**Lord Chaitanyas Meeting with Ramananda Raya (Part-2)**

*The Transcendental Features Of Sri Krishna And Srimati Radharani*
Srila Krishnadas Kaviraja Goswami

*The Transcendental Body Of Srimati Radharani*
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

*How Does One Worship Sri Gaura?*
Srila Bhaktivinoda Thakura

*Srimati Radharani Is The Original Spiritual Master*
Srila Bhaktisidhanta Saraswati Thakur

*The Wrestling Sport Of Radha-Krishna*
Srila Narahari Chakravarti Thakura
nityam bhāgavata-sevayā

Ramananda Raya replied, ‘During the rāsa dance Sri Krishna did not exchange loving affairs with Srimati Radharani due to the presence of the other gopis. Because of the dependence of the others, the natural intensity of the love between Radha and Krishna was not manifest. Therefore He stole Her away. Since He rejected the company of the other gopis for Srimati Radharani, we can understand that Lord Sri Krishna has the most affection for Her.’

**Ramananda Raya continued**, ‘Please now hear from me about the glories of Srimati Radharani’s loving affairs. They are beyond compare within these three worlds. Finding Herself treated equally with all the other gopis, Srimati Radharani displayed coquettish behavior and left the circle of the rāsa dance. Missing Srimati Radharani’s presence, Krishna became very unsettled and lamented wandering throughout the forest ardently looking for Her. “Lord Krishna, the enemy of Kamsa, took Srimati Radharani within His heart, for He desired to dance with Her. Thus He left the arena of the rāsa dance and the company of all the other beautiful damsels of Vraja. Feeling vexed by the arrow of Cupid and unhappily regretting His mistreating Srimati Radharani, Madhava, Lord Krishna, began to search for Her along the banks of the Yamuna River. When He failed to find Her, He entered the bushes of Vrindavan and began to lament.” Just by considering these two verses alone, one can understand what nectar there is in Their loving dealings. They are simply an ocean of nectar. Although Krishna was in the midst of hundreds of thousands of gopis during the rāsa dance, He nonetheless always kept Himself by the side of Srimati Radharani in one of His transcendental forms. Lord Krishna is generally equipoised to everyone in His dealings, but due to the naturally contradictory ecstatic love of Srimati Radharani, there are opposing elements flavouring Their exchanges.

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**Sri Ramananda Raya said**: Among the loving sentiments of all the gopis, Srimati Radharani’s love for Sri Krishna is the zenith. Indeed, the glories of Srimati Radharani are highly esteemed in all revealed scriptures. “Just as Srimati Radharani is most dear to Sri Krishna, Her bathing place [Rādhā-kuṇḍa] is also dear to Him. Among all the gopis, Srimati Radharani is supermost and very dear to Lord Krishna.” “When the gopis began to talk among themselves, they said:] Dear friends, this gopi who has been taken away by Krishna to a secluded place must have worshiped the Lord more than anyone of us.”

**Lord Sri Chaitanya Mahaprabhu said**, ‘Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.’
“The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between Them—justified anger and causeless anger.” When Radharani left the rāsa dance out of jealous anger and resentment, Lord Sri Krishna became very anxious because He could not see Her. Lord Krishna’s desire in the rāsa-līlā circle is perfectly complete, but Srimati Radharani is the binding link in fulfilling that desire. The rāsa dance does not enliven the heart of Krishna without Srimati Radharani. Therefore, He gave up the arena of the rāsa dance and went out to search for Her. When Krishna went out to search for Srimati Radharani, He wandered here and there. Not finding Her, He became afflicted by the arrow of Cupid and began to lament. Since Krishna’s amorous ambitions were not satisfied even in the midst of hundreds of thousands of gopis and He was intently searching for Srimati Radharani, we can well imagine how transcendentally qualified She is.”

