

Śrīla Viśvanātha Cakravartī Ṭhākura's

Śrī Saṅkalpa-kalpadrumah

The Desire-tree of Auspicious Resolve



Translated from the Hindi Edition of
Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja

“After taking shelter of this desire-tree of aspirations presented by Śrīla Viśvanātha Cakravartī Ṭhākura, that is to say, in order to attain the desire for the *sevā* described in this compilation, one should sincerely, and without duplicity, with body, mind and words, remain under the guidance of the devoted persons who are completely immersed in this *sevā*. These topmost, incomparable and transcendental aspirations can then quickly be fulfilled. Thus, the name of this book, *Śrī Saṅkalpa-kalpadrumah*, is appropriate, because it makes one’s desires bear fruit. The *sādhaka*’s life attains success only when the impetus to obtain these transcendental aspirations appear in the heart by the causeless mercy of the *guru* and Vaiṣṇavas.” (Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja)

śrī śrī guru-gaurāṅgau jayataḥ

Śrīla Viśvanātha Cakravartī Ṭhākura's

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DEDICATED TO MY HOLY MASTER

śrī gauḍīya-vedānta-ācārya-kesarī nitya-lilā-praviṣṭa
om viṣṇupāda aṣṭottara-śata śrī

Śrīmad
Bhakti Prajñāna Keśava Gosvāmī Mahārāja

the best amongst the tenth generation
of descendants in the *bhāgavata-paramparā*
from Śrī Kṛṣṇa Caitanya Mahāprabhu,
and the founder of the Śrī Gauḍīya Vedānta Samiti
and its branches throughout the world.

Foreword (translated from the first Hindi edition)

Today I am most joyful to be able to present this Hindi edition of *Śrī Saṅkalpa-kalpadrumaḥ* to the faithful reader. This scripture is composed by the crown jewel among Śrī Gauḍīya Vaiṣṇava *ācāryas*, the greatly learned scholar, Śrīla Viśvanātha Cakravartī Ṭhākura. Just as Śrīla Jīva Gosvāmī's *Śrī Saṅkalpa-kalpadrumaḥ* is like a table of contents of the pastimes described in his *Śrī Gopāla-campūḥ*, this book by Śrī Viśvanātha Cakravartī is like an index of his *Śrī Kṛṣṇa-bhāvanāmṛta*. This *Śrī Saṅkalpa-kalpadrumaḥ* is originally the twenty-first prayer of Śrīla Viśvanātha Cakravartī Ṭhākura's *Śrī Stavāmṛta-lahari*.

Although there are many available Bengali and Hindi editions of *Śrī Saṅkalpa-kalpadrumaḥ*, Śrīla Bhaktivinoda Ṭhākura's Bengali translation, on which we have based this present Hindi edition, is from various points of view unequalled. This particular translation will enable the learned devotees in the line of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura to further appreciate the importance of this book by Śrīla Viśvanātha Cakravartī Ṭhākura.

There are a total of 104 verses in this *Śrī Saṅkalpa-kalpadrumaḥ*. In the first 88 verses, the author anxiously prays to Śrī Vṛṣabhānu-rāja-nandinī Śrīmatī Rādhikā to be able to perform intimate *sevā* to Her. In the next three verses (89–91), he humbly prays to the great personalities in his *guru-paramparā*, mentioning the names of their eternal spiritual forms; and in verses 92–94, he prays to attain the guidance of Mañjulāli Sakhī, Guṇa Mañjarī, Rasa Mañjarī, Bhānumatī, Lavaṅga Mañjarī, Rūpa Mañjarī and

others. In the following verses (95–103), he prays to Śrī Kṛṣṇa (or Śrī Gaurahari), to Śrī Lalitā-devī, to Śrī Viśakhā-devī, to all the *priya-sakhās* and *priyanarma-sakhīs*, to Śrī Girirāja-Govardhana, to Śrī Rādhā-kuṇḍa, to Yogapīṭha, to Śrī Vṛndā-devī and to Śrī Gopīśvara Mahādeva for his aspirations to bear fruit. In the last verse (104), the author indicates the state of his heart and advises the devotees who have a strong desire to relish the ocean of Śrī Śrī Rādhā-Kṛṣṇa's playful pastimes in Vṛndāvana to take shelter of this *Śrī Saṅkalpa-kalpadrumaḥ* with great faith.

Śrīla Viśvanātha Cakravartī Ṭhākura himself is an eternal associate of Śrī Śrī Rādhā-Govinda. For the supreme welfare of the qualified *sādhakas*, however, he has clearly described here what the ultimate ambitions of the *bhakti-sādhakas* coming in the line of Śrīman Mahāprabhu should be and has also shown how these ambitions can enter one's heart. And at the same time, he has delineated how to accept the guidance of the residents of Vraja in order to fulfil these ambitions.

After taking shelter of this desire-tree of auspicious resolve presented by Śrīla Viśvanātha Cakravartī Ṭhākura, that is to say, in order to attain the desire for the *sevā* described in this compilation, one should sincerely, and without duplicity, with body, mind and words, remain under the guidance of the devoted persons who are completely immersed in this *sevā*. These topmost, incomparable and transcendental aspirations can then quickly be fulfilled. Thus, the name of this book, *Śrī Saṅkalpa-kalpadrumaḥ*, is appropriate, because it makes one's desires bear fruit. The *sādhaka's* life attains success only when the impetus to obtain these transcendental aspirations appear in the heart by the causeless mercy of the *guru* and Vaiṣṇavas.

When Śrīman Mahāprabhu prescribed to Śrīla Raghunātha dāsa Gosvāmī his duties, He concluded by saying, “*vraje rādhā-kṛṣṇa sevā mānase karibe* – render service within the mind to Śrī Śrī Rādhā-Kṛṣṇa in Vraja” (Śrī Caitanya-caritāmṛta, Antya-līlā 6.237). From this instruction of Śrīman Mahāprabhu, it is clearly understood that He is inspiring all practising devotees, through the example of Śrīla Raghunātha dāsa Gosvāmī, to attain this kind of qualification.

In this present literary work, *mānasī-sevā*, or the remembrance of the eight-fold daily pastimes of Śrī Śrī Rādhā-Kṛṣṇa within the purified mind, has been specifically described. However, in order to attain the qualification for such remembrance, the practising devotees should also carefully follow the other instructions of Śrīman Mahāprabhu, such as (Śrī Caitanya-caritāmṛta, Antya-līlā 6.236–7):

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā pāribe*

Do not listen to ordinary talks, do not speak about ordinary matters. Do not eat palatable dishes and do not dress opulently.

amānī mānada hañā kṛṣṇa-nāma sadā la'be

Do not expect any respect, but offer it to others. In this way, always chant Śrī Kṛṣṇa's holy name.

If these instructions are not followed, one's efforts will only result in *anarthas*, or desires unbeneficial for spiritual life, not *artha*, or prosperity.



The Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the Rāḍhiya community of the Nadiyā district in West Bengal. He was celebrated by the name Hari-vallabha, and he had two older brothers, Rāmabhadra and Raghunātha. During his childhood, he completed his study of grammar in Devagrāma village. He then studied devotional scripture at the home of his spiritual master in the Śaiyadābāda village of the Mursidābād district. While living in Śaiyadābāda, he wrote *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjvala-nīlamanī-kiraṇa* and *Bhāgavatāmṛta-kaṇā*. Soon after, he renounced household life and went to Vṛndāvana, where he wrote many other books and commentaries.

After the disappearance of Śrī Caitanya Mahāprabhu and the six Gosvāmīs of Vraja, the current of unalloyed devotion (*suddha-bhakti*) continued to flow through the influence of three great personalities: Śrī Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya and Śrī Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura is fourth in the line of disciplic succession coming from Śrīla Narottama dāsa Ṭhākura.

Śrīla Narottama dāsa Ṭhākura's disciple, Śrīla Gaṅgā-nārāyaṇa Cakravartī Mahāsaya, lived in Bālūcara Gambhilā in the Mursidābād district. He had a daughter named Viṣṇupriyā but no sons, so he adopted the devotee Śrī Kṛṣṇa-caraṇa. Kṛṣṇa-caraṇa was the youngest son of another disciple of Śrīla Narottama dāsa Ṭhākura named Rāmakṛṣṇa Bhaṭṭācārya, who was from the *brāhmaṇa* community of Vārendra. Śrī Kṛṣṇa-caraṇa's disciple was Śrī Rādhāramaṇa Cakravartī, the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura.

In his commentary on *Śrīmad-Bhāgavatam* named *Sārāthadarsinī*, Śrīla Viśvanātha Cakravartī Ṭhākura has written the following verse at the beginning of the five chapters describing Śrī Kṛṣṇa's *rāsa* dance (*Rāsa-pañcādhyāyī*):

*śrī-rāma-kṛṣṇa-gaṅgā-caraṇānnavā gurūnuru-premnaḥ
śrīla-narottama-nātha śrī-gaurāṅga-prabhum naumi*

Here, the name “Śrī Rāma” refers to Śrīla Viśvanātha Cakravartī Ṭhākura's spiritual master, Śrī Rādhāramaṇa; “Kṛṣṇa” refers to his grand spiritual master, Śrī Kṛṣṇa-caraṇa; “Gaṅgā-caraṇa” refers to his great grand spiritual master, Śrī Gaṅgā-caraṇa; “Narottama” refers to his great-great grand spiritual master, Śrīla Narottama dāsa Ṭhākura; and the word *nātha* refers to Śrīla Narottama Ṭhākura's spiritual master, Śrī Lokanātha Gosvāmī. In this way, he offers obeisances to all those in his disciplic succession up to Śrīman Mahāprabhu.

Refuting the opinions of the atibāḍī¹ Rūpa Kavirāja

Hemalatā Ṭhākurāṇī was the learned Vaiṣṇavī daughter of Śrīnivāsa Ācārya. Once, an estranged disciple of hers named Rūpa Kavirāja concocted his own doctrine which opposed the philosophical conclusions of Gauḍīya Vaiṣṇavism. He taught that the position of *ācārya* could only be occupied by one in the renounced order – never by a householder. Rūpa Kavirāja disregarded the necessity of following *vidhi-mārga* (the path of regulated devotional practice) and propagated a so called *rāga-mārga* (doctrine of spontaneous attraction) that was undisciplined and disorderly. His new doctrine stated that one could abandon the practices of hearing and chanting

¹ A member of one of the eleven unauthorised *sahajiyā* communities who concoct their own methods of devotional service.

and practise *rāgānuṅga-bhakti* by remembrance alone. For this, Hemalatā Ṭhākuraṅī ensured that Rūpa Kavirāja was expelled from the Gauḍīya Vaiṣṇava community. Since that time, Gauḍīya Vaiṣṇavas have known him as an *atibāḍī*.

Fortunately, Śrīla Cakravartī Ṭhākura was present at this time, and he refuted Rūpa Kavirāja's false conclusions in his *Sārārthadarśinī* commentary on *Śrīmad-Bhāgavatam's* Third Canto. Śrīla Cakravartī proved unequivocally that qualified householder descendants of an *ācārya* may act as *ācārya*. He said that it is unlawful and contrary to the statements of scripture for unfit descendants of *ācārya* families to adopt the title "Gosvāmī" out of greed for disciples and wealth.

Householder disciples in the line of Śrī Nityānanda Prabhu's son, Virabhadra, and descendants of the rejected sons of Śrī Advaita Ācārya award and accept the title "Gosvāmī", an action considered improper by Vaiṣṇava *ācāryas*. Although Śrīla Cakravartī Ṭhākura acted as an *ācārya*, he personally never used the title "Gosvāmī", in order to instruct the foolish and unfit descendants of *ācārya* families of modern times.

