

BHAKTI RATNĀKARA

The Ocean Of Devotion,
By Śrī Narahari Cakravartī

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1. LORD ADVAITA ĀCĀRYA AND THE WICKED BRAHMIN OF MATHURĀ

This is a story about Advaita Ācārya in the Bhakti Ratnākara (5.174-196)

Rāghava Pandit narrates this story to Śrīnivāsācārya:

*tīrtha paryaṭana kāle advaita gosāi; dekhi' mathurāra śobhā chilā ei ṭhāi
mathurāya anudeśi eka viprādhama; vaiṣṇave nindaye sadā – e tāra niyama
paṇḍitābhimāni duṣṭa sakala prakāre; mathurāra śiṣṭa loka kāmpe tāra ḍare*

“When Advaita Ācārya was on pilgrimage He came here to admire the beauty of Mathurā. A fallen brahmin who lived there was always criticizing Vaiṣṇavas – it was his regular habit. He was very proud of his learning and wicked in all respects. The gentle people of Mathurā trembled of fear of him.”

*eke dina prabhu advaitera sannidhāne; koroye vaiṣṇava nindā duḥsaha śravaṇe
śuni advaitera krodhāveśa atīśaya; kāmpe oṣṭhādhara, rakta varṇa netra-dvaya
mahā-darpa koriyā kohoye bār bāra; 'ore re pāṣaṇḍa! tora nāhiko nistāra
cakra loiyā hāte ei dekho vidyamāna; tora muṇḍa kāṭiyā koribo khān khān*

“One day he criticized Vaiṣṇavas in a way that was impossible to tolerate, in Advaita Prabhu's presence. When Advaita heard it He was overcome with great anger divine. With trembling lips and reddened eyes He said time and again in a greatly challenging way: “O you atheist! There is no redemption for you! Look here at the disk in My hand – I will slice your head of with it!”

*eto kohiyāi prabhu caturbhujā hoilā; dekhi' viprādhama bhoye kāmpite lāgilā
kara-jor koriyā kohoye bār bār; 'ye ucit daṇḍa prabhu koroho āmār'
duḥsaṅga prayukta mora buddhi-nāśa hoilo; nā jāni vaiṣṇava-tattve aparādh koilo
koinu aparādhā yoto saṁkhyā nāhi tār; mo heno pāṣaṇḍa prabhu koroho uddhār*

‘Saying this, Advaita Prabhu assumed a four-armed form, seeing which the brahmin began to tremble of fear. Folding his hands, he said time and again, ‘O Lord, punish me as You deem fit! My intelligence was destroyed through bad company – not

knowing the facts about Vaiṣṇavas I committed offences. There is no limit to the number of offences I committed – O Lord, please redeem a godless heretic like me!”

*eto kohi' viprādhama koroye rodana; caturbhujā mūrti prabhu koilā samvaraṇa
dekhīyā viprera daśā dayā hoilo mane; anugraha kori' kohe madhura vacane*

“Saying this, the fallen brahmin wept and the Lord withdrew His four-armed form. When He saw the condition of the brahmin, Advaita Prabhu became compassionate and mercifully spoke these sweet words:

*koilā aparādha mahā-naraka bhuñjite; ebe ye kohiye tāhā koro sāvahite
āpanāke sāparādha hoiyā sarva-kṣaṇa; sarva tyāga kori' koro nāma-saṅkīrtana
prāṇa-paṇa kori' santoṣibā vaiṣṇavere; sadā sāvadhāna ho'bā vaiṣṇavera dvāre
bhakti aṅga yājanete niyukta hoibe; dekhile ye mūrti tāhā gopane rākhibe*

“You committed offences so you should suffer a terrible hell, so listen carefully now to what I will say – you have been offensive all along, now give all this up and engage in *nāma saṅkīrtan*. Stake your life in the effort of pleasing the Vaiṣṇavas and always deal with them carefully. Engage in the different limbs of devotional practise, and don't tell anyone of the form of mine you have just seen.”

*aiche koto kohi' prabhu gelen bhramaṇe; vipra mahā-matta hoilā śrī nāma-kīrtane
mathurāy vaiṣṇavera ghare ghare giyā; koroye rodan mahā-dainya prakāśiyā*

“Saying this much, Advaita Prabhu continued His pilgrimage, while the brahmin went mad in the ecstasy of *harinām saṅkīrtan*. Weeping he went from door to door, seeing all the Vaiṣṇavas of Mathurā, showing great humility.”

*dekhīyā viprera ceṣṭā vaiṣṇava sakala; prasanna hoiyā cinte viprera maṅgala
keho kohe – akasmāt āścarya dekhiye; keho kohe – āchaye kāraṇa nivediye
mathurāya āsi eka tairthika brāhmaṇa; chilen gopane – tār tejo sūrya-sama
vicārinu – se īśvara manuṣya ākāra; tār anugrahe vipra hoilo e prakāra*

“When the resident Vaiṣṇavas saw the brahmin’s behaviour they were very pleased and thought of his welfare. Someone said - “What an amazing sudden (change) I saw!” Another one said: “I tell you how this happened – one brahmin pilgrim came to Mathurā. Although He tried to conceal Himself He shone like the sun. I now realize that He was God in a human form – it is by His mercy only that this brahmin changed like this.”

2. SANĀTANA GOSVĀMĪ AND THE GIRLS' BRAIDS

(Fifth Wave, verses 754 - 764)

*ahe śrīnivāsa ei vṛkṣera talāya; hoilo ye raṅga tāhā kōhiye tomāya
eka dina sanātana govardhana hoite; ethā āilā rūpa raghunāthera dekhite*

"O Śrīnivāsa!", Rāghava Paṇḍita told Śrīnivāsācārya, "I will tell you what pastime took place at the base of this tree! One day Sanātana Gosvāmī came here (to Rādhākunḍa) from Govardhana to see Śrī Rūpa and Śrī Raghunātha Dāsa Gosvāmī!" (754-5)

*śrī rūpa gosvāmī padya koroye racanā; veṅīra upamā dilo vyālāṅganā phanā
sanātana gosvāmī dekhiyā kichu koy; dilā e upamā - ihā hoy vā nā hoy*

"Śrī Rūpa Gosvāmī had written a verse in which he compared Śrīmatī Rādhārānī's braid with the hoods of a female snake. Seeing this verse, Sanātana Gosvāmī said: "I don't know if this is a good comparison or not!" (756-7)

*eto kōhi' āsiyā nāmilā kuṇḍajale; dekhaye - bālikāgaṇa khele vṛkṣatale
bālikā mastake veṅī pīthete loṭāya; sanātana dekhe - sarpa-bhrama hoilo tāy
bālikāgaṇa prati kohe ati vyaghra hoiyā; māthāya caḍhaye sarpa pṛṣṭhadeśa diyā
abodha bālikāgaṇa hāo sāvadhāna!; eto kōhi nivārite korilā payāna*

"Saying this, he went down to the lake and saw (reflected) in the water that some girls were playing under a tree. When Sanātana Gosvāmī saw the braids of these girls, that hung down their backs, he mistook them for snakes. Very anxiously he told the girls:

"O stupid girls! Be careful! Snakes are crawling up your backs!", and ran up to them to stop these snakes. Seeing that Sanātana Gosvāmī was very upset, the girls giggled and disappeared!" (758-62)

*sanātana atīśaya vyākula dekhiyā; antardhāna hoilā sobe īśat hāsiyā
sanātana vihvala hoilā ekhāne; sthira hoiyā gelā rūpa gosvāmīra sthāne
rūpe kohe - ye likhilā sei satya hoy; śrī rūpa jānile sanātanera hṛdoy*

"Here (on the eastern bank of Rādhākuṇḍa) Sanātana Gosvāmī became overwhelmed. After calming down he went to Śrī Rūpa Gosvāmī and said: "What you wrote (about the snake) was true!" Śrī Rūpa understood what was on Sanātana's mind (and that he had understood the purport of the verses)." (763 764)

3. GANTHULI GRĀMA AND GULĀL KUṆḌA

The village of Gānthuli lies 3 km. west of the town of Govardhana. Here Śrī Caitanya Mahāprabhu saw the Gopāla-deity (see Caitanya Caritāmṛta Madhya-līlā chapter 18)

*aiche parikramā kori govardhana diyā; gelena gānthuli grāme ullasita hoiyā
rāghava paṇḍita śrīnivāsa prati koy; kohiye gāthuli grāma nāma yaiche hoy
ethā holi kheli donhe boise simhāsane; sakhī duhun vastre gānthi dilā saṅgopane
simhāsana hoite donhe uṭhilā yokhon; dekhaye bosoye gānthi hāse sakhī-gaṇa
hoilo kautuka ati donhe lajjā pāilā; phāguya loiyā keho gānthi khuli dilā
e hetu gāthuli - e gulāl kuṇḍa jale; ebe phāgu dekhe loka vasantera kāle*

They blissfully proceeded on the parikramā of Govardhana Hill until they reached the village of Gānthulī. Here Rāghava Paṇḍita explained to Śrīnivāsa why the village was named Gānthulī. He said: "During the Holi pastimes, Rādhā and Kṛṣṇa sat down on Their throne here and the sakhīs secretly went up to Them from behind to tie up Their clothes. Then they sat down and laughed when the Divine Couple wanted to get up and dance, but were unable to separate because of the knot. Rādhā and Kṛṣṇa became very shy then and one of the sakhīs loosened the knot and threw some coloured powder at Them. That

is why this village is named Gānthulī (the word is derived from the Sanskrit word grantha, which means knot). Even now every spring season people can see that the lake near this village, named Gulāl kuṇḍa (*gulāl* is a colored substance used for celebrating Holi) is filled with colour!"

4. KOKILAVANA

Kokilavana lies on the left side of the road, halfway between Nandagrāma and Kosi, and can only be reached on foot.

*kṛṣṇa mahā kautuki paramānandamoy; kokila saubhāgya hetu se śabde miloy
yāvatera paścime e vana manohara; lakṣa lakṣa kokila kuhare nirantara
eka dina kṛṣṇa ei vanete āsiyā; kokila sadṛśa śabda kore haṛṣa hoiyā
sakala kokila hoite śabda sumadhura; ye śune bāreka tāra dhairya yāya dūra*

"In great bliss and to the great fortune of the cuckoos Kṛṣṇa sang here just like a cuckoo! This beautiful forest lies west of Yāvata (where Rādhārāṇī lives with Her in-laws) and hundreds and thousands of cuckoos always sing there very beautifully. One day Kṛṣṇa came to this forest and sang there as beautiful as a cuckoo. The patience of anyone who heard His sweet song even once would go far away." (1160 1163)

*jaṭilā kohoye viśākhāre priya-vāṇī; kokilera śabda aiche kabhu nāhi śuni
viśākhā kohoye - ei mo sabhāra mane; yadi koho e kokile dekhi giyā vane*

"With a pleasant voice Jaṭilā, Śrī Rādhikā's mother-in-law, told Viśākhā: "I've never heard such sweet singing of the cuckoos!" Viśākhā said: "That's also what we think! If you will allow us, we will go into the forest to see this cuckoo!" (1164 1165)

*vṛddhā kohe yāo śuni ullāsa aśeṣa; rāi - sakhī saha vane korilā praveśa
hoilo mahā kautuka sukhera sīmā nāi; sakalei āsiyā mililā eka ṭhāi
kokilera śabde kṛṣṇa mile rādhikāre; ei hetu kokilavana kohoye ihāre*

"Old Jatilā said: "Alright, go!" Hearing this, Rāi and Her sakhīs entered that forest in boundless bliss. In this way Kṛṣṇa managed to meet Śrī Rādhikā by singing like a cuckoo and that is why this forest is named Kokila-vana." (1166 1168)

5. ANJANAKA

This village lies two miles south of Khadirvana and is sometimes mentioned as being the birthplace of Indulekhā-sakhī.