After hearing this, Lord Chaitanya Mahaprabhu said to Ramananda Raya, ‘That for which I have come to your residence has now become an substantive truth in My heart. Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more to be told, and My mind is desirous of hearing that. Kindly explain the transcendental features of Krishna and Srimati Radharani. Please also explain the truth of transcendental mellow and the transcendent form of love of Godhead. Kindly explain all these truths to Me because, but for yourself, no one can fathom them.’

Sri Ramananda Raya replied, ‘I do not really know anything about this. I simply mouth the words that You make me speak. Like a parrot I simply repeat whatever understanding You have placed in my heart. You are the Supreme Personality of Godhead Himself. Who can understand Your inconceivable pastimes? You inspire me from within my heart and make me speak that which You have invested. I do not know whether I am speaking well or badly.’ Lord Chaitanya Mahaprabhu said, ‘I am an impersonalist in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of impersonalist philosophy. Due to the association of Sarvabhauma Bhattacarya, My mind became enlightened. Therefore I asked him about the truths of transcendental loving service to Krishna. Sarvabhauma Bhattacarya told me that he does not actually know the truths regarding Lord Krishna. He said that they are all known only to yourself, Ramananda Raya, who are not present here in Puri.

Lord Sri Chaitanya Mahaprabhu continued, ‘After hearing your glories, I have come to learn from you. However, you are offering Me respectful words of praise because I am a sannyāsé, one in the renounced order of life. Actually, Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Krishna.

Sri Chaitanya Mahaprabhu continued, ‘Please do not deprive Me of what I have come here for considering Me a learned sannyāsī. Please simply satisfy My mind by describing the truths of Radha and Krishna.’

Sri Ramananda Raya was a great devotee of the Lord and a lover of God, and his intelligence could not be covered by Krishna’s illusory energy. He could thus understand the intention of the Lord, and became a little unsettled in the face of such an intense and powerful desire.

Sri Ramananda Raya said, ‘I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance. My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply express whatever arises in Your mind.’

Ramananda Raya then began to speak
on **krṣṇa-tattva**. 'Krishna is the Supreme Personality of Godhead. He is the original Godhead Himself, the source of all incarnations and the cause of all causes. There are innumerable Vaikuntha planets, and similarly innumerable incarnations.

In the material world also there are innumerable universes, and Krishna is the ultimate resting place for all of them. The transcendental body of Sri Krishna is eternal and full of bliss and knowledge. He is the son of Nanda Maharaja. He is full in all plenitudes and potencies, as well as all spiritual mellows. Krishna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

In the spiritual realm of Vrindavan, Krishna is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the **Kāma-gāyatře mantra**, with the spiritual sound **klīm**. The very name Krishna means that He attracts even Cupid. He is therefore attractive to everyone—male and female, moving and inert living entities. Indeed, Krishna is known as the all-attractive one. "When Krishna left the **rāsa-līlā** dance, the gopis became very morose. Whilst they were still grieving, Krishna re-appeared dressed in yellow garments. Wearing a flower garland and smiling sweetly, He was attractive to even Cupid. In this way Krishna made His appearance among the gopis.' Each and every devotee has a certain type of transcendental mellow in relation to Krishna. But in all transcendental relationships the devotee is the worshiper [**āçraya**] and Krishna is the object of worship [**viñaya**]. Let Krishna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopis named Taraka and Pali and absorbed the minds of Shyama and Lalita. He is the most attractive lover of Srimati Radharani and is the reservoir of pleasure for devotees in all transcendental mellows. Krishna is all-attractive for devotees in all mellows because He is the personification of the conjugal mellow. Krishna is attractive not only to all the devotees, but even to Himself as well.

My dear friends, just see how Krishna is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopis and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid. Krishna also attracts Narayana, who is the incarnation of Sankarsana and the husband of the goddess of fortune. He attracts not only Narayana but also all women, headed by the goddess of fortune, the consort of Narayana. 