Protecting the honour of the Gauḍīya Vaiṣṇava sampradāya through Śrīla Baladeva Vidyābhūṣaṇa

In his old age, Śrīla Viśvanātha Cakravartī Ṭhākura spent most of his time in a semi-conscious or internal state, deeply absorbed in *bhajana*. During that time, a debate broke out in Jaipur between the Gauḍīya Vaiṣṇavas and Vaiṣṇavas who supported the doctrine of *svakīyāvāda*, or the Lord's pastimes of wedded love.

The Vaiṣṇavas from the antagonistic camp [of the Śrī Rāmānuja line] had led King Jaya Singh II of Jaipur to believe that the worship of Śrīmatī Rādhikā with Śrī Govindadeva

is not supported by the scriptures. Their contention was that Śrīmatī Rādhikā's name is neither mentioned in the *Śrīmad-Bhāgavatam* nor in the *Viṣṇu Purāṇa*, and that She was never married to Śrī Kṛṣṇa according to Vedic ritual.

The antagonistic Vaiṣṇavas further objected that the Gauḍīya Vaiṣṇavas did not belong to a recognised *sampradāya*, or line of disciplic succession. From time immemorial, there have been four Vaiṣṇava *sampradāyas*: the Śrī *sampradāya*, the Brahma *sampradāya*, the Rudra *sampradāya* and the Sanaka (Kumāra) *sampradāya*. In this age of Kali, the principal *ācāryas* of these four *sampradāyas* are, respectively, Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī and Śrī Nimbāditya. The Rāmānuja Vaiṣṇavas said that Gauḍīya Vaiṣṇavas were outside these four *sampradāyas* and therefore without pure lineage. Further, they argued that because Gauḍīya Vaiṣṇavas did not have their own commentary on *Brahma-sūtra* (also known as *Vedānta-sūtra*), they could not be following a genuine Vaiṣṇava disciplic succession.

Mahārāja Jaya Singh knew that the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana were followers of Śrīla Rūpa Gosvāmī, and he summoned them to Jaipur to take up the challenge of the Śrī Rāmānuja Vaiṣṇavas. The elderly Śrīla Cakravartī Ṭhākura was fully absorbed in the transcendental bliss of *bhajana*, so he sent his student Śrīla Baladeva Vidyābhūṣaṇa to address the Jaipur assembly. Gauḍīya Vaiṣṇava *vedāntācārya* Śrī Baladeva Vidyābhūṣaṇa, the crown of the assembly of learned scholars and the greatest among exalted teachers of Vedānta, left for Jaipur accompanied by Śrīla Cakravartī Ṭhākura's disciple Śrī Kṛṣṇadeva.

The caste *gosvāmīs* had forgotten their own connection with the Madhva *sampradāya* and disrespected the Gauḍīya Vaiṣṇavas'

doctrinal view, saying it has no connection with Vedānta. This caused considerable disturbance to the true Gauḍīya Vaiṣṇavas. But Śrīla Baladeva Vidyābhūṣaṇa used irrefutable logic combined with powerful scriptural evidence to prove the Gauḍīya *sampradāya* to be a pure Vaiṣṇava *sampradāya*, called the Śrī Brahma-Madhva-Gauḍīya-Vaiṣṇava *sampradāya*, coming in the line of Śrī Madhvācārya. Śrīla Jīva Gosvāmī, Śrīla Kavi Karṇapūra and other previous *ācāryas* also accepted this as fact. The Gauḍīya Vaiṣṇavas accept *Śrīmad-Bhāgavatam* as the genuine commentary on *Vedānta-sūtra*. For this reason, no one in the Gauḍīya Vaiṣṇava *sampradāya* had written a separate commentary on *Vedānta-sūtra*.

The name of Śrīmatī Rādhikā, the personification of the pleasure-giving potency (*hlādinī-śakti*) and the eternal beloved of Śrī Kṛṣṇa, is mentioned in various Purāṇas. Throughout *Śrīmad-Bhāgavatam*, particularly the Tenth Canto in connection with the description of the Lord's Vṛndāvana pastimes, Śrīmatī Rādhikā is referred to indirectly and discreetly. Only *rasika* and *bhāvika* devotees conversant with the conclusions of scriptures can understand this confidential mystery.

In the learned assembly in Jaipur, Śrīla Baladeva Vidyābhūṣaṇa refuted the arguments and doubts of the opposing party, and they were silenced by his presentation. He established that the Gauḍīya Vaiṣṇavas are in the disciplic succession from Śrī Madhvācārya. Despite his victory, however, the contesting party did not accept the Gauḍīya *sampradāya* to be of pure Vaiṣṇava lineage because the Gauḍīyas had no commentary on *Vedānta-sūtra*. Śrīla Baladeva Vidyābhūṣaṇa therefore composed the famous Gauḍīya commentary, *Śrī Govinda-bhāṣya*. Once again the worship of Śrī Śrī Rādhā-Govinda commenced in the

temple of Śrī Govindadeva, and the validity of the Śrī Brahma-Madhva-Gauḍīya *sampradāya* was firmly established.

It was only on the authority of Śrīla Viṣvanātha Cakravartī Ṭhākura that Śrī Baladeva Vidyabhūṣaṇa was able to write *Śrī Govinda-bhāṣya* and prove the connection of Gauḍīya Vaiṣṇavas with the Madhva *sampradāya*. There should be no doubt in this regard. This accomplishment of Śrīla Viṣvanātha Cakravartī Ṭhākura, performed on behalf of the *sampradāya*, will be recorded in golden script in the history of Gauḍīya Vaiṣṇavism.

Attainment of the meaning of the *kāma-gāyatrī* by the mercy of Śrīmatī Rādhikā

In his *Mantrārtha-dīpikā*, Śrīla Viṣvanātha Cakravartī Ṭhākura describes a special event. Once, while reading *Śrī Caitanya-caritāmṛta*, he came upon a verse (*Madhya-līlā* 21.125) describing the meaning of the *kāma-gāyatrī-mantra*:

*kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiṣa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāmamaya*

The *kāma-gāyatrī* is identical with Śrī Kṛṣṇa. In this kind of *mantras*, there are twenty-four-and-a-half syllables, and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with *prema*.

This verse establishes that the *kāma-gāyatrī* is composed of twenty-four-and-a-half syllables, but despite deep deliberation Śrīla Viṣvanātha Cakravartī Ṭhākura could not ascertain which syllable in the *mantra* was the half-syllable. He scrutinised grammar books, Purāṇas, Tantras, scriptures dealing with

drama and rhetoric, and other great texts. Among the vowel and consonant groups in Śrī *Harināmāmṛta-vyākaraṇa*, the grammar methodology of Śrī Jīva Gosvāmī, he found mention of only fifty letters. He studied the arrangement of letters in texts such as *Māṭṛkānyāsa*, and in the *Rādhikā-sahasra-nāma-stotra* of *Bṛhan-nārāḍya Purāṇa* he found that Vṛndāvanēśvarī Śrīmatī Rādhikā is also named Pañcāsad-varṇa-rūpiṇī, one whose form is composed of fifty syllables. In all the literatures he studied, however, he found mention of only fifty vowels and consonants. There was no mention of any half-syllable.

Śrīla Viśvanātha Cakravartī Ṭhākura's doubt increased. He wondered whether Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī may have made a mistake in his writing. Of course this could not have been possible because Śrīla Kavirāja is omniscient and therefore free from material defects such as falling into illusion or error.

If the fragmented letter “ṛ” (the final letter of the *kāma-gāyatrī*) were taken as the half-syllable, then Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for in Śrī *Caitanya-caritāmṛta* (*Madhya-līlā* 21.126–8) he has given the following description:

sakhi he! kṛṣṇa-mukha—dviija-rāja-rāja
kṛṣṇa-vaṇu-simhāsane, vasi' rājya-sāsane,
kare saṅge candrera samāja

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni

kara-nakha-cāndera ṭhāṭa, vaṁṣi-uṇara kare nāṭa,
tāra gīta muralira tāna

*pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna*

In these lines, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes Śrī Kṛṣṇa's face as the first full moon; His cheeks are two further full moons; the dot of sandalwood on the upper portion of His forehead is the fourth full moon; and just below this is the moon of the eighth day (*aṣṭamī*), in other words, a half-moon. According to this description, the fifth syllable is a half-syllable. Yet if the fragmented “t”, the final letter of the *kāma-gāyatrī mantra*, is seen to be a half-syllable, then the fifth syllable cannot be seen as such.

Śrīla Viśvanātha Cakravartī Ṭhākura was in a profound dilemma because he could not decipher the mysterious half-syllable. He concluded that if the syllables would not reveal themselves, he would be unable to behold the worshipful deity of the *mantra*. He decided that if he could not obtain the audience of the deity of the *mantra*, it would be better to die. Thinking this way, he set out at night to the banks of Rādhā-kuṇḍa to give up his life.

After the second division of the night had passed, Śrī Cakravartī Ṭhākura fell into light sleep when the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, appeared before him. “O Viśvanātha, O Hari-vallabha,” She said affectionately, “do not lament. What Śrīla Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Have no doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship My dearly beloved and Me, and We become revealed to the devotees through the syllables of this *mantra*. No one can know Us without My kindness. The

half-syllable is described in the book *Vaṛṇāgama-bhāsvat*. It was after consulting this text that Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. Study this book and broadcast its meaning for the benefit of all faithful people.”

When he heard this instruction from Vṛṣabhānu-nandinī Śrīmatī Rādhikā Herself, Śrīla Cakravartī Ṭhākura arose, calling out in great lamentation, “O Rādhā, O Rādhā!” When he regained composure, he proceeded to carry out Śrīmatī Rādhikā’s order.

According to Śrīmatī Rādhikā’s indication, the letter “ya” preceding “vi” in the *mantra* is considered a half-syllable, and all the other syllables are full syllables, or full moons.

Thus, by Śrīmatī Rādhikā’s mercy, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the deep meaning of the *mantra*. He attained the direct audience of his worshipful deity, and in his internal, perfected spiritual body (*siddha-deha*), he was able to participate in the Lord’s eternal pastimes as His loving associate. He established the deity of Śrī Gokulānanda on the bank of Rādhā-kuṇḍa, and while residing there, he experienced the sweetness (*mādhurya*) of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukha-varttinī* commentary on Śrīla Kavi Karṇapūra’s *Ānanda-vṛndāvana-campūḥ* and stated therein:

rādhā-parastīra-kuṭīra-vartinaḥ
prāptavya-vṛndāvana-cakravartinaḥ
ānanda-campū-vivṛti-pravartinaḥ
sānto-gatir me sumahā-nivartinaḥ

I, Cakravartī, completely leave aside all other things and only desire to attain Śrī Vṛndāvana. Residing in a

simple hut on the bank of Śrī Rādhā-kuṇḍa, the topmost place of Śrī Rādhā's pastimes, I write this commentary on *Ānanda-vṛndāvana-campūḥ*.

In his old age, Śrīla Cakravartī Ṭhākura spent most of his time in a fully internal state or in a semi-conscious state, deeply absorbed in *bhajana*. His principal disciple, Śrī Baladeva Vidyābhūṣaṇa, took over the responsibility of teaching the scriptures.

Re-establishing the doctrine of *parakīyā*

When a slight decline in the influence of the six Gosvāmīs in Śrī Vṛndāvana took place, a controversy arose around the doctrines of wedded love (*svakīyāvāda*) versus paramour love (*parakīyāvāda*). To dispel misconceptions regarding *svakīyāvāda*, Śrīla Cakravartī Ṭhākura wrote *Rāga-vartma-candrikā* and *Gopī-premāmṛta*, both of which are replete with scriptural philosophical conclusions. Thereafter, in his *Ānanda-candrikā* commentary on the verse *laghutvam atra yat proktam*, of Śrī *Ujjvala-nīlamaṇi* (1.21), he showed that the theory of *svakīyāvāda* was fallacious, and he established the conception of *parakīyā* with scriptural evidence and irrefutable arguments. Further, in his *Sārārtha-darsinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīyā-bhāva*.