*ahe śrīnivāsa dekho añjanaka grāma; ethā rādhā-kṛṣṇera vilāsa anupama
śrī rādhikā nija veśa koroye nirjane; hoilā bhūṣita nānā ratnādi bhūṣaṇe
veśa bandhanādi kori añjana porite, akasmāt varṇśi-dhvani praveśe karṇete
sei kṣaṇe śrī rādhikā sakhī-gaṇa saṅge; ethā āsi kṛṣṇa mililen mahā raṅge*

"Ohe Śrīnivāsa! Behold this village of Añjanaka! Here Rādhā and Kṛṣṇa had a great pastime! Once Śrī Rādhikā privately dressed and ornamented Herself here with different jewels. When She applied Her own eyeliner the sound of Kṛṣṇa's flute suddenly entered Her ear, so She ran to this place with Her girlfriends and very blissfully met Kṛṣṇa there." (1169 1172)

*āgusari āni kṛṣṇa vihvala hoilā; vṛndā viracita puṣpāsane bosāilā
dekhe aṅga sobhā - netre nā dekhe añjana; jijñāsate vṛttānta kohila sakhīgaṇa
rasera āveśe kṛṣṇa añjana loiyā; dilen rādhikā netre mahā harṣa hoiyā
añjanera chale nānā parihāsa koilo; e hetu e sthāna nāma añjanaka hoilo*

"Kṛṣṇa ecstatically seated Rādhikā on a seat of flowers arranged by Vṛndā, but when He beheld Her bodily beauty He saw that She had no mascara on Her eyes. He asked the sakhīs what was the matter and then took some mascara and applied it to Rādhikā's eyes in loving ecstasy. Because there was so much fun here about eyeliner (añjana) this place is named Añjanaka." (1173 1176)

6. UMRĀO

Umrāo lies closest to Chātā, a bigger town in the center of Vraja Maṇḍala.

*chatravane kṛṣṇa rājā kori sakhāgaṇa; rājā ājñā bole kore sarvatra śāsana
madhumaṅgalādi sabe pragalbha vacane; kṛṣṇera dohāi diyā phire vane vane
mahārāja chatrapati nandera kumāra; tāra e rājyete nāi anya adhikāra
yadi keho puṣpa cayanete ethā āise; tabe daṇḍa dibo tare loiyā rājā pāśe*

"In Chatravana Kṛṣṇa declared Himself king of Vraja, and His friends went out on His order to control the kingdom. Headed by Madhumaṅgala, they went from forest to forest, boldly declaring Kṛṣṇa the King of Vraja. They said: "Kṛṣṇa, the son of Nanda Mahārāja, is the king, and no-one else but He is in power here! If anyone comes here to pick flowers, we will take that person before the king to be punished!" (1220 1223)

*lalitādi sakhī krodhe kohe bāra bār; rādhikāra rājye ke koroye adhikāra
aiche koto kohi lalitādi sakhīgaṇa; rādhikāra umrāo koilā seikṣaṇa
umrāo yogya simhāsane bosī rāi; sakhīgaṇa prati kohe caturdike cāi
more rājye adhikāra kore yāi jana; parābhava kori tāre āno eikṣaṇa*

"But Lalitā and her friends were angry and asked again and again: "Who wants to have any power in Rādhikā's kingdom?" Thus they established Rādhikā's kingdom, by seating Her on a suitable throne and faithfully surrounding Her. Śrī Rādhikā ordered: "Defeat anyone who wants to control My kingdom and bring Him here!" (1224 1227)

*śuni sajjā hoiyā cole yuddha koribāre; vṛndā vinirmīta puṣpa-yaṣṭi loiya kare
sahasra sahasra sakhī cole cāri bhite; subalādi sakhā tāhā dekhe dūra hoite
śrī madhumaṅgala nā kohiya pālāilo; kon sakhī giyā madhumaṅgala dharilo
puṣpamālā diyā hasta bandhana korilā; umrāo pāśe śīghra loiyā āilā*

"Hearing this, the sakhīs dressed themselves and set out for battle, carrying a flower-scepter made by Vṛndā with them. Thousands and thousands of sakhīs scattered in all four directions and Subala and other cowboys saw them coming from a distance.

Śrī Madhumaṅgala fled without saying anything, but one *sakhī* caught him, bound his hands with a flower garland and quickly brought him before empress Rādhā."

*dekhi' madhumaṅgala kohoye bāra bār; kāro rājye korāo kāhāra adhikāra
tomā sabā saha daṇḍa dibo se rājāre; yeno yaiche karma āro kabhu nāhi kore
śuni' madhu kohoye koriya muṇḍa heta; aiche daṇḍa koro yāte bhare mora peṭa
umrāo kohe - e peṭārthi brāhmaṇe; chāḍi deho yāuk rājāra sannidhāne*

"Seeing Madhumangala, empress Rādhikā said: "Which king's order carrier are you? I will punish you and all of your companions so that you will never be so bold again!" Hearing this, Madhumaṅgala lowered his head and said: "Punish me in such a way that my belly will become full!" The empress said: "Let this brāhmaṇa, who is only interested in his belly, go back to his Lord!" (1232 1235)

*sakhīgaṇa dilā madhumaṅgale chāḍiyā; bandhana sahita madhu colilo dhāiyā
mahā darpe rājā bosī' rāja simhāsane; madhumaṅgalere kohe - aiche daśā kene
vimaṛṣa hoiyā madhu kohe bāra bār; tomāra korinu rājā ei phala tāra
teṅho umrāo - tāra pratāpa apāra; tumi ki koribe tāra rājye adhikāra*

"So the *sakhīs* let Madhumaṅgala go. He ran away with his hands still bound. When king Kṛṣṇa, who very proudly sat on His throne, saw Madhumaṅgala, He asked him: "How did you end up in this condition?" Madhumaṅgala morosely replied: "You see, this is the result of my trying to maintain Your kingdom! The power of that empress is unlimited! How can You ever usurp Her empire?" (1236 1239)

*ye kandarpa jagatera dhairya-dhana hare; se kandarpa kampe tāra netra-bhaṅgi dvāre
tāhāte mānaho tumi āmāra vacana; nijāṅga samarpi leho tāhāra śaraṇa
kṛṣṇa kohe - madhu ye kohilā sarvopari; tomāre bandhilo duḥka sahite na pāri
madhu kohe - tomāra maṅgala mātra cāi; apamāna hoile-o kono duḥka nāi*

"That Cupid, who destroys the patience of everyone in this world, himself shivers when She even blinks with Her eyes, so heed my words and take shelter of Her, offering Your own body to Her!" Kṛṣṇa said: "Madhu, what you say is the best advice! I cannot

tolerate to see you suffer in this bondage!" Madhumangala said: "I only desire Your welfare! Although I was dishonoured I don't feel any misery!" (1240 1243)

*eto kōhi kṛṣṇa hasta kori ākarṣaṇa; rādhikāra nikāṭe āise sei kṣaṇa
prāṇanātha gamana dekhiyā sukhe rāi; hoilen adhairya - lajjā sīmā nāi
umrāo veśa rāi ghucāite cāy; sakhī kohe - ei veśe rahibe ethāy
rādhikāra aiche veśa kṛṣṇa' dekhi dūre; hoilo asthira dhairya dharite na pāre*

"Saying this, Madhumangala took Kṛṣṇa by the hand and brought Him at once to Śrī Rādhikā. Seeing the Lord of Her Heart coming, Śrī Rādhikā was very happy and She became impatient. There was no limit to Her bashfulness and She wanted to give up Her royal dress, but Her *sakhīs* told Her: "This dress will stay here (You will have to wear it still!)" Seeing Rādhikā's dress from a distance, Kṛṣṇa could not remain calm." (1244 1247)

*kṛṣṇa ceṣṭā dekhi madhu ullāsa hiyāya; rādhikā samīpe kṛṣṇe ānilo tvarāya
rādhikā daksina pāśe kṛṣṇe bosāilo; kṛṣṇa vāme rāi ki adbhuta śobhā hoilo
rādhikāra prati madhu kohe bāra bār; ebe kṛṣṇa loho rājye koro adhikāra
kṛṣṇa ye diben eka āliṅgana ratna; se tomāra bheta - tā loibe kori yatne*

"Madhumangala was very happy at heart when He saw Kṛṣṇa's condition and He quickly brought Him before Rādhikā, seating Him on Her right side. How beautiful Rādhikā looked, sitting on Kṛṣṇa's left! Again and again Madhumangala told Rādhikā: "Now take Kṛṣṇa (as Your husband) and rule Your empire! The prize You will get for that is His jewel-like embrace! Accept that prize carefully!" (1248 1251)

*śuni madhu vacana lalitā hāsi sukhe; dilena modaka madhumangalera mukhe
madhu kohe koilā doṣa bāndhilā āmāya; aiche lakṣa laḍḍu bhuñjāile doṣa yāya
eto kōhi bhaṅgi kori' modaka bhuṣjaye; sakhī suveṣṭita duihe śobhā nirīkṣaye
modaka bhuñjīyā ati sumadhura bhāse; bahu kārya āche - boli coloye ullāse*

"Hearing Madhumangala's words, Lalitā blissfully laughed and put a sweetmeat in his mouth. Madhumangala said: "You have offended me, but you will be forgiven if you

give me a hundred thousand *laḍḍus* like that!" Saying that, he made many gestures and ate the sweets, while gazing at the beauty of Rādhā and Kṛṣṇa being surrounded by Their *sakhīs*. While enjoying the sweets, he sweetly said: "I have a lot of things to do!" and blissfully went off.

*umrāo, rājā - donhe nikuñja bhavane; korilā praveśa ati ullasita mane
surata samare donhe śrama yukta hoilā; vividha kautuke sakhī śrama dūra koilā
ahe śrīnivāsa raṅga kohite ki āra; umrāo grāma nāma e hetu ihāra*

"Then the emperor and the empress joyfully entered into a grove cottage. When They became tired of Their lovesports there, the *sakhīs* soothed Them in different expert ways. Ahe Śrīnivāsa! What more can I say about all the fun that went on there? For this reason this village was named Umrāo!" (1256 1258)

7. NARĪ SEMARĪ

*paṇḍita kohoye - narī semarī - e grāme; śyāmarī kinnarī - e grāmera pūrva nāma
rādhikāra māna bhaṅga upāy nā dekhi; eikhāne śrī kṛṣṇa hoilā śyāmā sakhī
vīṇā yantra bājāiya āilā ethāy; śrī rādhikā kohe - e kinnarī sarvathāy
śuni vīṇā vādya rāi vihvala hoilā; nija ratna-mālā tāra gale porāilā
kinnarī kohe - māna ratna more deho; anugraha koriyā āpana kori leho
e vākya śuniyā rāi manda manda hāse; dūre gelo māna - magna hoilā ullāse*

Rāghava Paṇḍita said: "This village Narī Semarī was previously called Śyāmarī Kinnarī. One time Śrī Kṛṣṇa found no means to soothe Śrī Rādhikā's proud huff, so He dressed Himself like a *gopī* named Śyāmā-sakhī here, playing a Vīṇā. Śrī Rādhikā, hearing the sound of this Vīṇā, was overwhelmed with joy and said: "This must be a Kinnarī (demigoddess)!" She took Her own jewel necklace and hung it around Śyāmā-sakhī's neck. That Kinnarī then said: "Give Me the jewel of Your pride (give up Your anger towards Me)!" Hearing these words, Rādhikā smiled slightly. Her anger was gone and She was once again immersed in bliss." (1270 1275)

8. PĀVANA SAROVARA

Śrīla Rāghava Paṇḍita describes a pastime of Sanātana Gosvāmī by this celebrated lake near Nandagrāma.

