

CHAPTER XVI

MARRIAGE WITH SREE VISHNUPRIYĀ DEVI—(Contd.)

ON the auspicious Morn following the *adhibās* ceremony the Lord bathed in the Ganges and performed the worship of Vishnu. Thereafter in the company of all relations and friends He applied Himself to the due performance of *nandimukh* and other rites.

There was a great uproar of music, dance and song. Auspicious shouts of praise were raised on all sides. Innumerable pots filled with water, paddy-grain, milk-curd, lighted lamps, twigs of the mango, were placed at the door-ways, inside the rooms and all about the yard. On all sides flags of diverse colours gaily waved in the breeze. Plantain-trees, to which branches of the mango were tied, were planted in every direction.

Then the mother was busily occupied in the company of all the matrons with the due performance of all customary rites. Having first of all worshipped the Ganges the joyful party proceeded to the site of the goddess Shasthi to the sound of music. Having worshipped Shasthi the mother and her entourage visited the homes of all friends and went through the customary performance at each household. The party returned home after having accomplished these protracted functions. Sachi Devi made all the ladies heavy presents of fried rice, plantain, oil, betel and vermillion. By the Will of the Lord the articles exceeded all measure and Sachi Devi gave away to every one in five and seven-fold measure. All the ladies literally swam in oil. There was none whose heart's desire was not completely fulfilled. There were similar high rejoicings in Lakshmi's home under the conduct of Lakshmi's mother. In a fit of ecstatic delight the Rājpanḍit flung away all his resources in these festivities.

After the due performance of all these ceremonies Sree Gaur-sundar had a respite which He utilised in making presents of eatables and clothing to all the Brāhmanas, evincing, in the method, the greatest humility. He accorded the fullest respect to all of them in due proportion of the worth of each. The Brāhmanas then returned to their homes for their meals after blessing the Lord with the greatest affection.

As the day wore into afternoon all the people applied themselves to the pleasant function of robing the Lord. This was an elaborate process. The Whole Body of the Lord was annointed with sandal-paste and other perfumes with well-designed inter-spaces. On the Forehead of the Lord a crescent was painted with sandal inside which was put the charming *tilaka* mark made of perfume. A wonderful Crown adorned His Beautiful Head. His Whole Frame was covered with garlands. Excellent cloth of the finest grain was worn in the triple girdled style (*trikachha*). His Beautiful Eyes were painted with collyrium. Paddy-grain, *durba* grass and cotton thread were tied to His Wrist. Tender shoots of the plantain with the mirror were placed in His Hand. A pair of golden pendants hang down from His Ears. The upper parts of His Arms were bound with dazzling chains of various precious jewels. Whatever decoration was likely to set forth the Beauty of each Limb was put in the proper part by all the people with the greatest delight. All persons of both sexes were fascinated by the Sight of the Appearance of the Lord attired as Bridegroom and in their joy had no thoughts on their own account.

When the last quarter of the day still lingered all people gave their opinion that it was time to make the auspicious start so that the Lord might arrive at the house of the Bride in the hour of twilight, after perambulating the whole of Nabadwip for the space of one full *prahara*.

And now Buddhimanta Khān joyfully brought up an excellent litter (*dolā*) which he had specially made for the occasion. There arose a great tumult of song and music. The Brāhmanas recited the auspiciatory texts of the Veda. The bards began to recite eulogies. Joy assumed a visible form on all sides.

Then, after passing His mother on the right and having bowed with great respect to the Brāhmanas, as Sree Gaurānga seated Himself on the *dola*, there arose all around Him the triumphal shouts of benedictions. The ladies uttered *jais*. There could be heard nothing but auspicious sounds in every direction.

The Lord first of all proceeded to the side of the Ganges. There He saw the half-moon just overhead. Thousands of lights now began to burn. There was a great variety of fire-works. The soldiers of Buddhimanta Khān marched in front and were followed by his other employees in double file. Behind them marched the bearers of flags of different colours. Pantomimes and clowns in various guises followed. Dancers in innumerable groups danced along with the utmost gaiety. *Jai-dhāk*, *beer-dhāk*, *mri-danga*, *kahal*, *pataha*, *dagarh*, conch, flute of reed, *karatāl*, *baranga*, horn, instruments with five different melodies, in countless number, made up the vast concert. The Lord laughed as He noted with pleasure millions of children dancing along with great merriment in the midst of the musicians. On beholding that great rejoicing not children only but all the wise men joined the procession dancing by discarding all shame.