Once, certain scholars opposed the conclusions of Śrīla Cakravartī Ṭhākura on worship in the mood of *parakīyā*. When he defeated them with superior erudition and sound reasoning they resolved out of envy to kill him. They knew that Śrī Cakravartī Ṭhākura used to circumambulate Śrī Vṛndāvana early each morning, so they hid in a dark, dense grove and waited for him to walk by. As his adversaries watched him approach, he

suddenly disappeared, and in his place, a beautiful young girl of Vraja appeared, picking flowers with her friends.

The scholars asked the girl, “Dear child, just a moment ago a great devotee was coming this way. Did you see where he went?” The girl replied that she had seen him, but that she did not know where he had gone. Her astonishing beauty, gentle smile, graceful manner and sidelong glances captivated the scholars. Their hearts melted, and all the impurities in their minds were vanquished. They asked the girl who she was, and she replied, “I am a maidservant of Śrīmatī Rādhikā. She is presently at Her in-laws’ house at Yāvaṭa, and She sent me here to pick flowers.” Having spoken thus, the girl disappeared, and in her place the scholars saw Śrīla Cakravartī Ṭhākura once again. They fell at his feet and prayed for forgiveness, and he forgave them all. There are many such astonishing occurrences in the life of Śrīla Cakravartī Ṭhākura.

In this way, Śrīla Cakravartī Ṭhākura refuted the theory of *svakīyāvāda* and established the truth of pure *parakīyā* – an achievement of great import for the Gauḍīya Vaiṣṇavas.

Śrīla Viśvanātha Cakravartī Ṭhākura not only protected the integrity of the Śrī Gauḍīya Vaiṣṇava *dharma*, but he also re-established its influence in Śrī Vṛndāvana. Anyone who evaluates this accomplishment will be struck with wonder at his uncommon genius. Gauḍīya Vaiṣṇava *ācāryas* have composed the following verse in praise of his extraordinary work:

*viśvasya nātharupo 'sau bhakti-vartma-pradarśanāt
bhakta-cakre vartitavāt cakravarty ākhyayābhavat*

He is known by the name Viśvanātha, lord of the universe, because he indicates the path of *bhakti*; and he is known as Cakravartī, or he around whom the circle or assembly turns,

because he always remains within the assembly (*cakra*) of pure devotees. Therefore, his name is Viśvanātha Cakravartī.

In about 1754, on the fifth day of the light phase of the moon in the month of Māgha (January–February), when Śrīla Viśvanātha Cakravartī Ṭhākura was around a hundred years old, he left this material world in Vṛndāvana, deeply absorbed in internal consciousness. His *samādhi* stands today next to the temple of Śrī Śrī Rādhā-Gokulānanda in Śrī Dhāma Vṛndāvana.

The glories and legacy of Śrīla Viśvanātha Cakravartī Ṭhākura

Following in the footsteps of Śrīla Rūpa Gosvāmī, Śrīla Cakravartī Ṭhākura composed an abundance of transcendental literature on *bhakti*, thereby establishing in this world the innermost desire of Śrīman Mahāprabhu's heart. He also refuted faulty conclusions opposed to the genuine following of Śrī Rūpa Gosvāmī (*rūpānuga*) and is thus revered in the Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and an authoritative, self-realised soul. He is renowned as a great transcendental philosopher and poet, and a *rasika* devotee.

A Vaiṣṇava poet, Kṛṣṇa dāsa, has written the following lines at the conclusion of his translation of Śrīla Cakravartī Ṭhākura's *Mādhurya-kādambinī*:

*mādhurya-kādambinī-grantha jagata kaila dhanya
cakravartī-mukhe vaktā āpani śrī-kṛṣṇa-caitanya*

Śrīla Viśvanātha Cakravartī Ṭhākura has blessed the whole world by writing *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu has spoken this work through the mouth of Śrīla Cakravartī Ṭhākura.

*keha kahena-cakravartī śrī-rūpera avatāra
kaṭhina ye tattva sarala karite pracāra*

Some say Śrīla Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is expert in the art of describing complex truths in a way that is easy to understand.

*ohe guṇa-nidhi śrī-viśvanātha cakravartī
ki jāniba tomāra guṇa muṅi mūḍha-mati*

O ocean of mercy, Śrīla Viśvanātha Cakravartī Ṭhākura. I am a foolish person, so how can I understand your qualities? (Therefore, kindly reveal your transcendental qualities within my heart. This is my prayer at your lotus feet.)

Few Gauḍīya Vaiṣṇava ācāryas have written as many books as Śrīla Cakravartī Ṭhākura. The following proverb regarding three of his books is quoted among Vaiṣṇavas to this day: “*kiraṇa-bindu-kaṇā, ei tina niye vaiṣṇavapanā* – Having attained a proper understanding of these three books, *Ujjvala-nīlamanī-kiraṇa, Bhakti-rasāmṛta-sindhu-bindu* and *Bhāgavatāmṛta-kaṇā*, one can claim to be a Vaiṣṇava.”

Below is a list of his books, commentaries and prayers, which comprise a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava devotional literature:

- (1) *Vraja-rīti-cintāmaṇi*
- (2) *Śrī Camatkāra-candrikā*
- (3) *Śrī Prema-samputa (khaṇḍa-kāvyaṃ)*
- (4) *Gītāvalī*
- (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
- (6) *Ānanda-candrikā* (commentary on *Śrī Ujjvala-nīlamanī*)
- (7) commentary on *Śrī Gopāla-tāpanī*

(8) *Stavāṃṛta-laharī*, which includes:

- (a) *Śrī Guru-tattvāṣṭakam*
- (b) *Mantra-dāṭṭ-gurorāṣṭakam*
- (c) *Parama-gurorāṣṭakam*
- (d) *Parātpara-gurorāṣṭakam*
- (e) *Parama-parātpara-gurorāṣṭakam*
- (f) *Śrī Lokanāthāṣṭakam*
- (g) *Śrī Śacīnandanāṣṭakam*
- (h) *Śrī Svarūpa-caritāṃṛtam*
- (i) *Śrī Svapna-vilāsāṃṛtam*
- (j) *Śrī Gopāladevāṣṭakam*
- (k) *Śrī Madana-mohanāṣṭakam*
- (l) *Śrī Govindāṣṭakam*
- (m) *Śrī Gopināthāṣṭakam*
- (n) *Śrī Gokulānandāṣṭakam*
- (o) *Svayam-bhagavattāṣṭakam*
- (p) *Śrī Rādhā-kuṇḍāṣṭakam*
- (q) *Jaganmohanāṣṭakam*
- (r) *Anurāgavallī*
- (s) *Śrī Vṛndādevyāṣṭakam*
- (t) *Śrī Rādhikā-dhyānāṃṛtam*
- (u) *Śrī Rūpa-cintāmaṇiḥ*
- (v) *Śrī Nandīśvarāṣṭakam*
- (w) *Śrī Vṛndāvanāṣṭakam*
- (x) *Śrī Govardhanāṣṭakam*
- (y) *Śrī Saṅkalpa-kalpadrumaḥ*
- (z) *Śrī Nikuñja-keli-virudāvalī (virutkāvyā)*
- (aa) *Surata-kathāṃṛtam (āryasatakam)*
- (bb) *Śrī Śyāma-kuṇḍāṣṭakam*

- (9) Śrī Kṛṣṇa-bhāvanāmṛtam Mahākāvyaṃ
- (10) Bhāgavatāmṛta-kaṇā
- (11) Ujjvala-nīlamanī-kiraṇa
- (12) Bhakti-rasāmṛta-sindhu-bindu
- (13) Rāga-vartma-candrikā
- (14) Aīśvarya-kādambinī (unavailable)
- (15) Mādhurya-kādambinī
- (16) commentary on Bhakti-rasāmṛta-sindhu
- (17) commentary on Ānanda-vṛndāvana-campū
- (18) commentary on Dāna-keli-kaumudī
- (19) commentary on Śrī Lalita-mādhava-nāṭaka
- (20) commentary on Śrī Caitanya-caritāmṛta (incomplete)
- (21) commentary on Śrī Brahma-saṃhitā
- (22) Sārārtha-varṣiṇī commentary on Śrīmad Bhagavad-gītā
- (23) Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam



The heartfelt desire of my most revered Śrī Gurudeva, *nitya-lilā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, was that the literature of our Gosvāmīs and previous *ācāryas* in our disciplic succession would be published in Hindi, English, Bengali and all the other languages of the world. I have a strong belief that he will be very happy upon seeing this Hindi edition of Śrīla Viśvanātha Cakravartī Ṭhākura's *Śrī Saṅkalpa-kalpadrumaḥ*.

With these prayers, Śrīla Viśvanātha Cakravartī Ṭhākura, who is the most learned in established spiritual philosophy and the crown jewel of all *rasikas*, nourishes only the mood of becoming a maidservant of the maidservant of the maidservant of Śrīmatī Rādhikā. May this book purify our and the readers'

aspirations and thus fulfil them. This is my only desire. Without a doubt, this [Hindi edition of] *Śrī Saṅkalpa-kalpadrumaḥ* will be like the polestar, guiding the Hindi-speaking readers to enter remembrance of *aṣṭa-kālīya līlā*.

I have full faith that *rasika* and *bhāvuka sādhakas*, as well as *sādhakas* on the path of *rāgānuga-bhakti* eager to attain *vraja-rasa*, will hold this book in great veneration. Faithful people who study it will be able to enter Śrī Caitanya Mahāprabhu's *prema-dharma*, the eternal religion of pure, transcendental loving service to Śrī Kṛṣṇa.

May my most worshipful Śrīla Gurupādapadma, who is the embodiment of the Supreme Lord's compassion, shower his abundant mercy upon me. In that way, I may attain ever-increasing qualification to fulfil his innermost desire through my service. This is my humble prayer at his lotus feet, which can bestow *prema*.