*vṛndāvana hoite āsi' e nirjana vane; premete vīhvala sadā kṛṣṇa ārādhane
saṅgopane rahe bhakṣaṇera ceṣṭā nāi; keho nā jānaye - ke āchaye ei thāi*

"Śrīla Sanātana Gosvāmī came from Vṛndāvana to this lonely forest and constantly worshiped Kṛṣṇa here in ecstatic love. He stayed here without even endeavouring to collect any food. No one knew that he was there." (1301 1302)

*kṛṣṇa gopa bālakera chale dugdha loiyā; dāḍāilā gosvāmī sammukhe harṣa hoiyā
go rakṣaka veśa māthe uṣṇīśa śobhāya; dugdha bhaṇḍa hāte dhari' gosvāmire koy
āchaho nirjane tomā keho nāhi jāne; dekhilām tomāre āsiyā gocāraEe
ei dugdha pān koro āmāra kothāy; loiyā yāibo bhāEḍa rākhilo ethāy*

"Kṛṣṇa then came to him dressed as a cowherdboy, blissfully standing before Him with some milk. He had a beautiful turban on His head and a milkpot in His hand as He told Sanātana Gosvāmī: "Nobody knows that you're here all alone! I saw You here when I came here to herd My cows. Please drink this milk! I will pick up the pot later, just keep it here!" (1303 1306)

*kuṭīre rohile mo sabhāra sukha hobe; aiche raho ithe vrajavāsī duḥka pābe
eto kohi' gopālera hoilo gamana; mugdha hoiyā pān koilo sanātana
dugdha pān mātṛe preme adhairyā hoilo; netrajale sikta hoiyā bahu kheda koilā
alakṣite prabhu sanātana prabodhilā; vrajavāsī dvāre eka kuṭīre korāilā
aiche sanātanera hoilo vāsāloy; madhye madhye ethā śrī rūpera sthiti hoy*

"We will all be happy if you would stay in a hut (instead of outside)! If you stay here like this, the people of Vraja will be very sad!" Saying this, Gopāla went away and Sanātana drank the milk in an enchanted state. After he drank, he became overwhelmed with ecstatic love and he sprinkled himself with tears. The Lord secretly addressed

Sanātana Gosvāmī and had the people of Vraja make a hut for him. In this way Sanātana Gosvāmī got his own dwellingplace there. Sometimes Śrī Rūpa Gosvāmī also stayed there." (1307 1311)

*eka dina śrī rūpa gosvāmi sanātane; bhunjāite dugdhānnādi korilen mane
aiche mane kori punaḥ saṅkocita hoilā; śrī rūpera manovṛtti rādhikā jānilā
ghṛta dugdha taṇḍula śarkarādi loiyā; gopa bālikāra chale āilā harṣa hoiyā*

"One day Śrī Rūpa Gosvāmī thought of feeding Sanātana Gosvāmī (his *guru*) some *kṣīra* (sweet rice). He became hesitant, but Śrī Rādhikā had seen what was on his mind, so She blissfully came before Him as a cowherd girl, bringing *ghī* (clarified butter), milk, rice and sugar with Her." (1312 1314)

*rūpa prati kohe svāmī ei sab leho; śīghra pāk kori kṛṣṇe samarpi bhunjāho
mātā mora ei kothā kohilo kohite; kono-i saṅkoca yeno nāhi kabhu cite
eto kohi śrī rādhikā kautuke colilā; śrī rūpa gosvāmī sukhe śīghra pāk koilā*

"She told Śrī Rūpa: "O Svāmijī! Take all these ingredients, quickly cook for Kṛṣṇa and offer it to Him! My mother told Me to do this, so don't feel shy at all!" After saying this, Śrī Rādhikā joyfully left and Śrī Rūpa Gosvāmī blissfully began to cook." (1315 1317)

*kṛṣṇe samarpiyā gosvāmi sanātana; kori pariveṣana paramānanda mane
sanātana gosvāmī sāmāgrī sugandhite; nā jāne kautuka sukha upajāya cite
dui eka grāsa mukhe diyā sanātana; hoilā adhairya - aśru nahe nivārana
sanātana sāmāgrī vṛttānta jijñāsilo; śrī rūpa kramete sab vṛttānta kohilo*

"After offering the food to Kṛṣṇa, Rūpa Gosvāmī served it to Sanātana Gosvāmī. I cannot describe Sanātana Gosvāmī's ecstasy when he smelled the nice fragrance of these dishes! After he had eaten one or two mouthfuls, Sanātana became agitated with ecstasy and could not withhold his tears of love. When Sanātana Gosvāmī inquired about the origin of the ingredients, Śrī Rūpa Gosvāmī gradually told him everything." (1318 1321)

śuniyā gosvāmi niṣedhaye bāra bār; aiche bhakṣya dravya ceṣṭā nā koriho ār

*eto kohi' mahā prasāda sevā koilā; śrī rūpa gosvāmī ati kheda yukta hoilā
svapna cchale śrī rādhikā diyā daraśane; prabodhilā śrī rūpe jānilā sanātane*

"Hearing the story, Sanātana Gosvāmī repeatedly forbade Śrī Rūpa Gosvāmī to prepare food for which Śrī Rādhikā personally had to come to provide the ingredients. After that he honoured the *prasāda*, leaving Śrī Rūpa repenting his act. Śrī Rādhikā then appeared to Śrī Rūpa in a dream and consoled him. Sanātana Gosvāmī was aware of that (so he did not blame Rūpa Gosvāmī anymore)." (1322 1324)

*ahe śrīnivāsa yaiche rūpera dhairya; vaiṣṇava samāje vyakta hoilo āścarya
eka dina rādhā-kṛṣṇa viccheda kathāte; kāndaye vaiṣṇava murcchāgata pṛthivīte
agni-śikhā prāya jvale rūpera ḥṛdoy; tathāpi bāhire kichu prakāśa nā hoy
kāru dehe śrī rūpera niśvāsa sparśilo; agni dagdha prāy tāra dehe braṇa hoilo*

"Ahe Śrīnivāsa! The Vaiṣṇava-world was astonished at the gravity of Rūpa Gosvāmī! One day he felt so much separation from Rādhā and Kṛṣṇa that he cried and fainted, falling on the ground before the Vaiṣṇavas. His heart was as if burning in the high flames of a fire, but still none of this was externally visible. But if Śrī Rūpa's outgoing breath touched anyone's body, that body was burned and caught a blister!" (1325-1328)

9. CARAṆA PĀHĀḌI

At this place, which is just outside of Nandagrāma, on the right side of the road to Kāmyavana, Kṛṣṇa's footprints are visible.

*carāṇa pāhāḍi ei parvatera nāma; ethā kṛṣṇa-candrera kautuka anupama
sakhā suveṣṭita kṛṣṇa cāriyā parbate; gogaṇa carave dūre - dekhe cāri bhite
bhuvana mohana veśe vaṁśī kore loiyā; dāḍāilā vṛkṣatale tribhaṅga hoiyā*

"This hill is named Carana Pāhāḍi. Here Kṛṣṇacandra had lots of fun. Surrounded by His friends He climbed upon the hill and saw His cows grazing everywhere from afar.

He took His flute in His hand and stood under a tree in His beautiful threefold bending form and His world- enchanting dress." (1391 1393)

*vamśī vādyārambha mātṛe jagata mātīlo; ye yathā chilen saba dhāiyā āsilo
vamśī gāna śravane sthagita sabe hoilā; tulanā ki gāna - ei parvata dravilā
vamśī dhvani suniyā ye āilo ethāya; tān sabāra pada cihna dekhaho silāya
śrī kṛṣṇera pāda padma cihna e rahilo; ei hetu carana pāhāri nāma hoilo*

"As soon as He began to play His flute, He maddened the whole world, and everyone came running to Him from wherever he was. Everyone was stunned by His flutesong; what can it be compared with? It made even this mountain melt! Just look at all these footprints on this rock! These are the footprints of all those who came to see Kṛṣṇa after hearing His flute song! Because Śrī Kṛṣṇa's lotusfoot prints are here, this place is named Carana Pāhāḍi (the hill with footprints)." (1394-1397)

10. VṚNDĀVANA'S CĪRA GHĀṬA

*ahe śrīnivāsa ei cīra ghāṭa hoy; keho vā cayana ghāṭa ihāre kohoy
eka dina rādhā-kṛṣṇa sakhīgaṇa saṅge; rāsādi vilāsa ante ethā āilā sthāne
vastrāḍika rakhi ei nīpa vṛkṣa tale; sūkṣma kharva vastra pare nāmīlena jale
hoiyāchilen śrānta vividha vilāse; śrama śrānti hoilo snigdha yamunā paraśe*

"Ohe Śrīnivāsa! This Cīra Ghāṭa (on the bank of the Yamunā) is also called Cayana Ghāṭa by some! One day, at the end of the Rāsa-līlā, Rādhā and Kṛṣṇa came here with Their *sakhīs*. They kept Their clothes here under this Kadamba-tree, put on thin short dresses and went into the water. They felt great relief from Their fatigue (of dancing the Rāsa) by touching the Yamunā-water." (2359 2362)

*vāri viharane mahāraṅga upajilo; sakalei giyā padma vane praveśilo
kṛṣṇa kono chalete āsiyā vṛkṣatale; kori vastra gopana praveśe punaḥ jale
kotokṣaṇe jala keli kori uṭhe tīre; vastra nā dekhiyā sabe cintita antare
kṛṣṇa se samaye adbhuta śobhā heri; dilena sabāre vastra parihāsa kori*

"They had a lot of fun playing in the water and they all entered into a cluster of lotus flowers there. Then Kṛṣṇa, through some trick, came back to the Kadamba-tree, hid the *gopīs'* clothes and went back into the water. The *gopīs* continued their water sports for some time more and then climbed back on the shore again. They became worried when they could not find their clothes back, but Kṛṣṇa returned their clothes after He had admired their amazing beauty. Such are His joking sports!" (2363 2366)

11. ŚRĪLA RŪPA GOSVĀMĪ'S VISION IN VṚNDĀVANA

*eka dina śrī rūpa gosvāmī vṛndāvane; bhāvaye mānase mahā ullasita hoiyā
rādhikāra veśa viracaye sakhigana; pṛṣṭha deśe rahi kṛṣṇa kore nirīkṣaṇa
kṛṣṇa ye dekhen tāhā rādhikā nā jāne; jānāite sakhīra kautuka bādhe mane
vicitra bandhane kesa koriyā bandhana; rādhikāra āge sakhī dharilā darpana*

"One day Śrī Rūpa Gosvāmī blissfully meditated in Vṛndāvana that the *sakhīs* were dressing Śrī Rādhikā while Kṛṣṇa secretly stood behind them, watching them. Śrī Rādhikā did not notice it, and Kṛṣṇa increased His own pleasure by making His presence known to the *sakhīs* only. After the *sakhīs* had braided Rādhikā's hair with a beautiful string, they held a mirror before Her." (3805 3808)

