

IMRE BANGHA

The *Harikalā Belī* and Ānandghan's Death*

The most prolific writer in old Hindi literature is perhaps Vṛndāvandās of the *Rādhāvallabh* sect, who because of his long life was called *Cācā*, 'uncle'. According to the description of the most extensive search for Hindi manuscripts (Gaur 1961: 640), about twenty thousand strophes of his are available, but he is believed to have composed one hundred thousand verses. In his *Harikalā Belī*, Cācā Vṛndāvandās deplores the massacre in Braj by the Muslim soldiers of Ahmadśāh Abdālī. This work was written in the *Āṣāṛh* month of the Vikrama year 1817 (June-July, AD 1760):

(*Arilla*)

Know that in the eighteen hundred and seventeenth year,
On the eleventh of the dark fortnight of Āṣāṛh this Belī is told.¹ (186)

(*Sorathā*)

Written in the abode of Bharatpur, where the king is known as Sujān Simh,²
The *Belī* named as *Harikalā*; Vṛndāvan's Love is the dear Śyām.³ (191)

In this work Vṛndāvandās mentions that the Muslim invaders, the *Yavans*, came twice to Braj:

* I am indebted to Dr Śaraṅbihārī Gosvāmī, Prof. Govind Śarmā, Dr Nareścandra Bansal, Śrī Kiśorisaraṅ 'Alī' jī Mahārāj and Dr Jayeś Khaṇḍelvāl for helping me to interpret the difficulties of the Braj text of the *Harikalā Belī* and for providing published and unpublished materials for this article. I am also thankful to Prof. W. Callewaert and Prof. R. Gombrich for their remarks regarding its language and style.

¹ *ṭhāraha sai satrahaum varṣa yaha jāniye |*
āṣārha badī harivāsara belī bakhāniye ||

All the quotations from the *Harikalā Belī* are from the published (abridged) version of the text. See Varmā (1988: 223-31).

² The other name of Sūraj Mal, Maharaja of Bharatpur (1757-63).

³ *likhī bhārathapura grāma jahā nṛpa vidīta sujāna simha |*
belī harikalā nāma Vṛndāvana hita śyāma priya ||

(kavitta)

The *Yavans* came twice and harassed the people:
during the years eighteen thirteen and eighteen seventeen.⁴ (184)

The first massacre in Braj took place between 28 February 1757 (9 *Phālgun Śukla* 1813; cf. Qanungo 1982: 55; Yājñavalkya 1988: 56) and 6 March 1757 (1 *Caitra Kṛṣṇa* 1813; cf. Singh 1983: 68 and Yājñavalkya 1988: 56). This coincides with the end of the Vikrama year 1813 (the last day of VS 1813 being 20 March 1757). As far as the second date is concerned, the Vikrama year of 1817 lasted from 18 March 1760 to 5 April 1761. Thus the mention of the second attack must refer to the siege and taking of Aligarh from 5 March to 7 April 1760 (Siṃh 1971: 208; Cāndāvat 1982: 163). Besides these two attacks there was a small abortive siege of Dig – a fort about forty kilometers from Mathura – on 6 and 7 February 1760, that is in the Vikrama year of 1816 (Singh 1983: 78; Siṃh 1971: 206-7).

In nine *kavittas* and *chappays* of the *Harikalā Belī* (verses 174-83) Vṛndāvandās bewails nine eminent *bhaktas* who died in the Muslim attacks on Braj, but he does not mention in which one. These *bhaktas* are Mukundalāl Gosvāmī, the brother of Vṛndāvandās' guru, Rūplāl Gosvāmī (1681-1744; cf. Mītal 1968: 211.); Premdās, a disciple of Rūplāl Gosvāmī and the author of the most popular commentary on the *Hit-Caurāsī* (Mītal 1968: 211; Bh. Miśra 1972: 248); Kṛṣṇadās Bhāvuk; Ānandghan; Yādavdās or Jādo Rasik; Bhagavāndās; Kṛṣṇadās, a priest of Bāṅke Bihārī; Lakṣmaṇ Siṃh; and Yugaldās, who is perhaps another commentator on the *Hit-Caurāsī*.⁵ The *kavitta* on Ānandghan's death is as follows:

He burnt his body by viraha, (and) accomplished the true vow of the Forest,⁶
Blessed Ānandghan did what he sang.