An aspirant for a particle of mercy from Śrī Hari, Guru and the Vaiṣṇavas,

Humble and insignificant,
Tridaṇḍibhikṣu Śrī Bhaktivedānta Nārāyaṇa

Śrī Annadā Ekādaśī
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English edition

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om viṣṇupāda paramahansa parivrājakācārya

**Śrī Śrīmad
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja**



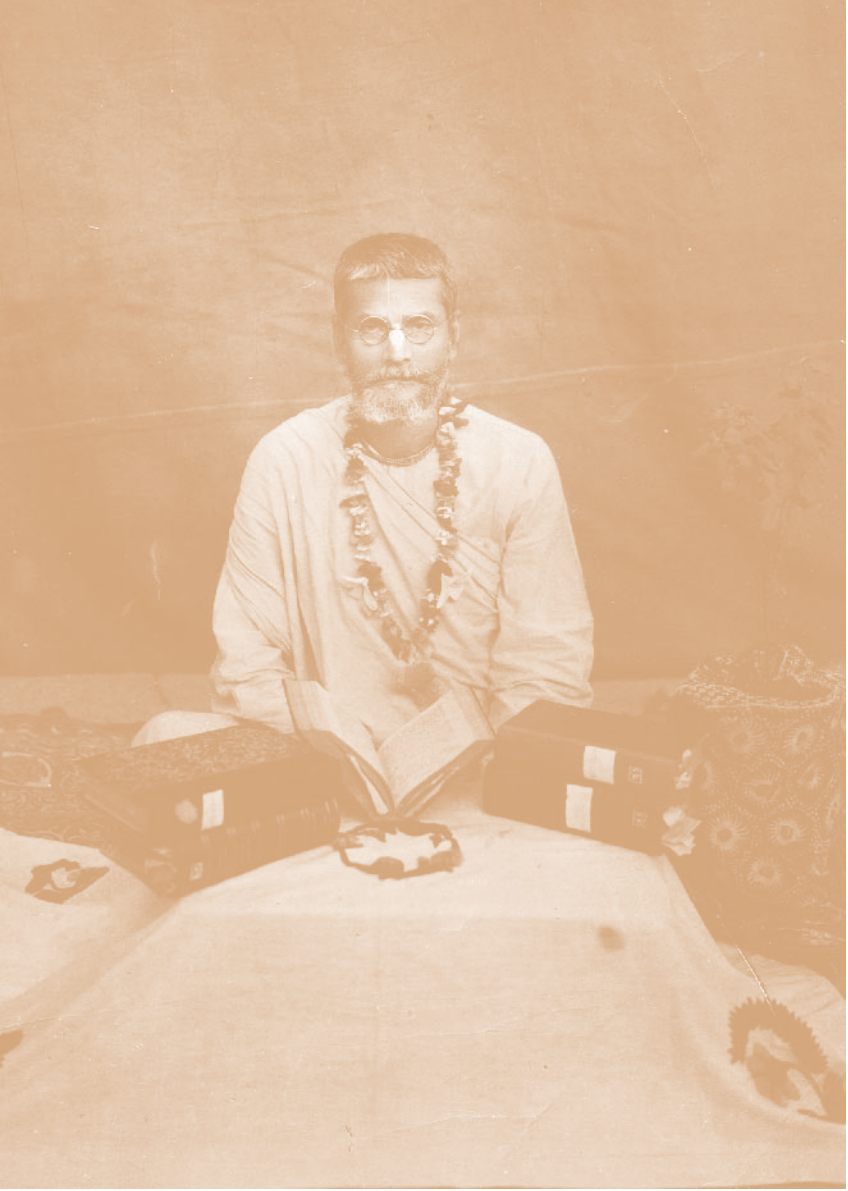
nitya-lilā-praviṣṭa om viṣṇupāda

**Śrī Śrīmad
Bhaktivedānta Vāmana Gosvāmī Mahārāja**



nitya-līlā-praviṣṭa om viṣṇupāda

**Śrī Śrīmad
Bhaktivedānta Svāmī Mahārāja**



nitya-lilā-praviṣṭa om viṣṇupāda

**Śrī Śrīmad
Bhakti Prajñāna Keśava Gosvāmī Mahārāja**

Śrī Saṅkalpa-kalpadrumah

The Desire-tree of Auspicious Resolve

namo vṛndāvaneśvaryai

*vṛndāvaneśvari vayo-guṇa-rūpa-lilā-
saubhāgya-keli-karuṇā-jaladhe 'vadhehi
dāsī bhavāni sukhayāni sadā sa-kāntāni
tvām ālibhiḥ parivṛtām idam eva yāce (1)*

○ Queen of Vṛndāvana, ○ ocean of youthfulness, good qualities, beauty, pastimes, good fortune, amorous love, and compassion! My petition to You, who are always surrounded by Your *sakhīs*, is that I may become Your maidservant and forever please You by serving You when You are with Śrī Kṛṣṇa. (1)

Pradoṣānte abhisārah
(rendezvous at the close of early evening)

śṛṅgārayāṇi bhavatīm abhisārayāṇi
vikṣayaiva kānta-vadanam̐ parivṛtya yāntīm
dhṛtvāñcalena hari-sannidhim ānayāni
samprāpya tarjana-sudhām sukhitā bhavāni (2)

I will dress and decorate You and then take You to meet Your beloved. Upon seeing the face of Your beloved Śrī Kṛṣṇa, You turn away slightly [because of Your contrary nature]¹ and remain standing. At that time I will take hold of the border of Your dress and take You to Him. As I bathe in the consequent shower-like nectar of Your scolding, I will become most blissful. (2)

pāde nipatya śirasānunayāni ruṣṭām
tām praty apāṅga-kalikām api cālayāni
tvad-dor-dvayena sahasā parirambhayāni
romāñca-kāñcukavatīm avalokayāni (3)

When You thus become angry I will place my head at Your lotus feet in supplication. I will direct Your crooked glance, which is like an unopened flower bud, toward Śrī Kṛṣṇa. [In other words, Your blooming lotus eyes have contracted like a flower bud due to Your feeling of contrariness (*māna*) upon seeing Śrī Kṛṣṇa. I will, however, beseech You to cast a sidelong glance in His direction.] I will quickly make Your arms embrace Him, by which Your entire body will thrill in ecstasy. Full of bliss, I will gaze at You in that condition. (3)

¹ In this book, all text within square brackets has been inserted by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja to facilitate the reader's understanding of a certain pastime or mood.

*prāṇa-priye kusuma-talpaṃ alaṅkuru tvam
iti acyutokti-makaranda-rasaṃ dhayāni
mā muñca mādharma satīm iti gadgadārdra
vācā tavetya nikaṭaṃ harim ākṣipāni (4)*

Śrī Kṛṣṇa will say to You, “O beloved of My life, please decorate this flower bed.” I will relish these nectar-like words of Śrī Kṛṣṇa and, with a faltering voice and heart-melting words, I will say, “O Mādhava, do not let go of this chaste woman; keep Her in Your arms.” I will then nudge Śrī Kṛṣṇa even closer to You. (4)

*vāmām udasya nija-vakṣasi tena ruddhām
ānanda-bāṣpa-timitām muhur ucchalantīm
vyastālakām skhalita-veṇīm abaddha-nīvim
tvām vīkṣya sādhu-janur eva kṛtārthayāni (5)*

When Śrī Kṛṣṇa confines You to His chest [meaning, when You remain caught in the trap of His arms, despite Your trying to separate Yourself from Him], You will make tears of joy flow constantly from Your eyes and drops of perspiration will beautify Your body, all due to Your contrary nature. The tresses of Your hair will scatter here and there, Your braid will open and the knot of Your lower garments will loosen. Seeing You in such a state, I will consider my birth completely successful. (5)

Nakta-līlā

(pastimes during the night)

*talpe mayaiva racite bahu-silpa-bhāji
pauṣpe niveśya bhavatīm na na neti-vācam
kṛṣṇaṃ sukhena ramayantam ananta-līlam
vātāyanāṭṭa-nayanaiva nibhālayāni (6)*

In spite of Your saying “No, no, no,” I will place You on a flower bed, artistically made by me. Then, through the lattice-work of the pastime bower, I will behold Śrī Kṛṣṇa immersed in amorous play with You. (6)

*sthivā bahir vyajana-yantra-nibaddha-ḍorī-
pāñir vikarṣaṇa-vaśān mṛdu vijayāni
uttuṅga-keli-kalita-śrama-bindu-jālam
ālopayāni manitaiḥ smitam āharāṇi* (7)

Sitting outside the *kuñja* I will catch hold of the rope to a fan and slowly pull it. [Although sitting outside like this,] I will gradually, through this *sevā* of mine, remove the perspiration from both of You that is caused by Your exalted pastimes, and I will carefully listen to Your soft, sweet laughter. (7)

*śrī-rūpa-mañjari-mukha-priya-kiṅkarīṇām
ādesam eva satataṁ sīrasā vahāni
tenaiva hanta tulasī-paramānukampā-
pātri-bhavāni karavāṇi sukheṇa sevām* (8)

I will carry on my head the orders of Śrī Rūpa Mañjarī and the other dear, leading maidservants (*kiṅkarīs*). Thus becoming the object of Tulasī's great mercy, I will serve with joy. (8)

*mālyādi-hāra-kaṭakādi-mṛjī-vicitra-
vartī-sitāṁsu-ghuṣṛṇāguru-candanādi
vīṭi-lavaṅga-khaṇḍādi-yutā sakhībhiḥ
sārdham mudā viracayāni kalā-prakāśaḥ* (9)

I will string garlands and so forth as well as clean necklaces, belts and other ornaments and make various brushes for painting *makarīs*² and other pictures on Your body. I will

² The symbol of Kāmadeva.

prepare an ointment of camphor, *kumkuma*, *aguru*, sandalwood and so forth, and along with the *sakhīs*, I will blissfully prepare *tāmbula* with great skill by placing lime, catechu, cloves and betel nuts, in betel leaves. (9)

*tvām srasta-vesa-vasanābharaṇām sa-kāntām
vikṣya prasādhana-vidhau drutam udyatābhiḥ
śrī-rūpa-raṅga-tulasī-rati-mañjaribhiḥ
diṣṭānayāni tava sammukham eva tāni* (10)

Observing that the dress, decorations and ornaments of You and Your beloved are scattered and in disorder [due to Cupid's battle], I will, on the order of Śrī Rūpa, Raṅga, Tulasī and Rati Mañjaris and other *sakhīs*, bring all the items [mentioned in the previous verse] before You, to again decorate You nicely. (10)

*tvām āsikhā-caraṇa-mūḍha-vicitra-vesām
sprasṭum punas ca dhṛta-trṣṇam avekṣya kṛṣṇam
āyāntam eva vikāṭa-bhru-kuṭi-vibhaṅga-
huṅkrty-udañcita-mukhī vinivartayāni* (11)

Seeing You wonderfully dressed from head to foot, Śrī Kṛṣṇa, full of desire, is approaching You to again touch You. When I observe this, I will frown with crooked eyebrows, lift my face, and shout at Him threateningly, forbidding Him to do so. (11)

*tatretya vismayavatīm lalitām yadāha
sādhvītva-kantaka-viniṣkramaṇāya devyāḥ
vṛttam nyaṣedhad ayi mām iyam eva dhūrt iti
uktyā hareḥ sva-hṛdayam rasayāni nityam* (12)

After the pastime, Lalitā intends to tease Śrī Rādhā and Śrī Kṛṣṇa for Their clothes and ornaments being scattered after Their amorous sporting. When she sees that Rādhikā's dress and ornaments are not at all in disarray, she will become astonished at the possibility that love-play did not take place. Seeing her reaction, Śrī Kṛṣṇa will say, "Indeed, Lalitā, I was engaged in removing the thorn-like chastity of Rādhikā-devī, but this villain [pointing His finger towards me] prevented Me." With these kinds of remarks by Śrī Kṛṣṇa, my heart will constantly fill with nectar. (12)

*niṣkramya kuñja-bhavanād vipine riharttum
kāntaika-bāhu-parirabdha-tanuṃ prayāntim
tvām ālibhiḥ saha kathopakathā-praphulla-
vaktrām ahaṃ vyajana-pāṇir anuprayāṇi* (13)

When, to enjoy pastimes in the forest, You come out of the *kuñja*, clinging to Śrī Kṛṣṇa's arm with both Your hands and resting Your head on His shoulder, Your lotus face will bloom as You converse with Your *sakhīs*. At that time, I will also follow You, carrying a fan in my hand. (13)

*gāyāni te guṇa-gaṇāms tava vartma-gamyam
puṣpāstarair mṛdulayāni sugandhayāni
sālī-tatiḥ pratipadam sumano 'bhivṛṣṭiḥ
svāminy ahaṃ pratidisam tanavāni bādham* (14)

O Svāminī, O my mistress, while singing Your glories, I will make Your path soft and fragrant with the aroma emanating from flowers. As both of You proceed with Your *sakhīs*, I will, with my every step, shower flowers in all directions and thus enhance Your bliss. (14)

*preṣṭha-sva-pāṇi-kṛta-kausuma-hāra-kāñci-
keyūra-kuṇḍala-kirīṭa-virājitaṅgim
tvām bhūṣayāṇi punar ātma-kavitva-puṣpaiḥ
āsvādayāṇi rasikāli-tatīrimāṇi (15)*

With the blossoms of my poetry I will adorn You, who are decorated with necklaces, a belt, armlets, ear ornaments and a crown that Śrī Kṛṣṇa Himself made from flowers with His own hands. [In other words, when, with His own hands, Your beloved has decorated You with ornaments He made from flowers that He Himself has picked, I will depict the sentiments of Your heart and of His activities, bodily expressions and moods with my poetry. In this way, I will decorate You with the flowers of shyness.] In this way, I will make all Your companions, who are expert in relishing poetry, enjoy the *rasa* of poetry. (15)

*candrāṁśu-rūpya-salilair avasikta-rodha-
syañcat-kadamba-surabhāvali-gīta-kīrttim
ārabdha-rāsa-rabhasām hariṇā saha tvām
tvat-pāṭhitaiva viduṣī kalayāṇi vīṇām (16)*

The water of the moonbeams, white like silver, is sprinkled on the bank of the river, which is fragrant with the scent of *kadamba* flowers. There, You, who are glorified by the song of the bumble bees, will begin Your *rāsa-lilā* with Śrī Hari, and I will expertly play the *vīṇā*, which I have learnt from You. (16)

*rāsaṁ samāpya dayitena samaṁ sakhībhiḥ
viśrānti-bhāji nava mālatikā-nikuñje
tvayy ānayāmi rasavit³ karakāmra-rambhā-
drākṣādikāni sarasaṁ pariveśayāṇi (17)*

³ An alternative reading for *rasavit* is *rasavat*.