*śrī rādhikā nija mukha śobhā nirakhite; kṛṣṇa mukhacandra dekhe sei darpaṇete
vyasta hoilen rāi lajjā atīśaya; loiyā vasana śīghra sarvāṅga jhāpaya
sakhigana hāse mahā kautuka hoilo; śrī rūpa gosvāmī sei sangei hasilo*

"When Śrī Rādhikā beheld the beauty of Her own face in the mirror, She saw Kṛṣṇa's moonlike face behind Her. She became very shy and quickly took a garment to cover Herself with. When the *sakhīs* saw this fun, they began to laugh and Śrī Rūpa Gosvāmī (in his spiritual identity as Śrī Rūpa Mañjarī) laughed with them." (3809 3811)

*henō kāle āilā vaiṣṇava eka jana; śrī rūpe dekhite ati utkaṅṭhita mana
śrī rūpa hāsen dekhi' kichu nā kohilā; vimarṣa hoiyā sanātana āge gelā*

"Just then one Vaiṣṇava came who was eager to see Śrī Rūpa Gosvāmī. Śrī Rūpa just laughed without saying anything to that Vaiṣṇava-devotee, so the devotee became displeased and went to Sanātana Gosvāmī." (3812 3813)

*vaiṣṇava kohoye genu śrī rūpa dekhite; āmāre dekhiyā teṅho lāgilā hāsīte
mano duḥkī hoiyā āre kichu nā kohinu; na bujhi kāraṇa kichu jijñāsīte āinu
ye nimitta hāse tā kohilā sanātana; śuni vaiṣṇavera hoilo kheda yukta mana
vaiṣṇava kohen e samaya keno genu; tāra māna nā bujhiyā aparādha koinu*

"That Vaiṣṇava said: "I went to see Śrī Rūpa Gosvāmī, but he only laughed at me! I became sad and I did not say anything, although I came to him to ask him something. I cannot understand why he behaved like that!" So Sanātana Gosvāmī explained that Vaiṣṇava why Rūpa Gosvāmī was laughing. When the Vaiṣṇava heard this, he felt very sorry for misunderstanding Rūpa Gosvāmī in this way and he said: "Why did I go to see him just now? I committed a great offense to him, not understanding his mind!" (3814 3817)

12. ŚRĪLA NAROTTAMA DĀSA ṬHĀKURA'S MENTAL SERVICE AT RĀDHĀKUṄḌA

(Sixth Wave, Verses 168-174)

*eka dina rādhā kṛṣṇa sakhīgaṇa saṅge; vilasaye nikuñje parama prema raṅge
śrī rādhikā kautuke kohoye sakhī prati; ethā bhakṣya dravya śīghra koro susaṅgati*

"One day Rādhā and Kṛṣṇa were playing in the nikuñja with Their sakhīs with great love and Śrī Rādhikā eagerly told Her friends: "Quickly arrange for something to eat here!"

*lalitādi sakhī mahā ullasita hoiyā; bhakṣaṇa sāmāgrī sabe kore yatna pāiyā
narottama dāsī rūpe ati yatna mate; dugdha āvartana kore sakhīra iṅgite*

Lalitā and her *sakhīs* then very blissfully collected the ingredients for the picknick and Narottama Dāsa, in his spiritual body as Rādhikā's maidservant, very carefully stirred the milk on the *sakhīs'* indication." (170 171)

*uṭhali paraye dugdha dekhi vyasta hoilā; culli hoite dugdha pātra haste nāmāilā
hasta dagdha hoilo - tāhā kichu smṛti nāi; dugdha āvartana kori' dilā sakhī ṭhāi
manera ānande rādhā-kṛṣṇe bhunjāilo; avasēṣa labhya mātṛe bāhya jñāna hoilo*

"He became very upset when he saw that the milk boiled over and he quickly lifted the milkpot from the fire with his hand. In this way he burned his hand, but he was not aware of it and gave the milk to another *sakhī* to stir it. In great joy he mentally offered the milk to Rādhā and Kṛṣṇa and only when They left him Their remnants He returned to external conciousness. (In other words, he burned his material hand, although he was rendering devotional service in a mentally conceived spiritual body)." (172 174)

13. ŚRĪLA SANĀTANA GOSVĀMĪ'S LOVE FOR THE PEOPLE OF VRAJA

*eka grāme rahi' āra grāme yabe jāy; grā mavāsī loka gosvāmīra pāche dhāy
kibā bāla vṛddha – keho dhairya nāhi mane; gosvāmīra vicchede kāndaye sarva jane
sanātana gosvāmī-o krandana koriyā; nija nija grhe pāthāyena prabodhiyā
krandana samvari' sobe nija grhe gele; tabe sanātana anya grāme śīghra cole
ye grāme jāibo sei grā mavāsigaṇa; dūre hoite dekhe sanātanera gamana
kibā bāla vṛddha yubā strī puruṣagaṇe; sabe kohe – ei dekho rūpa sanātane*

“When Sanātana Gosvāmī moved from one village to the other, the villagers were running after him. Neither the young or the old could remain calm; all of them wept out of separation from him. Sanātana Gosvāmī would also weep while sending them back home. All the villagers wept as they returned home, while Sanātana Gosvāmī hurried to the next village. Whatever village Sanātana Gosvāmī visited, the villagers saw him coming from afar. The young, the old, the children, women and men – all said: “Look! There are Rūpa and Sanātana!” (1346-1351)

*vrajavāsigaṇera adbhuta sneha hoy; rūpe dekhile-o rūpa sanātana koy
grāmī lokagaṇa keho sthira hoite nāre; āgusari cole sanātane ānibāre
bahu ratna labhye daridrera sukha yaiche; sanātana darśane sabāra sukha taiche
ativṛddha vṛddha yoto strī puruṣagaṇa; putrabhāve sanātane koroye lālana
kohe keho- are putra! mo sabe bhūliyā; ki rūpe āchilā kothā mori e cintiyā
aiche koi'sabe sanātana mukha cāi; āpanā nirmañche mone mahāsukha pāi*

“The people of Vraja had a wonderful affection – when they saw only Rūpa Gosvāmī they would still say ‘Rūpa-Sanātana’. None of the villagers could remain calm – they would rush forward to bring Sanātana in, happy to see him, like a poor man who just found many jewels. The old and the very old women and men fondled Sanātana Gosvāmī like their own child. Some would say: “O my son! How could you survive while forgetting us? We die while thinking of this!” Saying this they would look at Sanātana’s face and find great happiness, considering themselves blessed. (1352-1357)

*strī puruṣa vṛddha yuvā, jāra janma se grāmete; tā sabāra bhrāṭṛ-bhāva – vihvala snehete
keho kohe – bhrātā tumi āchilā kemone; bujhi mo sabāre kabhu na korilā mone
kene bhrātā ! mo sabāre hoilā nirdaya; aiche koto kohe – netre aśrudhārā boy
bālikā bālaka āse’ caraṇa sparśite; kore nivāraṇa sabe – nāre nivārite
kichu dūre rohiyā grāmera vadhūgaṇa; saṅkocita hoiyā sabe koroye darśana*

“Whoever was born in that village – women, men, young or old – they were all overwhelmed with feelings of fraternal affection. Some said: “Brother, how are you? I understand you never think of us! Why, brother, are you so merciless towards us?” As they spoke like that, tears flowed from their eyes. Girls and boys came to touch his feet. Others tried to stop them, but in vain. The newly married women of the village kept some distance and timidly took his *darśana* from a distance. (1358-1362)

*ahe śrīnivāsa! sanātanera darśane; praṇāmādi kriyā kāru smṛti nāhi mone
grāme praveśite ye ye āise dhāiyā; haste dhari loiyā cole dṛḍha āliṅgiyā
divya vṛkṣa tale sabe monera ullāse; sanātane bosāi boisoye cāri pāse
dadhi dugdha navanīta ādi gr̥ha hoite; āne yatne sabe sanātane bhuñjaite
bhोजना kautuka samādhiyā kotokhone; susthira hoiyā sukhe boise sarva jane*

“O Śrīnivāsa! When they saw Sanātana, no one thought of offering formal obeisances to him – in whatever village he entered into they held his hand and firmly embraced him. They all seated him at the base of a divine tree and sat all around him. They carefully brought yoghurt, milk and butter from their homes and fed it to Sanātana. After completing the tumult of feeding him they calmed down and blissfully sat with him. (1363-1367)

*sanātana gosvāmī parama snehāveśe; sabe sarva prakārei maṅgala jijñāse
kāro koto kanyā putra vivāha kothāy; ki nāma kāhāra kaiche pravīna nīrbhāya
gābhī vṛṣādika koto kṛṣīkarma karo; kāro grhe śasya koto kaiche vyavahāro
śarīra ayogyā kāo kaiche manovṛtti; aiche jijñāsīte sabe hon harṣa ati
gosvāmīte krame sabe sab nivedaya; kāru duḥka śunitei mahā duḥkī hoyā
sanātana prabodhe tāhāra duḥka khoy; ei sab prasaṅge rātri prabhāta koroyā*

(Although Sanātana Gosvāmī was most renounced, his love for the people of Vraja transcended all his rules of renunciation and out of great love for them he would speak about worldly subjects with them all night). "Most affectionately Sanātana Gosvāmī inquired from the Vrajavāsīs about their welfare: How many sons and daughters do you have and where are they married? What are their names and how do they live? How much harvest you collected in your house and how much ploughing have you done? Are you physically unwell? How do you feel mentally?" The Vrajavāsīs were all very happy when he asked these things from them and they gradually informed him of everything. If anybody was suffering that would make Sanātana Gosvāmī very unhappy. Sanātana would then mitigate their distress by speaking to them. In this way they passed the whole night, speaking until sunrise." (1368-1373)

*prāte prātaḥ kriyā śīghro kori sanātana; snānādika koritei āise sarva jana
dadhi dugdhādika sabe śīghro ānayay; sanātana gosvāmīre bhuñjīte kohoy
bhuñjena śrī gosvāmī sabāre bhuñjīyā; dekhaye sabāra śobhā ullasita hoiyā
pūrva mata grāma hoite korite gamana; vyākula hoiyā kānde vrajavāsīgaṇa
yaiche snehacaryā – tā kohite anta nāi; vividha prakāre sabe prabodhe gosāi*

Sanātana Gosvāmī then quickly went to do his morning duties; after his bath all the villagers came out quickly to serve him milk and yoghurt. They told Sanātana Gosvāmī to eat and he also fed all of them. When he saw how beautiful they were he was very happy. Like before, the Vrajavāsīs were very upset when he left the village. There is no end to the narrations of their affection – Sanātana Gosvāmī addressed them in various ways. (1374-1378)

*katho dūre saṅge sabe gamana korite; den nija śapatha sabāre phirāite
ei rūpe grāme grāme koriyā bhramaṇa; aisen baiṭhān grāmete sanātana
sanātane dekhiyā grāmera loka joto; ye ānande magna – tā kohibe kebā koto
sanātana sabāra maṅgala jijñāsoy; gowāyen divā niśi ullāsa hiyāy
eka rātri vāsa – e nirbandha sabe jāne; hoiyā vyākula tei kohe sanātane
kotho din thākile sabāra bhālo hoy; māno tā sabāra kothā nā hao nirday
prātaḥ kāle jābe ei nirbandha tomāra; chāḍaho nirbandha – prāṇa rākhoho sabāra
aiche grānavāsī koto kohen kāndiyā; e hetu rohilo ethā sabe sukha diyā
baiṭhān grāmīya āra nikaṣastha joto; sabe sanātana guṇe magne avirata*

They would all follow him for a long way until he swore them to return. In this way Sanātana wandered from village to village until he arrived at Baiṭhān village. Seeing Sanātana all the villagers were immersed in indescribable bliss. Sanātana inquired from all about their welfare and spent a day and a night there with a happy heart. Everyone knew that Sanātana had taken a vow just to stay for one day and one night at one place, but still they anxiously begged him: “Everyone will be so happy if you would stay for some days. Please heed our plea and don’t be cruel to us. According to your vow you will leave us the next morning – please give up your vow and save our lives.” Thus the villagers spoke to him and wept and he felt compelled to stay [for a while] to the joy of all. All the villagers of Baiṭhān and the surrounding area were always immersed in the glorious attributes of Sanātana Gosvāmī. (1379-1387)

14. ŚRĪLA RAGHUNĀTHA DĀSA GOSVĀMĪ AND THE TIGERS.

eka dina sanātana vṛndāvana hoite; ethā āilā śrī gopāla bhaṭṭera vāsāte

*mānasa pāvana ghāṭe colilen snāne dekhe; eka vyaghra jala piye seikhāne
raghunātha dhyānāveśe āchen bosiyā; vyāghra vane gela tāra nikāṭa hoiyā*

"One day Sanātana Gosvāmī came here (to Rādhākuṇḍa) from Vṛndāvana to stay with Śrī Gopāla Bhatta. When he came to the bathingplace (on the northern bank of Śyāmakuṇḍa) named Mānasa Pāvana Ghāṭa (where Śrī Rādhikā daily takes Her bath before worshipping the Sungod) he saw one tiger drinking water there. Raghunātha Dāsa sat there, absorbed in meditation, while the tiger passed him, going into the forest."

