

Śrī-Śrī-Vraja-Maṇḍalam

The Sites of Vraja

Translated into German in India 1953,
with comments within brackets and a map of Vraja,
given on page 2 and as a separate download:

[Vrajamandalam Map](#)

Svāmī Sadānanda dāsa

Into English, footnotes and © Kid Samuelsson 2019

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According to the Śāstram-s, the circumference of Vraja-maṇḍalam is eighty-four kroṣa-s.

84 kroṣa-s = 178.5 miles¹ = 285.6 km. The distance between Mathurā and Bṛndāvan is 6 miles. The distance between Mathurā and Mahāvan is the same. It is 16 miles from Mathurā to Govardhana. The length of the Govardhana Mount is 7 miles. The distance between Govardhana and Rādhākuṇḍa is 3 miles, and it is 15 miles from Rādhākuṇḍa to Varṣāṇā.

Pradyumna is Kṛṣṇa's and Rukmiṇī's son. Pradyumna's son is Aniruddha, whose son is Vajranābha. Vajranābha was the king of Mathurā after the Paṇḍava-s had left the world. He was sad because the whole of Vraja was uninhabited since Kṛṣṇa had brought all the inhabitants of Vraja, even the cows, the monkeys etc. to Goloka. Vajranābha's Guru, however, told him that he should have people and animals from areas outside Vraja brought there, and have villages established and temples erected at every place where Kṛṣṇa's līlā had taken place.

Most of these villages were later destroyed by the Mohammedans.

Caitanya, Rūpa, Sanātana and Jīva Gosvāmī discovered the sites of the līlā-s anew, and new villages and temples were established and erected in accordance with the descriptions of the Śāstram-s and the statements of older people.

Seven vana-s² are located to the right of the Yamunā, i.e. to the west, five are located along her left bank, east of the Yamunā.

Bṛndāvan is not a grove any longer. It is a town, but a few small gardens with old trees and small temples are still preserved, on sites where there were kuñja-s³ before.

The height of the Mount Govardhana was still over hundred meters when Rūpa and Sanātana were there. Today, however, it has been shattered by earthquakes, and its highest point is now ca. 30 meters.

The sources for the sites of the līlā-s are:

1. *Bhāgavatam*
2. *Ādi-varāha-purāṇam*
3. *Padma-purāṇam*
4. *Bhakti-ratnākara* by Narahari Cakravarti
5. *Bṛndāvana-līlāmṛtam* by Nandakīśora dāsa

¹ 1 (English) mile ≈ 1.6 km.

² Groves, woods.

³ Arbours

Narahari and Nandakiśora have written in old Bengali but have given many quotations in Sanskrit. In the fifth chapter of his book, in 3 837 verses, Narahari describes the circumambulation⁴ of Vraja by Jīva Gosvāmī's disciples Śrīnivāsa Ācārya, Narottama Ṭhākura and Rāghava Gosvāmī. Narahari describes this circumambulation in accordance with *Ādi-varāha-purāṇam*, but he also gives many quotations from the works of Rūpa, Raghunātha and Jīva Gosvāmī.

The following description of the sites of the līlā-s are a compilation from *Bhakti-ratnākara* and *Bṛndāvana-līlāmṛtam*.

Bhakti-ratnākara:

Śrī Jīva's affection for Śrīnivāsa and Narottama was beyond description. (6) One day it came to Jīva's mind to quickly send them away so that they could have darśanam⁵ of all the sites of the līlā-s. (7) He was thinking of who would be the best companion for them, when Rāghava Gosvāmī just arrived to Bṛndāvana from Govardhana. (8) Jīva Gosvāmī was very happy to see him. He asked him how he was getting along and asked him to sit down. (9) Rāghava said, "I would like to circumambulate the whole of Vraja, that is why I have come here quickly." (10) Śrī Jīva said, "This is very good. Then you should take Śrīnivāsa and Narottama along!" (11) When Rāghava heard this, he rejoiced, and while he was talking with Jīva, Śrīnivāsa and Narottama arrived. (12) Both offered their obeisances, and he embraced them and both rejoiced. (13)

Jīva told Śrīnivāsa and Narottama that they should visit the different groves. (14) Śrīnivāsa and Narottama were in the state of harṣa⁶ and all three immediately took leave of Jīva. (15) Jīva Gosvāmī was very pleased and gave them his blessings. (16)

Full of joy, all three first went to Mathurā. (17) The huge temple of Śrī Keśava [a mūrti of Nārāyaṇa] is located there. A great bhakta by the name of Subuddhi Rāya lived in its vicinity. (18) In the evening, he was sitting doing śrīnāma-kīrtanam. (19)

Rāghava was always absorbed in prema-ānanda and it is difficult to describe his life. (20) He descended from a Brahmin family from the south of India and was a great Vaiṣṇava. (21) He showed everyone who had dainyam⁷ anugraha⁸ by writing *Bhaktiratna-prakaśa* and other works. (22) The site he loved most was Mount Govardhana. That is why he lived there, continuously contemplating the Śāstram-s. (23)

⁴ Parikrama

⁵ To behold.

⁶ Ecstatic joy.

⁷ True humility.

⁸ Seizing grace.

In *Gauragaṇa-uddeśa-dīpikā*, verse 162, it says, “Śrī Campakalatā, who was Śrī Rādhā’s life force in Vraja, is now Rāghava Gosvāmī, who lives by Mount Govardhana. He has written *Bhaktiratna-prakāśa*.” [This dīpikā is a work by Kavi Karṇapura, in which he describes who the identical persons in Kṛṣṇa’s and Caitanya’s līlā-s are.] (24)

Rāghava frequently roamed about in Vraja but was often by Raghunātha dāsa [who dwelled at Rādhā-kuṇḍa]. (25) Without resting, he sometimes came from Govardhana to Bṛndāvana to have darśanam of the Prabhu-s [Rūpa, Sanātana and Jīva Gosvāmī]. (26) He used to extol Rādhā-Kṛṣṇa’s and Caitanya’s līlā-s all of the time, had no dhairya⁹, and tears flowed from his eyes. (27) Most of all he preferred to eat the earth of Vraja – no one can understand such vairāgyam¹⁰. (28) He knew that Śrīnivāsa and Narottama had very deep prema-bhakti and saw them as one person. (29) After sunset, he sat together with them in seclusion, and told them about Kṛṣṇa’s endless līlā-s in the sacred district of Mathurā. (30)

Once Vajranābha was a king in the sacred district of Mathurā, where he established many villages, which he named after Kṛṣṇa’s līlā-s. (31) He had temples erected, gave instructions for the sevā¹¹ of the vigraha-s¹², had kuṇḍa-s¹³ made, etc. (32) In a short time, however, these villages and temples disappeared, and the inhabitants could no longer tell where the sacred tīrtham-s¹⁴ etc. were located. (33)

Kṛṣṇa Caitanya, Who Himself is Vrajendra-kumāra, came to Mathurā with a great desire to behold these sites of the līlā-s. (34) He walked about in the groves and gave instructions regarding the sites of the different līlā-s. [A Brahmin from Mathurā accompanied Caitanya, and Caitanya showed him the sites of some līlā-s. Cf. *Caitanya-caritam* by Murāri Gupta.]

Through Sanātana and Rūpa, Caitanya then made the other sites of the līlā-s become known anew. (35) Although Sanātana and Rūpa knew all these sites, they followed the descriptions of the Śāstram-s. (36) They studied many Śāstram-s, compiled all the passages that describe these sites of the līlā-s, and walked about in Vraja, visiting these sites. (37) Owing to them and their efforts, these forgotten sites of the līlā-s have been known again, and Rādhā’s and Kṛṣṇa’s mādhurī-rasa has been revealed anew. (38) By the grace of Rūpa and Sanātana, whom Caitanya loved so much, Mathurā’s¹⁵ greatness has become so well-known that everyone knows about

⁹ Firmness

¹⁰ Genuine dispassion.

¹¹ Service

¹² God’s image forms.

¹³ Sacred ponds.

¹⁴ Sacred sites.

¹⁵ Mathurā here in the wide sense of the word, i.e. Vraja; Mathurā in the narrow sense of the word is the actual city.

it today. (39)

Śrī Rāghava said, “Mathurā’s sacred circumference is 20 yojanam-s¹⁶. Who bathes in this Vraja becomes free of all sins.” (40)

Ādi-varāha-purāṇam says, “Who bathes at some place in My sacred district of Mathurā becomes free from all sins. [Varāha tells Pṛthivī, his own śakti, of the sites of Kṛṣṇa’s lilā-s, which are not known even to the Earth herself.] (41) Just as darkness is dispersed at dawn, as mountains tremble at lightning, as snakes are frightened by the sight of Garuḍa, as the layer of clouds is dispersed when the wind is blowing, as no suffering remains when one has jñānam¹⁷ of the different tattvam-s¹⁸, as the gazelles tremble when they see the lion, as the straw is burnt when it comes in contact with fire, all sins are wiped out by darśanam of Mathurā.” (42–45) [Verses 46–48 give the exact passages in *Ādi-varāha-purāṇam* and *Padma-purāṇam*. Verses 49–53 quote similar verses from *Ādi-varāha-purāṇam*. Verses 54–55 give quotes from *Padma-purāṇam*.] In *Vāyu-purāṇam* it says, “A sin committed in Mathurā is wiped out in this very Mathurā. People living there attain the four goals of life: dharma, artha, kāma and mokṣa. (56) The prārabdha¹⁹, which at another place is exhausted in ten years, only requires ten days in Mathurā.” (57) [Verse 58 gives the exact passage in *Padma-purāṇam*.] Among all the sacred sites, Mathurā is the most exquisite, because no other site is dearer to Kṛṣṇa. (59)

Varāha says, “O Earth, there is no other site as dear to me as Mathurā, neither below the earth, nor on earth or in heaven.” (60)

In *Skānda-purāṇam* Nārada says, “What a human being can attain by living somewhere in Bhāratavarṣa [India] for 30 300 years, can be achieved by mere smaraṇam²⁰ of Mathurā.” (61–62) *Padma-purāṇam* says, “Who longs for Mathurā-darśanam, but dies without having seen Mathurā, will certainly be born in the sacred district of Mathurā.” (63–64)

In *Ādi-varāha-purāṇam* Varāha says, “Oh Earth, it is not possible to count the sacred sites in the district of Mathurā.” (65–66)

In *Skānda-purāṇam* it says, “It is possible that someone could count the specks of dust on earth, but no one can count the sacred sites in this Mathurā. (67) For this reason, all the Śāstram-s give the instruction that one shall live in Mathurā.” (68)

In *Padma-purāṇam* it says, “Oh you human being, dwell where Govinda and the gopī-s played.” (69) *Padma-purāṇam* also says, “Oh you human being, you who

¹⁶ 20 x 13.6 ≈ 27.2 km.

¹⁷ Triu knowledge.

¹⁸ True philosophical principles, conclusions.

¹⁹ Prārabdha-karma. The effects of former thoughts and deeds manifesting during one lifetime, from birth to death.

²⁰ Contemplation

are absorbed in saṁsāra²¹! Listen and learn: If you truly want genuine happiness, you shall live in Mathurā.” (70)

In *Ādi-varāha-purāṇam* it says, “If a person leaves Mathurā for the love of some other site, he is confused by My māyā and must rove about in the world of constant change.” (71–72)

In *Skānda-purāṇam* it says, “If a person has once come to Mathurā and then wants to go somewhere else, he has lost his mind and his jñānam is covered by ajñānam.” (73)

The Śāstram-s say, “Who has no one at all in the world and don’t know where to go, to him Mathurā is the right place to be.” (74)

In *Ādi-varāha-purāṇam* it says, “Who has been left in the lurch by his father and mother, and all his friends and relatives, who has no refuge anywhere, to him Madhupurī is the refuge. The most important of all that is important and the greatest secret of all secrets is the mysterious site of Mathurā. This site is found by those who search for Him.” (75–76)

In *Ādi-varāha-purāṇam* Varāha also says, “Oh Earth, Mathurā is the only place where I dwell permanently, hence there is no other kṣetram²² in the three worlds which is more precious.” (77–78)

In *Bhāgavatam* IV.8.42 Bhagavān says, “My child, go to the bank of the Yamunā! There you will find the pure, sacred Madhuvanam. Hari always dwells there.” (79)

In *Viṣṇu-purāṇam* it says, “In Madhuvanam Śatrughna killed the evil and strong Lavaṇa, son of the evil Madha, and at this site the city of Mathurā was founded. Mahādeva always dwells there.” (80–81) [Śatrughna is a brother of Rāma and twin brother of Lakṣmaṇa.]

In *Ādi-varāha-purāṇam* it says, “It is not possible to reside in Mathurā through a great amount of virtuous deeds, donations, japa, and sacrifices, only through My anugraha²³. Without Kṛṣṇa’s prasāda²⁴, no one could stay in Mathurā, not even for a moment.” (84–85)

In *Padma-purāṇam* it says, “If someone has steadfast bhakti to Hari, and Kṛṣṇa bestows very powerful kṛpā²⁵ upon him, then he can have rati for Mathurā.” (86)

In *Ādi-varāha-purāṇam* Varāha says, “There are many sacred sites on earth, as Kāśī, etc., but Mathurā is the most precious. Who lives there from his birth, practise

²¹ The world of constant change, of birth and death.

²² Sacred district.

²³ Compassion

²⁴ Mercy

²⁵ Seizing compassion.

chastity, and then dies, attains the four kinds of mukti. (92) All worms, insects and animals that die in Mathurā, like all trees that fall at the bank of the Yamunā, attain mukti.” (93)

In *Mathurā-khaṇḍa* it says, “Who is determined to live in Mathurā, or wants to go there, will be free from attachment to the world of constant change.” (98)

In *Brahmāṇḍa-purāṇam* it says, “Those who behold Bhagavān Acyuta, Devakī’s Son, in Mathurā, will attain Vaikuṇṭham and will not return from there.” (100)

In *Padma-purāṇam* it says, “Who is bitten by a snake in Mathurā, is devoured by wild animals, or dies in fire or in water, will attain Vaikuṇṭham.” (103)

In *Skānda-purāṇam*, “Mathurā bestows three goals of life (dharma, artha and kāma) to those who crave for these; mokṣa to those who desire mukti (the mumukṣu-s) and bhakti to those who desire bhakti.” (107) *Skānda-purāṇam* also says, “Mathurā’s sacred area is beyond Viṣṇu’s cakram [here, cakram means the power of time]. This sacred site has the shape of a lotus.” (110)

In *Padma-purāṇam*, “The word Mathurā consists of three syllables: ‘ma’, ‘thu’, and ‘rā’. This word is equal to the word AUM. (112) Ma’ means Śiva, ‘thu’ Viṣṇu, and ‘rā’ Brahmā. Thus, these three are always present in their divine forms in Mathurā. (113–114) One can also attain mukti at other sacred sites, but bhakti to Kṛṣṇa, which not even the mukta-s can attain, can be attained in Mathurā.” (117)

Brahmāṇḍa-purāṇam says the following, “One only has to do smaraṇam²⁶ of Mathurā, and by this one attains the fruit of dwelling at all sacred sites, and bhakti to the Supreme Lord Hari.” (119)

In *Ādi-varāha-purāṇam* it says, “Mathurā’s sacred district is a lotus, the pistil in its centre is Ādi-Keśava. [Even today, Ādi-Keśava’s temple is located in the middle of the city of Mathurā.] (141) On the lotus leaf in the west at Govardhana is Hari-deva, the Lord of Mahādeva. (143) On the lotus leaf in the north is Govinda (145). On the eastern leaf is Viśrānti-deva. (146) On the southern leaf is Varāha-deva.” (148)

In *Skānda-purāṇam* it says: “In the sacred district of Mathurā the daitya Madhu’s grove comes first. This is where the city of Mathurā is located today. It was here that Hari killed the daitya Madhu.” (158)

In his harṣa, Rāghava Paṇḍit could not stop talking about Mathurā. (161)

Early in the morning, they performed their duties and left for the circumambulation of Mathurā. (162) First, they went to the house of the sanoḍiya-Brahmin, by whom Caitanya had His meal when He was there. (163) This Brahmin was a disciple of Mādhavendra Puri and knew the secret of Caitanya. (164) Rāghava

²⁶ Deep thinking, remembrance.