Having arrived on the bank of the Ganges the party of the Bridegroom halted and performed, for a short while, dance, song and hilarious music. This was succeeded by incessant raining of flowers. After making obeisance to the Ganges the party traversed merrily the whole of Nabadwip. On beholding the equipages of the Marriage that are far above anything mortal, all people experienced a great ecstasy in their minds. The people said, 'We have seen many big marriages. Never did we see such grandeur'. Men and women of fortunate Nadiā in this manner floated on the tide of happiness on beholding the Lord.

All were happy save only those Brāhmanas who had beautiful unmarried daughters in their homes. Those Brāhmanas gave vent to their sorrows. 'I could not bestow my daughter on such a Groom! I have no luck; whence could it be otherwise?' Thākura Brindāvandās describing the Marriage Festivities of the Lord, in the words quoted above, makes his obeisance to the feet of the

residents of Nabadwip who possess the power of beholding Beatific Sights like these.

Thus did the Lord merrily journey from one quarter of the town to another of the whole of Nabadwip. He then came to the residence of Rājpanḍit just in the hour of twilight and was received by multitudinous acclamations which mingled with the tumult raised by the musicians of the parties of Bride and Bridegroom vying with each another. Rājpanḍit, advancing with great respect, took the Lord in his arms from the *dola* and conveyed Him to His Seat. The Pandit scattered flowers with his own hands, being perfectly oblivious of his own body by joy on beholding his Son-in-law.

Then having brought out all the requisites of the ceremonial election of Bridegroom the Brāhmana seated himself to accept the Lord formally as his Son-in-law. He duly performed this ceremony of election by the offering of water for washing the Feet, the requisites of worship, water to rinse the Mouth, clothing and ornaments. Then his spouse appeared with the other ladies and began to perform the auspiciatory rites according to the approved form. The ladies placed grains of paddy and blades of the *durvā* grass on the Beautiful Head of the Lord and waved a lighted lamp, of seven wicks fed by clarified butter, in front of the Lord. They continued to ejaculate the glorificatory note as they cast at Him fried rice and shell. Thus did they perform the customary rites.

And now, having decked Her in all Her ornaments, they brought out Sree Lakshmi Devi, conveying Her on a seat. On this the friends of the Lord merrily lifted Him up by His seat. Then, according to the custom, having put up an inner screen round the Lord, the Bride was made to perambulate the Lord seven times by keeping Him on Her right. After perambulating the Lord seven times Lakshmi Devi placed Herself in front of Him in the attitude of obeisance.

Then there was a great throwing of flowers; and the instruments of both parties put up a great music. On all sides male and female continued to employ their voices in acclamation. Joy's own self came down from on high in his visible form.

Sree Lakshmi Devi, Mother of the world, made the surrender of Herself by placing the garland of flowers at the Feet of the Lord. Gaursundar, with a slight Smile, took up the garland and placed it round the Neck of Lakshmi. Then Lakshmi and Nārāyana began to throw flowers at Each Other with great alacrity. Brahmā and other gods, remaining invisible, merrily sent showers of flowers. The partisans of Lakshmi and the Lord now got up a violent quarrel, on behalf of the Bride and Groom, with minds delirious with joy. The followers of Lakshmi and those of the Lord seemed to prevail alternately as the people continued with peals of laughter to inform the Lord. A slight Smile played on the Beautiful Face of the Lord. On beholding this all people swam in the current of transcendental bliss.

Thousands of great torches burnt brightly. Nothing could be heard on account of the tumultuous music. The music and acclamations of the charming rite of 'catching the First Glimpse of Each Other's Moon-like Faces' pervaded all worlds, so great was that mighty uproar. Having thus gaily performed the ceremony of *Srimukchandrikā* Sree Gaursundar took His Seat in the company of Sree Lakshmi.