*kotokṣaṇe raghunātha cāhe cāri pāne; dekkena śrī sanātana āisen snāne
bhūmite poḍiyā sanātane praṇamiyā; sanātana snehāvaśe āliṅgana koilā*

"After a while Raghunātha Dāsa looked in all four directions and saw that Śrī Sanātana had come there for his bath. He fell to the ground to offer his obeisances to Sanātana Gosvāmī, who affectionately embraced him"

*raghunātha prati snehe kohe dhīre dhīre; vṛkṣatala hoite ebe rohībe kuṭīre
jānāiya viśeṣa gosvāmī gelā snāne; kuṭīrera ārambha hoilo sei dīne
anya hita hetu raghunātha sei hoite; rahilena kuṭīre gosāira ājñā mate*

"Gently and affectionately Sanātana Gosvāmī told Raghunātha Dāsa: 'Leave the base of this tree now and stay in a hut from now on!' After making this very clear, Sanātana Gosvāmī went for his bath. From that day on the *kuṭīra*-system began (Vaiṣṇavas at Rādhākuṇḍa now live in small cottages instead of in the open air). From then on, for the benefit of others, Raghunātha Dāsa stayed in a hut, on the order of Sanātana Gosvāmī."

15. GOPĪŚVARA MAHĀDEVA IN VṚNDĀVANA

*ki apūrva śobhā ei vanera bhitora; guṇātīta linga rūpa nāma gopīśvara
ei sadāśīva vṛndā-vīpina pālaya; ihāke pūjile sarva kārya siddhi hoy
gopīgaṇa sadā kṛṣṇa saṅgera lāgiyā; nirantara pūje yatna nānā dravya diyā*

*kohite ki pāri ye mahimā gurutara; gopikā pūjita teṅho nāma gopīśvara
indrādi devatā stuti koroye sadāya; vṛndāvane prīti vṛddhi ihāra kṛpāya*

"How wonderful is the beauty of this forest! Here is the transcendental *liṅga-vigraha* named Gopīśvara! This Sadāśiva (the transcendental source of all Śivas) protects Vṛndāvana; anyone who worships Him will be successful in all his duties! The gopīs always desired Kṛṣṇa's association, and therefore they always carefully worshiped Gopīśvara with different ingredients. How can I describe His great glories? Because the gopīkās worship Him, He is called Gopīśvara (master of the gopīs). The *devatās* like Indra always praise Him, and by His grace one's love for Vṛndāvana increases"

*vṛndāvanāvani pate jaya soma soma-
maule sanandana sanātana nāradeḍhya
gopeśvara vraja vilāsi yugāṅghri padme
prema prayaccha nirupādhi namo namas te*

(Viśvanātha Cakravartī's Saṅkalpa Kalpadruma - 103)

"Glory to You, O Lord of Vṛndāvana with the moon-crest! O Gopīśvara, who is worshipable by Sanandana and the four Kumāras, Sanātana Gosvāmī and Nārada Muni! We offer our obeisances unto You! Give us causeless love for the lotus-feet of the two enjoyers of Vraja, Śrī-Śrī Rādhā-Kṛṣṇa!"

16. BHĀṆḌĪRA VANA

This forest lies on the eastern bank of the Yamunā, about 20 km. north of Vṛndāvana. Here was the famous huge Bhāṅḍīra-banyan-tree which is mentioned in the Purāṇas as being a playground for Kṛṣṇa and His cowherd boys.

*eka dina kṛṣṇa eka bhāṅḍīra talāya; vaṁśī vādyā koilo yate jagata mātāya
vaṁśī-dhvani śuni rādhā adhairya hoilā; sakhī saha āsi śīghra kṛṣṇere mililā
hoilo paramānanda donhāra antare; sakhīgaṇa saṅge nānā raṅgete vihāre*

"One day Kṛṣṇa maddened the world by playing His flute at the base of this Bhāṇḍīra-tree. Hearing the sound of the flute, Rādhā became impatient and quickly came here with Her girlfriends to meet Kṛṣṇa. Both Rādhā and Kṛṣṇa became most happy at heart and began to play here in different ways with Their girlfriends."

*śrī rādhikā kṛṣṇa prati kohe mṛdu bhāṣe; sakhā saha kaiche krīḍā koro e pradeśe?
śrī kṛṣṇa kohena - ethā mallaveśa dhari; sakhāgaṇa saha sukhe malla-yudha kori
mora sama malla-yuddha keho nā jānoy; anāyāse kori anya malle parājoy*

"Śrī Rādhikā softly asked Kṛṣṇa: "What kind of games do You play here with Your friends?" Śrī Kṛṣṇa said: 'I dress like a wrestler and blissfully wrestle with My friends here! No one knows how to wrestle like Me! I easily defeat everyone in wrestling!'"

*hāsiyā lalitā kṛṣṇe kohe bāra bāra; mallaveśe yuddha āji dekhibo tomāra
eto kahi sakalei koila malla-veśa; kṛṣṇa mallaveśe darpa koroye aśeṣa
kṛṣṇa pāne cāhi rāi manda manda hāse; mallayuddha hetu yuddha sthalete praveśe
mahā malla-yuddhe nāhi jaya parājaya; hoilo ānanda kandarpera atiśaya*

"Lalitā laughed and told Kṛṣṇa time and again: 'Let me see You fight in that wrestlers dress today! When Lalitā said that, everyone dressed like wrestlers and Kṛṣṇa acted with unlimited pride in His wrestlingdress! Rāi (Rādhikā) slightly smiled while She blinked at Kṛṣṇa and entered the wrestling arena to combat Kṛṣṇa. A great wrestling match then began, in which no one won and no one was defeated, and which greatly delighted Cupid!"

17. HĀROYĀLA

(Fifth Wave, 1398 - 1403)

The village of Hāroyāla is now named Hāroyāna and is situated about 11 km. west of the town of Kośī.

*dekho kṛṣṇakuṇḍa ei hāroyāla grāma; ethā vilasaye raṅge rāi-ghanaśyāma
pāsā-khelāite rāi kṛṣṇa hārāilā; khelāya hāriyā kṛṣṇa mahā-lajjā pāilā
lalitā kohoye - rāi pāsaka krīḍāte; anāyāse tumi hārāilā prāṇanāthe
hoilo tomāra jita aneka prakāra; dekhibo - kandarpa-yuddhe kebā jita hoy
eto kohi nikuñja mandire doṅhe thuiyā; sakhigaṇa dekhe raṅga alakṣita hoiyā
hoilo paramānanda - kohite ki āra; ei hāroyāla hoy adbhuta vihāra*

"Behold this Kṛṣṇa-kuṇḍa in this village named Hāroyāla; here Rāi and Ghanaśyāma enjoyed Their pastimes. Here Rāi defeated Kṛṣṇa in a game of dice, greatly embarrassing Kṛṣṇa. Lalitā said: "Rāi! You easily defeated Your Prāṇanātha in this dice-game! You were victorious in so many ways, let us see who will win the battle of Cupid now!" Saying this, she brought Them into a *nikuñja-mandira* and the *sakhis* all viewed (Rādhā and Kṛṣṇa's lovegame) from hidden places. What words can I use to describe that topmost bliss? All these amazing pastimes took place in the village named Hāroyāla!"

18. ŚRĪ ŚUKA-ŚARIKĀ PRALĀPA

The male and female parrots sing Rādhā and Kṛṣṇa's glories in the Saḍaṅga Medinī Rāga (Fifth Wave, Verses 2903-2911)

śuka prāha - ṣaḍaṅga medinī gīte yathā :

*jaya janarañjana kañja-nayana ghana añjana nibha nava nāgara ai ai
gokula kulajākula dhṛti mocana candra vadana guṇa sāgara ai ai
nanda tanuja vraja bhūṣaṇa rasamaya mañjula bhujā muda vardhana ai ai
śrī vṛṣabhānutanayā hṛdi sampada madanārbuda mada mardana ai ai*

"All glories to You, O delighter of the people, O lotus-eyed One, O young lover with the lustre of a monsoon cloud or eyeliner! You agitate the daughters of the cowherders of Gokula and release them from their patience, Your face shines like the moon and You are an ocean of virtues! O son of Nanda! O ornament of Vraja! O Relisher

with the beautiful arms! O increaser of bliss! O treasure of the heart of Vṛṣabhānu's daughter! O destroyer of the pride of billions of Cupids!"

*gīta nipuna nidhuvana nayanandita nirupama tāṇḍava-panḍita ai ai
bhānu tanayā pulināṅgana parisara ramaṇī nikara maṇimaṇḍita ai ai
vaṁśīdhara dharaṇīdhara kṛta bandhura adharāruṇa sundara ai ai
kunda radana kamaṇīya kṛśodara vṛndāvipina purandara ai ai
kṛṣa keli kalahaika dhurandhara dhā dhā dhi dhi tā ga dhennā ai ai
sa sari gari narahari-nātha ei tā iti ai ai a tennā ai ai*

"O expert singer, who enjoys erotic pastimes in Nidhuvana! O peerless dancer! O You who is ornamented (surrounded) by many jewellike girls on the broad bank of the Yamunā, O holder of the flute, holder of the Govardhana Hill with Your beautiful red lips! O You with the beautiful teeth, that resemble Kunda-flowers! O slender hero of Vṛndāvana! O Kṛṣṇa! O Leader in all playful quarrels! O Lord of Narahari! (*dhā dhā dhi dhi tā ga dhennā sa sari gari ei tā iti ai ai a tennā ai ai*)"

*

śārikā prāha - medinī gīte yathā -

*jaya jagata vandinī, vidita nṛpa-nandinī, rādhikā candra vadani,
duḥka mocanī
śyāma manorañjinī, dhairya bhara bhañjinī, kañja khañjana mīna gañji
mṛga locanī*

"All glories to She who is praised by the whole world, the famous princess Rādhikā with the moon-like face, the destroyer of misery! She enchants Śyāma's mind, destroys His patience and Her eyes defeat the beauty of lotusflowers, wagtailbirds, fishes and does!"