When the *rāsa* is brought to an end, You will take the *sakhis* with You and rest with Śrī Kṛṣṇa in a *kuñja* of *nava-mālatī* flowers. Then I, who am a connoisseur of *rasa*, will bring juicy fruits such as pomegranates, mangos, bananas and grapes and happily serve them to You. (17)

*talpe saroja-dala-kliptam anaṅga-keli-
paryāptam āpta-kalayā racite tulasya
tvām preyasā saha rasād adhiśāyayāni
tāmbūlam āśayitum ulbanam ullasāni* (18)

Tulasī, who is expert in many different kinds of arts, will then prepare a bed made out of lotus petals, suitable for amorous pastimes. I will lay You on this bed with Śrī Kṛṣṇa, offer You betel nuts and thus become overjoyed. (18)

*samvāhayāni caraṇāu alakaiḥ spṛśāni
jighrāṇi saurabha-samūḍha-camatkriyābdhiḥ
akṣṇor dadhāmi urasijau parirambhayāni
cumbāmi alakṣitam avekṣita-saukumāryāḥ* (19)

I will massage Your tender feet, and being overwhelmed, I will behold them, touch them and smell the intoxicating fragrance emanating from them. I will hold them before my eyes, kiss them unobserved by others and clasp them to my breasts. (19)

Niśānta-līlā

(pastimes at the end of night)

*ante niśantanutara-prasṛtālakālyāḥ
tāḍaṅka-hāra-tati-gandhavahāgra-muktāḥ*

*preṣṭhasya te tava ca saṁslathitā nibhālya
tatrānāyāni paramāpta-sakhīḥ prabodhya (20)*

At the end of night, seeing Your hair dishevelled and Your most beloved Śrī Kṛṣṇa's earrings and necklaces, as well as the pearl at the tip of His nose, slightly loosened, I will awaken the *parama-preṣṭha-sakhīs* and bring them to this place. (20)

*tā darsayāni sukha-sindhuṣu majjayāni
tābhyaḥ prasādam atulam sahasāpnuvāni
tan-nūpurādi-raṇitair gata-gāḍha-nidrām
śayyotthitām sa-cakitām bhavatīm bhajāni (21)*

I will show the *parama-preṣṭha-sakhīs* the condition of both You and Your beloved and thus immerse them in an ocean of bliss. As a result, I will instantly receive their unequalled mercy. Your deep sleep will be broken by the sound of the *sakhīs'* ankle-bells and sounds coming from their other ornaments. Startled, You will sit up on the bed, and at that time I will serve You. (21)

*he svāmini priya-sakhī-trapayākulāyāḥ
kāntāngatas tava viyoktum apārayantyāḥ
udgranthayāni alaka-kuṇḍala-mālya-muktā-
granthīm vicakṣaṇatayāṅguli-kausālena (22)*

O Svāminī, seeing Your dear *sakhīs* You will feel shy, and when trying to rise up, You will not be able to separate Yourself from Śrī Kṛṣṇa's limbs because Your hair, earrings and so forth are entangled with His ornaments. Seeing this state of Yours, I will use my fingers with great skill to carefully disentangle Your hair, earrings, nose-pearl and garland. (22)

*nāsāgrataḥ śruti-yugāc ca viyojayāni
tad-bhūṣaṇam maṇi-sarāms tu visūtrayāni
prāṇārbudād adhikam eva sadā tavaikam
romāpi devi kalayāni kṛtāvadhānā (23)*

I will remove the ornament at the tip of Your nose and both Your earrings. I will also take off Your jewelled necklaces. Considering just one of Your tresses of hair more dear to me than a hundred million of my lives, I will always attentively serve You, releasing, with great care, Your hair from Śrī Kṛṣṇa's ornaments. (23)

*tvām sālīm ātma-sadanam nibhṛtam vrajantīm
tyaktvā harer anupatham tad-alakṣito 'ham
tām khaṇḍitām anunayantam avekṣya candrām
tad-vṛttam āli-tati-samsadi varṇayāni (24)*

You will then secretly return to Your residence in Yāvaṭa, together with Your *sakhīs*. I will leave Your association and, unseen, follow Śrī Kṛṣṇa. Seeing Śrī Kṛṣṇa entreating Candrāvalī, who is in the mood of a *khaṇḍitā*⁴, I will return and describe the entire event in the assembly of the *sakhīs*. (24)

Prātar-līlā

(early morning pastimes)

*prakṣālayāni vadanam salilaiḥ sugandhaiḥ
dantān rasālaja-dalais tava dhāvayāni
nirṇejayāni rasanām tanu-hema-patryā
sandārsayāni mukuram nipuṇam pramṛjya (25)*

⁴ A *khaṇḍitā* is a heroine who is offended by the late arrival of her lover and the evident signs of His infidelity.

I will wash Your face with fragrant water, clean Your teeth with soft mango-leaves and cleanse Your tongue with a thin golden tongue-scraper. I will then present an expertly polished mirror before You. (25)

*snānāya sūkṣma-vasanaṁ paridhāpayāni
hārāṅgadādy-apaghanād avatārayāni
abhyañjayāṇy aruṇa-saurabha-hṛdya-tailaiḥ
udvartayāni nava-kumkuma-candra-cūrṇaiḥ* (26)

I will then dress You in fine cloth for Your bath. I will remove the garlands and necklaces from Your neck. I will massage Your body with reddish *surabhihṛdya*⁵ oil, and afterward I will apply an ointment made of fresh *kumkuma* and ground camphor. (26)

*nīrair mahā-surabhibhiḥ snaḥpayāni gātrād
ambhāṁsi-sūkṣma-vasanair āpasārayāni
keśān javād aguru-dhūma-kulena yatnād
āśoṣayāni rabhasena sugandhayāni* (27)

I will bathe You with exceedingly fragrant water and then remove that water from Your divine limbs with a fine cloth. I will then quickly dry Your hair with smoke of *aguru* and thus make it fragrant. (27)

*vāso mano 'bhirucitaṁ paridhāpayāni
sauvarṇa-kaṅkaṭikayā cikurān viśodhya
gumḥhāni venim amalaiḥ kusumair vicitrām
agre lasac-camarikā-maṇi-jāta-bhāntīm* (28)

⁵ A fragrant oil that cools and brings relief even to the heart.

I will dress You in garments according to the taste of Your mind, comb Your hair with a golden comb and then braid it with a variety of flowers. Then, on the upper part of the braid I will place a wonderfully shining *camari*⁶ jewel. (28)

*cūḍāmaṇiṃ śirasi mauktika-patra-pāśyām
bhāle vicitra-tilakaṅ ca mudā viracya
aktvākṣiṇī śruti-yugaṃ maṇi-kundalādhyam
nāsām alaṅkṛti-matiṃ karavāṇi devi (29)*

O Devī, I will place a *cūḍāmaṇi*⁷ and a string of pearls upon Your head. I will blissfully paint a wonderful *tilaka* on Your forehead. I will beautify Your eyes with *kājala* and Your ears with jewelled earrings, and I will also adorn Your nose with an ornament. (29)

*gaṇḍa-dvaye makarīke cibuke vilikhya
kastūrikeṣṭa-pṛṣṭam kucayoś ca citram
bāhvos tavāṅgada-yugaṃ maṇi-bandha-yugme
cūḍām masāra-kalitām kalayāni yatnāt (30)*

I will paint *makaris*⁸ on both Your cheeks and place a dot of musk on Your chin. On Your breasts, I will paint other designs. I will carefully place armlets on Your arms and bangles made of *indranila* jewels on Your wrists. (30)

*pāṇy-aṅgulīḥ kanaka-ratna-mayormikābhiḥ
abhyarcayāni hṛdayam padakottamena*

⁶ A cluster of pearls and other precious stones, or the jewel-like flowers of the *kovidāra* tree.

⁷ An ornament worn on the back, upper part of the head.

⁸ The symbol of Kāmadeva.

***muktota-kañcu-likayoḥ asijau vicitra-
mālyena hāra-nicayena ca kañṭha-deśam (31)***

I will place golden, jewel-studded rings on Your fingers and a most excellent pendant on Your chest. I will cover Your breasts with a blouse embroidered with pearls and decorate Your neck with various kinds of garlands and necklaces. (31)

***kāñcyā nitambam atha haṁsaka-nūpurābhyām
pādāmbuje dala-tatīm kvaṇad aṅgurīyaiḥ
lākṣā-rasair aruṇam apy anurañjayāni
he devi tat-tala-yugaṁ kṛta-puṇya-puñjā (32)***

O Devī, having accumulated great pious merits, I will be able to hang a waist-belt (*kāñci*) around Your hips, put sweetly tinkling *haṁsaka*⁹ ankle-bells around Your lotus feet, place toe-rings studded with tiny bells on Your toes and apply red lac to the reddish soles of Your feet. (32)

***aṅgāni sāhajika-saurabhayānti athāpi
devy arcayāni nava-kumkuma-carcayaiva
līlāmbujam karatale tava dhārayāni
tvām darsayāni maṇi-darṇam arpayitvā (33)***

O Devī, I will worship You by anointing Your naturally fragrant limbs with fresh *kumkuma*. I will place a pastime lotus in Your hand, and then, for You to behold Your appearance, I will hold in my hands a jewelled mirror. (33)

***saundaryam adbhutam avekṣya nijam sva-kānta-
netrāli-lobhanam avetya vilola-gātrim***

⁹ An ornament that covers the entire top and side of the foot.