Paṇḍit told Śrīnivāsa, “Being absorbed in prema, Gauracandra was dancing here, and countless crowds came to see Prabhu, and they all did śrīnāma-kīrtanam. (166) Everyone wept and experienced that Caitanya is Vrajendra-Nandana. (167) No one could leave and everyone was as in the ocean of prema. This was an amazing vilāsa²⁷ of Caitanya.” (168)

Śrī Rāghava sighed deeply when he said this. (169) Śrīnivāsa and Narottama wept when they listened to these līlā-s. (170) They bewailed that Caitanya was no longer with them, fell to the ground and rolled in the dust in the yard of the house. (171) After a while they calmed down and looked around again. (172)

Rāghava told Śrīnivāsa, “From the lips of elderly people I have heard the following: (173) Advaita Ācārya had gone on a pilgrimage and beheld the beauty of Mathurā. (174) In those days, there was a Brahmin here, who did not descend from Mathurā, and who always blasphemed the Vaiṣṇava-s. (175) He considered himself a great a man of learning, and all the good people in Mathurā feared him. (176)

One day he blasphemed Vaiṣṇava-s when Advaita heard this. (177) Advaita became very angry. His lips trembled and his eyes became all red, (178) and he said repeatedly, ‘Oh you hypocrite, there is no deliverance for you. (179) Behold the cakram in my hand! I will chop your head into pieces with it.’ (180) Advaita became four-armed, and the Brahmin began to tremble. (181) He folded his hands and said, ‘This is the punishment I have deserved. (182). I used to live together with enemies of the bhakta-s and my buddhi was ruined. I committed aparādha because I did not know who the Vaiṣṇava-s are. (183) You are the Lord. Please forgive me, the hypocrite, please forgive my aparādha-s!’ (184)

The Brahmin wept vehemently. Advaita concealed his four-armed form (185), and when he saw the Brahmin’s state of mind, he decided to show him mercy, and said, (186) ‘You have committed many aparādha-s and your future is ruined. Listen carefully to what I now tell you! (187) From now on you shall stop committing aparādha-s. You shall now do saṁkīrtanam of the Name (188), serve the Vaiṣṇava-s and beware of offending them (189). In future you shall practise the disciplines of bhakti and not tell anyone of the divine form you have now beheld.’ (190)

Then Advaita left. The Brahmin began to do kīrtanam of the Name. (191) He went to every house of a Vaiṣṇava in Mathurā and asked their forgiveness. (192) Everyone was amazed at this change and rejoiced. (193) Some said, ‘Something unprecedented has taken place here.’ Others said, ‘We know why: (194) A Brahmin came in complete secret. His tejaḥ was like the light of the sun. (195) We think he

²⁷ Play

was Bhagavān in human form who showed mercy on this Brahmin.’ (196) Everyone talked a great deal of this Brahmin’s bhakti. Who sees the site where this took place, he attains bhakti.” (197)

”Oh, Śrīnivāsa, come and behold the site called Ardhacandra. (198) [Ardhacandra is a place in the middle of Mathurā in the shape of a half-moon, not far from the bank of the Yamunā.] Look, here is the house where Vasudeva and Devakī lived. It was here that Kṛṣṇa descended to the world. (208) [A small part of the prison where Kṛṣṇa descended to the world is still preserved.] Oh Śrīnivāsa, here is Keśava’s darśanam. [In the temple of Ādi-Keśava. This temple was destroyed by Aurangzeb, and today there is a new temple there.] Caitanya was dancing here. (212) Those who saw Him was given prema and said, ‘He Himself is Keśava.’” (213)

Rāghava then showed them the temples of Ekānāṁśā devī, of Yaśodā, and of Devakī. (221) [Ekānāṁśā means the one (eka) who is anāṁśā, i.e. she is not a partial aspect. It is a name of Yogamāyā.]

Rāghava said, “Here is the temple of Bhūteśvara Mahādeva, who is kṣetra-pāla.” (224) [Every sacred site has a kṣetra-pāla, who maintains or protects the kṣetram. The kṣetra-pāla is always a form of Śiva.] In the *Ādi-varāha-purāṇam* Kṛṣṇa says, “O Mahādeva, you shall be kṣetra-pāla in the district of Mathurā. Through your darśanam it will be possible for people to attain the fruit of their stay in My sacred district.” (227)

”Here is the great sacred site called Śrī-viśrānti. Kṛṣṇa took a rest here, after having killed Kaṁsa. (231) Caitanya was here, and from all directions young and old people came to see Him.”

Rāghava then shows them the 24 tīrtham-s at the bank of the Yamunā. [248–332] Rāghava said, “Behold the Yamunā! She is the greatest of all rivers.” (333)

Ādi-varāha-purāṇam says, “The river Yamunā in My sacred district of Mathurā is a hundred times more precious than the Gaṅgā.” (335)

In *Matsya-purāṇam* Nārada says, “Who takes his life in the Yamunā attains Vaikuṇṭham.” (340) [The Śāstram-s say that everyone who takes his life in the Gaṅgā or in any other river will be a ghost. Yamunā is an exception.]

In *Padma-purāṇam* it says, “Bhagavān is rasa, the cause of all causes. He is sat, cit, and ānanda. He is the Brahma, whom the Upanishads speak of. He Himself is here in the form of the Yamunā.” (343)

Śrī Rāghava said, “There are many sites of the līlā-s in this city. (359) Here is the house where the gardener Sudāmā lived, who was very dear to Kṛṣṇa. All of you know this and I do not have to talk about it. (360) Here is the place where Kṛṣṇa

killed Kaṁsa's rajaka²⁸ and took his clothes. (361)

Here is the street where Kṛṣṇa went to Kaṁsa and where the ladies beheld His beauty from the neighbouring houses. (362)

Here is the site where Kṛṣṇa went with His sakhā-s and broke the great bow. (363)

Here is the site where the elephant Kuvalayāpiḍa blocked the way. Kṛṣṇa killed him and took his tusks. (364)

The raṅgasthalam (arena) was at this site. The wrestling-matches against Kaṁsa's wrestlers took place here, and here is the mancasthalam (the raised platform), where Kaṁsa was sitting. (365)

Over there is the place where Nanda and the gopa-s were sitting when they watched the wrestling matches. (366) Here is the Kaṁsa-khali, where Kṛṣṇa killed Kaṁsa. (367)

And here was Kubjā's house. You can still see the well (kūpa) that belonged to her house. (368) Kṛṣṇa's remarkable conduct towards Kubjā – this is known to the whole world. (369)

And here is Baladeva's kuṇḍa. Rāma and Kṛṣṇa played in this kuṇḍa [later when Kṛṣṇa was in Mathurā]. (370) Oh Śrīnivāsa, Oh Narottama! Who can understand the ānanda of these plays? (371)

When Caitanya walked about in Mathurā, He was surrounded by many people. (372) When they saw Mahāprabhu's bhāva-aveśa²⁹, they were all surprised. (373) The Brahmins told each other, 'He must be Kṛṣṇa disguised as a sannyāsī. (374) His behaviour is absolutely singular. In order to conceal Himself, He has assumed a golden complexion. (375) It is our great fortune that we can see Him here in Mathurā.' (376) They were all in great ānanda when they saw Gaura's mādhyamam." (377)

Rāghava could not speak any longer, because he had lost his composure by thinking of Caitanya (378). The other two also lost their composure and called out, "Hā, hā, Prabhu!", wept, and fell to the ground. (379) They seized Rāghava's feet and beseeched him. (380) When Rāghava had calmed down, the other two also calmed down, and he showed them some more tīrtham-s. (381) He told Śrīnivāsa, "Gopāla was here for one month. [There was a Gopāla temple on Govardhana. For fear of the Mohammedans the Gopāla-mūrti was taken to Mathurā where it stayed for one month.] (382) This was the reason why Rūpa Gosvāmī went with his friends to Mathurā, to see Gopāla. (383) The residents of Mathurā were happy that the

²⁸ Dyer

²⁹ Absorption in a mood of prema.

Gosvāmī-s were in Mathurā day and night. (384)

And here is an old tree, under which Baladeva was sitting many times. (385)
When Nityānanda was on pilgrimage, he slept under this tree at night. (386)
Nityānanda experienced great joy during his visit at the sites of the līlā-s, where he
had been before as Baladeva. Unrecognizable by people he roved everywhere. (387)
But those who saw him were very happy, and their suffering disappeared. (388) Who
behold this tree, his bhakti to Nityānanda is greatly strengthened.” (389)

Rāghava then tells them of the twelve groves by the banks of the Yamunā. (390–
399).

I. Madhuvana

First, they came to Madhuvana. (400) In *Ādi-varāha-purāṇam* it says, “Madhuvana
is a wonderful grove with many kuṇḍa-s. Many blue lotuses bloom in their clear
water.” (401–402)

In *Bṛndāvana-līlāmṛtam*, Chapter 4, it says, “Madhuvana lies southwest of
Mathurā. In the capacity of Viṣṇu, Kṛṣṇa killed the asura Madhu here. Kṛṣṇa Himself
often used to play here with Balarāma.”

II. Tālavana

It was here Balarāma killed the asura Dhenuka. [Cf. *Bhāgavatam* X.15.20–40]

III. Kumudavana

There is a great lake in this vana, with many blooming kumuda-s and different
species of lacustrine animals. Around the lake there are trees and shrubs with
multicoloured flowers. Sometimes, Kṛṣṇa used to play there together with His
sakhā-s.

“Oh Śrīnivāsa, to the west of Mathurā is an upavana [a smaller, minor grove].
Kṛṣṇa killed Dantavakra here. (407) And it was here that Vajranābha established the
village Datihā. We know from *Padma-purāṇam* that an upavanam was located here
earlier. (408) I shall relate the whole account. (409) For Kṛṣṇa’s sake, Vraja’s
inhabitants had left for Kurukṣetram, on the pretext of a making a pilgrimage. (410)

There they meet with Kṛṣṇa, Who had come from Dvārakā. (411) His conduct was befitting of the Son of Nanda [not of Kṛṣṇa, the prince, but of Kṛṣṇa, the cowherd]. (412) Kṛṣṇa promised them to return quickly to Vraja and took leave of them. (413) When the vrajavasī-s returned to Vraja, they stayed at the eastern bank of Yamunā. They wanted to wait for Him there and then return home together with Him. (414)

Kṛṣṇa returned to Dvārakā, but did not stay long, because He quickly wanted to come to Vraja. (415)

Nārada now told Dantavakra that Kṛṣṇa had left for Vraja. (416) Kṛṣṇa killed Dantavakra in Datihā, and then He came to the eastern bank of the Yamunā. Nanda and the others heard the sound of His trumpet shell and came there quickly. (417) Full of joy, they saw Kṛṣṇa in the distance and called, ‘āyore, āyore!’ (418) Then they met Kṛṣṇa, crossed the Yamunā and went home and played with Him as before. (419–420) The site where they first saw Kṛṣṇa is called Āyore, and Vajranābha established a village there. (421)

The village where they had lived before they saw Kṛṣṇa, is called Gaurabāi [today it is called Gaḍui]. (422) I shall tell you why the village is called Gaurabāi. (423) A great landed proprietor lived there, and his village was called Ṭānā. (424) He loved Nanda deeply, and when he heard that Nanda and the vrajavasī-s were returning from Kurukṣetram, he went to meet them and invited them to live in Ṭānā. (425–426) As he had such great gauravam, i.e. respect, for Nanda, the village was called Gaurabāi (427). Today people call the village Gaurāi, and it is not far from Āyore. (428) In the *Gopāla-campūḥ*, Jīva Gosvāmī says that originally the village was called Gaurava, and Gaurāi in the vernacular.” (429–431)

Rāghava said, “But we shall not go there now; we shall continue our pilgrimage as it is described in *Ādi-varāha-purāṇam*.” (423–433)

On the way, however, Rāghava got the idea to show them Ṣaṣṭhīkarāṭavī. (434) He thus left the route and went with them to Ṣaṣṭhīkarā. The aṭavī, i.e. grove, called Ṣaṣṭhīkarā had been there earlier. People now call it Ṣaṣṭhīgharā. (435–437) [Today it is called Chaṭīkarā.] This was where Nanda and the gopa-s and Kṛṣṇa mounted the śakaṭa-s (ox-carts), before they went from Gokula to Nandagrāma. (438) The grove here was full of flowers and bees, and in its middle was a beautiful kuṇḍa. (439) Actually, it is called Śakaṭa-ārohaṇa, i.e. mounting of the ox-carts. (440) In *Ādi-varāha-purāṇam* it is exactly described. (441–443)

And here is Garuḍagovinda. Kṛṣṇa had a peculiar play here. (444) Kṛṣṇa played with the sakhā-s, and they were carrying each other on their shoulders. (445). During the play, Śrīdāma became Garuḍa, and Kṛṣṇa became Viṣṇu, and in four-armed form He sat on Śrīdāma’s shoulders. (446) This is why this site is called Garuḍagovinda.

It is described in *Laghu-bhāgavata-amṛtam*.” (447)

Then they went back to the proper route and came to Gandheśvara-sthana. The site is called so because Kṛṣṇa used particular gandha-s, i.e. perfumes, there. (448–449) [The site is now called Gandheśvara.]

Then they came to Satohā. There is a kuṇḍa there, with clear water. Śantanu practised tapasyam at its bank. [Śantanu is Bhīṣma’s father.] (450) After this they went further and came to Bahulāvana. (451)

IV. Bahulāvana

Rāghava said, “Behold this grove! (452) When Caitanya walked in the groves, He was in prema-āveśa. (453) From all directions cows came running with their tails raised, and they beheld Caitanya. (454) Caitanya touched them with His hand and was together with them, as He had been before as Kṛṣṇa. (445) The gazelles, the birds, the bees, etc. of the forest, they all came towards Him. (456) Trees which usually did not bloom at this time of year suddenly had flowers. (457) People came hurrying up and said, ‘He is certainly not a sannyāsī, He is Kṛṣṇa, Who has concealed His complexion under the golden effulgence.’ (458–459) In this way, the inhabitants got the opportunity to behold Kṛṣṇa as Caitanya. (460)

Here is a lovely kuṇḍa called Saṅkarṣaṇa-kuṇḍa, after Balarāma. (461) Māna-sarasī is also here. (462) This sarasī³⁰ is called Māna-sarasī because the person who bathes in it and in his manaḥ thinks of a certain form of Kṛṣṇa, can also behold this form. (463–464) This kuṇḍa and sarasī are described in *Ādi-varāha-purāṇam* and *Skānda-purāṇam*. (456–467)

In their vicinity is Mayūra-grāma. Kṛṣṇa and the sakhī-s saw mayūra-s³¹ there, who in long rows beheld Rādhā and Kṛṣṇa and danced, while the sakhī-s were clapping their hands. (468–471)

In the neighbourhood is another village, called Dakṣiṇa. Kṛṣṇa experienced great joy here, (472) and it was here that Rādhā revealed dakṣiṇā-nayikā’s bhāva. (473)

And now we come to the village Basatī, where Vṛṣabhānu stayed. (474) Nanda stayed at Chaṭīkarā and also at Rāol, which is now called Rāl (475). [According to the Dāmodara-līlā, the gopa-s decided to leave the eastern bank of the Yamunā. At that time, Vṛṣabhānu stayed at Rāvel and Nanda in Gokula. Then they went to the western bank, where they stayed for a while, before they moved to Nandagrāma and

³⁰ Lake

³¹ Peacocks

Varṣāṇā. Vṛṣabhānu stayed in Basati and Nanda and his brothers in the district of Chaṭīkarā and Rāl.]