*kānti jita dāminī, parama abhirāminī, bhāminī sindhu-kanyādi mada mardhini
mañju mṛdu hāsini, lalita kala bhāṣiṇī, bhuvanamohini, lalitādi muda vardini*

"Her lustre defeats the lightning and is most pleasing, She is so powerful that She can destroy the pride of the goddess of fortune and others, She smiles lovely and sweetly, She speaks lovely and inarticulate words, She enchants the world and increases the joy of Her friends like Lalitā."

*subhaga śṛṅgāriṇī, nava nava vihāriṇī, vṛndā vipina vinodinī, gaja gāminī.
rāsa rasa raṅgiṇī, madhura taraṅgiṇī, sakala ramaṇī maṇi, narahari svāminī
jhāntā jhām jhāntā tātthā vitakato thunnā ḍṛmiki trigao takatā tā thaiyā,
sari rigama pamaga mana gari sās sāti ai tennā tennā tennām ti tāi ai ā*

"She is beautifully decorated, She plays always fresh pastimes, She rejoices in Vṛndāvana, She walks as elegantly as an elephant, She enjoys the flavours of the Rāsa-dance, She is a river of sweetness, She is the jewel of all women and She is the mistress of Narahari Cakravarti" (*jhāntā jhām jhāntā tātthā vitakato thunnā ḍṛmiki trigao takatā tā thaiyā. sari rigama pamaga mana gari sās sāti ai tennā tennā tennām ti tāi ai ā*).

19. ŚRĪ RAGHUNĀTHA DĀSA GOSVĀMĪ READS LALITA MĀDHAVA:

*lalita mādharma - vipralambha sīmā yāte; pūrve diyāchilā raghunāthe āsvādite
grantha pāṭhe raghunātha divā niśi kānde; hoilo unṁāda duḥke - dhairya nāhi bānde
kabhu dūre rahe giyā grantha parihari; kabhu bhūme paḍi rahe vakṣe kori
khene khene nānā daśā hoy upasthita; sabe cintāyukta yabe hoyena mūrccchita
śrī rūpa gosvāmī mone auśadha vicāri; dāna keli kaumudī varṇilā śīghra kori
raghunāthe kohe ihā koro āsvādana; pūrva grantha deho more koribo śodhana*

"(Śrīla Rūpa Gosvāmī) had previously given Raghunātha dāsa his 'Lalitā Mādhava', in which the limit of love-in-separation is experienced, to relish. When Raghunātha read this book he wept day and night and he became almost mad of misery, unable to remain calm. Sometimes he kept the book far away from himself, and sometimes he fell to the ground, holding it to his chest. While weeping he manifest different conditions of ecstatic love and when he fainted everyone present became very worried. Śrī Rūpa Gosvāmī then thought of a medicine that could save Raghunātha's life and he quickly wrote a book

named Dāna Keli Kaumudī (dealing with the meeting of Rādhā and Kṛṣṇa) , telling Raghunātha: "Why don't you relish this? Give me the book I gave you before back, I have to proofread it still!"

20. MĀ JĀHNAVĀ'S STAY AT RĀDHĀKUṆḌA

Eleventh Wave, verses 150-189

śrī rādhikā kuṇḍa-vāsī śrī dāsa gosāi; śuni harṣa hoilā—colibāre sādhyā nāi (150)

śrī rūpa vicchede sadā adhairya hṛdaya; annādi vihane deha kṣiṇa atisāya (151)

niyama nirvāha yaiche ye ceṣṭa antare; se sab dekhite kār hiyā nā vidare (152)

"When, Śrīla Raghunātha dās Gosvāmī, who resided at Rādhikā-kuṇḍa, heard that Mother Jāhnavā had arrived in Vraja, he became very happy— but unfortunately he was unable to go and see her. His heart was always agitated by feelings of separation from Śrīla Rūpa Gosvāmī and he had given up all solid food. Consequently his body had become greatly emaciated. Whose heart will not break by seeing how he followed all his regulative duties?"

kṛṣṇa dāsa kavirāja ādi bahu jan; praṇami yāite koilo ātma nivedane (153)

gopāla, rāghava paṇḍitādi ek sāthe; cole nandīśvara govardhanādi hoite (154)

sabe vṛndāvane kori īśvarī darśana; jānāilā dāsa gosvāmīra nivedana (155)

"Many great devotees like Kṛṣṇa dāsa Kavirāja Gosvāmī went (to Mother Jāhnavā) to offer obeisances to her and surrender themselves to her. Gopāla, Rāghava Paṇḍita and others came together from Nandīśvara and Govardhana to Vṛndāvana to see Jāhnavā Īśvarī. They all told her of Dāsa Gosvāmī's plea."

śrī jāhnavā īśvarīra ye hoilo antare; tāhā vivariyā ke kohite śakti dhare? (156)

śrī gopāla bhāṭṭa ādi gosvāmī sakale; jānāilā—śrī kuṇḍa yāibo prātaḥ kāle (157)

sabe kohe — śrī kuṇḍādi koriyā darśana; śighra kori ethā koriben āgamana (158)

śrama upaśama hoibek bhālo mate; tabe jāiben ban-bhramaṇa korite (159)

"Who is able to describe the feelings within Śrī Jāhnavā Īśvarī's heart? She told Śrī Gopāla Bhaṭṭa and all the other Gosvāmīs — "Tomorrow morning I will go to Śrī Rādhākuṇḍa." They all replied: "Yes, quickly go to see Śrī Rādhākuṇḍa and other places. After properly resting you can then go on a forest tour of Vraja."

ihā śuni śrī īśvarī ullasita mone; colilen śrī kuṇḍe veṣṭita vijña gaṇe (160)
śrī kuṇḍete gelen bahulāvana diyā; kuṇḍa śobhā dekhi' preme umaḍaye hiyā (161)
raghunātha dāsa gosvāmīra sthiti yathā; mone ei—tāre giyā dekhiben tathā (162)
śrī dāsa gosvāmī se nirjana kuṇḍa tīre; korena śrī nāma grahaṇādi dhire dhire (163)
kṛṣṇa dās kavirāja agrete āsiyā; dāsa gosvāmīra āge chilā dāḍāiyā (164)
avasara pāiyā koroye nivedana; 'śrī jāhnavā īśvarīra hoilo āgamana' (165)

"Hearing this, Śrī Īśvarī (Jāhnavā) was very happy at heart and she went to Rādhākuṇḍa, surrounded by her wise and learned devotees. She went to Śrī Rādhākuṇḍa through Bahulāvana. Seeing the beauty of the kuṇḍa her heart was startled with ecstatic love, and she thought: 'Let me go there where Śrī Raghunātha dāsa Gosvāmī is staying.' Śrī Dāsa Gosvāmī was softly chanting nāma on a solitary bank of the kuṇḍa when Kṛṣṇadās Kavirāja came before him and told him on the opportune moment: 'Śrī Jāhnavā Īśvarī has come.'

śuni ki adbhuta prema vyāpilo hṛdaye; āgusari cole aśru yukta netra dvaye (166)
śrī īśvarī dekhe dāsa gosvāmī gamana; atīśaya kṣīṇa tanu, teja sūrya-sama (167)
śrī īśvarī antara bujhite kebā pāre?; jhare dui netre vāri—nivārite nāre (168)

"When Śrī Dāsa Gosvāmī heard this, such a wonderful prema pervaded his heart, and he came forward with tear-filled eyes. Śrī Īśvarī saw how Dāsa Gosvāmī walked, how greatly emaciated his body was and how he shone like the sun. Who can understand the heart of Śrī Īśvarī? She could not stop the tears streaming from her eyes."

śrī dāsa gosvāmī praṇamite dhairya dhari; koilo ye ucit premamayī śrī īśvarī (169)
śrī īśvarī āge dāsa gosāi ye koy; tāhā śuni kāra vā nā vidare hṛdaya (170)
mādhava ācārya ādi sabāra sahite; milane adbhuta prema uthalaye cite (171)

ki adbhuta aśru-dhārā sabāra nayane; sakalei sthira hoilen koto kṣaṇe (172)
ārīṭ grāmera vrajavāsī lokagaṇa; sabe harṣa īśvarīra koriyā darśana (173)

"Śrī Dāsa Gosvāmī calmed down and offered his obeisances unto Mother Jāhnavā. Loving Śrī Īśvarī then did what was proper. Whose heart will not break after hearing what Śrī Īśvarī told Dāsa Gosvāmī? Dāsa Gosvāmī's heart also overflowed with astonishing *prema* as he met with all the other devotees, like Mādhava Ācārya. What wonderful streams of tears flowed from everyone's eyes! After a while everyone calmed down. The Vrajavāsīs from Ārīt village (the present Rādhākuṇḍa village) were all very happy to see Jāhnavā Īśvarī."

dina tina cāri rahi śrī rādhākuṇḍete; korilen pāka kriyā parama yatnete (174)
kṛṣṇe bhoga samarpiyā ullāsa antare; bḥuñjāilā vrajavāsī vaiṣṇava sabāre (175)
prasāda sevane ye ānanda premoday; kebā nā dekhite sādha kore se samaya (176)
śrī jāhnavā īśvarīra alaukika rīti; ki bujhibo? mo chārera nāhi buddhi gati (177)

"She stayed at Śrī Rādhākuṇḍa for three or four days, and very attentively cooked there. With a blissful heart she offered her preparations to Kṛṣṇa and then fed the *prasāda* to all the Vrajavāsīs and Vaiṣṇavas. Who was not fulfilled at that time by seeing the ecstatic love that arose from the service (eating) of this *prasāda*? Who am I to understand the extraordinary activities of Śrī Jāhnavā Īśvarī? The brain of a fool like me cannot conceive of them."

eka dina madhyāhna samaye kuṇḍa tīre; śuni' se vaṁśīra dhvani sthira hoite nāre (178)
kautuka dekhilo se anya agocara; vijñe vistāribo e prasaṅga manohara (179)
tathāpi kohiye kichu— īśvarī ullāse; vaṁśī-dhvani śuniyā cāhaye cāri pāše (180)

"One day at noontime Mother Jāhnavā heard the sound of a flute on the bank of Rādhākuṇḍa and she could not remain calm anymore. She could perceive this curiosity, but others couldn't. Still, for the realised devotees I will recount some of this captivating narration. Hearing the flute-sound, Mother Jāhnavā blissfully looked all around."

kadambēra tale dekhe śyāma cikaniyā; tribhaṅga bhaṅgimā koṭi kandarpa jiniyā (181)

manda manda hāsi' se madhura vaṁśī rāya; ke dhare dhairaya jāte jagat mātāy (182)
śrī rādhikā lalitādi sakhigaṇa-saṅge; beḍhiyāche śyamala sundare mahā raṅge (183)
se adbhuta śobhā dekhi' jāhnavā īśvarī; hoilā mūrccita yaiche kohite nā pāri (184)

"At the base of a Kadamba-tree she saw glossy Śyāmasundara, standing in a threefold bending form, His beauty defeating that of millions of Cupids. Who in the world would not be maddened at the sight of this slightly smiling, sweet flute-player? Very blissfully Śrī Rādhikā, Lalitā and the other sakhīs stood surrounding this very playful Śyāmasundara. When Jāhnavā Īśvarī saw this astonishing beauty she fainted in a manner that I cannot describe."

koto kṣaṇe cetan pāiyā sthira hoilā; nirjane e raṅga—anye prakāśa nā koilā (185)
jāiben śrī govardhanādi darśanete; tāhā jānāilā dāsa gosvāmī agrete (186)
śrī dāsa gosvāmī bhūme poḍi praṇamiyā; dilā anumati dainye nimagna hoiyā (187)
śunite se dainya kāra hiyā nā vidare?; ki kohibo īśvarīra ye hoilo antare (188)
paricārikādi madhye jāhnavā īśvarī; kuṇḍa hoite govardhane gelā dhīri dhīri (189)

"After a short while she regained her composure and kept this curiosity to herself, without revealing it to others. Then she went to Śrīla Raghunātha dāsa Gosvāmī and told him that she was going to have darśana of Govardhana and other places. Śrī Dāsa Gosvāmī fell to the ground and offered prostrated obeisances unto her before granting her permission to leave, immersed in an ocean of humility as he was. Whose heart will not break after hearing of this humility? And what can I say to describe Īśvarī's heart? Thus Jāhnavā Īśvarī slowly left Rādhākuṇḍa to go to Govardhana, surrounded by her servants."