Hey, youngster of Braj, glory, glory also to you !

What an incomparable rule you have extended to the world !

The deep worshipper of Braj who at last threw his body away completely,

Out of desire for the dust put his body exactly there.

Vṛndāvan's Beloved Beauty, you too, Hari, threw dust (on him) (humiliated him),

Still the true resolve of your worshipper has become visible.⁷ (178)

⁴ *thāraha sai teraha au aṭhāraha sai satraha varṣa*
duhu bāra āya yavana janani tāpa dayau hai |

⁵ Mītal (1968: 410) mentions a certain Yugaldās, disciple of Vilāsdās, commentator of the *Hit-Caurāsī*, who is perhaps identical with the Yugaldās of the *Harikalā Belī*.

⁶ Probably a religious vow not to leave Vṛndāvan, the *Forest of Vṛndā*. (Vṛndā, the Sanskrit word for the holy basil plant is also the name of a goddess).

⁷ *biraha so tāyau tana nibāhyau bana sāmcau pana*
dhanya ānandaghana gāi soi karī hai |
eho vraja kuṃvara dhanya dhanya tuma hū kauṃ
kaḥā nīkī ati prabhutā yaha jaga mem bistarī hai |

The witness of the *Harikalā Belī* is unquestionable: Ānandghan, one of the foremost poets of Hindi literature,⁸ died in one of the attacks on Braj – either in 1757 or in 1760 – at the hands of the Muslim soldiers.

Before Viśvanāthprasād Mīśra's research in the 1940s (see V. Mīśra 1948; 1952: 57-61), the *Harikalā Belī*'s reference to Ānandghan was not known to the public. (To date the complete text of this work has not been published).⁹ From the nineteenth century until Rāmcandra Śukla, it was thought that Ānandghan died in Vrindaban, in the attack of Nādir Śāh in 1739.¹⁰ However Nādir Śāh's army never went to Braj; his massacre was confined to Delhi. Rādhācaran Gosvāmī's (1859-1925) reference to Ānandghan (Viyogī 1993: 173) gives us a clue to this misunderstanding. He wrote that Ānandghan 'met the dust of Braj in (the) *Nādirśāhī*' (*Nādirśāhī braja raja mile*). A word such as *Nādirśāhī* must have been interpreted by many scholars as the 'attack or massacre by Nādir Śāh'. This word, however, has a wider meaning: 'unrestricted reign, bestial tyranny' (*nirañkuś śāsan, pāśvik atyācār*; cf. Prasād et al. 1992: 581-82.). This is the sense in which Rādhācaran Gosvāmī and others must have used this word. Later it was interpreted as the massacre by Nādir Śāh of 1739. Another reason must be that the massacre by Nādir Śāh – the first one after a long period of peace – made a deeper impression on people's minds than the later ones.

Viśvanāthprasād Mīśra in determining the date of Ānandghan's death, used – besides some fragments of the *Harikalā Belī* – two sources by Jaylāl, who was the court poet of Kishangarh, and was active around the turn of the century. In a letter written to Rādhākṛṣṇadās,¹¹ Jaylāl mentions a journey taken together by Nāgarīdās and Ānandghan to Kishangarh in VS 1813.

gārhou vraja upāsī jina deha anta pūri pāri
raja kī abhilāṣā so tahām hī deha dhari hai |
vṛndāvana hita rūpa tuma hū hari vrāi dhūri
epai sāmci nisthā jana hī kī lakhi pari hai ||

⁸ Ānandghan is today known as Ghanānand, because in his *savaiyās* – to insert it into an anapaestic or dactylic metre – he used his *chāp* (poetic signature) as *ghana ānāda*. Most modern scholars have been acquainted with or impressed by only Ānandghan's *kavittas* and *savaiyās*. Thus they became familiar with this *chāp*, which they often contracted as Ghanānand. This form, however, was never used before the twentieth century except in cases of metrical constraint. The poet himself and his contemporaries usually used the form Ānandghan, 'Cloud of joy', etc.