South of Basati is a site where Rāma, Kṛṣṇa and the sakhā-s were fond of playing and where they experienced toṣa. [Toṣa means satisfaction; slake one's thirst; appease one's hunger.] (476)

Now we come to the village Āriṭ. [Before, the village in the vicinity of Rādhākuṇḍa was called Āriṭ, but today it is also called Rādhākuṇḍa.] (477) At this site, Kṛṣṇa killed Ariṣṭa-asura, who had the shape of a bull. (478) For fun, Kṛṣṇa then wanted to touch Rādhā, but Rādhā told Him, (479) 'You cannot do this. Even if it was an asura, it had the shape of a bull. Who kills a bull becomes impure. (480) If you bathe in all the tīrtha-s, You will become pure.' (481) Kṛṣṇa said with a laugh, 'I will bring all the tīrtha-s here and bathe.' (482) Kṛṣṇa thrust His left heel against the ground, water streamed forth, and Kṛṣṇa said, 'I shall bathe in this lake.'"

In the 8th chapter of his work *Bṛndāvana-līlāmṛtam* Nandakiśora says that the gopī-s did not want to believe Kṛṣṇa that all the sacred rivers were present in this water. Kṛṣṇa then called every individual river, and they replied and told who they were. Each time a river presented herself, Kṛṣṇa bathed in her water. This lasted till midnight.

"The different tīrtha-s praised Kṛṣṇa, and Kṛṣṇa showed Rādhā and the sakhī-s each individual river. (484–485) That is why many pilgrims still bathe in this kuṇḍa at midnight." (486)

Nandakiśora says, "Kṛṣṇa told the sakhī-s, 'See what I have accomplished! Your lives are wasted, because you have never done anything properly!' Rādhā then told the sakhī-s, 'We will also make a kuṇḍa.' At the western bank of Śyāma-kuṇḍa they also began to dig. With their hands and with spoons they dug up the earth and put it around the centre of the great hole. After four hours a kuṇḍa was made, but the water was made of their sweat. The sakhī-s then went with many, many pitchers to the Mānasa-gaṅgā and fetched water from there. [Mānasa-gaṅgā is a small lake in the village Govardhana. The lake is called Mānasa-gaṅgā, because Kṛṣṇa manifested it from His manaḥ when He had come there with Nanda and Yaśodā and they wanted to bathe.]

When Rādhā heard Kṛṣṇa's words, She and the sakhī-s dug out a kuṇḍa. (487) When Kṛṣṇa saw how much they endeavoured to get all the water there [Nandakiśora says it lasted for four hours, though there were many thousands of sakhī-s.], Kṛṣṇa told the tīrtha-s to flow from His kuṇḍa into Rādhā-kuṇḍa. (488–490) The tīrtha-s praised Rādhā and considered it a great joy to be allowed to flow into Her kuṇḍa."

Nandakiśora says, "Paurṇamāsī heard about these two new kuṇḍa-s, called

Vṛndā, and both beheld the two kuṇḍa-s. Paurṇamāsī told Vṛndā to plant trees around both kuṇḍa-s, lay out steps leading from the bank into the water, and make an embankment that separated Śyāmakūṇḍa and Rādhākūṇḍa. Vṛndā also called many birds, swans and ducks.

In the middle of Rādhākūṇḍa she also laid out an island with a huge platform on it, where Kṛṣṇa played the rāsa-līlā with the sakhī-s. In the northern part of this island she built a small platform of gems and a kuṇja for Anaṅga-maṇjarī. This kuṇja has the shape of a lotus with 16 petals.

North of Rādhākūṇḍa she built the kuṇja called Lalitānandadā. Its foundation had the shape of a lotus with eight petals. This kuṇja had five pillars made of five different gems. In the middle was a large resting bed with a canopy.

Around this kuṇja she built eight other kuṇja-s.

In the north-west she built the kuṇja called Vasanta-sukhadā. Around it was aśoka trees [with red flowers] and trailing plants with white, red, green, yellow, and blue flowers. [This kuṇja is called so because it gives the joy of spring (vasanta).]

To the west of Lalitā's kuṇja Vṛndā built a golden kuṇja. The floor, the walls, the trees, and the flowers of all the plants were golden. Its foundation also had the shape of a lotus with eight petals.

South-west of Lalitā's kuṇja she built the kuṇja called Padma-mandira, i.e. lotus-house. Its foundation had the shape of a lotus with sixteen petals. This kuṇja had three storeys, and on its top was a flat roof, from which Rādhā and Kṛṣṇa could look in all directions.

South of Lalitā's kuṇja Vṛndā built Aruṇāmbuja-kuṇja with the shape of an eight-petalled lotus. [Aruṇāmbuja is a lotus with the colour of aurora, the red light of dawn.] Its walls had inlays of ruby, and the trailing plants and the trees had golden flowers.

South-east of Lalitā's kuṇja she built Madanāndola-kuṇja. There were two bakula-tress beside this kuṇja, and hanging between them was a hindolikā (large swing).

East of Lalitā's kuṇja she built Asita-ambuja-kuṇja. It is called so because it was made of tamāla trees, which have golden flowers. The floor was made of blue gems and its foundation had the shape of lotus with eight petals. [Asita means dark, ambuja lotus. The tamāla tree has a dark, shining stem.]

North-east of Lalitā's kuṇja she built Mādhavānandadā-kuṇja, whose foundation had the shape of an eight-petalled lotus.

North of Lalitā's kuṇja she built Sitāmbuja-kuṇja. It is called so because it looks like a white lotus. Its foundation also had the shape of a lotus with eight petals, its

trees and flowers had white flowers, and the floor was covered with white gems.

These eight kuñja-s belong to Lalitānandadā-kuñja. Lalitā's disciple and sakhi Kalāvatī keeps these kuñja-s in order.

North-east of Rādhākuṇḍa Vṛndā built a kuñja for Viśākhā. It was called Madana-sukhadā (madana-sukha-dā-kuñja), Its foundation had the shape of a lotus with sixteen petals.

In its corners are four campaka trees with aruṇa- (rose), harita- (green), pīta- (golden), and śyāma- (dark) coloured flowers, emitting a fragrance so strong that they did not let any other fragrance come through, permeating all directions around the kuñja with their fragrance. Blue, golden and green parrots, cuckoos, and bees were flying in there, singing and buzzing in lovely tunes.

Mādhavī-lātā-s, i.e. trailing plants with white flowers, which had trailed along the stems and branches of the campaka trees, grow all over the kuñja, which looks like a huge, white, royal palace.

The inside of the doors consists of an intertwinement of white grass and the outside of intertwined flower buds. The doors are very lovely. The basic structure of the interior of the kuñja is like a sixteen-petalled lotus of maṇi-s, i.e. gems. In the inner part there are decorations in the form of flowers growing from the ground, flowers standing in water, and twigs with opening buds.

Moreover, there are many kinds of clothes, a great resting bed for Rādhā-Kṛṣṇa with a canopy serving as a roof for the kuñja. The walls are decorated with white-, golden-, śyāma-, and rose-coloured lotuses and other flowers. There are also statues of gold-, śyāma-, and rose-coloured flowers. (Symbols of Rādhā, Kṛṣṇa, and anurāga.) Rādhā and Kṛṣṇa used to move quite freely in this kuñja.

Viśākhā's disciple Mañjumukhī maintains this kuñja. Guards are bees.

In the east she built a kuñja for Sucitra. It is called Sucitrānandadā-kuñja. In this kuñja there were peculiar birds who sang singularly, and all around there were trees and bushes with flowers of many different colours.

In the south-east she built a kuñja for Indulekhā, which was given the name Indulekhā-sukhadā. All flowers, walls, animals and birds in there were white as monlight. There was also a white swing in there.

In the south she built a kuñja for Campakalatā. It was called Campakānanda-kuñja. All objects, birds and flowers in there were of golden colour.

In the south-west she built a kuñja for Raṅgadevī, which was called Śyāma-kuñja. In this kuñja everything had the colour of śyāma.

In the west she built a kuñja for Tuṅgavidyā, called Tuṅgavidyā-sukhadā-kuñja. In this kuñja everything had the colour of rose.

In the north-east she built a kuñja for Sudevī, called Sudevī-sukhadā-kuñja, where everything was green.

When Rādhā or Kṛṣṇa, or Both together with the sakhī-s entered a kuñja, they either got the colour of the kuñja or dressed themselves in clothes having the same colour as the kuñja. In this way it was always difficult to find out where Rādhā and Kṛṣṇa were.

After this Vṛndā built eight kuñja-s around Śyāma-kuṇḍa, which were meant for Kṛṣṇa's sakhā-s.

In the north-west was the golden kuñja of Subala, who has a golden complexion. One day, Subala, dressed as Rādhā, and Vṛndā, dressed as Lalitā, went to Kṛṣṇa, Who was together with Madhumaṅgala. Subala told Kṛṣṇa, 'Rādhā and Lalitā are coming there!' And Kṛṣṇa was full of joy and wanted to play with them. Then Jaṭilā came, and Kṛṣṇa was very frightened. Jaṭilā took Subala for Rādhā, her daughter-in-law, took hold of Subala's clothes, told him off, and brought him back home. Then she summoned the older women of the village and told them that Rādhā was a very bad daughter-in-law, because She had been with Kṛṣṇa. Subala undressed, and everyone saw that it was not Rādhā at all, and everyone laughed. But Jaṭilā was ashamed and went home.

North of Śyāma-kuṇḍa Vṛndā built a kuñja for Madhumaṅgala. In this kuñja everything was white. Kṛṣṇa was often in this kuñja, devising some plans together with Madhumaṅgala.

In the north-east she built a kuñja for Ujjvala. In this kuñja everything was rose-coloured.

In the east she built a kuñja for Arjuna, in which everything was deep-blue.

In the south-east she built a kuñja for Gandharva, in which everything was many-coloured.

In the south she built a kuñja for Vidagdha. Here everything was green, and Kṛṣṇa used to rest here when He was vidagdha-nāyaka.

In the south-west was Kokila's kuñja, in which everything was shining and glistening like crystal.

In the west she finally built a kuñja for Dakṣasanandana, where everything was many-coloured."

[From verse 492 to 506 Rādhā-kuṇḍa and Śyāma-kuṇḍa are described with quotes from the Śāstram-s, but in the verses 497– 498 Narahari has interwoven two of his own songs.]

"Oh Srinivasa, behold these two kuṇḍa-s! They are surrounded by groves. (507) When Caitanya came here, He sat at the foot of this tamāla tree. (508) Then He went

to the inhabitants of the village Āriṭ and asked them about the two kuṇḍa-s (509), but they could not say anything, neither could the Brahmin who had accompanied Him from Mathurā. (510)

But Caitanya, Who is all-knowing, knew where the two kuṇḍa-s had been. On this site there were two fields of wheat. (511) At two places, there was some water, and in harṣa (ecstatic joy), Caitanya immediately extolled Rādhākuṇḍa (512) and took some of the earth and made a tilakam on His forehead. The people there were very surprised. (513) [The verses 514–518 describe that the inhabitants knew that Caitanya was Kṛṣṇa Himself.]

Then a parrot came and said ‘Kṛṣṇa’ when it beheld Caitanya. (519) [The verses 520–526 describe how the animals, the cows, and the birds of the forest, how they all came to Caitanya.] The two fields of wheat had earlier been called Kalīka and Gaurī. Now the inhabitants were told that Śyāmakuṇḍa and Rādhākuṇḍa once had been there. (527) [The verses 528–529 describe Caitanya’s bhāva.]

Raghunātha dāsa came to these fields of rice³² and wished that there should be two kuṇḍa-s with water there. (530) This came true, and I will tell you how this happened. (531)

Raghunātha suddenly got the idea that it would be good if the two kuṇḍa-s were there again. (532) He was very surprised when he noticed that a wish arose in his manaḥ, a wish to have much money. (533) He was very distressed and asked himself from where this vāsanā after money came in his manaḥ. (534) He made this clear to his manaḥ, went to a solitary place and saw to it that there were no thoughts of money in his manaḥ. (535) Kṛṣṇa, however, knew what was going on in Raghunātha’s manaḥ. (536)

Now, a wealthy man arrived there. He had returned from a pilgrimage to Badarikā-āśrama. He gave Raghunātha a large amount of money. (537) When this man had been at Badarikā-āśrama, Nārāyaṇa had told him the following in a dream, ‘Take a lot of money, go to Vraja and the village Āriṭ. A great Vaiṣṇava called Raghunātha dāsa lives there. Go to him and give him the money in my name! If he will not accept them you must tell him: You have had the thought in your manaḥ that two kuṇḍa-s should be built here, with much water for bath and drink; at this site where the two fields of rice are.’ (538–541) The man immediately broke up, and in ecstatic joy (harṣa), he arrived in Āriṭ. (542) He went to Raghunātha, fell to his feet and presented the wealth of money. (543) The man related everything that Nārāyaṇa had told him, and Raghunātha was first speechless. (544) After a while he said repeatedly, ‘Let us have the earth quickly removed from these fields and two kuṇḍa-s

³² Two times these fields are described as fields of wheat and two times as fields of rice.

built.’ (545) The man rejoiced and saw to it that many people came there, and with great care they quickly had the two kuṇḍa-s built. (546–547)

The shape of Śyāmakuṇḍa, however, is slightly irregular. The reason for this is (548) that a big tree was standing at its bank, and the following morning the people wanted to cut this tree down. (549) During the night, however, king Yudhiṣṭhira told Raghunātha in a dream, ‘In this tree I and my four brothers are present. Early next morning you will see five trees there instead of one.’ (550–551) Next morning, when Raghunātha looked at this tree, he saw that it actually was five trees. (552) Raghunātha forbid the people to fell this tree. This is why Śyāmakuṇḍa is not quite quadrangular. (553)

The two kuṇḍa-s were gradually filled with pure water. (544) Day and night, Raghunātha dwelled at the foot of this tree.

One day, when Sanātana came to visit Raghunātha from Bṛndāvana, (555) he saw a tiger approaching, to drink water. Raghunātha was absorbed in his thoughts. (556) When the tiger went back into the forest, it passed Raghunātha. (557)

A bit later, Raghunātha saw that Sanātana had come. (558) He fell at Sanātana’s feet, and Sanātana embraced him. (559) Sanātana then told Raghunātha in a loving voice, ‘From now on you shall no longer live at the foot of this tree, but in a hut.’ (560) Sanātana went for a bathe, and a hut was made already the same day. (561) In reality, Raghunātha did not want to live in the hut, but he did so because Sanātana had told him so. (562)

It is impossible to tell everything that Raghunātha did. (563)

A vrajavasī was very fond of Raghunātha. (564) One day he went to Sakhīsthālī, where he found a big vessel of palāśa wood, which he brought along. [Today Sakhīsthālī is called Sakhīkharā.] (565) He thought, ‘Raghunātha has ceased to have solid food since long and only lives from buttermilk. (566) He only drinks a little from a small vessel. If he had this big vessel, he would get more nourishment.’ (567) He filled the vessel with buttermilk and brought it to Raghunātha. (568) When Raghunātha saw the new vessel, he asked from where it came. (569) The vrajavasī said, ‘I went to Sakhīsthālī to graze the cows, found this vessel and brought it along.’ (570) When Raghunātha heard the word Sakhīsthālī, he became angry and threw the vessel far away, saying, (571) ‘Sakhīsthālī is Candrāvalī’s site. You must never go there anymore.’ (572) The vraja-vasī heard this and understood that Raghunātha acted as a siddha in the body of a sādḥaka. (573). In reality, Raghunātha has a deha, which is nitya-siddha. (574)

One day, Raghunātha had eaten milk rice, which was leftovers from Rādhā’s meal. (575) The milk rice, however, remained undigested, and Raghunātha’s body

became very heavy. No one understood why. (576) Viṭṭhalanātha, Vallabha's son, heard of this and had two doctors brought from Mathurā. (577) [Vallabha is the founder of a sampradāya which has many followers in Vraja and Bombay today. Originally, Vallabha was a disciple of Gopāla Bhaṭṭa Gosvāmī, who had sent him away, because he had eaten betel on a fasting day.]