Thereafter Rājapandit also assumed a seat, with his mind overflowing with delight, for the purpose of making the offering of his Daughter. Having duly offered water for washing the Feet, the requisites for worship, water for cleansing the Mouth, he uttered the formula of his decision to offer his Daughter. The pious father of Sree Lakshmi Devi, desiring only the Pleasure of Vishnu, made over his Daughter into the Hands of the Lord. He then gave expression to his pent-up joy by giving away as dowry goodly cows, land, beds, male and female slaves, in great abundance. He then caused Sree Lakshmi Devi to be seated on the Left Side of the Lord and began to perform the ceremony of offering libation to fire. After performing all the Scriptural and customary rites he conducted the Bridegroom and Bride to the inner apartments. Vaikunṭha manifested itself in the house of Rājapandit. At last the Couple sat down to meal. Lakshmi and Kṛṣṇa remained joyously together during that night unto supreme benediction.

Who can express in words the joy that possessed Sanātan Pandit and his whole family? Sanātan and his family now realised the same high fortune as fell of yore to the lot of Nagnajit, Janaka, Vishmaka, Jambubanta,—as the fulfilment of his previous devoted service of Vishnu.

At break of day, the Essence of all the worlds performed the remaining social rites. In the afternoon, as the hour of returning home drew near, there began a great display of music, song and dance. Loud acclamations rent every direction. The ladies shouted *jais*. The Brāhmanas recited blessings and read *slokas* from the Veda in keeping with the occasion of starting. *Dhāk, pataha, sānāi, baranga, karatāl*, played vociferously, vying with one another.

The Lord, having bowed to the superiors, ascended the *dolā* in the company of Lakshmi. All the people raised the triumphal shout of the Name of Hari as they formed in procession and led away the Jewel of the race of the twice-born.

All those persons, who beheld Them as They proceeded on Their way, praised Them most admiringly and in many diverse ways. The ladies obtaining a Sight of the Pair said, 'This Girl is most fortunate. She must have served Kamalā and Pārbati during Her many lives.' Some of them said, 'They seem to be Hara and Gauri themselves.' Another lady declared, 'Methinks they are Kamalā and Sree Hari'. There were those who expressed the view that the Couple were certainly Rati and Kāmadeva. To the minds of others They seemed like Indra and Sachi. Some held that They most resembled Rāmachandra and Seetā. Thus said all those ladies of excellent deeds. Thākur Brindāvandās expresses once more his appreciation of the high fortune of the male and female inhabitants of Nabadwip who had power to witness these Glories of the Lord. All people over the whole of Nadiā overflowed with happiness by the Auspicious Glance of Lakshmi and Nārāyana.

The Marriage Procession moved along with the greatest merriment, with dance, song and music, amid a continuous shower of flowers. Then in an Auspicious Moment ushered by every blessing Lakshmi and Nārāyana merrily arrived at Their Home. The

mother attended by the loyal matrons most gladly welcomed the Daughter-in-law into the House. As Lakshmi and Nārāyana entered Their Apartments and assumed Their Seats a mighty acclamation of Praise filled the whole universe.

Thākur Brindāvandās, with due sense of the nature of the occasion, writes that the joy that manifested itself is beyond all expression and that no one can describe that Glory. If the eye but once beholds the Glow of the Person of the Lord that fortunate person is cleansed of all his sins and repairs to the Realm of Vaikunṭha. All those people had a direct vision of the Marriage of the Lord. The Lord rightly bears the Appellations of 'Merciful' and 'Lord of the humble'.

Then the Lord satisfied all the dancers, bards and beggars, by the gift of clothing, money and kind words. The Lord with His Own Hands merrily gave away clothing to all the Brāhmanas, relatives, friends and to everyone severally. The Lord bestowed His Embrace on Buddhimanta Khān whose joy no word can describe. These *Leelās* have never any interval. The Veda says of Their Appearance and Disappearance. Who can even in a hundred years describe all the *Leelās* that took place within the space of a *single danda*? 'Accepting on my head', says Thākur Brindāvandās, 'the Command of Nityānanda Swarup, I write the mere summary in pursuance of His mercy'. He concludes the account of the Divine Marriage with the remark that whoever reads or listens to these *Leelās* of the supreme Lord, verily enjoys communion with Gaurāṅga Himself.

We have attempted to give above the account of the Marriage of Sree Gaurāṅga and Sree Vishnupriyā Devi in the words of Thākur Brindāvandās himself in order that the reader may have, as far as possible, the actual words of the highest authority, the *Vyāsa*, of the *Leelā* of Sree Chaitanya. It will be our subordinate duty to try to understand this severely compressed account in the light of the commentators. An attempt on this line has already been made in a previous chapter in discussing the Marriage of the Lord with Sree Lakshmi Devi. We shall confine ourselves here to the task of adding a few remarks to what has already been presented to the reader on the same subject at that place.