⁹ In addition to the abridged version of the *Harikalā Belī* published by Varmā (1988: 223-31), I have consulted three nineteenth and twentieth-century MSS in the Ras Bhāratī Sansthān, Vrindaban (among them only the twentieth-century MS gives a complete text).

¹⁰ According to Mahādevprasād's *Sāhityabhūṣaṇ* (Gupta 1961: 216), Grierson (ibid.) and Bhāratendu Hariścandra (1870). The latter is also at the base of the reference by Tassy (1870-72: 3, 459).

¹¹ Quoted by Rādhākṛṣṇadās in his life of Nāgarīdās. See Śyāmsundardās (1937: 173).

It is heard that when Mahārājā Nāgarīdās jī and Ghanānand came to Kishangarh from Vrindaban, they first came to Jaipur and went to have a darśan of Śrī Govinddev. There in the presence of Śrī Govinddev, Ānandghan jī sang a kīrtan. At that time the Mahārājā of Jaipur came for darśan and praised his kīrtans. Then Ānandghan jī said: 'Who are you to praise? If my kīrtans are to be praised let Śrī Govardhan jī praise them!' Having said this he took leave from there and said to Nāgarīdās jī: 'I will not go further in such a country, I will turn back!' So he went back to Mathura and it is also heard that he asked the massacerer in Mathura: 'Wound me by your sword little by little, very slowly!' As he was being wounded by the sword he continued to roll about in the dust of Braj. In this way he left his body (met his death).

In the *Nāgarsamuccay* Jaylāl also mentioned the date of Nāgarīdās' departure from Vrindaban:

Know that in the year eighteen hundred and thirteen
On the twelfth of the dark fortnight of *Caitra* he set forth from Braj.¹²

This implies that Ānandghan must have remained alive after the first massacre of Braj, which lasted until the first of the dark half of *Caitra*. Thus, according to Miśra, Ānandghan must have died in the second attack, in the Vikrama year 1817.

But in another place – unnoticed by Miśra – Jaylāl wrote that:

The news of the attack had secretly reached here to Rupnagar-Kishangarh. Nāgarīdās' younger brother, Bahādur Simh and Nāgarīdās' son Sardār Simh wrote to him insisting that he should by all means come here for a family visit. He came here, cheated by this trick, and after staying for six months he returned to Vrindaban.¹³

According to Kiśorilāl Gupta, the editor of the collected works of Nāgarīdās, the poet-king left Braj not in the month of *Caitra* but in *Phālgun* (see Gupta 1965: 34), before the massacre. By this last quotation Jaylāl meant that the news of the imminent attack reached Kishangarh before the attack itself. That is why he uses such words as 'secretly' (*gupta*) and 'trick' (*dhokhādāi*), (cf. Rājendra 1972: 70). Obviously Jaylāl did not know the exact days of the massacre, which took place more than one hundred years before his time. Still the motivation given by him for the family visit seems reasonable.

Thus the basis for Miśra's hypothesis that Ānandghan died in the second attack on Vrindaban in VS 1817 is not incontestable.

In historical sources there is a description of a wide-ranging massacre of the monks of Mathura and Vrindaban in 1757; while in 1760, only strategic operations (the siege of Dig and the capturing of Aligarh) are mentioned.