The doctors saw the pulse and said, 'The body is so heavy, because he has eaten milk rice.' (578) Then Viṭṭhal said, 'This cannot be possible.' (579) Raghunātha said, 'It is true. I have eaten milk rice in my manah.' (580) Everyone became highly astonished.

Raghunātha's nature is very difficult to comprehend. (581) It is certain that no one can live permanently at Rādhākuṇḍa without Raghunātha's mercy. (582)

It is known that Raghunātha did sevā for Rādhākuṇḍa, Govardhana-śilā, and guṇja-hāra. (583) [Govardhana-śilā is a piece of stone from Govardhana, which is worshipped as Giridhāri, i.e. Kṛṣṇa. Guṇja-hāra is a necklace of seeds from the guṇja shrub. When Raghunātha stayed by Caitanya in Puri, Caitanya gave him Giridhāri and this necklace, telling him, "I hand you over to Giridhāri, i.e. Kṛṣṇa, and guṇja, i.e. Rādhā." Then He sent Raghunātha to Vraja.]

Around the beautiful kuṇḍa there were many trees and shrubs. Behold the embankment (which separates the two kuṇḍa-s) and the place where the waters from the two kuṇḍa-s flow together. (584)

And here is Mālyahāri-kuṇḍa, where Rādhā and Kṛṣṇa had an astonishing lilā. (585) Raghunātha has described this lilā in his book *Muktā-caritram*." (586)

[Kṛṣṇa had asked the gopī-s to give Him muktā-s, i.e. pearls, to decorate His cows with, but the gopī-s just laughed at Him. Then His mother was persuaded to give Kṛṣṇa her pearls. Kṛṣṇa planted the pearls in the ground, and together with His friends He watered them with milk. Bushes with big pearls grow up, and Kṛṣṇa decorated His cows with these pearls.

The gopī-s did not have any pearls that were so beautiful. Then they also took their pearls and planted them in the ground and poured milk over them. But after many days nothing but shrubs with thorns grow there. When their parents asked for their pearls, the gopī-s searched for the pearls in the ground. They dug in the ground but did not find anything, because Madhumaṅgala and other friends had stolen them already the first night.

For fear of their parents and their parents-in-law the gopī-s now had to go to Kṛṣṇa and beg for pearls. Kṛṣṇa, however, only gave them the very small ones, and to a high price. Mālyahāri-kuṇḍa, the place where they were negotiating with Kṛṣṇa, lies very close to Rādhākuṇḍa.]

After this they visited some more kuṇḍa-s and met Raghunātha on their way. (587–588) Rāghava introduced Narottama and Śrīnivāsa to Raghunātha, and he was very pleased. (589) Śrīnivāsa and Narottama fell at Raghunātha’s feet. (590) Raghunātha’s body was dehydrated and very weak, yet he raised them from the ground. (591) Then he embraced them and said something to Śrīnivāsa in a low voice. (592)

Then Kṛṣṇadāsa Kavirāja approached, and fell at Raghunātha’s feet. (593) Śrīnivāsa understood that Raghunātha loved Kṛṣṇadāsa dearly. (594) A few more Vaiṣṇava-s arrived, and they all met Śrīnivāsa and Narottama. (595–596) Then they all had a bathe, before they quickly got some food. (597) After this, they all beheld the beauty of this kuṇḍa. (598)

Śrīnivāsa and Narottama then went to Śyāmakūṇḍa, where Subala’s kuṇja was located. The ghāṭa called Mānasa-Pāvana lies there. (599) [Ghāṭa is a bathing place with steps leading down into the kuṇḍa. Mānasa-pāvana means “purification of the manah.”] This ghāṭa was very dear to Rādhā, and this is where the five Pāṇḍava-s are. (600) Raghunātha and Śrīnivāsa had their bathe there and became absorbed in prema (prema-āveśa). (601)

Then they went to Gopāla Bhaṭṭa Gosvāmī’s hut, where they got prasāda. (602) The whole day passed by like this, in ānanda.

Early in the morning, they broke up again. (603) First they came to the village Mukharāi, where Śrīnivāsa said, (604) “Here lived Mukharā, Rādhā’s famous grandmother. (605) She was very clever in secretly bringing Rādhā and Kṛṣṇa together.” (606)

After this they went to behold the many sites of the līlā-s at Govardhana. (607) Śrīnivāsa said, “Behold this lake called Kusuma-sarovar! Rādhā and Kṛṣṇa used to pick flowers here. (608)

And here is Nārada-kuṇḍa. Nārada practiced tapaḥ here. (609) Vṛndā had given Nārada instructions how he should perform tapaḥ. *Purāṇam-s* tell this [for example, *Padma-purāṇam*]. (610)

And here is Ratna-simhāsana, where Rādhā was sitting when Śaṅkhacuḍa approached, whom Kṛṣṇa killed. (611–612) This is known from the *Bhāgavatam*.” (611–612)

Then they went to Paligrāma, where the yūtheśvarī Pālī had lived earlier. (613) Close by is the village Ata, where Kṛṣṇa played with the sakhā-s. (614) [Maybe this is a mistake in the manuscript; the verses 613–614 probably belong to another site. Nandakiśora does not mention these two sites at this place either.]

“Here is the site where Nanda and the gopa-s did Indra’s pūjā. It is called Indra-

dhvaja-vedi. (615) When Kṛṣṇa was grazing the cows, He used to call the cows from here with the tunes of His *vaṁśī* (flute). (616)

Then we come to Rṇamocana-, Pāpamocana- and Saṅkarṣaṇa-kuṇḍa. (617–618) Thereafter we will come to the village Parāsaṁlī. During *vasanta* (spring) Kṛṣṇa played *rāsa-līlā* here. [During the *vasanta-rāsa*, Rādhā disappears from the *rāsa* dance.] (619)

Here is Candra-sarovar, where Kṛṣṇa took a rest after the *rāsa*. (620) And here is Gandharva-kuṇḍa, where *gandharva*-s used to sing about Kṛṣṇa's qualities. (621) Raghunātha has described the *vasanta-rāsa* in his *Stavāvalī*. (622–623)

Now we come to the village Peṭho. Peṭho means 'disappeared'. (624) Kṛṣṇa had hidden Himself in the grove here, and the *gopī*-s searched for Him. (625) Kṛṣṇa became four-armed, and the *gopī*-s greeted Him respectfully and continued to search for Him. But when Rādhā came and saw Him, two arms had disappeared into Kṛṣṇa's form again. (626–627) Rūpa Gosvāmī describes this in his *Ujjvala-nīlamanī*.”

Then they turned and arrived at Gaurī-tīrtha, where Śrīnivāsa told them about this site. (630–631) [Today Gaurī-tīrtha is called Gaurīkuṇḍa. Sometimes Candrāvalī goes here to do Gaurī's, i.e. Durgā's, *pūjā* and meet Kṛṣṇa.] “There is a beautiful *kadamba* tree at this site, and this is the reason why this kuṇḍa is called Nīpa-kuṇḍa (*kadamba* = *nīpa*). (632)

And here is the village Āṇiyor [Today this village is called Ānoyār.] (633) When the *gopa*-s, at Kṛṣṇa's wish, refrained from doing Indra's *pūjā*, and did *pūjā* of the Govardhana Mount instead, they brought many dishes, and Kṛṣṇa in the form of Govardhana ate them all and said with a voice as loud as a cloud, ‘Āni aur, āni aur!’ [i.e. fetch more!]. In surprise, the *gopa*-s and *gopī*-s fetched many more dishes. This is the reason why the village is called Āṇiyor today. (634–637)

Here is the site called Annakūṭa. It is described by Raghunātha in his *Stavāvalī*. (638–639) [Annakūṭa is the designation for a huge, conical mountain of rice. Annakūṭa is still offered in every Kṛṣṇa temple.]

Now we come to Govinda-kuṇḍa. It was here Indra consecrated Govinda the King of Vraja. (640) Raghunātha describes this site in his *Stavāvalī*, and *Padma-purāṇam* and *Ādi-varāha-purāṇam* do the same. (641–645) In this grove there is small kuṇḍa, in which Gopāla was hidden. (646) [In Caitanya's time there was a Gopāla temple on Govardhana. For fear of the Mohammedans the mūrti was hidden in this kuṇḍa.]

And here we have Dānanivartana-kuṇḍa. Only a few know of this kuṇḍa. (647) Raghunātha describes it in his *Stavāvalī*. (648) Mādhavendra Puri was sitting here at the foot of a tree, and Gopāla came and gave him milk to drink. (649) Gopāla is back

on the mountain now, but sometimes the mūrti is brought to Gāṭhulī. (650) [Gāṭhulī, cf. 797–801]

After this, Rāghava proceeded and told Śrīnivāsa: “Here is Guhā, where I use to stay. (654) [Today one says Gophā instead of Guhā, i.e. cave.] I will always stay here because one has a beautiful view of Govardhana from this cave. (655) In his *Stavāvalī* Raghunātha tells of Rādhā’s and Kṛṣṇa’s plays in this cave. (656)

Here is the site with the footprints of Airāvata, Indra’s elephant. (657) Here is Surabhī-kunḍa. It was here that Surabhī, Indra’s cow, gave much milk for the coronation of Kṛṣṇa. (658)

Now we enter the remote grove, in which Rudra-kunḍa is situated. Mahādeva, i.e. Śiva, did Kṛṣṇa-dhyānam here. (659)

And here we have Kadam-khaṇḍī. Kṛṣṇa used to sit here, keeping a look-out, to see if Rādhā would come. (660)

And here is Dāna-ghaṭī. It was here that Kṛṣṇa made the gopī-s give Him milk and butter. (661) [Ghaṭī is a narrow passage at Govardhana. Kṛṣṇa took his stand here as a customs house officer and demanded duty on the pitchers the gopī-s were carrying. Ghaṭī is the place where a customs station is located.]

When Caitanya came here with the Brahmin from Mathurā, He asked him cautiously about this līlā. (662) The Brahmin told about it, and Gaura-Hari laughed. Afterwards, Caitanya beheld Harideva’s temple and danced in prema. (663–664) The people who beheld Him considered Him an avatāra of Harideva. (665) [Today, the Harideva temple lies in the village Govardhana.] Many call the site Dāna-ghaṭī and also Kṛṣṇa-vedī. (667) [Vedī means seat.] Raghunātha describes this site in his *Stavāvalī*. (668)

Rūpa Gosvāmī has described this līlā with Kṛṣṇa as a customs’s officer in his *Dāna-keli-kaumudī*. (669) [Rūpa used to stay in Bṛndāvana. He had written the drama *Lalita Mādhavam* and given the manuscript to Raghunātha. Later Rūpa heard that Raghunātha always cried when he read it. Rūpa became worried that the letters would be erased, quickly wrote *Dāna-keli-kaumudī*, went to Raghunātha at Rādhā-kunḍa and told him that the new book was even more beautiful. Raghunātha believed him and returned the *Lalita Mādhavam*.]

Here is Brahma-kunḍa, which is mentioned in many *Purāṇam*-s. (670) [The verses 671–673 are quotations from *Purāṇam*-s.]

And here we have Mānasī-gaṅgā, where Rādhā and Kṛṣṇa played the boat-līlā. (674) [Mānasī-gaṅgā lies at the foot of the Mount Govardhana, and in its vicinity lies Harideva’s temple. The verses 675–690 describe the meaning of the Govardhana-kṣetram and the Govardhana-līlā with quotations from the Śāstram-s.]

The verses 691–723 describe Nityānanda’s visit to Govardhana.]

Here is Cakra-tīrtha, where Rādhā and Kṛṣṇa played on the swing.” (724) [This site is described by Raghunātha in the verses 725–727. At Cakra-tīrtha is the temple of Cakreśvara Mahādeva. In the 13th chapter, Nandakiśora says that one can attain bhakti there, through Mahādeva’s kṛpā. (See picture in Eidlitz’ book *Unknown India*.)]

Śrīnivāsa said, “Every day, Sanātana Gosvāmī used to spend a long time circumambulating Govardhana. It is a long way and it became very difficult for him when he became old. Kṛṣṇa then came in the shape of a little cowherd boy, approached Sanātana and told him, ‘At your age, you should not make such efforts. You must do what I tell you.’ Sanātana said, ‘What am I to do then?’ The cowherd boy ran to Govardhana and brought a piece of stone for Sanātana, with His Own footprints. Then the boy said, ‘Take this stone and make parikrama! This is equal to parikrama of the whole Govardhana.’ Kṛṣṇa then disappeared. Sanātana became sad when he no longer could see the boy. Then the boy returned, letting Sanātana know that He is Kṛṣṇa. (728–740)

In the flower grove at Mānasī-gaṅgā, Rādhā and the sakhī-s used to pick flowers. (741) In order to reach the opposite bank, they needed a boat and a boatman. (742) Kṛṣṇa played the part of a boatman and used to make the boat toss, to make Rādhā and the sakhī-s scared. (743–744) Raghunātha describes this līlā in his Stavāvalī. (745)

Here is the village Soṅkaraī. At this site, the sakhī-s made Kṛṣṇa swear several times, ‘I will never know any other Yūtheśvarī except Rādhā.’” [Soṅkaraī means, ‘So I will do.’] (746–747)

Thereafter, they came to Sakhīsthalī, today called Sakhīkarā. Candrāvalī lived here. (748)

“And now we come to the site where Uddhava was sitting, telling about Kṛṣṇa. (749) And here, beside Govardhana, Kṛṣṇa used to play with His friends. (750) Rāma and Kṛṣṇa were sitting in the middle and the friends around them in a circle.” (751)

Full of joy, they then came to the bank of Rādhākuṇḍa where they went to Govinda-ghāṭ, which is very dear to Kṛṣṇa. And everyone had their bathe there. (752–753)

Rāghava said, “At the foot of this tree something very strange happened. (754) One day, Sanātana came from Govardhana to Rādhākuṇḍa to visit Rūpa and Raghunātha. (775) Rūpa had written a poem, in which he had likened Rādhā’s plaits to serpents. (756) When Sanātana saw this, he was astonished and said, ‘To me, it seems that this simile is not quite accurate.’ (757) Thereafter, Sanātana went for a

bathe in Rādhākuṇḍa, and when he looked at the tree at Govinda-ghāṭ, he saw girls, (758) whose plaits really looked like serpents. (759) Startled, Sanātana told one of the girls, ‘There is a serpent on your head. You girls must be careful!’ (760–761) When the girls noticed that Sanātana became worried, they suddenly disappeared with a laugh. (762)

Sanātana became unconscious. When he regained consciousness, he went to Rūpa Gosvāmī. (763) He told Rūpa, ‘What you have written is true.’ Rūpa understood what Sanātana had experienced. (764) Sanātana then stayed in Govardhana for a while. (765) [The verses 766–780 describe that Sanātana had come to Raghunātha at Rādhākuṇḍa to replace the *Lalita Mādhavam* by the *Dāna-keli-kaumudī*.]

And now we come to Pāṭala-grāma. Rādhā used to pick pāṭala flowers together with the sakhī-s here. (781)

Here is the village Ḍerāvali. Nanda rested here, before he left Chaṭīkarā for Nandagrāma. (782)

Here you can see Navāgrāma. Here was the last kuñja that belonged to Rādhākuṇḍa. (783) Now people call this village Kuñjarā [today Kuñjerā]. Rādhā and Kṛṣṇa had a wonderful līlā here. (784) [Haridāsa says that Rādhā had disguised Herself to a kuñjarā (female elephant) here.]