"[Addressing Krishna and Arjuna, Lord Maha-Visnu (the Mahapurusa) said:] 'I wanted to see both of you, and therefore I have brought the sons of the **brähmaëa** here. The two of you have appeared in the material world to reestablish religious principles, and you have both come fully endowed with all your potencies. After killing all the demons, please quickly return to the spiritual world.”

"O Lord, we do not know how the serpent Kaliya attained the opportunity to be touched by the dust of Your lotus feet. In order to achieve this end, the goddess of fortune performed austerities for centuries. Indeed, She gave up all other desires and observed austere vows. Considering this, it is astounding that this serpent Kaliya got such an opportunity.”

Lord Krishna’s sweetness is so attractive that it steals even His own mind. Thus even He wants to embrace Himself."

"Upon seeing His own reflection in a bejeweled pillar of His Dvaraka palace, Krishna desired to embrace it, saying, ‘Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly as Srimati Radharani does.’"

Sri Ramananda Raya then said, ‘I have thus briefly explained the original form of the Supreme Personality of Godhead.
Now let me describe the position of Srimati Radharani. Krishna has unlimited potencies, which can be divided into three main parts. These are, the spiritual potency, the material potency and the marginal potency, which is known as the living entities. In other words, these are all potencies of God—internal, external and marginal. But the internal potency is the Lord’s personal energy and stands over the other two. The original potency of Lord Visnu is superior, or spiritual, and the living entity actually belongs to that superior energy. Yet there is another energy, called the material energy, and this third energy is full of ignorance. Originally Lord Krishna is $\text{sa}c$-$\text{ci}$-$\text{d}$$\text{-}$$\hat{\text{a}}$-$\text{n}$$\text{a}$-$\text{d}$$\text{-}$$\text{a}$-$\text{v}$$\text{i}$-$\text{gra}$-$\text{ha}$, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms. $\text{Hl}$$\text{a}$-$\text{di}$-$\text{n}$$\text{i}$ is His aspect of bliss; $\text{s}$$\text{a}$-$\text{n}$$\text{d}$$\text{h}$$\text{i}$-$\text{n}$$\text{i}$, of eternal existence; and $\text{s}$$\text{a}$-$\text{m}$$\text{v}$$\text{i}$-$\text{t}$ of cognisance, which is also accepted as knowledge. My dear Lord, You are the reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one internal spiritual potency. The conditioned soul—although actually spiritual—sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental. Thus, for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.

The potency called $\text{Hl}$$\text{a}$-$\text{di}$-$\text{n}$$\text{i}$ gives Krishna transcendental pleasure. Through this pleasure potency, Krishna personally tastes all spiritual pleasure. Although He Himself is happiness personified, Lord Krishna tastes all kinds of transcendental happiness. The pleasure relished by His pure devotees is also manifest by His pleasure potency. The most essential part of this pleasure potency is love of Godhead [$\text{prema}$]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure. The essential part of love of Godhead is called $\text{ma}$-$\text{h}$$\text{a}$-$\text{b}$$\text{h}$$\text{a}$-$\text{v}$-$\text{a}$, transcendental ecstasy, and that ecstasy is represented by Srimati Radharani.

Among the gopis of Vrindavan, Srimati Radharani and another gopi are considered chief. But when we compare the gopis, it appears that Srimati Radharani is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopis cannot be compared to that of Srimati Radharani. The body of Srimati Radharani is a veritable transformation of love of Godhead. She is the dearest friend of Krishna, and this is known throughout the world.

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [$\text{Hl}$$\text{a}$-$\text{di}$-$\text{n}$$\text{i}$]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.”

That supreme ecstasy of Srimati Radharani is the essence of spiritual life. Her only purpose is to fulfill all the desires of Krishna. Srimati Radharani is the topmost spiritual gem, and the other gopis—Lalita, Vishakha and so on—are expansions of Her spiritual body.

Srimati Radharani’s transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Krishna’s affection for Her is like a perfumed massage. Srimati Radharani first bathes in the shower of the nectar of compassion. She then bathes in the nectar of youth. After Her midday bath, Radharani takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is Her deep blue silk sari.