¹² *aṭhāraha sai upara saṁvata teraha jāna |*

caitra kṛṣṇa tithi dvādaśī braja tem kiyo payāna || Quoted by Miśra (1952: 58).

¹³ Quoted by Bahugunā (1944: 3), from Śyāmsundardās (1937: 172-73).

In 1757 Ahmadśāh Abdālī, enraged with Sūraj Mal Jāt of Bharatpur (1757-1763), gives orders to Jahān Khān: 'Move into the boundaries of the accursed Jāt and plunder and ravage every town of the district held by him. The city of Mathura... let it be put entirely to the sword' (see Singh 1983: 65). On 26-27 February 1757, Jahān Khān was given a firman (see Yājñavalkya 1988: 56): 'Every person cutting off and bringing in heads of infidels should throw them down before the tent of the Chief Minister. An account would be drawn up and five rupees per head would be paid for them from government funds' (see Singh 1983: 65).

On 28 February, a few days after *Holī*, Jahān Khān with his 20,000 men reached Mathura, which is an unfortified city. After defeating an army of 5,000 left there by Sūraj Mal, he started the massacre and looting of the town. On 6 March the marauders set out for Vrindaban. The brutality of the massacre can be guessed from the eyewitness' accounts:

Every horseman had loaded all his horses with plundered property, and atop of it rode the girl-captives and the slaves. The severed heads were tied up in rugs like bundles of grain and placed on the heads of the captives... an order was given to carry the severed heads to the entrance gate of the Chief Minister's quarters, where they were to be entered in registers, and then built up into heaps and pillars...

Wherever you gazed you beheld heaps of the slain; you could only pick your way with difficulty, owing to the quantity of bodies lying about and the amount of blood spilt. At one place we reached, we saw about two hundred dead children lying in a heap. Not one of the dead bodies had a head... When I got to the town of Mathura I saw exactly the same state of things. Everywhere in lane and bazaar lay the headless trunks of the slain; and the whole city was burning... I saw a number of Bairagi and Sanyasi huts, huddled close together... In each hut lay a severed head with the head of a dead cow applied to its mouth and tied to it with a rope around its neck.¹⁴

There is no account of any massacre in 1760.

* * *

In his argumentation, Viśvanāthprasād Miśra does not rely on the full text of the *Harikalā Belī*, but only on some parts of it. (Obviously he did not have access to the complete version of this work and he did not even mention where he took his text from).¹⁵

¹⁴ William Irvine's translation of Ghulām Hasan Samīn's *Sharāif-i-'usmānī*. In *Indian Antiquary*, 36, 1907: 60 and 62, quoted by Entwistle (1987: 198) and Qanungo (1982: 56-57).

¹⁵ It seems that Miśra's acquaintance with this work was limited to the verses he quoted in V. Miśra (1948: 12-13) and in id. (1952: 59-60; strophes 1-7, 117 and 178). Probably his source was the *Traivārsīk khoj vivaraṇ 1912-14* of the Nāgarīpracārīnī Sabhā, in which entry 196k is

In the opening lines of the *Harikalā Belī*, Vṛndāvandās, the poet, states:

(*Arilla*)

In the year eighteen hundred and thirteen by Hari 's will
the *Yavans* destroyed the country (and) a great disaster occurred.
Then my mind became troubled, that He lets the *sādhus* fall,
Oh, Hari, as if holding the weapon of the time of the destruction of
[the creation.¹⁶ (1)

(*Dohā*)