***prāṇārbudena vidhu vārtika-dīpakais ca
nirmañchayāni nayanāmbu-nimajjitāngī (34)***

Upon seeing the wondrous beauty of Your lover, which charms Your bumblebee-like eyes, You will become restless [due to trembling, one of the *aṣṭa-sāttvika* transformations, which are most excellent]. [Not being able to properly decide what my duty is at that time,] I will, with my limbs soaked with tears, worship You with a camphor lamp and offer my life to You millions of times. (34)

***goṣṭheśvarī-prahitayā saha kuṇḍavalayā
prabhātika-priyatamāśana-sādhanāyā
yāntīm samam priya-sakhībhiḥ anuprayāñi
tāmbūla-samputa-maṇi-vyajjanādi-pāñiḥ (35)***

In the morning, You, along with Kundalatā and Your dear *sakhīs*, will proceed to Nanda-bhavana to cook breakfast for Your beloved Śrī Kṛṣṇa at the request of Goṣṭheśvarī Śrī Yaśodā. At that time, I will follow behind, carrying a container with *tāmbula*, a jewelled fan and other items. (35)

***goṣṭheśvarī-sadanam etya pade praṇamya
tasyās tad-āpta-bhavikām trapayāvṛtāngīm
vrātām tayā śirasi tan-nayanāmbu-siktām
tvām vikṣya tām api mudā praṇamāmi bhaktyā (36)***

At Goṣṭheśvarī's residence, You offer respects at her feet and become overcome with shyness. Goṣṭheśvarī will bless You by smelling Your head and will moisten You with her tears. Seeing her great affection for You, I will joyfully bow down to her with reverence. (36)

*mūrttam tapo 'si vṛṣabhānu-kulasya bhāgyam
gehasya me 'si tanayasya ca me varāṅgi
nairujya-dāsy-amṛta-pāṇir abhūr vareṇa
durvāsaso yad iti tad-vacasā hasāni (37)*

Śrī Yaśodā will say, “O Rādhā, although You are the epitome of austerity and detachment, You are a blessing for Vṛṣabhānu’s family, for my house and for my son. O beautiful-limbed one, by Durvāsā’s boon, whatever You cook is more nourishing than nectar, and thus You have become the cause of my son’s good health.” [The preparations made by these hands increase the strength, intelligence, beauty and life-span of the person partaking of them. Or, a more concealed meaning is that by the mere touch of these hands, the fire of separation is mitigated, which is otherwise not possible, even by drinking nectar.] Hearing these words of Śrī Yaśodā, I will smile. (37)

*snātānuliṭṭa-vapuṣo dayitasya tāvat
tāt-kālike madhurimāṅy atilolitākṣim
svāminy avetya bhavatīm kvacana-pradeśe
tatraiva kena ca miṣeṇa samānayāni (38)*

O Svāminī, upon Śrī Kṛṣṇa bathing and being anointed with various fragrances, He is immediately embellished with a greater sweetness. Seeing His beauty at that time, You will also be exceedingly attracted to Him. On some pretext, I will take You to a secluded place in Nanda-bhavana so You can, without any obstruction, drink Śrī Kṛṣṇa’s sweetness. (38)

*prakṣālayāni caraṇau bhavad-aṅgataḥ sraṇi-
mālyādi-pāka-racanānupayogi yat tat*

***uttārayāṇi tad idaṁ tu tavāstv iti tvad
vācollasāni vikasan-madhu-mādhavīva (39)***

Some time later, I will wash Your feet and remove garlands, necklaces and other ornaments that will interfere with Your cooking. At that time, You will say, “I give these ornaments to you.” Hearing this, my heart will blossom like a *mādhavī* flower in the spring season. (39)

***paktvā sthitam madhura-pāyasa-sāka-sūpa-
bhāji-prabhṛty-amṛta-nindi-catur-vidhānam
tvām lokayāni na na neti muhur vadantīm
goṣṭheśayāpi parivesayitum nidiṣṭām (40)***

When You have finished cooking rice in milk and sugar, as well as *rabaḍī* (a milk sweet), green leafy vegetables, juicy vegetables, chutney, rice, puris, chapatis and more of the four kinds of preparations¹⁰ that all defeat even the taste of nectar, Goṣṭheśvarī will order You to serve them. At that time, I will watch as You repeatedly say, “No, no, no.” (40)

***trṛpty-utthitām priyatamāṅga-ruciṁ dhayantya
vātāyanārpita-dṛśaḥ sahasollasantyāḥ
ānandaja-dyuti-taraṅga-bhare manoja-
mañjū-krte tava mano mama majjayāni (41)***

Having finished His meal, Your beloved feels most satisfied. At that time, You peep through the latticed window to drink His beauty through Your eyes and instantly become filled with bliss. Upon seeing You at that moment, adorned with

¹⁰ Foodstuffs that are chewed, sucked, licked and drunk.

the mood of amorous desire, and with a charming beauty emanating from Your bliss, I will immerse my heart in that very state of Yours. (41)

*rādhe tavaiva gṛham etad ahañ ca jāte
sūnoḥ śubhe kim aṅgarām bhavatīm avaimi
tad bhukṣa sammukham iti vraja-pā girā tvad-
vāktram smitam sva-hṛdayam rasayāni nityam* (42)

Śrī Yaśodā will say, “O Rādhā, this house is Yours and I am also Yours. You are the cause of my son’s well-being. What more can I say? O daughter, take Your meal in front of me.” Hearing this, a gentle and sweet smile will appear on Your innocent lotus face. By this, I will experience continuous pleasure. (42)

Pūrvāhna-lilā
(pastimes during forenoon)

*yāntam vanāya sakhibhiḥ samamātmakāntam
pitṛādibhiḥ sa-ruditair anugamyamānam
vikṣyāpta-gaurava-gṛhām dina-nātha-pūjā-
vyājena labdha-gahanām bhavatīm bhajāmi* (43)

The dear-most beloved of Your heart will then go to the forest with His *sakhās*, while His father Śrī Nanda and others, all weeping, follow behind Him. After seeing this scene, You will arrive at Your house in Yāvaṭa, and on the pretext of worshipping the Sun-god, You will go from there to the forest. At that time, I will also worship You – serving You appropriate to the time by going to the forest. (43)

Madhyāhna-līlā
(pastimes at midday)

*kāntam vilokya kusumāvacaye pravr̥ttām
ādāya pātra-putikām anuyāmy aham tvām
kā tāsakariyam iti tad-vacasā na kāpi iti
uktyā¹¹ tad-arpita-dṛśam bhavatīm smarāmi (44)*

Upon seeing Your dearest, You pretend to pick flowers. At that time, I will take up a flower basket fashioned from leaves and walk behind You. Śrī Kṛṣṇa will say, “Who is this thief?” You will answer, “No one,” and I will remember You casting Your glance towards Śrī Kṛṣṇa, fully understanding the sentiments in Your heart and taking shelter of You in my mind. (44)

*puṣpāni darsaya kiyanti hṛtāni cauri iti
uktau ca puṣpa-putikam aṇi gopayāni
tad-vikṣya hanta mama kakṣa-tale kṣipantam
pāṇim balāt tam abhimṛśya bhavāni dūnā (45)*

Looking towards me, Śrī Kṛṣṇa will say, “Show Me how many flowers you all have stolen.” Hearing this from Him, I will hide the flower-basket. Seeing me do so, Śrī Kṛṣṇa will forcefully place His hand under my arm, making me most unhappy. (45)

*rakṣādyā devī kṛpayā nija-dāsikām mām
iti ucca-kātara-girā śaraṇam vrajāmi
kim dhūrtta duḥkhayasi maj-janam iti amuṣya
bāhum kareṇa tudatīm bhavatīm śrayāni (46)*

¹¹ An alternative reading for *iti uktyā* is *iti uktvā*.

At that time, I will call out in a voice of distress, “O Devī, please be kind today and protect this maidservant of Yours! I am taking shelter of You.” [You will scold Śrī Kṛṣṇa and say,] “Rascal! Why are You giving distress to My near and dear one?” You will then personally free me from Śrī Kṛṣṇa’s arms. Seeing You filled with this mood, I will take shelter of You. (46)

*tyaktvaiva mām bhavad-uraḥ kavacam vikhaṇḍya
prāptām srajam tava galāt sva-gale nidhāya
puṣpāṇi cauri mama kim tava kaṇṭha-hetoh
tvat-kaṇṭham eva rabhasam pariṇidāyāni (47)*

Upon releasing me, Śrī Kṛṣṇa will remove the *pallu*, or upper end of Your sari, the armour of Your chest. He will then take the garland from Your neck and put it around His own. “O thief,” He will say, “are these flowers of Mine blossoming for the sole purpose of decorating Your neck?” [Being desirous to embrace You, Śrī Kṛṣṇa will catch hold of Your neck and say in jest,] “Just see, for this crime I will forcefully cause Your neck pain. (47)

*rājāsti kandara-tale cala tatra dhūrte
tasyājñayaiva sahasaiva vivastrayiṣye
tvām vīkṣya hr̥ṣyati sa vai nija-divya-muktā-
mālām pradāsyati lalāṭa-taṭe madīye (48)*

“O cunning one, a king is sitting within this cave. Let Us go to him. On his order, I will at once remove Your apparel. When he sees You, he will certainly become satisfied and place a divine garland of pearls upon My forehead.” (48)

*doṣo na te vrajapates tanayo ’pi tasya
duṣṭasya yan nara-pateḥ khalu sevako bhūḥ*

***tvad-buddhir idṛg abhavan mama cātra sādhaṁ
bhāle kim etad abhaval likhitam vidhātrā (49)***

When You hear these words of Śrī Kṛṣṇa, You will jokingly say, “O Vrajendra-nandana, You are not at fault in speaking such words because You have become a servant of the wicked King Cupid. [In other words, You are speaking like this only as a result of Your association with that wicked one.] I accept that Your wicked intelligence and My good intelligence are solely ordained by the Creator.” (49)

***ity ādi vāṅmaya-sudhām ahaha śrutibhyām
premnā¹² pibāny udara-pūram athekṣaṇābhyām
rūpāmṛtam tava sakāntatayā vilāsa-
sīdhuñ ca devi vitarāṅyatha mādayāni (50)***

I will thus lovingly drink to my full satisfaction the nectar of Your words through my ears and the nectar of Your beauty through my eyes. I will distribute in the assembly of the *sakhīs* the nectar of Your playful loving exchanges with Your beloved and thus bring them delight. (50)

***preṣṭhe sarasy abhinavaiḥ kusumair vicitrām
hindolikām priyatamena sahādhirūḍhām
tvām dolayāny atha kirāṇi parāga-rāji-
rgāyāni cāru-mahatim api vādayāni (51)***

I will swing You as You sit with Your beloved Śrī Kṛṣṇa on a wonderful swing made of fresh flowers on the bank of Your dear pond (Śrī Rādhā-kuṇḍa). I will shower an abundance of fragrant pollen on You both, sing beautiful songs and play on the *vīṇā* and other musical instruments. (51)

¹² An alternative reading for *premnā* is *premnā dadāmi*.

