctant to taste it.

33. I am a fool. What fault do I not possess? Still, I will taste the nectar of

writing this book. In that way I will become purified.

34. What do I know, that I can speak of these things? All I know, O Lord, is that I am Your servant. Please be merciful, and fulfill my desire.

35. A song in Kāmoda-rāga:

*e-i abhilāṣa mane gaurāṅgacāndera guṇe
mātiyā beḍā-i dibā-niśi
lakṣmī-viṣṇupriyā-saṅge nadiyā bihāra raṅge
se sukha-sāyare yena bhāsi*

In my heart I desire that day and night I will become as if intoxicated by glorifying Lord Gaurāṅgacandra. I will float in the ocean of bliss that is Lord Gaurāṅga's pastimes with Lakṣmīpriyā and Viṣṇupriyā.

36. *lakṣa mukhe kṣaṇe kṣaṇe basudhā-jāhnabā-sane
nitā-i-cāndera guṇa gā-i
sītā-saha sītānātha satata bandiyā māthe
tā'ra yaśe jagat bhāsā-i*

Moment after moment, with thousands of mouths I will sing the glories of Lord Nitācānda, who is accompanied by Vasudhā and Jāhnavī. Eternally I will bow my head before Lord Advaita and Sītā-devī. I will make the whole world float in Their glories.

37. *gadādhara narahari swarūpa phutkāra kari'
nāci sadā kāṅkatāli diyā
śrīnibāsa banamālī dāsa gadādhara bali'
ānande umaḍe yena hiyā*

Calling out, "Gadādhara! Narahari! Svarūpa!", and clapping my hands, I will dance. Calling out, "Śrīnivāsa! Vanamālī! Gadādhara dāsa!", I will feel my heart plunged into bliss.

38. *haridāsa bakreśvara rāmānanda dāmodara
gaurī-dāsa śrī-raghunandana
murāri mukunda-rāma laiyā e sabāra nāma
nirantara kariye krandana*

Calling out the names, "Haridāsa! Vakreśvara! Rāmānanda! Dāmodara! Gaurī-dāsa! Śrī Raghunandana! Murāri! Mukunda-Rāma!", I will weep without stop.

39. *śaci miśra-jagannātha prabhura janani tāta
padmābatī haḍā-i paṇḍita
jagat-bidita guṇe e sabāra śrī-caraṇe
janame janame rahu cita*

Birth after birth I place my thoughts at the graceful feet of Śacī and Jagannātha Miśra, Lord Caitanya's father and mother, and Padmāvatī and Haḍāi Paṇḍita, Lord Nītāi's father and mother. Their glories are known in all the worlds.

40. śrī-mādhava ratnābatī mālinī mādhavī ati
snehabatī damayantī debī
śrī-acyutānanda-kanda dayāmaya bīracandra
o pada-pañkaja yena sebi

I will serve the lotus feet of Śrī Mādhava, Ratnavatī, Mālinī, Mādhavī, and very affectionate Damayantī-devī, and I will also serve the lotus feet of Śrī Acyutānanda and merciful Śrī Viracandra.

41. śrī-ballabha sanātana sadāśiba sudarśana
nandana bijaya kāśīswara
biśwarūpa buli' buli phiri yena phuli' phuli'
dekhiyā pāṣaṇḍī pā-uka ḍara

Calling and calling, "Śrī Vallabha! Sanātana! Sadāśiva! Sudarśana! Nandana! Vijaya! Kāśīśvara! Viśvarūpa!", and turning and turning, and casting many glances, I will fill the blasphemers with fear.

42. priya sanātana rūpa bhaṭṭa-yuga rasa-kūpa
raghunātha śrī-jība gabhīra
e nāma la-ite yena dhulāya dhusara yena
haya mora e pāpa śarīra

Chanting the names, "Dear Sanātana! Rūpa! O two Bhaṭṭas who are like two wells of nectar! Raghunātha! Profound Śrī Jīva!", I will make my sinful body become blackened by dust.

43. subuddhi rāghaba-sātha bhūgarbha śrī-lokanātha
braje yā'rā phire prwma-raṅge
e nāma ha-uka rati dūre pāk duṣṭa mati
pulaka byāpuka saba aṅge

In Vraja, with great love I will chant, "Subuddhi! Rāghava! Bhūgarbha! Śrī Lokanātha!" When a person chants these names, sins flee far from his heart, and the hairs of his body stand erect.

44. gobinda mādhava hari śuklāmbara brahmacārī
basu ghoṣa gaura yā'ra prāṇa
e sabāra parasāde phiri yena śimha-nāde
abhakte kariyā tṛṇa-jñāna

By the mercy of Govinda, Mādhava, Hari, Śuklāmbara Brahmacārī, and Vasu Ghoṣa, for whom Lord Gaura is like their very life's breath, I will roar like a lion and make the nondevotees tremble like blades of grass.

45. *kīrtanīya ṣaṣṭhībara* *haridāsa dwija-bara*
 kholābecā śrīdhara ṭhākura
kāmsāri ballabha āra *dhanañjaya e sabāra*
 ha-i yena nācera kukura

I will become like a dancing dog whose masters are glorious Ṣaṣṭīśvara, Haridāsa Dvijavara, Kholāvecā Śrīdhara Ṭhākura, Kāmsāri-vallabha, and Dhanañjaya.

46. *kavicandra vidyānidhi* *śrī-madhu-pañḍita ādi*
 gaura-priya yata paribāra
dāsa narahari bhaṇe *e nama-ratana-gaṇe*
 galāya pariye kari' hāra

Kavicandra, Vidyānidhi, Śrī Madhu Paṇḍita, and many others are all dear personal associates of Lord Gaura. Narahari dāsa says: I will make a necklace of their jewel names and wear that necklace around my neck.

47. To speak of myself I am shy at heart. Previously I lived on the Gaṅgā's banks. This everyone knows.

48. I am a disciple of Viśvanātha Cakravartī, who is famous everywhere. My father is Vipra Jagannātha.

49. Why do I have two different names? I do not know. My two names are Narahari dāsa and Ghanaśyāma dāsa.

50. I left the household āśrama and become renounced. In the past I was night and day plunged into great sins.

51. O Vaiṣṇava Gosāi, you are an ocean of mercy. The Vedas sing that without your mercy no one has any auspicious future.

52. Narahari dāsa says: O Vaiṣṇava Gosāi, please give mercy to me. Give me the mercy that I will be always plunged in the jewel-filled ocean of devotional service (bhakti-ratnākara).

Thus ends Śrī Bhakti-ratnākara