When by running away some escaped, then anxiety was born in my mind;
Hey, Lord, you killed the *bhaktas*, how did you become so mean? (2)
Thinking of it again and again my life grows more perplexed,
Yavans killed the true ones: this sorrow cannot be born. (3)
At the town of Farrukhābād, I approached the River of the Gods,¹⁷
There was a *Rāsaliḷā* there on the eleventh of the bright fortnight of *Caitra*. (4)
The third watch¹⁸ at night passed as the actors sang a song.
A miracle happened there that I am going to describe. (5)
When one sang a *khyāl* of Ānandghan my eyes suddenly opened,
listening to it I became very anxious, my mind was not at peace. (6)
Such *Hari-bhaktas* were killed by the *Yavans*,
It has become a great wound in my heart and it immersed me in thoughts. (7)
In a dream I saw a twelve year old boy,
He jumped from a high building and fell onto his back. (8)
I wondered anxiously whether he was alive or not.
He stood up with his arms flailing – (I felt) great joy in my heart.¹⁹ (9)

the description of a manuscript of the *Harikalā Belī*. This *vivaraṇ* is mentioned in id. (1948: 12).

¹⁶ *ḥāraha sai terahom̄ barasa hari yaha karī |*
yamana bigoyau desa bipatī gārhi pari |
taba mana cintā bārhi, sādhu patana kare |
hari hām, manahu sr̄ṣṭi saṅghāra kāla āyudha dhare || 1 ||

¹⁷ The Ganges.

¹⁸ Three o'clock.

¹⁹ *bhāji bhāji koū chuṭe, taba mana upajyau soca |*
aho nātha tuma jana hate, bhaye kauna vidhi poca || 2 ||
bāra bāra socata yahī, gaye prāṇa baurāya |
santa kare badhi yamana ne, yaha dukha sahau na jāya || 3 ||
sahara pharrūkḥābāda jahām, gaye śuradhuni pāsa |
caita sudi ekādaśi, tahām bhayau ika rāsa || 4 ||
tīn pahara rajanī gaī, bheṣani kiyau gāna |
tahām eka kautuka bhayau, jāko karauṁ bakhāna || 5 ||
ānandaghana ko khyāla ika gāyau khula gaye naina |
sunata mahā vihvala bhayau, mana nahim̄ pāyau caina || 6 ||
aisehū harisanta jana, māre yavanani āya |
yaha ati kheda, hiye bhayau linau soca dabāya || 7 ||
bālaka bāraha barṣa ko supane paryo lakhāya |

(kavitta)

Then I asked him: 'Who are you? Where do you come from?'

Then he said: 'Well, I come from Ānandghan's dwelling.'

I said: '(But) he got the abode of (the eternal) Vrindaban!'

Then he told me: 'Well, he is staying (just) behind the temple.'

I asked again: 'Where are all the other monks?'

Tell me then, they are near; increase my faith!'

Vrindaban's Beloved Beauty said: 'Look back!'

When I turned back I saw they were all watching the performance.²⁰ (10)

All the people killed by the *mlecchas* were sitting (there).

I said to him in wonder: 'Clear away my doubts!'

Then he said: 'I have already played one trick (and)

I am going to play a second one. Behold with your eyes!'

He leaped up in the same way: after touching the temple he fell to
[the earth.

My doubts did not leave me – thinking of the wonder.

Vrindaban's Beloved Beauty – having seen all this

I woke up and told the *bhaktas*: 'Let's accept Hari's orders!'²¹ (11)

In the year eighteen hundred and seventeen, the *Yavans* returned.

This way the Veracious did not forget the word of the trick.

Every creature of Braj was trembling in fear;

bringing this (fear) the *mlecchas* were swelling with fourfold pride.

You have thrown away your reputation as 'Tender to the *bhaktas*

– now your words are very favourable!