Srimati Radharani’s affection for Krishna is Her upper garment, which is reddish in color. She then covers Her breasts with another garment, composed of affection.
and anger toward Krishna. Srimati Radharani's personal beauty is the red powder known as kuṇkuma, Her affection for Her associates is sandalwood pulp, and the sweetness of Her smile is camphor. These ingredients are combined and spread all over Her body. Conjugal love for Krishna is an abundance of musk, and Her whole body is anointed with that musk. Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is the silk garment covering Her body. Her attachment for Krishna is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs constitute the black ointment around Her eyes.

The ornaments decorating Her body are the blazing ecstasies of goodness and the constantly existing ecstasies, headed by jubilation. All these ecstasies are the ornaments all over Her body. Also ornamenting Her body are the twenty kinds of ecstatic symptoms beginning with kila-kiścita. Her transcendental qualities constitute the flower garland hanging in fullness over Her body. The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem stone, and Her heart is the locket hanging on Her chest.

Srimati Radharani's gopi friends are Her mental activities, which are concentrated on the pastimes of Sri Krishna. She keeps Her hand on the shoulder of a friend, who represents youth. Srimati Radharani's bedstead is youthful pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Krishna's association. Srimati Radharani's earrings are the name, fame and qualities of Lord Krishna. The glories of Lord Krishna's name, fame and qualities are always pervading Her speech. Srimati Radharani induces Krishna to drink the honey of the conjugal relationship. She is therefore always active in satisfying all the amorous desires of Krishna.

Srimati Radharani is a mine filled with valuable jewels of love for Krishna. Her transcendental body is complete with unparalleled spiritual qualities. If one asks about the origin of love of Krishna, the answer is that the origin is in Srimati Radharani alone. Who is the most dear friend of Krishna? The answer again is Srimati Radharani alone. No one else. Srimati Radharani's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifested in Srimati Radharani, She alone is able to fulfill all the desires of Krishna. No one else. Even the exalted Satyabhama, one of the queens of Sri Krishna, desires the fortunate position and excellent qualities of Srimati Radharani. All the gopis learn the art of dressing from Srimati Radharani. Moreover, even the goddess of fortune, Laksmidevi, and the wife of Lord Shiva, Parvati, desire Her beauty and qualities. Indeed, Arundhati, the celebrated chaste wife of Vasistha, emulates the chastity and religiosity of Srimati Radharani.” Since Lord Krishna Himself cannot reach the limit of the transcendental qualities of Srimati Radharani. How, then, can an insignificant living entity like myself count them?”

Lord Sri Chaitanya Mahaprabhu replied, ‘Now I have come to understand the truth of the loving affairs between Radha and Krishna’.

—the Sri Chaitanya Charitamrita, Madhya Lila, Chapter 8: Talks between Lord Chaitanya and Ramananda Raya, Verses: 104-186.

THE TRANSCENDENTAL BODY
OF SRIHMATI RADHARANI

HIs Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

rādhā-prati kṛṣṇa-sneha—
sugandhi udvartana
tā’te ati sugandhi deha—
ujjvala-varaṇa

Sugandhi udvartana refers to a paste.
made of several perfumes and fragrant oils. This paste is massaged all over the body, and in this way the body’s dirt and perspiration are removed. Srimati Radharani’s body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Krishna’s affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Krishna dasa Kaviraja Goswami’s description of Srimati Radharani’s transcendental body. This description is based on a book by Srila Raghunatha dasa Goswami known as *Premāmbhoja-maranda*. Srila Bhaktivinoda Thakura’s translation of the original Sanskrit reads as follows:

“The love of the gopis for Krishna is full of transcendental ecstasy and appears as a brilliant gem. Resplendent with such a transcendental jewel, Radharani’s body is further perfumed and decorated with *kuṅkuma*. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth. In the evening She is bathed in the nectar of luster itself. In this way Her daily bathing is performed, and Her body becomes as brilliant as the *cintāmanī* jewel. She is dressed in various kinds of silken garments, one of which is Her natural shyness.