Here is Sūrya-kuṇḍa-grāma. In this grove you can still see Sūrya’s temple. (785) Rādhā and the sakhī-s used to worship Sūrya here, and Kṛṣṇa played the part of the priest. (786) It is not surprising that Sūrya gives prema to Kṛṣṇa, as he is the father of Yamunā, she who heals all diseases and bestows prema to Kṛṣṇa’s lotus feet. (787–788)

Now we come to the village Keṅgnāī. Kṛṣṇa waited for Rādhā here, and he asked a dūtī, ‘Keṅgnāī?’ [I.e. ‘Why not arrived?'] Now the village is called Konāī. (789–790)

And here is the village Bhādāyar [today Bhādār]. The yūtheśvarī Bhadrā lived here. (791) And here is Magaherā. Everyone was looking from here, when Kṛṣṇa left for Mathurā. (792) They lost consciousness, regained it, and looked again.” Today the site is called Magherā. (793) [mag = magna, i.e. absorbed; herā, i.e. look, behold].

Then Rāghava showed some more sites of the līlā-s, before they returned to Rādhākuṇḍa. (794) They stayed one day at Rādhākuṇḍa and spent the night talking about Kṛṣṇa. (795–796) Early in the morning, they made another parikrama of Govardhana before they finally arrived at the village Gāṭhulī. (797). Rāghava told them why this village is called so, (798) “Kṛṣṇa and the sakhī-s had played holi, and after this Rādhā and Kṛṣṇa sat on a throne. (799). One sakhī then approached Them

from behind, and unnoticed by Them she tied Rādhā's and Kṛṣṇa's clothes together. (800) [Gāṇṭhi means knot. Normally one makes such a tie only after a wedding.] When Rādhā and Kṛṣṇa wanted to rise, They noticed that Their clothes were tied together. The sakhī-s laughed, but Rādhā and Kṛṣṇa were ashamed. (801–802) Then the sakhī-s came, gave Them Phagu, [Phalgu is a red powder from the root of the red ginger. When the holi festival is over, the Hindus throw this powder on each other's faces. It is also painted on the forehead of a young married couple.] and untied the knot. Thus, this is Gāṇṭhī. Even today, there are people who see phalgu in a kuṇḍa here during springtime. This is why this kuṇḍa is called Gulāla-kuṇḍa." [Gulāla is the word used for phalgu in Vraja.] (803–804) [The verses 805–818 describe Caitanya's visit at Gāṇṭhī.]

Next they went to the village Behej. Indra was very sad here, because he had made an aparādha against Kṛṣṇa, and together with Surabhī he came here to Kṛṣṇa. (819–820)

"Now we come to Devaśīrṣa-kuṇḍa [today Devaśīrṣ]. (821) The deva-s had seen how Kṛṣṇa was grazing the cows together with the sakhā-s, and they praised Him. (822)

After this, we come to Muniśīrṣa-kuṇḍa [today Muniśīrṣ]. Earlier, the muni-s had practised tapas here, to behold (darśanam) Kṛṣṇa. (823) Balarāma and Kṛṣṇa often used to play here together with the sakhā-s. (824) Vrajavasī-s experienced great joy (pramoda) when they saw the boys play here. (825) This is why the village is called Pramodanā. Today people call it Paramādanā. [Today it is called Paramodarā or Paramodalā.] (826)

Then we come to the site Setukandarā [today Seikandarā], (827) and thereafter to Ādi-badarinātha. Kṛṣṇa brought Nanda and the other gopa-s here, so that they could behold Nārāyaṇa's mūrti in this temple, and don't have to go to Badarinātha. [Badarinātha is the site where Vyāsa had his āśrama. The site is high up in the Himalayas and is only accessible for three months during summer.] (828–829)

And now we come to Kadamba-kānana. Rādhā and Kṛṣṇa played here together with the sakhī-s. (830) Many līlā-s took place here, and in the month of śrāvaṇa, during the rainy season, swings were made here. During this time, Rādhā and the sakhī-s celebrated the jhulanā feast. [Jhulanā means swing.] (831)

And here is Indroli [today Indrolī]. The village is called so, because Indra practised Kṛṣṇa-dhyānam here. (832)

And in the neighbourhood is Kanoyārā. The muni Kaṇva performed tapaḥ here. [Kaṇva was Śakuntalā's stepfather.] (833) Now we can already see Kāmyavana [today Kāmavana]. Who makes Viṣṇu's pūjā here, will enter the abode of Viṣṇu.

(834) [The verses 835–837 give quotations from *Ādi-varāha-* and *Skanda-purāṇam*.]

V. Kāmyavana

There are many sites of Kṛṣṇa's līlā-s and many kuṇḍa-s in Kāmyavana. (838) Here are Viṣṇu's Simhāsana and Śrīcaraṇa-kuṇḍa. It was here Kṛṣṇa washed His feet (caraṇa). (839) This site is so wonderful that not even Brahmā can describe it. (840) East of this site is Dharma-kuṇḍa. Nārāyaṇa is present here in the form of Dharma. (841)

Now we come to the kuṇḍa of the Pāṇḍava-s. When they had lost the kingdom, they stayed here for a while together with Draupadī and Kuntī. (842–844)

And here is Vimalā-kuṇḍa. Who bathes here becomes pure and attain the abode of Viṣṇu. (845) [Verse 846 gives quotations from *Ādi-varāha-purāṇam*.] The greatness of this site is beyond description, because Vimalā-devī secretly dwells here. (847) [Vimalā means pure. Vimalā-devī is a śakti of Viṣṇu. Vimalā-kuṇḍa is the kuṇḍa which is administered by Vimalā-maṅjarī.]

Here is Yaśodā-kuṇḍa. While He was grazing the cows, Kṛṣṇa thought of Yaśodā and became sad. (848)

Here is Nārada-kuṇḍa. Nārada was sitting here and sang songs about Kṛṣṇa's līlā. (849)

And here we have Kāmanā-kuṇḍa. It is called so, because everything one wishes for is fulfilled here. (850)

And now we come to Setubandha-kuṇḍa. It is a remote site, where Kṛṣṇa built a dam. [There was a big lake here, where Kṛṣṇa played together with the sakhī-s. Kṛṣṇa was laughed down by Lalitā when He said that He, just as Rāma, could build a dam with the help of monkeys. Kṛṣṇa called the monkeys of the forest, and they quickly helped Him to build a dam right through the lake.] (851)

And here is the site Luklukānī-micalī. Rādhā and Kṛṣṇa had many plays here. (852) Micalī means to close one's eyes. Luklukānī means hide and seek. (853) The grove here is very dark, and it was difficult for Kṛṣṇa to find Rādhā, even when He sometimes opened His eyes. (854)

Now we come to Kāśī-, Gayā-, Prayāga-, Puṣkara-, Gomatī- and Dvārakā-kuṇḍa. (855)

And here is Tapa-kuṇḍa. Long before Kṛṣṇa became avatāra, there were muni-s who did tapaḥ who lived here. (856)

And this is Dhyāna-kuṇḍa. Kṛṣṇa sat here absorbed in Rādhā-dhyānam. (857)

Now we come to Kṛīḍā-kuṇḍa. Kṛṣṇa and the sakhī-s played hide and seek in the water here. On the Mount one finds Kṛṣṇa's footprints. (858) [The Mount is

called Caraṇa-pahādi.] The five kuṇḍa-s of the five gopa-s (Śrīdāma, etc.) are also there. (859)

There we have Vihbala-kuṇḍa. When Rādhā perceived the tune from Kṛṣṇa's muralī, She lost consciousness here. (860) Then we have Śyāma-kuṇḍa. Kṛṣṇa was sitting here, looking down the road where Rādhā was expected to come. (861) At Lalitā-kuṇḍa and Viśākhā-kuṇḍa, Lalitā and Viśākhā fulfilled Kṛṣṇa's wish. (862)

At Māna-kuṇḍa Rādhā was in wounded pride (māna), and with great efforts Kṛṣṇa managed to appease Her māna. (863)

Here is Mohinī-kuṇḍa. It was here that Kṛṣṇa assumed the form of Mohinī [Mohinī is a Kṛṣṇa-avatāra in the form of an enchanting young woman, who captivated the asura-s, when the nectar created by the churning of the ocean was to be distributed.] (864) Kṛṣṇa used to milk the cows at this kuṇḍa. Next to this kuṇḍa is Balarāma's kuṇḍa, which Brahmā had built. (865)

Now we come to Sūrya-kuṇḍa. Sūrya stood here and praised Kṛṣṇa. (866) Here is the Candrasena hill with the Pichalinī rock. Kṛṣṇa played here with the sakhā-s. (867) They climbed on the hill and used one of the rocks as a slide, so it became pichali, i.e. altogether smooth. (868)

And here we have the Gopikā-ramaṇa-kāma-sarovara. (869) [The verses 870–871 describe this lake with quotes from *Skanda-purāṇam*.]

Here, at Surabhī-kuṇḍa, Kṛṣṇa played with the cows and the gopa-s. (872)

At Caturbhuja-kuṇḍa, Kṛṣṇa revealed His four-armed form. (873) At Bhojana-sthalī, Kṛṣṇa used to have a meal (bhojanam) together with the sakhā-s. (874)

And here is Bājana-śilā. With the help of the stones on this cliff, Kṛṣṇa and the sakhā-s used to imitate musical instruments. [Bajana means to make music.] (875) [The verses 876–880 describe 14 other kuṇḍa-s.]

On this hill Kṛṣṇa and the sakhā-s played caurya (games as thieves). And here is a cave, at whose entrance Kṛṣṇa killed the Vyoma-asura. (881) There are so many sites of the līlā-s on this hill and below it. We cannot visit them all. (882–883)

Here is the village Dhūla-uḍhā [i.e. to whirl up dust]. The dust which the cows whirled up, became thick as a cloud here. (884)

Now we come to the village Uḍhā. Uddhava rested here when he was on his way to Nanda's house. (885)

Then we come to the village Āṭor. It was a remote village where Kṛṣṇa had many līlā-s. (886) [Next comes the village Bajera, Raṅgadevī's and Sudevī's birthplace.]

Now we come to Kadamba-khaṇḍī [Today Kadam-khaṇḍī. From a distance, the cows approached Uddhava here, because they considered him to be Kṛṣṇa.] (887)

Here is the site called Sonahera, because it was here Kṛṣṇa wanted to have Rādhā's svarṇahāra [golden necklace]. (888)

Now we come to the hill, in the vicinity of which Kṛṣṇa loved to graze the cows. (889) Near this hill is Varṣāṇā, where Vṛṣabhānu lived. (890) On this hill there are two kinds of rock: in the north of light stone, and in the south of dark stone. The two parts are called Śrījī's (Rādhā's) hill and Kṛṣṇa's hill. Between these two parts there is a narrow path, called Sāṅkrikhor. (891–893) It was here Kṛṣṇa's dāna-līlā (customs līlā) and Rādhā's māna-līlā took place. (894) At this time, Rādhā was in the years between childhood and youth. (895) [The verses 896–906 describe Rādhā's different stages of age.] Here was also a tamāla-kuṇja, where the sakhī-s brought Rādhā and Kṛṣṇa together. (907)

Here is the village Cīksaulī. [It is slightly to the west of Varṣāṇā.] Here is the birthplace of Cītra, who was so skilful in dressing Rādhā in different ways. (908) And on the road here, in the middle of the hill, is Gahvara-vana, a very dense grove. [Gahvara means thicket. When Kṛṣṇa played ball with His friends by Nanda's house, He sometimes threw the ball purposely all the way to Gahvara-vana, to get an opportunity to look for the ball there and behold Rādhā.] (909)

Now we come to Śītala-kuṇḍa, whose water is always very cold (śītala = cold).

And now we come to Dohanī-kuṇḍa. Vṛṣabhānu's cows were milked here (dohana = milking). (910)

Here is Ḍhabharāro. The site is called so, because Kṛṣṇa's eyes were filled with tears when He saw Rādhā here. (911) Ḍhabharāro means to have tears in one's eyes. (912)

Here is Mukṭā-kuṇḍa. In the fight with Kṛṣṇa, Rādhā had planted Her field of pearls (mukṭā) here. (913)

East of Varṣāṇā is Bhānukor. Here is the pond, in which Vṛṣabhānu used to bathe. (914) In the north is Piyāla-sarovar. Kṛṣṇa used to drink water together with the sakhī-s here, and also meet Rādhā. (915) Nearby is a grove with jīyāla flowers, into which Rādhā and the sakhī-s gladly entered. (916)

And now we come to Pilukhor. There were many pilu trees here, and on the pretext of fetching fruits, Subala and others came here to meet Rādhā in secret. Now there is a kuṇḍa here. (917–918) There were also other sites of the līlā-s near Varṣāṇā, but the villages Vajranābha had established have disappeared in the meantime. (919–920)

Now we come to Prema-sarovar. The bhāva of premavaicittiyam [one of the four forms of separation] was manifested here. (921)

Next is Vihbala-kuṇḍa. When Kṛṣṇa heard Rādhā's name, He became vihbala

(without strength). (922) [West of Varṣāṇā is Ūc-gaom and north-east of it is Dehī-kuṇḍa. At this kuṇḍa one can behold the signs of Rādhā's foot soles. She used to bathe in this kuṇḍa and promised to give Her body to Kṛṣṇa.]

In Saṅketa-kuṇja the sakhī-s joined Rādhā and Kṛṣṇa with great efforts. [Today the site is called Saṅket. Saṅketa means secret place of meeting.] (923) When Rādhā and Kṛṣṇa came together for the first time, They were Both in pūrva-rāga. (924–925) [Verse 926 defines pūrva-rāga.]

In the vicinity of Saṅketa there are many sites of the līlā-s, for example Kṛṣṇa-kuṇḍa. (927) The inhabitants of Nandagrām and Varṣāṇā used to use the path which passes close to Saṅket. (928) Rādhā used to walk this way from Varṣāṇā to Yāvaṭ, where Her mother-in-law lived. (929) The path leads through a dense and shadowy grove, full of birds and bees. (930)

And now you can see the Nandīśvara hill. [Nandīśvara is the Lord of Nandī, the bull with the name Nandī. The Lord is Śiva. On the hill was a Śiva temple.] Below the hill is Nanda's house. (931) Rāma and Kṛṣṇa played here, grazed the cows and blew their flutes. (932) In the east you can now see the beautiful garden, surrounding Nanda's house. (933) When Rādhā came with Her sakhī-s from Yāvaṭ, She used to walk through this garden to Nanda's house. [Through a messenger, Yasodā daily asks Jaṭilā to send Rādhā to Nandagrām, so She can cook some food for Kṛṣṇa, because the ṛṣi Durvasaḥ had given Rādhā the gift that the food She prepared would keep Kṛṣṇa healthy.] (934)

Now we come to Pāvanasarovar. Kṛṣṇa used to bathe there, and Nanda and Yasodā used to behold Him from afar. (935–936) [The verses 937–939 describe Pēvana-sarovar with quotes from the Śāstram-s.] Behold the kuṇḍa-s and the vana-s on all sides of the hill and the sites where Kṛṣṇa played. (940) On the top of the hill is a cave, and in the cave are mūrti-s of Nanda, Yasodā, and Kṛṣṇa. (941) [The verses 942–953 describe Caitanya's visit to this cave.]

Here is Taḍāga, a lake surrounded by trees. (954) Parjanya, Devamīḍha's son, once lived here. (955) Nārada came to this site and gave Parjanya the Lakṣmī-Nārāyaṇa mantra. (956) Parjanya practised tapaḥ on the bank of Taḍāga and then got five sons: (957) Upānanda, Abhinanda, Nanda, Sananda, and Nandana. (958) Kṛṣṇa likes this lake Taḍāga very much. (959) [Raghunātha Gosvāmī describes this site in his Stavāvalī.] (960)

Then we come to Kṣunnāhār-sarovara. (961) North-east of the hill is Dhoyāni-kuṇḍa. It is called so, because the milk vessels from Nanda's household were cleaned here. (962) In the middle of the Kadamba grove is Kṛṣṇa-kuṇḍa, in which Kṛṣṇa liked to bathe. (963)

After this comes Lalitā-kunḍa. Lalitā brought Kṛṣṇa and Rādhā together here. (964) Then comes Sūrya-Kunḍa. It was here that Sūrya admired Kṛṣṇa's līlā. (965) South-east of Lalitā's kunḍa is Viśākhā-kunḍa. Viśākhā brought Rādhā and Kṛṣṇa together here. (966)

South-west of Viśākhā's kuṇja is Paurṇamāsī-kunḍa. Paurṇamāsī's leaf hut was here, remotely situated. (967) [In his *Stavāvalī* Raghunātha Gosvāmī describes Paurṇamāsī's nature.] (968–969) Then we come to Nāndīmukhī's house. She was always keen to serve in Kṛṣṇa's līlā. (970) [The verses 971–973 describe Nāndīmukhī according to Raghunātha's *Stavāvalī*.]