Vrindaban's Beloved Beauty, let me sacrifice myself for you / I swear !:

In whose shade we were nursed, that one became unfavourable.²² (12)

kūdyau ūmce bhavana teṁ paryau ūrdhamukha āya || 8 ||

mohi parama acaraja bhayau, svāsa hai ki tana nāmhi |

una uṭhi paṭakāi bhujā, mahā harṣa mana māmhi || 9 ||

²⁰ *maim to bījhi kauna tuma kahām te ju āye ho,*

un to kahī āyau haum ānandaghana vāsa to |

maimne kahī unani ju vrndāvana dhāma pāyau,

un to batāyau eka mandira oṭa vāsa to ||

bahuri maim bījhi jū aura saba mahanta kahām,

nikaṭa te batāvo baṛhāvo viśvāsa to |

vrndāvana hita rūpa una kahī pācheṁ dekhi,

pācheṁ muri dekhaum to dekhata saba rāsa to || 10 ||

²¹ *je je ye maleṣani māre te te saba bauṭhe haim,*

kautuka so kahā hai, sandeha merau ṭāriye |

taba to una kahī eka kalā haum khelyau haum,

dūjī puni khelata haum, nainani nihāriye ||

vaisei kūdyau puni mandira chve bhūmi giryau

mero na sandeha bhajyau, acaraja bicāriye |

vrndāvana hita rūpa maim saba yaha dekhi kaim,

jāgi kahyau santana soṁ, ajñā hari dhāriye || 11 ||

²² *ṭhārah sai satrahom varṣa bahuri keṁ yavana āyau*

aise satyavādī bāta kalā ki na bhūle haim |

From this description we learn that the author of the *Harikalā Belī* had his vision on the eleventh of the bright fortnight of *Caitra* in VS 1814 (31 March 1757), just a few days after the first massacre. Vṛndāvandās fled from Braj to Farrukhabad in those days. His vision foretells the second attack on Braj, which took place in the Vikrama year 1817, and it is also clear that by the time of the vision Ānandghan was dead. Thus, he must have died in the massacre of Mathura and Vrindaban between 28 February and 6 March 1757,²³ and he was not a victim of a strategic operation of Ahmadśāh Abdālī's army. As has been argued above, there was only one massacre in Braj. Vṛndāvandās mentions the second attack in order to show that the 'Veracious' fulfilled his promise. In all probability, Ānandghan met his fate in Vrindaban, where he used to stay in the later years of his life. Therefore, the most probable date of his death is 6 March 1757, the day when Vrindaban was looted.

There are some scholars, who also gave the date of Ānandghan's death as VS 1813, that is AD 1757. While Prabhudayāl Mītal (1968: 360) and Bhagirath Mīśra (1972: 248) do not give any reason for this conjecture, Rājendra Kumār (1972: 68-72) denies Jaylāl's credibility and mentions that there was no massacre in Mathura and Vrindaban in VS 1817 (AD 1760).

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As has been mentioned, Jaylāl, the main source of Viśvanāthpasād Mīśra, is not entirely reliable. In the *Nāgarsamuccay*, for example, he ardently tries to present Nāgarīdās as a follower of the *Puṣṭimārg*. Even in his letter, quoted above, it seems that in mentioning 'Govardhan jī', Ānandghan too was a *Puṣṭimārgī*, though he was initiated into the *Nimbārk sampradāy* by Vṛndāvandevācārya of Salemābād.²⁴ Still, Jaylāl's description might be based on facts. Ānandghan may have left for Kishangarh together with Nāgarīdās in the *Phālgun* month of VS 1813. In Jaipur, however, there was some quarrel or misunderstanding and Ānandghan turned back. He reached Braj exactly at the time of the massacre. If we accept Jaylāl's version, then it can be said that

vraja ke jīva jantu sab kāmpe ati māni bhaya
lāya ke malekṣa kachu caugune se phūle haiṁ ||
bhakta vatsala virada koṁ pāchem ju dāri diyau,
abake to vacanāni ati anukūle haiṁ |
vṛndāvana hita rūpa bali jaiyai rāvare kī
jinakī pale haiṁ chāha tinateṁ pratikūle haiṁ || 12 ||

²³ The accounts put the massacre between 28 February and 6 March although the Jāṭ territory was cleared of Ahmadśāh's army only by 29 March (Qanungo 1982: 57).

²⁴ See Ānandghan's *Paramahams Vamśāvalī* for his *guru-paramparā* (published in V. Mīśra 1952: 607-11).