21. RAGHUNĀTHA DĀSA GOSVĀMĪ'S INDIGESTION

অহে শ্রীনিবাস একদিন রঘুনাথ; ভুঞ্জিলেন মানসে প্রসাদী দুন্ধ ভাত |
হইল অজীর্ণ দেহভার অতিশয়; কৈছে দেহভার হইল কেহ না বুঝয় |
শ্রীবল্লভপুত্র শ্রীবিটঠলনাথ শুনি, দুই চিকিত্সক লইয়া আইলা আপনি |
নাড়ী দেখি চিকিত্সক কহে বার বার; 'দুন্ধ অন্ন খাইলা ইহৌ ইথে দেহভার |

শ্রীবটঠলনাথ কহে হইয়া বিস্ময়; দুগ্ধ অন্ন ইহারে সম্ভব কভু নয় |
রঘুনাথ কোহে 'এই সুসত্য বচন; মানসে করিনু মুই দুগ্ধান্ন ভোজন" |
শুনিয়া সবার মনে হইল চমৎকার; ঐছে রঘুনাথ ক্রিয়া কি কহিব আর |

*ahe śrīnivāsa eka dina raghunātha; bhun̄jīlena mānase prasādi dugdha bhāta
hoilo ajir̄ṇa deha bhāra atiśaya; kaiche dehabhāra hoilo keho nā bujhaya
śrīballabhaputra śrīviṭṭhalanātha śuni, dui cikitsaka loiyā āilā āpani
nāḍī dekhi cikitsaka kohe bāra bāra; 'dugdha anna khāilā ihoṅ ithe dehabhāra
śrīviṭṭhalanātha kohe hoiyā vismaya; dugdha anna ihāre sambhava kabhu noy
raghunātha kohe 'ei susatya vacana; mānase korinu mui dugdhānna bhojana"
śuniyā sabāra mane hoilo camatkāra; aiche raghunātha kriyā ki kohibo āra*

“Aha Śrīnivāsa! One day Raghunātha Dāsa Gosvāmī mentally ate some offered sweet rice and thus got indigestion and overweight. No one could understand how he (such an austere person) could get obese like that. When Raghunātha Dāsa Gosvāmī's friend Śrī Viṭṭhalanātha, the son of Śrī Vallabha, heard this he called for two doctors who felt his pulse and confirmed time and again: “He has become obese due to overeating on sweet rice”. In astonishment Śrī Viṭṭhalanātha said: “It is impossible for him to eat sweet rice (let alone overeat). Raghunātha Dāsa Gosvāmī, however, confirmed “They speak the truth – I ate sweet rice within my mind.” Everyone was astonished to hear this. Such are the activities of Raghunātha Dāsa Gosvāmī – what more can I say?”

22. RAGHUNĀTHA DĀSA GOSVĀMĪ AND THE LEAFCUP

দাস নামে এক ব্রজবাসী এখ রয়; দাস গোস্বামীর তারে স্নেহ অতিশয় |
তেঁহো এক দিন সখীস্থলী গ্রামে গেলা; বৃহৎ পলাশ পত্র দেখি তুলি' নিলা ||
দাস গোস্বামীর কথা মনে মনে কহে; অনাদিক ত্যাগ কইলা দারুণ বিরহে |
এক দোনা তক্র পিয়ে নিয়ম তাহার; ইথে কিছু অতিরিক্ত হইবে আহার ||
ঐছে মনে করি ঘরে আসি দোনা কইলা; তাহে তক্র লইয়া রঘুনাথ আগে আইলা |
নব্য পত্র দোনা দেখি' জিজ্ঞাসে গোসাই; এ বৃহৎ পত্র আজি পাইলা কোন ঠাই ||
দাস কহে - সখীস্থলী গেনু গোচরণে; পাইয়া উত্তম পত্র আনিবু এখানে |

সখীস্থলী নাম শুনি' ক্রোধে পূর্ণ হইলা; তত্র সহ দোনা দূরে ফেলাইয়া দিলা |
কত ক্ষণে স্থির হইয়া কহে দাস প্রতি; সে চন্দ্রাবলীর স্থান - ন যাইবা তথি ||

*dāsa nāme eka vrajavāsī etha roy; dāsa gosvāmīra tāre sneha atiśoy
teho eka dina sakhī-sthalī grāme gelā; bṛhat palāśa patra dekhi tuli' nilā
dāsa gosvāmīra kothā mone mone kohe; annādika tyāga koilā dāruṇa virahe
eka donā takra piye niyama tāhāra; ithe kichu atirikta hoibe āhāra
aiche mone kori ghare āsi donā koilā; tāhe takra loiyā raghunātha āge āilā
navya patra donā dekhi' jijñāse gosāi; e bṛhat patra āji pāilā kon thāi
dāsa kohe - sakhī-sthalī genu gocāraṇe; pāiyā uttama patra āninu ekhāne
sakhī-sthalī nāma śuni' krodhe pūrṇa hoilā; takra saha donā dūre phelāiyā dilā
koto kṣaṇe sthira hoiyā kohe dāsa prati; se candrāvalīra sthāna - na yāibā tathi*

"There was one Vrajavāsī (inhabitant of Vraja) named Dāsa who loved Raghunātha Dāsa Gosvāmī very much. He went to the village of Sakhīsthalī (close to the town of Govardhana) and found a big leafcup there, which he brought along, thinking of Raghunātha Dāsa Gosvāmī, who had given up eating all solid food out of coarse separation from Rādhārāṇī. Dāsa thought: "It is Raghunātha Dāsa's rule to drink only one cup of buttermilk a day. When I give Him this bigger leafcup he can eat a little more", and brought some buttermilk from his house to fill up the big leafcup. When he came before him, Raghunātha Dāsa Gosvāmī, seeing the new cup, asked him: "Where did you get this big leaf cup from?" Dāsa said: "I went to Sakhīsthalī to herd my cows and I found this good leaf cup there and brought it to you!" Hearing the name 'Sakhīsthalī', Raghunātha Dāsa became filled with anger and threw the leaf cup with the buttermilk far away. After some time he calmed down and told Dāsa: "That is the place where Candrāvalī lives! Don't go there!"

23. ŚRĪ JĪVA GOSVĀMĪ AT NANDAGHĀT

[Śrī Rūpa Gosvāmī rebukes Śrī Jīva Gosvāmī for breaking etiquette] - 5:1626-1670

śrīnivās kohe – ei nirjana ethāte; śrī jīva chilēn ati ajñāta rūpete [1626]

*kohi se prasaṅga – eka dina vṛndāvane; śrī rūpa likhen grantha bosiyā nirjane [1627]
grīṣma samayete sveda vyāpaye aṅgete; śrī jīva bātās kore rohi' eka bhīte [1628]
yaiche rūpa gosvāmīra saundaryātīśay; taiche śrī jīvera śobhā yauvan samay [1629]*

Śrīnivāsācārya said: “In this solitary place Śrī Jīva Goswāmī lived incognito. I will tell you the context – one day in Vṛndāvana Śrī Rūpa Goswāmī was writing a book in solitude. Due to the summer-heat his body was studded by sweatdrops, so Śrī Jīva was by his side fanning him. Just as Rūpa Goswāmī was very beautiful, Śrī Jīva was also very beautiful in his youth.”

*kebā nā koroye sādha śrī rūpe dekhite; śrī vallabha bhaṭṭa āsi' mililā nibhṛte [1630]
bhakti rasāmṛta grantha maṅgalācaraṇa; dekhi' bhaṭṭa kohe – ihā koribo śodhana [1631]*

“Who was not fulfilled by seeing Śrī Rūpa Goswāmī? Once Śrī Vallabha Bhaṭṭa came to meet Śrī Rūpa Goswāmī in his solitary place. When he saw the introduction to the Bhakti Rasāmṛta Sindhu, he told Rūpa Goswāmī – I will edit it.”

*eto kohi gelā snāne yamunāra kule; śrī jīva colilā jala ānibāra chale [1632]
śrī vallabha bhaṭṭa saha nāhi paricoy; 'maṅgalācaraṇe ki sandeho – jijñāsoy [1633]*

“After saying this, he went to bathe in the Yamuna and Śrī Jīva followed him, on the pretext of fetching water. Though he was not acquainted with Śrī Vallabha Bhaṭṭa, he asked him: ‘What is your doubt about the introduction of the book?’”

*śuni śrī vallabha-bhaṭṭa ye kichu kohilo; śrī jīva se sob śighro khaṇḍana korilo [1634]
prasaṅge hoilo nānā śāstera vicāra; śrī jīvera vākya bhaṭṭa nāre khaṇḍibāre [1635]
kotokṣaṇa kori' carcā, carcā samādhiyā; śrī rūpera prati bhaṭṭa kohe punaḥ giyā [1636]
alapa boyos ye chilēn toma-pāśe; tār paricoy hetu āinu ullāse [1637]*

“Hearing this, Śrī Vallabha Bhaṭṭa gave his explanation which Śrī Jīva then swiftly refuted, point for point. During the discussion Śrī Jīva Goswāmī quoted various scriptures, which Vallabha Bhaṭṭa was unable to refute. They debated for a while and

after it was all done Vallabha Bhaṭṭa returned to Śrī Rūpa Gosvāmī and told him: ‘I have come here in glee to inquire from you who this young man is that is staying with you.’”