*vṛndāvane sura-mahīruha-yogaṭīthe
siṅhāsane sva-ramaṇena virājamānām
pādyārghya-dhūpa-vidhūḍīpa-catur-vidhānna-
srag-bhūṣaṇādibhir ahaṁ paṛipūjayāni (52)*

While You and Śrī Kṛṣṇa remain gracefully situated on a throne under a desire tree at the Yogapīṭha in Śrī Vṛndāvana, I will worship You with *pādyā*, *arghya*, a camphor lamp, the four kinds of foodstuffs, garlands and ornaments. (52)

*govardhane madhu-vaneṣu madhūtsavena
vidrāvīt-traṇa-sakhī-śata-vāhinīkām
piṣṭāta-yuddham anukānta-jayāya yāntīm
tvām grāhayāni nava-jātuṣa-kūpikālīḥ (53)*

In the forest of spring at Govardhana, at the time of the spring festival (Holi), You will, without shyness, come together with an army of hundreds of *sakhīs*. With the intention of defeating Your beloved, You will engage in a war of squirting big syringes filled with colour. At that time, I will provide You with containers of *kumkuma* made of lac. (53)

*agre sthīto 'smi tava niścala-vakṣa eva
udghāṭya kanduka-cayam kṣīpa ced baliṣṭhā
udghāṭya kañcuka-muraḥ kila dārsayanti
tvām cāpi tiṣṭha yadi te hr̥di vīratāsti (54)*

Śrī Kṛṣṇa will say to You, “[What will happen when the sharp current of colour sprays forth from Your syringe?] I stand before You with My chest bare. If, at this moment, You have any strength, uncover Your breasts and hit My chest.” You will then exhibit Your uncovered bosom and say, “If Your heart possesses any valour, then stay and fight.” (54)

*yat kathyate tad ayam eva tava sva-bhāvo
yat pūrva-jaṅmani bhavān ajitaḥ kilāsīt
mithyaiva tad yad iha bhoḥ katiśo jito 'bhūḥ
mat-kiṅkaribhir api tad-vigata-trapo 'si (55)*

[Upon hearing Your words, Śrī Kṛṣṇa, will proudly say, “Yes, yes. Come, come; just come forward.” You will then respond,] “It is Your nature to speak proudly about Your heroism, or to boast of Your own glories. Although we have heard from Paurṇamāsī that in a previous birth You appeared as Ajita (“the unconquerable one”), it is quite evident that this statement is completely false because how many times, O Śrī Kṛṣṇa, have My maidservants defeated You? Still, You so shamelessly boast in this way.” (55)

*ity evam utpūlakini kalayāni vācam
siṅjāna-kaṅkaṇa-raṇatkr̥ta-dundubhikam
yuddham mukhāmukhi radāradi cāru-bāhā-
bāhavyamanda-nakharā-nakhari stuvāni (56)*

When I hear You both speaking like this, I will become exceedingly delighted. Accompanied by the sound of tiny bells on anklets and bangles sounding like kettledrums, a face-to-face, tooth-to-tooth, hand-to-hand and nail-to-nail war will start between You. I will glorify this battle, describing it in the assembly of the *sakhis*. (56)

*kasyāñcid adri-nṛpa-divya-duṣatyakāyāni
sa-preyasi tvayi sakhī-sata-veṣṭitāyām
viśrānti-bhāji vana-devatayopanītā-
niṣṭhāni śidhu-caṣakāni puro dadhāni (57)*

When You take rest with Śrī Kṛṣṇa in a splendid place [in some valley] near Girirāja-Govardhana, surrounded by hundreds of *sakhīs*, I will place near You the pitchers of desired nectar and honey-wine as supplied by a forest goddess. (57)

*hā kiṁ ki-kiṁ dha-dharaṇī ghu-ghu-ghūrṇatīyam
dhā-dhā-dha-dhāvati bhayād vi-vi-vṛkṣa-ṇūjāḥ
bhī-bhī- bhi-bhīrur aham atra katham jītvā-
my evaṁ lagiṣyasi yadā dayitasya kaṇṭhe* (58)

Exhilarated by the honey-wine, You will say, “Oh, oh, the earth is spinning, and the trees are fleeing in fear! I am so frightened! How will I now survive?” Saying this, You will strongly clasp Your beloved’s neck and embrace Him. (58)

*tvat-svāminī pralapatīyam imām gadena
hīnām karomi kalayā taditaḥ prayāhi
ity ukti-sīdhura-satarpita-hṛt tadaiva
niṣkramya jāla-vitatau nidadhāni netre* (59)

At that time, Śrī Kṛṣṇa will say to me, “Your mistress is speaking incoherently because She is intoxicated on the honey. I will cure Her with kisses, embraces and other amorous arts. It will be good if you leave this place.” Satisfied at heart by these nectarean words of Śrī Kṛṣṇa, I will leave the *kuñja* and fix my eyes at the narrow slits in the latticework, meaning that I will observe Śrī Kṛṣṇa’s activities. (59)

*ghrāṇākṣi-karṇa-vadane jāla-seka-nītyā
kṛṣṇas tvayā jita itaḥ sahasā nimajya
grāho bhavan sa khalu yat kurute sma tat tu
jānāmy aham tava mukhāmbujam eva vikṣya* (60)

While engaging in water-sports, You will splash water in Śrī Kṛṣṇa's nose, eyes, ears and mouth, thus defeating Him. Quickly, He will submerge Himself in the water like a crocodile, and what He does next I will understand by seeing Your lotus face. (60)

*abhyañjayāni sa-sakhī-dayitām sahāliḥ
tvām snāpayāni vasanābharaṇair vicitram
śṛṅgārayāni maṇi-mandira-puṣpa-talpe
sambhojayāni karakādy atha śāpayāni (61)*

Together with the *sakhīs*, to whom You are most dear, I will massage You with oil and then bathe You. I will decorate You with beautiful garments and ornaments. I will feed You pomegranates and other fruits, and then I will put You to rest on a flowerbed in a temple made of jewels. (61)

*vānīra-kuñja iha tiṣṭhati kṛṣṇa devī
nihnutya mṛgyasi katham taditaḥ paratra
satyām imām mama giram tam avisvasan tam
yāntam pradarśya bhavatim atiharṣayāni (62)*

While playing hide-and-seek, Śrī Kṛṣṇa will search for You [in the *kuñja* where You are hiding, outside which I am standing. But upon being unsuccessful in finding You, He will proceed to some other place. Perturbed, Śrī Kṛṣṇa will look for You here and there]. At that time, I will say, "O Kṛṣṇa, my Queen is in this *vānīra-kuñja*. Why are You leaving and searching for Her elsewhere?" Even though I speak the truth, Śrī Kṛṣṇa will not believe me and will leave for another place. I will show You this condition of His and thus fill You with happiness. (62)

*svāmīny amūtra harir asti kadamba-kuñje
 nihnutya mṛgyasi katham tad itaḥ paratra
 satyām imām mama giram khalu viśvasantyāḥ
 pañau jayam tava nayāni tam āpnuvantyāḥ (63)*

When You search for Śrī Kṛṣṇa, I will say, “O Svāmīnī, Śrī Kṛṣṇa is hiding in this *kadamba* grove. Why are You leaving this place to search for Him elsewhere?” Knowing I speak the truth, You will believe my words. [In this way,] I will make You triumphant in the game of hide-and-seek. (63)

*rādhe jitā ca jayinī ca pañam na datu-
 mādātum apy ahaha cumbanam īsiṣe tvam
 nāsleṣa-cumbana-madhurādhara-pānato ’nyat
 dyūte glaham rasa-vidah pravaram vadanti (64)*

“O Rādhā, the wager in this dice-game is kisses on the lips. If defeated, You must give Me this reward, and if You win, You will have to accept it from Me.” [Although You will become extremely happy at heart to hear these words of Śrī Kṛṣṇa, You will show indifference and say, “Why stake such a useless wager? What is the necessity of wasting My time for that?” Hearing Your words, Śrī Kṛṣṇa will say,] “Why are You disagreeing? Look, *pañditas* expert in *rasa* say that in dice-games there can be no better wager than embraces, kisses and tasting the nectar of the other’s lips.” (64)

*govarddhane hi mama kāpi sakhī pulinda-
 kanyāsti bhṛṅgy atitarām nipuṇedrṣe ’rthe
 mad-grāhya-deya-paṇa-vastuni man-niyuktā
 sā te grahīṣyati ca dāsyati copaguham (65)*

Hearing Śrī Kṛṣṇa's words, You will agree. "Okay, then," You reply, "if You have such a desire for this stake, then listen. My friend Bhṛṅgī, a Pulinda girl who lives here at Govardhana, is very expert in these matters and is also always searching for these kinds of proposals. She is appointed [circumstantially] to accept the reward on My behalf and to give it on My behalf, also. She will embrace You and also accept Your embrace." (65)

*uktvettham ātma-dayitam prativakṣyase mām
yāhity athotpulakini druta-pāda-pātā
tām ānayāny upamukundam athāsayāni
tam lajjayāni sumukhīr atihāsayāni (66)*

After speaking like this to Śrī Kṛṣṇa, You will order me to bring that Pulinda girl. Filled with delight, I will quickly bring her and seat her next to Mukunda. [Pointing her out,] I will make the beautiful *sakhīs* laugh and make Śrī Kṛṣṇa embarrassed. (66)

*svayā kila vraja-pure muralī tavaikā
prābhūnnatām api bhavān avitum sva-bhāryyām
sā lampatāpi bhavato 'dhara-sidhu-siktā-
py anyam pumāmsam iha mṛgyati citram etat (67)*

[At the sight of Bhṛṅgī, Śrī Kṛṣṇa will give up the wager of kisses and stake His flute instead. But upon searching for it, He will be unable to find it because You hid it earlier. When the *sakhīs* see Śrī Kṛṣṇa's distress over His flute, they will taunt Him, saying,] "O Kṛṣṇa, in this Vraja the flute is Your only wedded wife. But You are not even capable of protecting Your wife. Moreover, she is also licentious, because although she is filled with the nectar of Your lips, she is searching for another man. This is most astonishing." (67)

*vamśīm satīm gunavatīm subhagām dviṣantyo
 'sādhvyo bhavatyā iha tat samatām alabdhvā
 tām kvāpi bandham anayaṁs tad ahaṁ bhujābhyām
 baddhaiva vaḥ sikhari-gahvara-gāḥ karomi (68)*

Hearing the *sakhīs'* words, Śrī Kṛṣṇa will say, “My flute is chaste, full of good qualities and extremely fortunate. But you women are immoral, and because you cannot become her equal, you show enmity towards her. One of you has confined her somewhere. Therefore, in this mountain cave, I will imprison you all between My arms.” (68)

*iti āgataṁ harim avekṣya rahas tadiya-
 kakṣād ahaṁ muralikām sahasā grhītva
 tām gopayāni tad-alakṣitam eva citra-
 puṣpeṣu-saṅgara-rasām kalayāni ca tvām (69)*

Seeing Śrī Hari approaching in this mood, I will deftly and secretly take the *muralī* from beneath Your arm. I will hide it, without revealing its location to Śrī Kṛṣṇa, and thus I will make You the object of Cupid's battle. (69)

*brahmann imām anugrhāṇa bhavantam eva
 bhāsvantam arcayitum icchati me snuṣeyam
 ity āryayā praṇamitām dhrta-vipra-veśe
 kṛṣṇe 'rpitāñ ca bhavatīm smita-bhāg-bhajāni (70)*

When Jaṭilā arrives at the temple of the Sun-god, Śrī Kṛṣṇa will be there, dressed like a *brāhmaṇa*. “O *brāhmaṇa*,” Jaṭilā will say, “please bestow Your mercy upon this daughter-in-law of mine. She desires to worship You in the form of the Sun, meaning that She wants to choose You as Her priest to worship the Sun-god.” Jaṭilā will make You bow down to Śrī Kṛṣṇa

disguised as a *brāhmaṇa* and offer You to Him. Upon seeing all this, I will smile so slightly. (70)

Aparāhna-līlā
(pastimes during the early afternoon)

yāntīm grhaṁ sva-guru-nighnatayātilaulyāt
kāntāvalokana-kṛte miṣam āmṛśantīm
dūre ’nuyāni yad ato ’nuvivartitāsyām
ehi iti vakṣyasi tad-āśya-ruco dhayantīm (71)

Fearing the scolding of Your respectable elders, You will go towards Your home, greatly troubled. As You walk along, You will search [in Your mind] for an excuse to turn around and once again gaze upon Your lover. [Understanding the sentiments of Your heart,] I will intentionally remain somewhat behind You and walk with my head turned, to look behind me. [Seeing that I am not with You, You will, on the pretext of calling to me, turn around and again behold Your beloved.] Beckoning to me, You will call “Come, come!” and I will behold Your beauty. (71)

gehāgatām virahiṇīm nava-ṣuṣpa-talpe
tvām śāyayāni parataḥ kila murmur ābhāt
tasmāt paratra śāyanam visa-ṣuṅja-klipta-
madhyāsayāni vidhu-candana-ṣaṅka-liptām (72)

When You arrive home, You will burn in separation from Kṛṣṇa. Although I will lay You down on a bed made of fresh flowers, that bed will become like smouldering husks [being inflamed by Your burning]. Thus, soon after, I will anoint You

with camphor and sandal paste and then lay You down to rest on a bed made of lotus stems. (72)