Ānandghan may have been killed on his return journey to Vrindaban one day between 28 February and 29 March. Still, the most likely date remains 6 March, because he probably reached Vrindaban before this day, that is why Vṛndāvandās mentioned the *Forest*, Vrindaban, in connection with his death.

Ānandghan may have known of the danger. Thus, in his death there may be an act of will, too: he wanted to die in Braj, to reach *dhāmmukti*. That is why Vṛndāvandās wrote that Ānandghan 'accomplished the true vow of the Forest'.

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It is worth mentioning that the *Harikalā Belī*'s importance is not limited to being a description of a disaster and a source for Ānandghan's death. First of all, it is a religious work: a complaint and a question to Krishna, who left his *bhaktas* unprotected. Many of the most beautiful strophes of the poem express this feeling:

(*kavitta*)

Like the cloud of the final dissolution, the flying dust of the
horseshoes of the *mlecchas*' army enveloped the sky.
The country was quivering, the birds (and) people fluttering;
like the hawk's swoop, death encircled them.
'Oh, Lord! Oh, Lord!' – was repeated by all women and men.
Hey, Nanda's Joy, why have you become merciless?
Vrindaban's Love, stone melts at such sorrow;
(but) it does not reach you if you put us on your left. ²⁵ (21)

'Moon of Braj', 'God of Braj', 'Vessel of Braj', 'who protects Braj'
– it is sung in the books.
What suffering have you not undergone for the sake of Braj?
You are called the Lover and Evernew Bridegroom of Braj.
Deep knowledge and essence of Braj, son of the king of Braj,
Benefactor of Vrindaban, you set even the Creator a-dancing.
Thus listen to our continuous call, do not delay now!
Remove these *mlecchas* who are flashing their teeth. ²⁶ (22)

²⁵ *pralaya kāla ghaṭā jaisī umāṛī malekṣa sena*
uṛī khura reṇu tāsoṃ nabha chāya gayau hai |
thaharāne deśa phaharāne haīm pakherū jana
bāja kī sī jhapaṭāni meṃ mṛtyu gherī layau hai |
hā nātha! hā nātha! ṛerata saba nārī nara
eho nanda nandana niṭhura kāhem bhayau hai |
vṛndāvana hita iha karūṇā pāsāṇa draye,
tumakoṃ na byāpī to, hamēṃ ju bāyoṃ dayau hai

Remove these *mlecchas* who are flashing their teeth.²⁶ (22)
(*savaiyā*)

Coming out (from Braj) nobody looks (at anyone). The people are
uprooted: all are leaving.

Where the song of Rādhā-Hari's sports (resounded), there, in the
Forest-king the lanes are empty.

Did you become ignorant deliberately or did you forget to be
tender out of a fault of your mind?

Vrindaban's Love, you betrayed our trust. In Nanda's dwelling
you have turned from boy to girl.²⁷ (31)

²⁶ *braja candra braja iśa braja ko kalaśa braja*
pāla karata āye yom granthani mem gāyau hai |
kahām kahām kaṣṭa nātha sahyau nahīm braja ke hetu
braja ko dina dūlaha aur ballabha kahāyau hai ||
braja ko tatva veda gūṛha brajarāja ātamaja,
vrndābana hita kartā vidhi hū nācāyau hai |
suniyaum jū tera yom abera aba karibai nāmhi
ṭāro yā malekṣa koṁ kahā dhaum mūha lāyau hai || 22 ||

²⁷ *bāhira āi kem dekhata nā, parajā ujari saba jāta calī |*
radhā-hari līlā ko gāna jahā tahā sūni parim banarāja galī |
jāni ajāna bhaye ho kidhaum ye jū bhūlani bhūlata budhi bachalī |
vrndāvanahita visavāsa ṭhage, bhayau nanda ke dhāma lalā kai lalī || 31 ||

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