The Lord makes His Appearance in this world with His Paraphernalia. When the Lord chooses to manifest the *Leelā* of the Devotee He is attended by all His Consorts Each in Her corresponding appropriate role. Sree Chaitanya has Two Consorts, appearing successively One at a time. Sree Lakshmi Devi is that Aspect of the Divine Power Who is termed 'Sree' or 'Beauty' by the Scriptures. She represents Spiritual Law, Who is eternally in attendance on Her Lord. Even when the Lord chooses to appear in this world He is served by the Higher Law of the Spiritual Realm. This does not require to be masked as it is not liable to be misunderstood even by bound souls. But as the Divine Manifestation grows towards maturity the Regulated Service recedes to the background making way for Spontaneous Devotion. This also has to make room for the Highest Form, *viz.*, Service in apparent separation.

It is not the purpose at this stage to enter fully into the subject of the Nature of the Divine Power, and Her various Faces. In Krishna *Leelā* there is no use of any restraint by the Divinity in His Pastimes. The Realm and Consorts of Godhead appear in that *Leelā* as They are. In Chaitanya *Leelā* They appear in Their mellow form of Relationship of love for the bound soul. The bound soul is not banished from the Pastimes of Krishna because Krishna makes no difference between one soul and another and is always prepared to deal with a person in accordance with the latter's disposition and according as service is rendered or refused. Sree Chaitanya *Leelā* exhibits the indiscriminate Mercy of the Lord to bound souls. This means that Krishna *Leelā* in the Positive Aspect is not altogether closed to the bound soul. The latter may even serve Krishna by His Grace even in this world by the process of service of the highest order.

The point that is to be specially noticed in this connection is the fact that the bound soul may serve the Lord in exactly the same way as the soul in the state of Grace. The Lord with *all* His Consorts, Associates, Realm and Paraphernalia is always at the door of the bound soul and ever Willing to offer Him His very Highest Service that is rendered to the Lord in the Divine Realm proper.

The very statement of the above proposition suggests a number of most reasonable objections. If the Lord is with the bound soul as much as He is with His eternal devotees why cannot the former always have the sight of Him and His? The reply is that this is so in order to add a special charm to his service and one that is coveted by even the purest souls but which is not available to all of them although it is unsolicitously open to every bound soul. The very condition, *viz.*, the bound state, helps the most charming realisation of the eternal function. The bound soul cannot see Krishna and His eternal devotees as They really are. But the bound soul is privileged to realise that Krishna and His eternal devotees are identical with Sree Chaitanya and His associates, Whom he can see and serve with his available faculties if he is only willing to do so.

But the bound soul can also see Lakshmi Devi and Vishnupriyā Devi, Mother Sachi and Sree Jaggannāth Misra, in Their real eternal Forms. This is so because unless they see at least the pure soul as he really is, they cannot understand the relationship of separation from the Lord to which they are doomed by the bound state. This vision is dependent on the fulfilment of the condition of willing acceptance of its real import. But this inclination is rarely coveted for the very reason that the wish is realised without any difficulty. This is so unbelievable!

If one reads this account without complete acceptance of and faith in its conclusions he will necessarily fail to realise its truth. Hypothetical or tentative acquiescence in certain assumptions, for the purpose of enjoying the charms of an artistic conception based on those assumptions, is not sufficient for a reader of the Chaitanya Bhāgavat if one is really anxious to follow the method of self-discipline laid down in the work as the indispensable condition for the proper realisation of the substantive Truth. This faith in the only cognisable Forms of the Reality is not natural to the bound state and is apparently opposed to the same. At this point the help and guidance of *sādhus* or self-realised souls become an absolute necessity.

The bound soul is ever tending to fly away after the illusive appearances of the Deluding Energy. He is convinced that he will find in such pursuit, in the long run, what his perverted nature most ardently desires, *viz.*, boundless sensuous enjoyment for himself. It is, therefore, almost impossible to expect him to destroy these seemingly sole objects of his heart's desire by his own hands. This is the task that the *sādhu* has got to perform for him for the benefit of the bound soul. The *sādhu* is seconded in his efforts by the spiritual Scriptures but is opposed by everything else in this world. This is not inexplicable. The erring soul has to choose between the persuasions of the spiritual Scriptures supporting the *sādhu* and the dissuasions of the whole phenomenal world, on the very threshold of the spiritual life.