And here is Yaśodā-kunḍa. Yaśodā used to watch from here, when Kṛṣṇa, Rāma, and the sakhā-s were playing. (974) [The verses 975–1012 describe Kṛṣṇa's different stages of age.] Then we come to Kubera-kunḍa. On a neighbouring hill is Kṛṣṇa's foot prints. (1013) At Madhūsūdana-kunḍa is a flower grove, where Kṛṣṇa used to imitate the buzzing of the bees. (1014)

Now we come to Pānihāri-kunḍa, from where Yaśodā had drinking water fetched for Kṛṣṇa daily. (101) Here is the kitchen, where Rādhā cooked together with Rohiṇī. (1016) And it was here that Kṛṣṇa used to eat together with His friends and then take a rest. (1017) Here is the place in the middle of the house, where Rādhā was sitting when She partook of the leftovers from Kṛṣṇa's meal. (1018)

Here is the place where the sakhī-s brought Kṛṣṇa to Rādhā in secret. (1019) At this site, Yaśodā used to dress Rāma and Kṛṣṇa before they left for the woods to graze the calves. (1020–1021) Here is the path where Rāma and Kṛṣṇa went together with the sakhā-s, when they were leading the cows to the pasture. (1022) Yaśodā used to accompany Rādhā to this place, before Rādhā went to Yāvaṭ. (1023) It is difficult to describe the depth of Yaśodā's intimate love (sneha) for Rādhā and the sakhī-s. (1024) It was very difficult for Yaśodā and Rohiṇī when Rādhā bid farewell to them. (1025)

Here is the place where the soured milk was churned, near to the path that Paurṇamāsī took when she returned to her hut from Yaśodā's house. (1026–1027) Slightly west of it is the site where Vṛndā lived. It is a remote site. (1028) Paurṇamāsī always pondered over how Rādhā and Kṛṣṇa could be brought together. (1029) [Today there is a Vṛndā temple at this site. Vers 1030 describes Vṛndā according to Raghunātha's *Stavāvalī*.]

Here is Sāhasi-kunḍa with a big vaṭa tree at its bank. (1031) Rādhā, Kṛṣṇa, and the sakhī-s swung on the branches of this tree. (1032) And here is Mukṭā-kunḍa, where Kṛṣṇa had His field of pearls. (1033)

When Akṛūra came from Mathurā, he saw Kṛṣṇa's footprints here, for the first

time. Akrūra was overcome by prema, but people call the place where Akrūra was standing, Krūra. (1034–1037) [Krūra means cruel; akrūra means not cruel.] Here is the site called Yogiyā, because it was here Uddhava, commissioned by Kṛṣṇa, spoke to the gopī-s about yoga. (1038) And this site is called Udho-kriyā. It was here Uddhava perceived the greatness of the gopī-s' prema to Kṛṣṇa and became very happy. (1039–1040) And at this site here, Uddhava talked to Nanda and the gopa-s and delivered the message that Kṛṣṇa was soon to return to Vraja. (1041–1042)

Here are the gośālā-s [cowsheds], in which the cows dwelled, the cows who Kṛṣṇa took to the pastures together with His friends. (1043) [The verses 1044–1050 give a description of Kṛṣṇa's form as a cowherd.] To the right and left of this hill there are many sites of the līlā-s. We cannot visit them all. (1051–1053)

North-west of Nandagrām is Gedukhor. Rāma and Kṛṣṇa used to play ball here. (1054) Now we come to Kadamba-kānana. Rāma and Kṛṣṇa played in this grove very often, and when Balarāma took a rest, Kṛṣṇa used to massage His feet here. (1055–1057) [The verses 1058–1066 give a description of this grove according to *Gopāla-campūḥ*.]

Here is Gupta-kuṇḍa, which is called so, because Kṛṣṇa together with Subala and other friends played here in secret (gupta). (1067)

Now we come to Meherān. Nanda's brother Abhinanda lived here. (1068)

And now we come to Yāvaṭ, Jaṭilā's place of living. (1069) [The verses 1070–1083 describe Jaṭilā, Mukharā, Kuṭilā, Abhimanyu etc.]

South of Yāvaṭ is Kṛṣṇa-kuṇḍa, with a vaṭa tree at its bank. Rādhā and Kṛṣṇa used to meet here. (1084)

In the west is Mukta-kuṇḍa. During the hot season, Rādhā used to decorate the sakhī-s with pearls here. (1085)

Then we come to Pīvana-kuṇḍa. It is called so, because Kṛṣṇa kissed Rādhā here. (1086–1087) Next comes Lāḍilī-kuṇḍa. Lalitā secretly brought Rādhā and Kṛṣṇa together here. (1088)

And here is Nārada-kuṇḍa. It was here Nārada gave Rādhikā the gift that Her wishes would come true. (1089–1090) And here is the site from which Rādhā beheld Kṛṣṇa when He passed Yāvaṭ. (1091) [The verses 1092–1159 give songs which describe Kṛṣṇa when He passes Yāvaṭ, and how They look into Each Other's eyes.]

Now we come to Kokila-vana, where many cuckoos dwelled. One day Kṛṣṇa was imitating the calling of the cuckoos. Jaṭilā told Viśākhā, 'I have never heard a cuckoo call like that'. Then Viśākhā said, 'We have all been thinking of taking a look at this cuckoo.' Jaṭilā sent Rādhā and the sakhī-s into the grove, where they met Kṛṣṇa. Because Kṛṣṇa calls like a cuckoo in this grove, it is called Kokila-vana.

(1160–1168)

And now we proceed to Āñjanaka, east of Nandagrām. [The village now named Āñjanaka is south-west of Nandagrām.] Rādhā had dressed Herself here in solitude, and it was only āñjanam that had not yet been applied to Her eyes, when She suddenly perceived the tune of Kṛṣṇa's flute, and immediately rushed there together with the sakhī-s. Kṛṣṇa asked the sakhī-s why Rādhā did not have any āñjanam, and they explained this to Him. Kṛṣṇa then adorned Rādhā with āñjanam with a great deal of amusing remarks. This is why this village is called Āñjanaka. (1169–1176) [The verses 1177–1186 describe the site where the gopī-s lost consciousness when Kṛṣṇa left Vraja on His ratha (cart). This site is called Bijo-āri. Bijo-āri means vidyud-vāri, i.e. lightning-rain. The gopī-s did not regain consciousness until it was lightning and had begun to rain.]

Then we come to the village Parśo. When Kṛṣṇa had seen the state the gopī-s were in, He said that He should return tomorrow or the day after tomorrow, paraso. That is why the village is called Parśo. (1187–1190) In the vicinity of Parśo is Śī. It was here Kṛṣṇa told the gopī-s, 'I will come back sighra (quickly)'. This is why the village is called Śī. (1191–1197)

And now you shall behold the two sites called Kāmāi and Karālā. [Today Karālā is called Karelā.] In Kāmāi is Viśakhā's native house and in Karālā Candrāvalī's. (1198–1199) Some say that Lalitā's birthplace was Karālā, but most of the inhabitants of Vraja say that Ludhauni was Lalitā's birthplace. [Ludhauni is north of Karālā.] (1200) [The verses 1201–1203 give Candrāvalī's family tree.] Candrāvalī was married to malla (wrestler) Govardhana. They sometimes lived in Sakhikarā and sometimes in Karālā. (1204) Padma and some other yūtheśvarī-s also lived in Karālā. (1205)

Now we come to the village Piyāso [today Peśāi]. Piyāso means thirst. Kṛṣṇa was thirsty, and Rāma fetched drinking water for Him here. (1206)

Now we come to Sāhār. Nanda's brother Upananda lived here. (1207) [The verses 1208–1214 describe Upananda according to *Stavāvalī*.] North-east of Sāhār is Śāṅkhi [today Śākhī]. Kṛṣṇa killed Śāṅkhacūḍha here. (1215) Kṛṣṇa removed the gem from Śāṅkhacūḍha's head and gave it to Rāma. (1216) Rāma was not far away, on the site which was called Rāmakunḍa, and now Rāmatalāo. (1217) Rāma then gave the gem to Madhumaṅgala, who gave it to Rādhā via Subala. (1218–1219)

Next we come to the district of Chatra-vana. (1220) [The verses 1221–1258 describe Rādhā's coronation līlā, which took place in the village Umarāo.] In the vicinity is Kiśorī-kunḍa, which is situated in a dense grove. (1259) Here is an old tree, which Lokanātha Gosvāmī stayed under. (1260) [The verses 1261–1269

describe Lokanātha's stay here. He was the first of the Gosvāmī-s, whom Caitanya sent to Vraja.]

Now we come to the village Śyāmarī. (1270) The site is called so, because Kṛṣṇa approached Rādhā here, to appease Her māna. (1271) He then dressed Himself as Śyāmā sakhī and played on a lute. (1272) Rādhā became very excited and gave Her Own necklace of gems to the sakhī. (1273) Then the sakhī said, 'I would rather that You gave Me the gem in the form of Your māna!' (1274) Rādhā had to laugh, and Her māna disappeared. (1275) The site where Kṛṣṇa changed clothes is called Kinnarī [today Narī]. (1276)

And now we can see Chatra-vana. This is the site where the sakhā-s crowned Kṛṣṇa king. (1277) This happened a few days after the coronation of Rādhā, which was performed by Paurṇamāsī. (1278) This is why Umarāo is also called Rādhāsthālī." (1279) [Verse 1280 describes Rādhāsthālī according to *Stavāvalī*.]

VI. Khadirvana

"Now we shall behold Khadirvana. (1281) [Verse 1282 gives quotations from *Ādi-varāha-purāṇam*.] Together with the sakhā-s, Kṛṣṇa often used to graze the cows here. (1283) North of this site is Saṅgama-kunḍa, the site for Kṛṣṇa's saṅgama (meeting) with Rādhā. (1284) Lokanātha Gosvāmī sometimes used to be here, together with Bhūgarbha Gosvāmī. (1285)

Then we come to Kadamba-khaṇḍī. There was a kadamba grove here. Around the foot of the stems of the kadamba trees were inlays of gems. (1286) And then we come to Baktharā near Yāvaṭ. It was here that Kṛṣṇa killed the Baka-asura. (1287)

And now we come to Neochāk. Kṛṣṇa used to eat here, the food which Yaśodā and the mothers of the sakhā-s sent them. (1288) In Vraja, the word chāk means everything one can eat. (1289)

And now we come to Bhaṇḍāghor. The site is now called Bhādālī [today Bhādāvalī]. (1290) Kṛṣṇa and the sakhā-s often used to hide precious things here. (1291) In the neighbourhood is a kunḍa, which is described in the *Ādi-varāha-purāṇam*." (1292)

[1293–1296 give quotes from *Ādi-varāha-purāṇam*. North-east of Bhādālī is Dhan-śiṅgā. Rādhā's sakhī Dhaniṣṭhā lived here. 1297–1338 describe Sanātana's stay in Nandagrām, as Rāghava and the other two returned to Nandagrām.]

The next day, they came to Baiṭhān, north of Yāvaṭ. (1339) When the gopa-s had something to deliberate upon, they met there to discuss. (1340) [Baiṭhān means

seat.] Vrajavasī-s have two villages called Baiṭhān: Baḍa-Baiṭhān, i.e. the big seat, and Choṭa-Baiṭhān, the small seat. (1341). [1342–1388 describe how the vrajavasī-s treated Sanātana Gosvāmī in the villages.]

Now we come to Kṛṣṇa-kunḍa, where Kṛṣṇa often had a bathe, and thereafter we come to Kuṇḍala-kunḍa. Kṛṣṇa used to decorate His hair here. (1389)

Here is Beḍhokhor-kuñja, which is called so because this kuñja could be properly closed from the inside. (1390)

And here is the hill called Caraṇa-pahāḍī (1391). Kṛṣṇa had climbed up on this hill together with the sakhā-s, to see the cows. (1392). The cows had run far away and Kṛṣṇa was standing at the foot of a tree, blowing His vāṁśī. (1393) When the cows heard Him, they hastened there quickly. (1394) The melody of this vāṁśī makes the heart of all beings soft. (1395) The cliff, on which Kṛṣṇa was standing, became soft, and His feet left imprints there. (1396). This is why this hill is called Caraṇa-pahāḍī (1397). [Pahāḍī = hill (in hindi).]

Now we come to Haroyāl-gaon [today Hāroyān-gaon; Gaon = grāma, i.e. village.] It is called so, because Rādhā played dice here together with Kṛṣṇa. (1399) She made Kṛṣṇa lose [hārāilā = let someone lose]. Lalitā told Rādhā, ‘You have won the game of dice, but it is not yet certain who will win the game of love.’ (1400–1401) The sakhī-s brought Rādhā and Kṛṣṇa into a house of a nikuñja. [Nikuñja is a hidden kuñja, meant for love plays.] (1402) Then they closed the house for a while, and no one knows who won.” (1403) [The verses 1404–1405 describe some kuṇḍa-s in the neighbourhood.]

Next they came to Pāi-grām. This site is called so, because Rādhā and the sakhī-s searched for Kṛṣṇa and found Him here. (1406) [Pāi = found; today it is called Pāi-gaon.]

“Now we come to Calana-śilā. Rādhā and Kṛṣṇa sat down here, because Their prema was so powerful that They could not move anymore. (1407) [Cala = walk; run; na = not; śilā = cliff; hill].

Next comes the village Kāmari. Kṛṣṇa stood here, waiting for Rādhā, full of anxiety. (1408) [Today the site is called Kāmer.]

Then we come to Bichor. Rādhā and Kṛṣṇa were playing here, but were disturbed and had to part. [Bichor = viccheda = viraha = separation.] (1409–1410)

Then we come to a kadamba grove, where the village Tiloyār is today. Kṛṣṇa could not stop playing there, not for a moment. [Tila = one moment.] (1411)

Then we come to Śṛṅgār-vaṭa [today Śṛṅghār-vaṭ] Here is a vaṭa tree, in whose shadow Kṛṣṇa decorated Rādhā. [śṛṅgāra = dress; adorn] (1412). It is an unusual site of līlā.”

Then they went to Lālapur [today the village is called Lālpur], (1413) and thereafter to Bāsaulī. Very often, Rādhā, Kṛṣṇa, and the sakhī-s used to play holi here, and the bees were overpowered by the scent of Kṛṣṇa's body. (1414–1415) [In Vraja, bāsa means scent.]

Then they went to Koṭara-vana. Vrajavasī-s call this site Koṭ-van. Kṛṣṇa played there with His friends. (1416) Then they walked to the village Dadhi. Kṛṣṇa had stolen the soured milk from the gopī-s there, by force. (1417)

Then we come to Śeṣaśāyī, where Kṛṣṇa played the līlā of Viṣṇu, who rests on Śeṣa. (1418) [The verses 1419–1429 describe this līlā. There was a lake there, and Lalitā demanded of Kṛṣṇa to prove that He is Viṣṇu. Kṛṣṇa took Rādhā, went into the water where He rested with Her, Who massaged His feet on the bed in the form of the serpent Śeṣa.]