Her beauty is then further enhanced, by being decorated with the red *kuṅkuma* of beauty itself and the blackish musk of conjugal love. Thus Her body is decorated with different colours. Her ornaments embody the natural symptoms of ecstasy—trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way Her entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which constitute the flower garland hanging on from Her neck. The ecstasy of love for Krishna is known as *dhīrā* and *adhīrā*, sober and restless. Such ecstasy constitutes the covering of Srimati Radharani’s body, and it is adorned by camphor.

Her transcendental anger toward Krishna is embodied as the arrangement of the hair on Her head, and the *tilaka* of Her great fortune shines on Her beautiful forehead. Srimati Radharani’s earrings are the holy names of Krishna, as well as the hearing of His name and fame. Her lips are always reddened by the betel nut of ecstatic affection for Krishna. The black ointment around Her eyes is Her crafty behavior with Krishna brought about by love. Her joking with Krishna and gentle smiling constitute the camphor with which She is perfumed. She sleeps in Her room which is scented with the aroma of pride. When She lies down in Her bed, the transcendental variety of Her loving ecstasies is like
a jewelled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Krishna. She has a stringed instrument known as a kacchāpī-vinā, which is the fame and fortune that defiantly dries up the faces and breasts of the other gopis. She always keeps Her hands on the shoulder of Her gopi friend, who represents Her youthful beauty. Although She is highly qualified with so many spiritual assets, She is nonetheless affected by the transcendental Cupid known as Krishna and thus She is defeated.

Srila Raghunatha dasa Goswami offers his respectful obeisance to Srimati Radharani, taking a straw in his mouth. Indeed, he prays, ‘O Gandharvika, Srimati Radharani, just as Lord Krishna never rejects a surrendered soul, please don’t reject me.’” This is a summary translation of the Premāṁbhoja-maranda, which Kaviraja Goswami quotes.

— Sri Chaitanya Charitamrita, Madhya Lila, Chapter 8 : Talks between Lord Chaitanya and Ramananda Raya, Verses: 166, Purport.

HOW DOES ONE WORSHIP SRI GAURA?
Srila Bhaktivinoda Thakura

To follow Sri Gaurasundara’s orders is the true way to worship Sri Gaura. It is said, dāṣya rasa parākāśṭhā gaurāṅga bhajana, “In the worship of Gauranga, the mood of servitorship is prominent.” Elsewhere it is said, madhura rasete gaura yugala ākāra, “In madhuryarasa, Sri Gauranga is Sri Radha Krishna.” People who are full of anarthas cannot approach Sri Krishna, For this reason the most magnanimous personality, Sri Gaurasundara, delivered materialists like Sarvabhauma Bhattacarya and sinners like Jagai and Madhai from their respective anarthas, and thus made them qualified to engage in worship of Krishna. Fortunate persons worship Gauranga and Krishna under the shelter of the spiritual master. The spiritual master is non-different to Sri Gaura, because he is His expanded manifestation. He is known as servitor God. Although the spiritual master is as good as God, he is also
supremely dear to Krishna. Another name for Sri Radha is *anukülyena* or “favorable in invoking Krishna's happiness”. The spiritual masters are in turn, the dearest companions of the daughter of Vrsabhanu. We Gaudiya Vaisnavas worship Sri Radha-Krishna. Actually, Gaudiya Vaisnavas are more partial to Radha than Krishna. The spiritual master is thus seen as non-different from Sri Radha. Cultivation of Krishna consciousness is done under Sri Radha’s guidance and in subordination to Her. If we fail to subordinate ourselves to Her representative, the spiritual master, we will not be able to cultivate Krishna consciousness or even slightly please Krishna. Rather, we will only dance wildly for our own happiness. By renouncing such an adverse mentality, such an insane pride, and by serving Krishna under our guru’s order, we will be ultimately benefited.