The decisive part is, therefore, played by one's own judgment. It is necessary to exercise one's judgment with a due sense of the far-reaching consequences to oneself that are involved. The Scriptures as well as the *sādhus* can only persuade but can never compel the bound soul to accept the course of self-discipline that is absolutely necessary for self-realisation.

Sree Lakshmi Devi and Sree Vishnupriyā Devi are the Eternal Consorts of the Supreme Lord and possess the special capacity of appearing with the Lord for the purpose of being visible in Their actual Forms to the bound souls, in order to effect their deliverance. When it is further explained that Sree Lakshmi Devi is described in the Scriptures as the Power Who is identical with 'Beauty' or 'Law' the reader, who is not sufficiently mindful of the conditions to be fulfilled for the purpose of realising the proper nature of the Consorts of Godhead, may be disposed to suspect that the Truth is being attempted to be figuratively set forth by a number of cleverly devised allegorical forms and that it should be sufficient to bear in mind *in the abstract* the principles involved without taking the concrete side into serious consideration. The less sceptical may fall into the opposite inconsistency of attempting to take everything in its literal worldly sense. Both may unconsciously ignore the function of the *sādhu* as being absolutely necessary for obtaining access to the Reality.

There are, of course, those who may maintain that if the Reality cannot be realised without submitting to a *sādhu* as the condition of enlightenment how can one be sure that the *sādhu* and his Scriptures may not also mislead? They may also quote actual instances of persons who have gone astray, by admission of the *sādhus* themselves, after a course of training with them. The validity of the objection consists in the fact that the initiative in the form of choice of course ever lies, and must ever lie, with the individual soul. The *sādhu*, if he is not properly served, will remain absolutely unknown to the disciple after the longest period of apparently strenuous and faithful service. The Truth will not submit to the dominating efforts of any individual soul, neither does He accept the compelled 'service' (?) of anyone. The pure soul accepts the whole responsibility of this position and is accordingly enabled to see the light by which to walk loyally.

The polemical and disbelieving trifle with Truth alone is ever effectively shut out from the Realm of the Absolute. The bound soul is accustomed to submit tentatively to hypothetical courses of instruction and training under hypothetical teachers of apparent truths. He is also insensibly but stubbornly disposed to carry the same procedure into the Realm of the Absolute. It is the function of the *sādhu*, of his own accord, to warn all erring souls against these confirmed errors of habit. It is for the individual soul himself to accept or reject the advice. Those, who have undue faith in the tentative method, resent the advice which they are naturally disposed to regard as uncalled-for and mischievous. The tendency is never fully eradicated till one stands face to face with the Reality. This is the cause of the risk and uncertainty that have to be faced by the novice, but they are quite inevitable and perfectly in accordance with the Absolute position itself.

So Sree Lakshmi Devi and Sree Vishnupriyā Devi need neither be believed nor disbelieved as Consorts of the Divinity by any one prior to understanding the nature of the relationship in which one is required by the conditions of the case to place himself in order to be enabled to grasp the issue of the advocates of realisable Absolute Truth. The issue need not be confounded with any hollow hypotheses of erring mortals. Nor need it be conceded by

one's condescending oral assent to possess the transcendental nature which is neither comprehensible by the intellect of the bound soul nor compatible in practice with any of his worldly interests. For such persons the proper attitude should be to try to understand the preliminary conditions with the help of the Narrative and abstain from all 'opinions' on the Nature of the Divine Power Herself till the *sādhu* has had time to explain what he requires to know further.

These remarks hold also in the case of the Third Plenary Power that ever accompanies the Supreme Lord Sree Kṛṣṇa-Chaitanya whenever He chooses to appear in this world. She bears the name of '*Neelā*' in the Shāstras and is no other than the 'Abode of Godhead' (*Sridhama*). The 'Place' where the Lord appears in this world is His Own Plenary Power, or Eternal Consort. This should dispose of the gross and profane speculations of the sensualist schools regarding the subject of Divine Amour, the relationship that subsists between the Lord and His Plenary Powers *Shree Bhu* and *Neelā* Who bear the names of Lakshmi, Vishnupriyā and Nabadwipdhāma in the transcendental vocabulary of the Scriptures Whose Natures are realisable only by the devotees of Lord Chaitanya.