śrī rūpa kohen – kibā dibo paricoy; jīva nāma śiṣya mora, bhrātāra tonoy [1638]
ei katho din hoilo āilā deśa hoite; śuni’ bhaṭṭa praśaṁsā korilo sarva mate [1639]

Śrī Rūpa Gosvāmī said: “What can I say about him? He is named Jīva and is my student and nephew. He has been staying with me for a while, having come from Bengal.” Hearing this, Bhaṭṭa praised him in all respects.”

rūpa samādare bhaṭṭa korilā gamana; śrī jīva yamunā hoite āilā sei-kṣaṇa [1640]
śrī rūpa kohen śrī jīvere mṛdu bhāṣe; more kṛpā kori bhaṭṭa āilā mora paśe [1641]
mora hita lāgi’ grantha śudhibo kohilā; e ati alapa vākya sahite nārilā [1642]
tāhe pūrba deśa śīghro koroho gaman; mana sthira hoile āsibā vṛndāvana [1643]

‘After offering his respect to Śrī Rūpa Gosvāmī, Bhaṭṭa left. Just then Śrī Jīva returned from the Yamunā. Śrī Rūpa Gosvāmī told him softly: “Out of the kindness of his heart Bhaṭṭajī came to me and offered to help me by editing my book, but you could not tolerate even this little from him. Return to your home land and when your mind has become stable you may return to Vṛndāvana.”

gosvāmīra ājñāya colilā pūrba-pāne; katho dūre mana sthira koilā sābdhāne [1644]
gosvāmīra ājñā nāi nikaṭe āsite; ehetu āilā ethā nirjana banete [1645]
rahi’ patra kuṭīre khedita atiśaya; kabu kichu bhūñje, kabhu upavāsa hoy [1646]
deha hoite prāṇa bhinna koriyā tvarite; prabhu-pādapadma pābo – ei cintā cite [1647]

“Śrī Jīva Gosvāmī thus left, on Śrī Rūpa Gosvāmī’s order. After travelling for a while his mind calmed down. Thinking ‘Rūpa Gosvāmī ordered me not to come near him’ he came to this solitary forest where he stayed in a hut, feeling very distressed. Sometimes he ate a little, sometimes he fasted. He was rapidly proceeding to leave his body as he was absorbed in thoughts of how to attain Rūpa Prabhu’s lotus-feet.”

akasmāt sanātana gosvāmī āilā; grāmi-loka āgusari grāme loiyā gelā [1648]

parama ullāse bosāiyā gosvāmīre; jijñāsi' kuśala punaḥ kohe dhīre dhīre [1649]
alapa boyos eka tapasvī sundara; katho dina hoilo rohe e bana bhitor [1650]
bhuñjāite yatna kori anek prakāra; kabhu phala-mūla bhuñje, kabhu nirāhāra [1651]
bahu yatne kiñcit godhuma cūrṇa loiyā; koroye bhakṣaṇa tāhā jale miśāiyā [1652]
aiche śuni' jānilo – āchaye jīva ethā; bātsalye hoiyā ārdra colilen tathā [1653]

“Suddenly Sanātana Goswāmī appeared there. The villagers came out to greet him and take him into the village. In great bliss they seated Goswāmīpāda and when he inquired about their welfare they calmly replied: “Since a few days a young ascetic is staying in the nearby woods. We tried to feed him in so many ways, but he sometimes fasts and sometimes just eats fruits and roots. With great effort we convinced him to accept some wheat and he is now eating that, raw, mixing it with some water.” Hearing this, Sanātana Goswāmī understood that it was Jīva Goswāmī, so, melting with parental affection, he went there.”

śrī jīva chilēn patra-kuṭīre bosiyā; gosvāmīra darśane dharite nāre hiyā [1654]
loṭāiyā porē gosvāmīra padatāle; śrī jīvera ceṣṭā dekhi' vismita sakale [1655]
snehāveśe sanātana jijñāsilo yāhā; śrī jīva sañkṣepe krame nivedilo tāhā [1656]

“Śrī Jīva was sitting in a leaf-hut; when he saw Sanātana Goswāmī coming, his heart ran after him and he fell and rolled at his feet. Seeing Śrī Jīva's activities, everyone was astonished. Overwhelmed with affection, Sanātana Goswāmī asked him what had happened and Śrī Jīva briefly told him everything in good order.”

śuni śrī gosvāmī jībe rākhi seikhāne; grāmi-loke prabodhi' gelen vṛndāvane [1657]
gosvāmīra gamana śuniyā sei-kṣaṇe; śrī rūpa gelen gosvāmīra daraśane [1658]
gosvāmī śrī rūpe jijñāsen samācāra; 'bhakti rasāmṛta sindhu' apekṣā ki āra [1659]
śrī rūpa kohen – 'prāya hoilo likhan; jīva rahile-i śīghro hoto śodhan [1660]
gosvāmī kohen – jīva jīyā mātra āche; dekhinu – tāhāra deha bātāse hāliche [1661]

‘Hearing this, Śrī Sanātana Goswāmī kept Jīva Goswāmī there and went to Vṛndāvana after addressing the villagers. When, in Vṛndāvana, Śrī Rūpa Goswāmī heard that Sanātana Goswāmī had arrived, he at once came to see him. Sanātana Goswāmī

asked him: ‘How much longer until Bhakti Rasāmṛta Sindhu is ready?’ Śrī Rūpa replied: ‘I almost finished writing it, but it would be quickly edited had Jīva been here.’ Sanātana Goswāmī said: “Jīva is only still barely alive – he is so emaciated that the slightest breeze could blow him away.”

aiche kohi’ jīvera vṛttānta jānāilo; śrī rūpa jīve sei-kṣaṇe ānāilo [1662]
śrī jīvera daśā dekhi’ śrī rūpa gosāi; korilen śúśrūṣā – kṛpāra sīmā nāi [1663]
śrī jīvera ārogye sabāra hoy mana; dilena sakala bhāra rūpa-sanātana [1664]

“Saying this, he elaborated on Jīva Goswāmī’s condition. Hearing this, Śrī Rūpa had Jīva brought at once. When Śrī Rūpa Goswāmī saw Śrī Jīva’s condition he personally nursed him out of his limitless mercy. Everyone was concerned about Śrī Jīva’s recovery and Rūpa and Sanātana Goswāmī personally took all responsibility over it.”

śrī rūpa-sanātana anugraha hoite; śrī jīvera vidyā-bol vyāpilo jagate [1665]
vṛndāvane āilā digvijayī eka jan; bahu-loka saṅge sarva śāstre vicakṣaṇa [1666]
teho kohe – yadi carcā nā pāro korite; tabe mora jayapatrī pāṭhāho tvarite [1667]
śuniyā śrī jīva śīghro patrī pāṭhāilo; patrī pāṭhe digvijayī parābhava hoilo [1668]
aiche darpa kori’ joto digvijayī āise; parābhava hoiyā polāya nija deśe [1669]
śrī jīvera prabhāva kohite nāhi pāro; ahe śrīnivāsa – ei kuṭira tāhāra [1670]

“By the mercy of Śrī Rūpa and Sanātana the power of Śrī Jīva’s learning spread over the world. Once a *dig-vijayī* (‘conquerer of the directions’, a travelling scholar that challenges other scholars wherever he goes) came to Vṛndāvana. He was expert in all the scriptures and was accompanied by many followers. Challenging the resident scholars, he said: ‘If you cannot debate with me then quickly send me your acknowledgement of defeat.’ Hearing this, Śrī Jīva quickly sent him a letter of defeat (here it means a letter to defeat the scholar instead), reading which the Dig-vijayī was himself conquered. In this way any such arrogant Digvijayī who came there was defeated and fled back to his own region. I cannot describe the prowess of Śrī Jīva Goswāmī. O Śrīnivāsa, this here is his hut.”

24. ŚRĪNIVĀSĀCĀRYA CELEBRATES HOLI IN HIS SIDDHA DEHA

From the 6th wave, or chapter-

eka dina śrīnivāsa vasanta samaye; śrī kṛṣṇera holī-kriḍā mānase bhāvaye [145]
phālguna-stha līlā nāme sthāna eka hoy; ebe phāgu-talā tāre sakale kohoy [146]

“One day Śrīnivāsa meditated on Śrī Kṛṣṇa’s Holi-pastimes in the spring season. There is a place named Phālguna-stha līlā, which nowadays everyone names ‘Phāgu-talā.’”

parama nirjana sthāna śobhā manohara; manda manda snigdha vāyu bohe nirantar [147]
caturdike kibā nava kadamera ban; śārī śuka pika ādi śabda rasāyana [148]
praphullita nānā puṣpe bhramara guñjare; lakṣa lakṣa mayūra mayūri nṛtya kore [149]
kuraṅga kuraṅgiḅa phire matta hoīyā; sakhī-saha rāi kānu dekhe dāḍāiyā [150]

“It was a completely solitary place, most beautiful and captivating. A pleasant mild breeze blew there all the time. In all directions there were fresh Kadamba-forests where birds like the Mynas, parrots and cuckoos sang deliciously. Bees buzzed around the various blossoming flowers, and hundreds of thousands of peacocks and peahens were dancing. Deer and does wandered around in inebriation. There he/she saw Rādhā and Kānu standing with Their girlfriends.”

tathā vṛndā lakṣa lakṣa dāsigaṅa saṅge; holī-khelā drabya sajja kore nānā raṅge [151]
vividha prakāra phalgu ādi sājāilā; viṅādika nānā yantra sumeli korilā [152]

“There, Vṛndā and hundreds of thousands of her maidservants, arranged for all paraphernalia of the Holi-pastimes in different joyful ways, arranging for different types of coloured powders and assembled different musical instruments like the Viṅā.”

sakhī saha rāi kānu ullāsa antare; holī-khelā ārambha korilā kuñjāgāre [153]
sakhīgaṅa veṣṭita rādhikā mahāraṅge; ḍāraye apūrbo phāgu śrī kṛṣṇera aṅge [154]

“Blissfully, Rāi and Kānu began to play Holi in the *kuñja*-cottage, with Their girlfriends. Surrounded by Her *sakhīs*, Rādhikā sprinkled amazing coloured powders over Śrī Kṛṣṇa’s body in great bliss.”

sakhīra ingite śrīnivāsa dāsī rūpe; phalguṇa yogāna rohi rādhikā samīpe [155]

“On the indication of the *sakhīs* Śrīnivāsa in his *mañjarī svarūpa* brought coloured powders to Rādhikā.”

ki adbhuta bandhāne khelaye rāi-śyāma; śobhā dekhi’ mūrccchita hoyen koṭi kāma [156]

“How wonderfully Rādhā and Śyāma played Holi! When they witnessed Their beauty, millions of Cupids fainted!”

uḍoye phalguṇa, hoilo aruṇa ācchanna; nāṇā yantra vādya kolāhole ruddha karṇa [157]

“Coloured powders flew up into the sky, covering it with a ruddy canopy. So many musical instruments played that their noise caused one to cover the ears.”

rasika śekhara kṛṣṇa kautukī apāra; sabāra upore phāgu varṣe anivāra [158]

sikta kori’ mṛgamada kuṅkumādi jale; āliṅgana cumbanādi kore nānā chale [159]

nirupama holī khelā khele dui jan; pulake pūrṇita lalitādi sakhīgaṇa [160]

“Kṛṣṇa, the crownjewel of connoisseurs, had the greatest fun, showering coloured powder over everyone, sprinkling everyone with water mixed with musk and *kumkum*, and embracing and kissing all the girls on different pretexts. While Rādhā and Kṛṣṇa played the matchless Holi-game, Their girlfriends, headed by Lalitā, were studded by goosebumps of ecstasy.”

sakale-i susthira hoiyā kathokṣaṇe; rāi kānu doṅhe bosāilā simhāsane [161]

śrama dūra kori koila cāmāre bātās; śrīnivāsa dāsira pūrilo abhilāṣa [162]

“After a while everyone calmed down and Śrīnivāsa, as a maidservant, seated Rādhā and Kṛṣṇa on Their throne, removing Their fatigue by fanning Them with a whisk. In this way her desire (for devotional service) was fulfilled.”

hoilo sevā samādhāna, bāhya jñāna hoite; dekhe phāgumoy aṅga – nāre lukāite [163]
jholamola kore phāgu, saugandha apāra; sthira hoite nāre nāsā sparśaye yāhāra [164]
niti niti aiche nānā mānase vihvala; ke varṇite pāre yaiche prema anargala [165]

“When his/her devotional service was finished he returned to external consciousness and saw that his (physical) body was (also) covered with the coloured powders, which he could not conceal. The powder was shimmering and was endlessly fragrant. No nose who would ever touch this fragrance could remain calm. In this way he was mentally overwhelmed in so many ways. Who can describe his boundless prema?

Thus ends a selection from Śrīla Narahari Cakravarti's 'Bhakti Ratnākara'.

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