Then they went to Vraja's northern boarder where they visited Khāmi and Vanchārī. Sometimes, Rāma and Kṛṣṇa went there with the cows. (1430–1431)

Next they went eastwards to the bank of the Yamunā, at the boarder of Vraja. There is a village called Khayero there. (1432)

Then we come to the village Ujāni. It is called so, because Yamunā, under the influence of the tune of Kṛṣṇa's vāñśī, suddenly became immobile there. (1433)

Here is Khelana-vana [today Khela-van]. Rāma and Kṛṣṇa played here with the sakhā-s, before they ate together what Yaśodā had had sent to them. In this grove is Śrīkhela-tīrtha. (1434–1435)

Then they came to Rām-ghaṭ. (1436) Rāma had rāsa-līlā here for two months, when Kṛṣṇa had sent him from Dvāraka to Vraja. (1437) [The verses 1438–1566 describe Rāma's rāsa-līlā.]

Next they left for Akṣay-vaṭ. (1567) Not far from this site is Bhaṇḍīra-vaṭ. (1568) Many līlā-s have taken place here. Rāma and Kṛṣṇa played here with their friends, competing in wrestling. (1569) One day Pralamba-asura appeared, and Rāma killed him. (1570) [The verses 1571–1583 describe how Rādhā came together with the sakhī-s when Kṛṣṇa and the sakha-s played as malla-s (wrestlers), in wrestling outfits. Lalitā summoned Kṛṣṇa to wrestle with Rādhā as well, and Rādhā was dressed as a wrestler, and Both fought, but no One could win.]

Then they came to Muñjāṭavī. (1584) Kṛṣṇa saved the cows and the gopa-s here, by devouring the forest fire. (1585)

Then we come to Tapovana. It was here that the small gopa girls performed tapaḥ, to get Kṛṣṇa as their husband. (1586) Not far from there is Gopī-ghaṭ. The gopī-s used to bathe there every day, after their tapaḥ. (1587) At Cīr-haṭ the gopa girls used to do pūjā for Kātyāyanī [a form of Durgā]. (1588) [The verses 1589–1594

describe how Kṛṣṇa had stolen the clothes of the small girls, climbed a tree with their clothes, and only returning their clothes after many prayers.]

Then they came to Nanda-ghāṭ. Nanda had a bathe here together with the gopa-s, when he was carried away by a messenger of Varuṇa. (1595–1598) Nanda was very frightened when the messenger seized him. This was the reason why Vajranābha established the village Bhay-gāo there. (1599)

South-west of Nanda-ghāṭ is Vaccha-vana [slightly south of Seī]. (1600) Brahmā stole the vatsa-s, i.e. the calves, and the cowherd boys here. (1601) In the neighbourhood of Vaccha-vana is the village Unāī. Sometimes, Kṛṣṇa used to eat here with the sakhā-s. (1602)

Then comes the village Bālahārā. When Brahmā had stolen the boys and the calves, he was standing here, full of joy. (1603) And here is the site called Parikham, because it was here Brahmā scrutinized who the boys and the calves were, with whom Kṛṣṇa played. [Parīkṣā = parikham = examination; inspection.] (1604)

Then they came to Seī. It was from here Brahmā beheld the calves and the boys he had hidden, and Kṛṣṇa, Who went to graze the calves with the same calves and boys. Over and over again, Brahmā said, “Seī, seī!” [I.e. “Those there, these here!”] (1605–1607) At the site where Brahmā came to Kṛṣṇa and extolled Him is the village Caumuhā [i.e. Caturmukha]. (1608–1609)

Then they came to Agha-vana, which people call Sapaulī today. (1610–1611)

Kṛṣṇa killed the asura Agha here, while deva-s threw flowers from the sky and called, “jaya!” The village Jayet is there today [today called Jait]. (1612–1614)

Next they came to Magherā. There was a dense grove of tamāla trees here, in which Rādhā and Kṛṣṇa met. In this grove is Kṛṣṇa-kunḍa, surrounded by a huge wall. Kṛṣṇa had climbed up to the crest of this wall, looking for Rādhā. (1615–1619)

Then they came to the village Āṭasu [today Āyaso]. The muni Aṣṭavakra made tapaḥ there. (1620) [Aṣṭavakra was a muni, who cursed a beautiful woman because he did not want to have her. Then he became very ugly. One day, when Rādhā and Kṛṣṇa were sitting under a tree, this muni came. He left his deha-s immediately. To the surprise of Rādhā, Kṛṣṇa then performed the last rites for the muni. When Rādhā first saw this muni, She laughed, but Kṛṣṇa forbid Her to laugh. Then He told Her the story of the muni.]

Next they came to Śakra-sthāna, now called Śakaroyā [today Śakarāye], because Śakra, i.e. Indra, became afraid, because he had sent so much rain on Vraja. (1621) And then comes Varāhara [today Baraurā]. Kṛṣṇa played as Varāha here together with His friends. (1622)

Next they came to Harāsali. It is one of the sites of the rāsa-līlā. (1623–1624)

[This site lies between Seī and Baraurā. The verses 1625–1673 describe Jīva Gosvāmī’s stay in Nanda-ghāṭ.]

VII. Bhadra-Van

During the warm season, Kṛṣṇa used to stay in Bhadra-van together with His sakhā-s, to graze the cows. (1674–1675) [Verse 1676 gives a quote from *Ādi-varāha-purāṇam*.]

VIII. Bhāṇḍīra-Van

South of Bhadra-van is Bhāṇḍīra-van. This is also a site for Kṛṣṇa’s plays with the sakhā-s. Here they often sat in the shadow of the trees, for a meal. (1677–1679) [The verses 1680–1685 describe this grove with quotes from *Ādi-varāha-purāṇam*.] South of this site is the village Māṭh, which is also a site for Kṛṣṇa’s plays with His sakhā-s. (1686) Māṭh is the name for a big earthenware vessel, and at this site one can find much clay, which the Vrajavasī-s used for the great number of pitchers and vessels they needed. (1687–1688)

IX. Bilva-Vana

Kṛṣṇa and the sakhā-s used to pick the ripe bel fruits from the trees here. (1689–1690) [Today the site is called Bel-vana. The verses 1691–1695 describe Bel-vana according to *Ādi-varāha-purāṇam*.]

X. Loha-Vana

In this grove Kṛṣṇa killed Lohajāṅgha-asura. (1696) [This līlā is described in the Harivaṁśa, the last part of *Mahābhāratam*. The verses 1697–1701 give quotations from *Ādi-varāha-purāṇam*.]

South-west of Loha-vana, at the bank of the Yamunā, there is a ghāṭ called Naukā-kṛīḍā. (1702) Rādhā and the sakhī-s used to play on a boat there, together with Kṛṣṇa. (1703) [Naukā = boat. The verses 1704–1712 describe this līlā with verses from

XI. Mahāvan

Here is Kṛṣṇa's birthplace and the site of His plays as a Child. (1713) [The verses 1714–1746 describe Kṛṣṇa's līlā as a Child, according to *Stavāvalī* and *Padyāvalī*.]

In commemoration of the play when Kṛṣṇa showed His mother the universe in His mouth, Vajranābha established Brahmāṇḍa-ghaṭ. (1747)

[The verses 1748–1769 describe the Dāmodara-līlā; the verses 1770–1776 describe Caitanya's visit in Mahāvan; the verses 1777–1790 describe Sanātana Gosvāmī's visit to Mahāvan; the verses 1791–1848 describe Caitanya's stay in Gokul. Gokula was Nanda's place of residence during Kṛṣṇa's childhood, and Mahāvan was a huge grove. Later, a new village was established in Mahāvan. Vṛṣabhānu's place of residence during Kṛṣṇa's childhood was in Rāvel, where Rādhā's āvirbhāva took place.]

Rādhā's Birth

(according to *Bṛndāvana-līlāmṛtām*, ch. 31)

Once, in Rāīr (Rāol = Rāvel), this most beautiful site, the essence of all beauty (śobhā sarvasvār), lived Vṛṣabhānu Rāy. His spouse was the noble Kīrtidā, the blessed. No one in the three worlds compares to her, because in her womb Kṛṣṇa's Prīya made Her appearance in this world. In the month of Bhādra, on the 8th day of the bright half of the month, during the second prahara (once the day and night was divided into eight parts or prahara-s, each consisting of three hours), i.e. about noon, in an auspicious moment, She became manifest.

Out of Kīrtidā's body – the pure lake – Rādhā, the padminī (the female lotus) rose, like a new fresh lotus bud, slightly unfolding. This was what Her āvirbhāva was like. Her limbs were shaped of tender, purified gold. The light filled everyone's heart with ānanda.

Some said, 'We have never seen such a girl anywhere before.' Some are standing speechless, their eyes filled with tears. Others said, 'Vṛṣabhānu Rājā is truly blessed by Fate and Kīrtidā's good Fortune is beyond compare.' This was how the women were speaking, and the parents rejoiced. The rājā (Vṛṣabhānu) called the servants and sent for the musicians and all the others. All of them came quickly, and with their wind instruments, drums and cymbals they announced the Girl's advent.

The sound was carried all the way to Rasāla³³.

The Child is bathed in healing substances and Kīrtidā gives Her the breast.

(A song:)

Prakaṭa (manifest) became Kṛṣṇapriyā, in a noble moment,
in the house of Kīrtidā and Vṛṣabhānu.
Calls of ‘jay’, ‘jay’ in the heavens,
auspicious calls of joy of the devī-s, who behold Her.
Immensely astonishing, Her divine form.
She – the śreṣṭhā³⁴ of all śakti-s,
She – Kṛṣṇa’s antyanta preṣṭhā³⁵,
the āhlādinī-śakti³⁶, the essence of all śakti-s.
Her limbs of pure gold –
like this She was visible to everyone.
Her countenance shining like moonlight,
Her nose slightly curved as tila (sesame seed³⁷).
Tender, very tender words came from Her mouth.
Her amśa-s³⁸ are the Lakṣmī-s,
She has many kalā-s³⁹,
but the gopī-s are svaprakāsha
(not part manifestations on lower levels than Rādhā,
but just as She is Herself; manifested directly from Her)
She, the Ornament of all ornaments,
became manifest in the race of the gopa-s.
– The cause? – Līlā together with Kṛṣṇa.
She, Who is the fullness of supreme compassion,
descended to Vraja,
and Rādhā is Her name.

Everyone who saw Her, was filled with ānanda, and praised Her. At first, Kīrtidā and Vṛṣabhānu were immersed into the ocean of ānanda, their bodies covered with hairs standing on end. Then the king distributes immense riches in the form of cows, pieces of jewellery and garments for the Brahmins.

³³ A realm lower than Earth, one of Māyā’s so-called 14 worlds..

³⁴ The most valuable.

³⁵ Most Beloved.

³⁶ Potency of Joy.

³⁷ Sesame flower?

³⁸ Part manifestations.

³⁹ Secondary part manifestations.

Within two or three days, She is growing quickly. After three or four days, Paurṇamāsī⁴⁰ comes to see Her. Kīrtidā rises, greets Her respectfully. Yogamāyā blesses Her and asks, ‘I have heard that you have given birth to a daughter. Everyone says that She is ‘sarvādhikā’ (greater than everything). This filled with me with great joy, and I have come to see Her.’

Then Kīrtidā brought the Child. Paurṇamāsī took Her in her arms, and was full of ānanda when she saw the lotus of Her countenance. Then she looks at Her small hands and feet and notices the various noble lines and signs. Paurṇamāsī drifts in the waves of ānanda and says to Kīrtidā, ‘You are verily blessed among all women, because this Girl is parama mohinīrūpā (the divine bodily form of the supreme Enchantress). I have seen all the signs – She is śreṣṭhā (the most valuable) of all the śakti-s. There are no such signs among humans. She is ‘sarva-kānti’ (all enchanting beauty in one divine bodily form).’

Kīrtidā listens to this, filled with ānanda, and says, ‘Listen, you noble Brahmin mother; She may be whoever she may be! I am Her mother. She is pālyā (the child to be brought up) and I am pālikā (the one who shall bring her up), *this* is the relation between us two, and nothing else – and in my heart, I feel nothing else. She may be the Īśvarī of the deva-s, to *me* she is *my* daughter, this I know for sure.’

When she heard this, Paurṇamāsī rejoiced greatly, blessed Kīrtidā and left.

And Paurṇamāsī returns daily, blesses Kīrtidā and caresses the little daughter. She cannot do without this, not for a single day – she has to come and see Her. She comes to Kīrtidā’s house every day. Her own prāṇa is not her own prāṇa. Rādhā is her prāṇa. The tender, noble daughter of Kīrtidā is the little bird (śārī = female parrot) in the cage, i.e. Paurṇamāsī’s prāṇa.

Rādhā’s Birth

(according to *Padma-purāṇam*, Pātala-khaṇḍa, ch. 40)

Nārada, who arrives at Rāol shortly after Her birth, and sees Her in the arms of Vṛṣabhānu, reflects in astonishment, ‘In Brahmāloka, Rudraloka, Indraloka – I have wandered everywhere, but I have never seen a millionth fraction of such beauty anywhere. I saw Bhāgavatī Mahāmāyā, the daughter of the Himālayas, whose bodily form enchants the universe – but she is also far from resembling this Girl. Lakṣmī, Sarasvatī, Kāntī, Vidyā, and all the other forms – they are not even equal to the

⁴⁰ Yogamāyā in person.

shadow of this girl. I have seen Viṣṇu's form as Mohinī, who enchanted Mahādeva – yet, not even she is equal to this Girl in any way. To fathom Her tattvam is impossible for me, as well as for all others. She must be *Hari's Priyā*. Her mere darśanam gives me such a treasure of premā to Govinda's lotus feet, a premā, which I have never experienced before.

Then they went to Ambikā-kānana, where Nanda and the gopa-s had gone to worship Ambikā-devī. (1849–1850) [Ambikā-kānana is south-east of Vraja. It is the only site of Kṛṣṇa's līlā, which is outside of Vraja.] During the night Nanda was taken by a huge serpent. Kṛṣṇa touched it with His foot, and out of the serpent came Vidyādhara Sudarśana, who had been cursed by a Brahmin to become a serpent. (1851–1856)

Then they went to Akrūra-ghāṭ. (1857) It was at this site, during a bathe in the Yamunā, Kṛṣṇa had shown the gopa-s the formless Brahma and then Goloka in the waters. On his way from Nandagrām to Mathurā, Akrūra had a bathe there and saw Viṣṇu-Nārāyaṇa in the waters. (1858–1864)

Near Akrūra-ghāṭ is Bhojana-sthala, the site where the Brahmin women brought food to Kṛṣṇa and the sakhā-s. (1865–1868) [The verses 1869–1874 describe this site according to *Stavāvalī*.]

XII. Bṛndāvana

(according to Nandakiśora dāsa's *Bṛndāvana-līlāmṛtam*, ch. 37)

Next to Bṛndāvana is Kālīya-hrada [a huge hollow in the riverbed of the Yamunā]. It was here that Kṛṣṇa chastised Kālīya, whose venom had envenomed the water. Kṛṣṇa jumped from a kadamba tree onto the head of the serpent and danced on it. The sakhā-s When the sakhā-s no longer could see Kṛṣṇa in the foam of the water, they called for Nanda and the other vrajavasī-s. Kālīya's wives presented precious pieces of jewellery and asked Kṛṣṇa not to kill their husband. Kālīya together with his wives were then allowed to return to the ocean.

At the bank of Kālīya-hrada is Dvādaśa-āditya-tīrtham. The riverbank is very high there, and Kṛṣṇa, Who had been in the water for a long time, was freezing. Then the twelve Āditya-s [the twelve aspects of the sun] came in person and warmed Him.

In the evening the same day, all the vrajavasī-s, their wives, sons and daughters, stayed at the bank of the Yamunā. In the middle of the night, when they took a rest south of Kālīya-hrada, a great forest fire broke out. The vrajavasī-s called upon Kṛṣṇa

for help. He told them that everyone should close their eyes, and then He put out the fire with His breath. The grove in which this took place is called Muñja-vana, and in commemoration of this līlā, Dāvānala-kuṇḍa is there.