Unfortunately however, we have forgotten our duty to satisfy Krishna and are busy satisfying our own senses. Alas! Instead of making Krishna the centre of our household we have made ourselves the centre and most dear to the Lord. It is an offense to consider the spiritual master the supreme enjoyer or the object of devotional service.

— Excerpt from Bhaktivinoda Vâni Vaibhava Published by Iśvara dāsa.

**Srimati Radharani Is The Original Spiritual Master**

*Srila Bhaktisiddhanta Saraswati Thakur*

Sri Radhika, who is the *hlādinī* aspect of the Lord’s internal energy, is the original spiritual master of all devotees. She is even Krishna’s spiritual master. As Her disciple, Krishna learns how to dance from Her. Pure devotees situated in *rasas* (mellows) other than the *mādhurya-rasa* (conjugal mellow) accept Sri Nityananda Prabhu as their original spiritual master. However, Sri Radhika is the original spiritual master of the *rasika* devotees who take shelter of the pure conjugal mellow (*mādhurya-rasa*).

We must cultivate Krishna consciousness under the guidance and orders of Krishna’s devotee. The daughter of Vrsabhanu is supremely dear to Krishna. Another name for Sri Radha is *anukülyena* or “favorable in invoking Krishna’s happiness”. The spiritual masters are in turn, the dearest companions of the daughter of Vrsabhanu. We Gaudiya Vaisnavas worship Sri Radha-Krishna. Actually, Gaudiya Vaisnavas are more partial to Radha than Krishna. The spiritual master is thus seen as non-different from Sri Radha. Cultivation of Krishna consciousness is done under Sri Radha’s guidance and in subordination to Her. If we fail to subordinate ourselves to Her representative, the spiritual master, we will not be able to cultivate Krishna consciousness or even slightly please Krishna. Rather, we will only dance wildly for our own happiness. By renouncing such an adverse mentality, such an insane pride, and by serving Krishna under our guru’s order, we will be ultimately benefited.

Unfortunately however, we have forgotten our duty to satisfy Krishna and are busy satisfying our own senses. Alas! Instead of making Krishna the centre of our household we have made ourselves the centre and
have become attached householders. If we are actually interested in our spiritual welfare, we must take special care during our present life. Otherwise, we will be cheated and will lose an excellent and rarely available opportunity.

— Amṛta Vāṇī - Nectar of Instructions for Immortality, adapted and published by Īśvara dāsa translated from Bengali by Bhumipati dāsa.

**The Wrestling Sport of Radha Krishna**

*Rāghava Pandita continued to describe the glories of Bhandiravana*

“One day Śrī Radha asked Kṛṣṇa in Her soft voice, “How do You play with Your friends at this place?” Kṛṣṇa answered, “I dress as a wrestler and I wrestle with My friends. No one knows wrestling like Me and I win very easily.” Lalitadevi smiled and repeatedly requested Kṛṣṇa to show them His wrestling in His wrestler's dress. They all then changed into wrestler's costumes, however Kṛṣṇa remained proud as a peacock of His costume. Radha smiled sweetly when She saw Kṛṣṇa's wrestlers dress costume, and They both entered the wrestling arena. There was no question of winning or losing in that wrestling match and Kandarpa, the god of love, was satisfied to watch the contest.’

This pastime is described in *Vraja-vilāsa-stava* as follows: “I sing the glory of Bhandira, where charming Śrī Radha, being eager to wrestle with Kṛṣṇa, dressed Herself and Her *sakhīs* in wrestling costumes. For the pleasure of Her beloved Madana, She then cheerfully wrestled He who is also Bakari, the enemy of Bakasura, who was also dressed in wrestler's attire.”

In this way, various wonderful pastimes were performed in Bhandiravana.

—Bhakti-ratnākara - Śrīla Narahari Cakravarti Thākura, published by Purandarika Vidyānidhi dāsa.