All this at the first sight cannot but appear to be 'bizarre' and 'unsettling' to all persons contentedly moving on the plane of three dimensions. Such persons may even affect to regard the statements as the 'products' of a diseased imagination and their own 'fool's paradise' as the undoubted abode of sanity and wisdom.

But such a view does not remove every difficulty from the path even of those who choose deliberately to shut their ears to the pleadings of the rational instinct. The so-called mundane 'positivists' want a real standing-ground for their perverted speculations. Those wise persons cherish the wild faith that by putting the cart before the horse greater results are to be gained than by the ordinary method of obeying the voice of humdrum reason and bitter experience.

The names '*Lakshmi*', '*Vishnupriyā*', '*Nabadwip*' are not words denoting anything limited or worldly. Neither are they mere

symbols or conceptions of any worldly entity. They are the Divine Consorts Themselves. The Transcendental Nomenclature is inconceivable except by Their Grace identical with the Mercy of Godhead Himself Who ever acts through His Plenary Powers in His Dealings with *jīvas* who are dissociated emanations of the Pure Essence of His Marginal Potency.

As a matter of fact the Activities of the Lord, even when He chooses to Appear in this world, remain absolutely unintelligible to the conditioned soul as long as the latter persists in the attitude of refusal to seek the help of the Plenary Spiritual Power of Godhead for realising the same. For understanding the *Leelā* of Sree Gaurāṅga it is necessary to approach the subject by willing, convinced and active submission to real *sādhus* who are the eternal servants of Sridhāma Nabadwip, the Eternal Realm of the Divinity, Who alone can confer the service of Lakshmi Devi and Vishnupriyā Devi Who serve Sree Gaurāṅga with Amorous Devotion of the most distinctive delicious types that are comprehensible to conditioned souls only by Their Grace. This comprehension is the only proper goal of all individual souls gone astray and is identical with the service of Sree Sree Rādhā-Govinda attainable in the unalloyed spiritual state.

For these reasons we abstain from dealing with this subject more specifically at this place. The Doings of the Lord as Householder can be understood only in the light of the practice and teachings of the Lord as a Sannyāsin after His apparent Renunciation of the world. The object of sitting at the Feet of Sree Krishna, Chaitanya, the Practising Ascetic Teacher of the Absolute Truth, is to be enabled to understand, through the practice of service taught by Himself by Example and Precept, the Absolute Truth as He is realisable by souls who appear to His loyal disciple in the Form of Sree Gaurāṅga dwelling eternally in Sridham Nabadwip served with Amorous Devotion by His Consorts Sree Lakshmi Devi and Sree Vishnupriyā Devi by the method of loving separation. Such realisation can alone enable a conditioned soul to attain the highest service of the Divine Pair Sree Sree Rādhā-Govinda on the termination of his wrong connection with the mundane plane.

CHAPTER XVII

TRIUMPHS OF LEARNING

THE LORD taught His pupils in all places. His usual resort for the purpose in the evening was the side of the Ganges. On His arrival there He took His Seat, as at the Academy, in the midst of His pupils. The Performances of the Lord as Teacher on the bank of the holy stream remained indelibly impressed on the memory of all beholders. Sree Brindāvandās Thākura searched all the Scriptures to find an analogy by an event of the triple universe. He rejected the following suggestions after due consideration of their claims. The analogy of the Moon surrounded by the stars of Heaven was rejected on the ground that the Moon is spotted and subject to the processes of waxing and waning whereas the Nature of the Spotless Subject of comparison is Eternally 'Full'. Brhaspati, teacher of the gods, does not furnish a proper analogy in as much as he happens to be a partisan of the *devas*, whereas our Lord is the Partisan and Help of all sides. Cupid god of worldly amour, does not offer the requisites of a proper analogue. The mind in which he makes his appearance is distracted, whereas on the Appearance of the Lord in one's mind all other bonds are snapped and the mind attains the state of supreme purity and satisfaction. In the same way all other analogies also appeared to be seriously defective. There could be found only one exception. There is real analogy with the Pastimes of the Son of Sree Nanda, surrounded by the cowherds, on the banks of the Kālindī (Yamunā). It seemed to all people as if the Selfsame Krishna Chandra, in the company of those very cowherds, having put on the Form of the twice-born, now re-enacted His Identical Pastimes on the bank of the Ganges.