In the vicinity of Dvādaśa-āditya-tīrtham is Praskandana-kṣetram. At this site sweat from Kṛṣṇa's body streamed into the Yamunā, as Dvādaśa-āditya-s' sevā had made Him so warm. [According to *Bhakti-ratnākara*, ch. 5, verse 1904, Bṛndāvana's circumference is 16 kroṣa-s⁴¹].

At the bank of the Yamunā, on a small hill, there is an old āmalī tree. During the rāsa-līlā, when Kṛṣṇa, in Rādhā's opinion, had equal love for all the gopī-s, She disappeared together with Her sakhī-s. The rāsa-līlā came to an end, Kṛṣṇa looked for Her on the bank of the Yamunā, but could not find Her. Finally, He sat down in a kuñja at the foot of an āmalī tree, where He made japa of Rādhā's name until He, overwhelmed by prema, beheld Rādhā in everything He saw. The site at the foot of this tree is called Āmalī-talā. Caitanya stayed in the shadow of this tree for a couple of days, because it is the site of separation (viraha).

At Cira-ghāṭa there is a huge kadamba tree at the bank of the Yamunā. During the rāsa-līlā, Rādhā and the sakhī-s played jala-kṛḍā with Kṛṣṇa, i.e. games in the water of the Yamunā; water contest, and hide and seek under the lotus leaves. Kṛṣṇa assumed as many forms as the participating sakhī-s. In one form He stole their clothes and put them on the bank of the Yamunā. Vṛndā then fetched new, dry clothes for Rādhā and the sakhī-s. [cīra = garment, dress]

At Keśī-tīrtham Kṛṣṇa killed Keśī-asura.

Then we come to the site at the bank of the Yamunā called Dhīra-samīra. [Dhīra-samīra means light breeze.] Kṛṣṇa was suffering in His separation from Rādhā and asked Vṛndā to bring Rādhā to Him. Dhīra-samīra is a site for Rādhā's abhisāra (rendezvous).

Standing in the shadow of this huge vaṭa tree, Kṛṣṇa used to call the gopī-s by the tune of His flute. The tree is called Vāṁśī-vaṭa.

Then we come to the wide, elongated bank of the Yamunā, where the rāsa dance took place. This bank is called Yamunā-pulinam. [Pulinam means sand bank.]

South of Vāṁśī-vaṭa, almost in the middle of Vṛndāvana, is Sadāśiva present as Gopīśvara-Mahādeva.

South of Gopīśvara-Mahādeva is Brahma-kuṇḍa. At this site, aprākṛta Brahmā is devoted to Kṛṣṇa-dhyānam. [This Brahmā is called aprākṛta Brahmā, because he is not the Brahmā of this universe, but Brahmā's cit form in Goloka. The aprākṛta-deva-s from Goloka is also present in Vṛndāvana in subtle form, in a similar way as

⁴¹ ≈ 54.4 km

aprākṛta Brahmā.]

South of Brahma-kunḍa is Veṇu-kūpa [kūpa means well]. Together with the sakhā-s, Kṛṣṇa had gone to Bṛndāvana to graze the cows. Kṛṣṇa and Rāma then sat down under a tree and saw how the sakhā-s, divided into two groups, fought with each other until they became tired and thirsty. Then they asked Kṛṣṇa for drinking water. Kṛṣṇa took His veṇu and blew through it onto the ground. The wind penetrated the earth all the way down to Pātala⁴² and cold water rose. A well appeared and the sakhā-s could quench their thirst.

The most important site in Vṛndāvana is Yogapīṭham. There we find the Kalpavṛkṣa [wishfulfilling tree], whose leaves, flowers, and fruits are gems. Around the tree are trees and shrubs in groups, arranged after the six seasons. When Kṛṣṇa dwells at the foot of Kalpavṛkṣa, He is called Govinda.

Surrounding Kalpavṛkṣa there are eight huge kuñja-s, surrounded by many minor kuñja-s. Each individual kuñja is surrounded by kalpa-latā-s [wishfulfilling clinging vine], also consisting of gems. In the middle of each kuñja there is an elevated platform, with stairs leading to it. The height of the platforms is very different.

On the outside and inside of the walls of the kuñja-s there are many paintings, mosaic works, and sculptures of animals, birds, etc. Surrounding each wall of gems is a circular kandalī-vana, i.e. a grove of flowering bananas. Then there are many varieties of trees with fruits and flowers, and between the rows of trees there are flower gardens.

Vanadevī [another form of Vṛndā] is always present there, and thousands of kuñja-dāsī-s assist her in the sevā of the kuñja-s. From the middle of Yogapīṭham four paths lead down to the bank of the Yamunā. [Yamunā almost makes a circular, wide curve around the kuñja-s of the Yogapīṭham.]

Near yogapīṭham is the site for the mahā-rāsa. [Mahā-rāsa is the rāsa which is called great, because in this rāsa not only all the yūtheśvarī-s and sakhī-s participate, but also the grown-up small girls who had done Kātyāyanī-pūjā.]

At the Yamunā-pulinam (bank) the nitya-rāsa takes place. This rāsa is called nitya, because it takes place every night, every twenty-four hours. After the vana-bhramanam [wandering in the groves of the six seasons] Rādhā and the sakhī-s come to the Yamunā-pulinam for nṛtyam, i.e. dance.

First comes nṛtyam on the cakram, i.e. the great wheel, consisting of a board in the middle, and many wide circles moving in the same or the opposite direction, slowly or quickly. Kṛṣṇa is either with Rādhā in the middle or very quickly by every

⁴² The lowest of Māyā's so-called 14 worlds.

sakhī; or else He assumes as many forms as there are sakhī-s.

Then the maṇḍala-baddha-nṛtyam commences, the circular dance arranged on the sandbank of the Yamunā. Either the gopī-s take each other's hands, or else they dance in circles around Rādhā and Kṛṣṇa in the middle, or else Kṛṣṇa assumes many forms and dances with each gopī.

Therafter comes the dance (nṛtyam), where every sakhī dances alone, while the others watch and Rādhā and Kṛṣṇa distribute prizes.

After this dance follows the nṛtyam with only Rādhā and Kṛṣṇa, then Rādhā's nṛtyam alone, followed by Kṛṣṇa's nṛtyam alone, and in the end Kṛṣṇa dances with each gopī, one at a time. During the dance pauses, different gopī-s play together or individually on their musical instruments, sing songs or compose poetry.

During this bhūmī-nṛtyam, i.e. dance on earth, the mañjarī-s serve by beating the time by clapping their hands, fanning with huge fans, and continually bringing forth new instruments and decorations.

By the end of the nṛtyam the dancing becomes very exalted, and Kṛṣṇa, Rādhā, and the sakhī-s dance, now imitating animals, now jumping high up in the air, now turning somersaults, etc.

When everyone is exhausted, they proceed to the jala-kṛīḍa-s, i.e. the water games in the Yamunā, the depth of which differs at different places. First they play and dance in the shallow waters, then they spray water on each other, using water syringes as well. Then they move to the very deep waters, swim, play hide-and-seek, and fight with each other in the water, to see who will win.

Exhausted by this, they all come up from the water, and the mañjarī-s and dāsī-s give them new clothes which shine like silver, and decorate Rādhā, Kṛṣṇa, and the sakhī-s with ornaments of white flowers.

After this they go to particular kuñja-s, created by white flowers and crystals. In these kuñja-s all objects are silvery, so that the moonlight shines through everything. In these kuñja-s the madhu-pān-līlā takes place, i.e. Kṛṣṇa makes Rādhā and the sakhī-s drink madhu, honey liqueur, and he is pleased with Rādhā and the sakhī-s when they have become drunk through Him, or pretend to be, and then say things to Him or one another that make everyone laugh.

After this, they all go to a huge kuñja, in which Vṛndā, Vana-devī and the mañjarī-s give Rādhā, Kṛṣṇa, and the sakhī-s many kinds of dishes and fruits to eat. This is the vana-bhojana-līlā.

This concludes the rāsa-līlā, and now the nikuñja-līlā commences, i.e. the līlā in the kuñja-s that are meant for the secret love plays.

At first, Rādhā and Kṛṣṇa are in Their nikuñja, then Rādhā thinks of Her sakhī-s,

and on Her wish Kṛṣṇa then goes to the different nikuṅja-s of the sakhī-s, assuming many bodily forms. After this, Kṛṣṇa returns to Rādhā, and then They rest until the birds, on Vṛndā's order, begin to rouse Rādhā and Kṛṣṇa from Their sleep by their singing. Then the sakhī-s and the mañjarī-s come to Rādhā-Kṛṣṇa's nikuṅja and begin ārātrikam, i.e. moving of a tray with many candles in a circle, first before Their feet, then before Their breasts, Their heads, and finally before Their complete forms.

Therafter follows the kuṅja-bhaṅga-līlā, i.e. the līlā of breaking up from the kuṅja-s, and under the pain of separation, Rādhā, Kṛṣṇa, and the sakhī-s rush home to their beds, before their parents or mother-in-laws' wake up. Viśākhā rests at the threshold to Rādhā's room.

Bṛndāvana

(according to the the description in *Bhakti Ratnākara*)

“Oh Śrīnivāsa, behold the beauty of Bṛndāvana. It is incomparable and the foremost yogi-s and muni-s always wish to dwell there in their manaḥ. (1875) Bṛndāvana, which is so dear to Kṛṣṇa, is always taken care of by Vṛndā. It is not only that Bṛndāvana is lovely and delightful, it also removes all transgressions. (1876) Nārada and other ṛṣi-s and muni-s wish to dwell there forever, as animals, birds, or trees.” (1893)

In *Gautamīya-tantra* Kṛṣṇa says to Nārada, “This lovely Bṛndāvana is My true abode. The animals, the birds, the insects, the people and the deva-s who dwell there, by the end of their lives they come to Goloka. The cowherd girls there, dedicated to My sevā, are the best of yoginī-s.

The circumference of Bṛndāvana is 5 yojana-s [1 yojana = 13.6 km].

Bṛndāvana is as My Own bodily form, Yamunā is the main artery in this bodily form. Never do I leave Bṛndāvana.

Now and again, My āvirbhāva and tirobhāva take place there. With the eyes of the flesh one cannot behold Bṛndāvana.” (1897–1902)

In Bṛndāvana is Śrī Govinda-deva's temple. Vṛndā and many other sevikā-s endeavour to serve (sevā) Śrī Govinda-deva. (1908–1909) Govinda-deva is Kṛṣṇa Himself. Out of līlā, He pretends to be a form in a temple. (1913) Ordinary people believe that Govinda is a pratimā (statue). Kṛṣṇa's Own bhakta-s, however, perceive that it is Govinda Himself. (1914) By being quiet and still, He gives His Own bhakta-s the joy of particular rasa-s. (1915) Govinda's temple is at Yogapīṭham and

is like the pistil in a lotus with eight petals. (1916–1917)

In *Gopāla-tāpanī-upanishad* it says, “The sacred district of Mathurā, also called Gokula, is like a lotus with thousand petals. Within this lotus is Bṛndāvana as a lotus with sixteen greater and smaller petals. In the middle is Govinda, Whose complexion is śyāma, Who wears a golden garment, is free of guṇa-s, yet He has guṇa-s, He is formless, yet He has a form, is without acting, yet He continuously performs līlā-s. He wears a crown of peacock feathers on His head, and in one hand he carries the flute, in the other the cowherd’s stick. At His right and left side are Rādhā and Candrāvalī.” (1918)

In *Padma-purāṇam*, Mahādeva tells Pārvatī, “In the centre of Bṛndāvana is Yogapīṭham and Govinda’s temple. Around the Yogapīṭham is seven enclosures. The Yogapīṭham itself consists of gold with a golden lion throne with inlays of ruby. The lion throne forms the foundation of an eight-petalled lotus, in whose centre is Govinda. (1920–1924) In the middle is Kṛṣṇa, Rādhā, and around them Lalitā and the other sakhī-s. Before Them, in the west, is Lalitā, in the north-west Śyāmalā, in the north Śrī Madhumatī. In the north-east is Dhanyā, in the east Viśākhā. In the south-east is Śaibyā, in the south Padmā and in the south-west Bhadrā.

Before the Yogapīṭham, at its fore point, is Candrāvalī. Citraveśa, Vṛndā, Candra, Madanasundarī, Supriyā, Madhumatī, Śaśirekhā, and Haripriyā are in an outer circle, starting from the east. Of the 16 sakhī-s, Rādhā is Bṛndāvana’s Īśvarī, and thereby She is superior to Candrāvalī.” (1938–1942)

Rūpa Gosvāmī says, “Oh sakhī! If you, in some way still cling to your friends and relatives, you shall never behold Govinda, Who is near Keśī-Tīrtham, smiles a little, is tribhaṅga⁴³, casts sidelong glances, plays His vaṁśī, and wears a crown of peacock feathers. There, in this temple, Govinda is present.” (1949)

“Oh Śrīnivāsa, in Bṛndāvana one prostrates before the lotus feet of Śrī Govinda, Śrī Gopīnātha, and Madana Mohana.” (1956)

Thereafter, all of them went to Kālīya-Hrada, where Kṛṣṇa chastised Kālīya. (2001) From there they went to Dvādaśāditya-tīrtha. (2016)

“Oh Śrīnivāsa, Sanātana went to Vraja on Mahāprabhu’s wish. (2023) (Sanātana was thinking:) ‘Mahāprabhu will surely come.’ This is why he stayed here in the solitude, waiting for Him. (2024) Caitanya knew that Sanātana was full of anxiety, and He manifested Himself in such a way that Sanātana thought it was a dream. (2025). Caitanya was sitting on a wonderful throne, and Sanātana touched his feet. (2026) Mahāprabhu embraced him, spoke with him and was suddenly invisible. (2027) Mahāprabhu’s līlā is difficult to understand, because He is always

⁴³ In a three-fold bending posture: ankle, hips and neck.

present there – when He wants to – in Bṛndāvana.” (2028)

Then they came to Praskandana-tīrtham. (2029) Suddenly, Rāghava was in prema-āveśa, and said, “Advaita is not different from Kṛṣṇa Caitanya, but Advaita stayed a few days in Bṛndāvana and made Kṛṣṇa’s ārādhana at the feet of the huge vaṭa tree.” (2035–2037) When Caitanya came to Bṛndāvana, He visited the bank (pulīnam) of the Yamunā and Āmlī-tālā. (2228–2229)

Then they came to Śṛṅgāra-vaṭa at the bank of the Yamunā. (2237) Kṛṣṇa used to dress Himself in many different ways there, to please Subala and the other sakṁhā-s. (2238)

Next they visited Keśī-tīrtham. (2370) At Dhīra-samīra Kṛṣṇa had many kinds of nikuṁja-līlā-s. (2374)

At Vamśī-vaṭa Kṛṣṇa met the gopī-s for the rāsa-līlā. (2382)

At the bank of the Yamunā (Yamunā-pulīnam) the rāsa-vilāsa took place. (2428) [The verses 2431–3741 give the description of the rāsa-līlā with songs, melodies, notes, etc.]

Then they visited the temple of Gopīśvara-Mahādeva [Śiva]. (3742)

Next they went to Brahma-kuṇḍa, (3743) Veṇukūpa, (3752) and Dāvānala-kuṇḍa. (3756) After Govinda’s darśana, Rāghava went with them both to Jīva Gosvāmī, who was very happy that they had made this parikrama. (3791–3792) They stayed together for a few days, before Rāghava went back to Govardhana. (3796) [At Dvādaśa-tīrtham is Sanātana’s Madana-Mohana temple, and at Yoga-pīṭham is Rūpa Gosvāmī’s Govinda temple. Madhupaṇḍita’s Gopinātha temple is near Vamśī-vaṭa, and not far from there is Jīva Gosvāmī’s Dāmodara temple.]