*ākaraṇya candana-kalā kathitaṁ vrajeṣā-
sandeśam utsuka mateḥ sahasā sahālyāḥ
sāyanta-nāsana-kṛte dayitasya navya-
kārpūra-keli-vata-kādi-vinirmitau te (73)*

*lampāmi cullim atha tatra kaṭāha-maccha-
mārohayāṇi dahanam racayāni dīptam
nirājya-khaṇḍa-kadalī-maricendu-siri-
godhūma-cūrṇa-mukha-vastu samānayāni (74)*

After hearing Vrajeśvari's message through Candanakalā Sakhī, You, being greatly eager, will quickly busy Yourself, together with the *sakhīs*, in preparing *navya-karpūrakeli* and other snacks for Śrī Kṛṣṇa's evening meal. At that time, I will smear the stove with cow dung, put a clean cooking vessel on it and ignite a fire. I will bring water, ghee, sugar, bananas, chillies, camphor, coconut pulp, different kinds of wheat flour and other ingredients and put them before You. (73–74)

*atyadbhutaṁ malayaja-drava-secanena
vṛddhiṁ jagāma yad idaṁ virahānalaujaḥ
kārpūra-keli-vata-kāvali-sādhanāgni-
jvālaiva śantim anayat tad iti bravāṇi (75)*

[Jokingly] I will tell You, “The fire of separation from Śrī Kṛṣṇa, which was increasing despite anointing Your body with *malayaja-candana*, has now been reduced by the heat of the fire that was ignited to prepare *karpūra-keli*. This is most amazing.” (75)

*dhūlir gavām disam arundha-hareḥ saḥambā-
rāvoty udantam atulam madhu pāyayāni
tat-pāna-sammada-nirasta-samasta-kṛtyām
tvām utthitām saha-gaṇām abhisārayāni (76)*

“Śrī Kṛṣṇa’s lowing cows are approaching, and the dust from their hooves has covered all directions.” I will bring this matchlessly sweet news for You to drink. After drinking this nectar, You will abandon all Your duties, and You and the *sakhīs* will become so excited. At that time, I will take You for Your rendezvous. (76)

*tat-kṛṣṇa-vartma nikāṭa-sthalam ānayāni
nirvāpayāni virahānalam unnatam te
āyata eṣa iti valli-nigūḍha-gātrim
ākṛṣya mahyam ahaheśvari kopayāni (77)*

I will bring You close to the path on which Śrī Kṛṣṇa will return from grazing the cows and thus pacify Your extreme fire of separation from Him. [For a brief, interval You have forgotten Your suffering due to Goṣṭheśvari Śrī Yaśodā’s order and Your desire for Śrī Kṛṣṇa’s future happiness.] When Śrī Kṛṣṇa approaches, You will, out of shyness, hide Yourself amidst the shelter of creepers. When, O Goddess, I forcefully pull You out in front of Śrī Kṛṣṇa, You will become angry with me. (77)

*śrī-kṛṣṇa-dṛṣṇ-madhu-lihā bhavad-āśya-padmam
āghrāpayāny atitrṣan tava dṛk-cakorim
tad-vāktra-candra-vikasat-smita-dhārayaiva
sañjivayāni madhurimni nimajjayāni (78)*

At that time, I will let Śrī Kṛṣṇa’s bee-like eyes smell the scent of Your lotus face. Your extremely thirsty *cakorī* bird-like

eyes will be restored to life in the stream of nectar emanating from Śrī Kṛṣṇa's beautiful, slightly smiling moon-like face. I will then immerse myself in that sweetness. (78)

Sāyam-lilā
(pastimes during the evening)

*vaivaśyam asya tava cādbhutam ikṣayāṇi
tvām ānayāni sadanam lalitā-nideśāt
karpūra-kely-amṛta-keli-tati-pradātum
goṣṭheśvarim anusarāṇi samam sakhībhiḥ (79)*

I will behold Your and Śrī Kṛṣṇa's helplessness. On Śrī Lalitā's order, I will bring You home, and I will go with the *sakhīs* to Goṣṭheśvarī to take her the *karpūra-keli*, *amṛta-keli* and the other preparations. (79)

*gatvā praṇamya tava sam kathayāni devi
prṣṭā tayātha vatakāvalim arpayitvā
tām harṣayāṇi bhavad-adbhuta-sad-guṇālīḥ
tat-kīrtitāḥ svavayase śṛṇavāni hrṣṭā (80)*

O Devī, upon arriving there, I will bow down before Śrī Yaśodā Maiyā and give her the snacks. When she asks me about You, I will tell Śrī Yaśodā that You are well and thus bring her untold joy. When she glorifies Your wonderful qualities in the presence of the *gopīs* of her own age, I will listen with a happy heart. (80)

*vīkṣyāgataṁ tanayam unnata-sambhramormi-
magnām stanākṣi-payasām abhiṣicya pūraiḥ
abhyañjanādi-kṛtaye nija-dāsikās tā
māñcapī tām nidiśatīm manasā stuvāni (81)*

Seeing her son returning, Śrī Yaśodā Maiyā will be plunged in waves of excitement. She will joyfully sprinkle Śrī Kṛṣṇa with her breast-milk and tears, and she will order her maidservants and me to massage Him with fragrant oil. I will praise that Yaśodā Maiyā within my mind. (81)

*snānānulepa-vasanābharaṇair vicitra-
śobhasya mitra-sahitasya tayā jananyā
snehena sādhu bahu-bhojita-pāyitasya
tasyāvaśeṣitam alakṣitam ādadāni* (82)

After His bath, Śrī Kṛṣṇa will be beautified with sandal paste and wonderful garments and ornaments. Mother Yaśodā will then lovingly give Him food and drink. When He has finished, I will, unseen by others, take His remnants. (82)

*tenaiva kānta-viraha-jvara-bheṣajena
tāt-kālikena tad udanta-rasena cāpi
āgatya sādhu śisīrī karavāṇi śighraṁ
tvān-netra-karṇa-rasanā-hṛdayāni devi* (83)

O Devī, to alleviate the fire of separation from Your beloved that You experience at that time, I will give You the remnants touched by the nectar of His lips as medicine and the description of His bathing, eating and so forth as a wholesome diet. Thus I will quickly cool Your eyes, ears, tongue and heart. (83)

*snānāya pāvana-tadāga-jale nimagnām
tīrthāntare tu nija-bandhu-vṛto jala-sthaḥ
sammajya tatra jala-madhyata etya sa tvā-
mālingya tatra gata eva samutthitaḥ syāt* (84)

When, for Your bath, You immerse Yourself in the waters of Pāvana-sarovara, Śrī Kṛṣṇa, surrounded by His *sakhās*, will also dive into the water at another *ghāṭa*. [Śrī Kṛṣṇa searches for a pretext on which He will make You joyful and says to His friends, “Today, let us decide who is the most powerful by seeing who can stay underwater the longest.” With these words, Śrī Kṛṣṇa will dive into the water along with His many *sakhās*.] Having thus submerged Himself, He will embrace You underwater and then emerge at His own *ghāṭa*. (84)

*tan no vidur nikāṭa-gā āpi te nanandr-
svaśrādayo na kila tasya sahodarādyāḥ
jñatvāham utpulkitaiva sahāliret-
cāturyametya lalitām prativarnayāni* (85)

Although Your sister-in-law and mother-in-law will be present, and although Śrī Kṛṣṇa’s brother (Balarāma) and others will be on the other bank, no one will be able to understand what has happened. [Nevertheless, just by seeing the expressions of Your face,] I will understand, and being excited about the dexterity of Śrī Kṛṣṇa, I will narrate everything to Śrī Lalitā and the *sakhīs*. (85)

*udyāna-madhya-valabhim adhiruhya tatra
vātāyanārṣita-dṛśam bhavatīm vidhāya
sandarsya te priyatamaṁ surabhīr duhānam
ānanda-vāridhi-mahormiṣu majjayāni* (86)

[After bathing, You will return to Your home in Yāvaṭa and Śrī Kṛṣṇa will leave to milk the cows.] I will on any excuse take You to the *candra-sālā*¹³, the room on the roof in the garden.

¹³ A roof-top room from where the rays of the moon can be relished freely.

Through its small latticed windows, I will show You the distant cowshed. Upon seeing Śrī Kṛṣṇa milking the cows, You will be immersed in a huge wave in an ocean of bliss. (86)

*gatvā mukundam atha bhojita-śayitaṁ taṁ
goṣṭheśayā tava daśāṁ nibhṛtaṁ nivedya
saṅkeṭa-kuñjam adhigatya punaḥ sametya
tvāṁ jñāpayāny aya tad utkalikā-kulāni* (87)

After Goṣṭheśvarī has fed Śrī Kṛṣṇa and put Him to bed, I will secretly go before Him to reveal Your condition. I will receive information about the appointed rendezvous and then return to You and describe Śrī Kṛṣṇa's longing to meet with You. (87)

Pradoṣa-lilā

(pastimes during the first part of the night)

*tvāṁ śukla-kṛṣṇa-rajani-sarasābhisāra-
yogyair vicitra-vasanābharaṇair vibhūṣya
prāpayya kalpa-taru-kuñjam anaṅga-sindhau
kāntena tena saha te kalayāni kelīḥ* (88)

For the meeting (*abhisāra*), I will dress and decorate You wonderfully, in accordance with the waning or waxing phase of the moon. I will bring You into the bower of desire trees, where I will arrange for You and Śrī Kṛṣṇa to immerse Yourselves in an ocean of amorous sports. (88)

Atha prārthanā

(prayers)

*he śrī-tulasy-uru-kṛpā-dyu-taraṅginī tvāṁ
yan-mūrdhni me caraṇa-paṅkajam ādadhāḥ svam*

*yac cāham apy apibam ambu manāk tadīyam
tan me manasy udayam eti manoratho 'yam (89)*

○ Tulasī, ○ river of profuse mercy, you have compassionately placed your lotus feet upon my head. I have drunk a small portion of the water that touched your feet, and for this reason, all these desires have arisen within my heart. (89)

*kvāham paraḥ śata-nikṛty-anuviddha-cetāḥ
saṅkalpa eṣa sahasā kva sudurlabhārthe
ekā kṛpaiva tava mām ajahāty upādhi-
śūnyaivam antum adadhāty agater gatir me (90)*

Where am I, whose heart is filled with deceit and hundreds of other faults, and where is this sudden resolve concerning this rare subject matter? ○ Tulasī, you are the personification of shelter for the helpless. You are my only refuge. Your unconditional mercy accepted me without counting my faults. (90)

*he raṅga-mañjari kuruṣva mayi prasādam
he prema-mañjari kirātra kṛpā-dṛṣaṁ svām
mām ānaya sva-padam eva vilāsa-mañjari-
ālī-janaiḥ samam urī-kuru dāsya-dāne (91)*

○ Raṅga Mañjarī, please bestow your mercy upon me. ○ Prema Mañjarī, please grace me with your compassionate glance. ○ Vilāsa Mañjarī, attracting me to your lotus feet and making me your servant, please accept me with the other *sakhīs*. (91)

*he mañjulāli nija-nātha-padābja-sevā-
sātatya-sampad-atulāsi mayi prasīda
tubhyaṁ namo 'stu guṇa-mañjari mām dayasva
mām uddharasva rasike rasa-mañjari tvam (92)*

○ Mañjulālī, your wealth of perpetual service to the lotus feet of your master is beyond compare; be pleased with me. ○ Guṇa Mañjarī, I am bowing down to you; please be merciful to me. ○ Rasa Mañjarī, you who are expert in relishing divine mellows, please deliver me. (92)

*he bhānumaty anuṣama-praṇayābdhi-magnā
sva-svāminos tvam asi mām padavīm naya svām
prema-pravāha-patitāsi lavaṅga-mañjarī-
ātmīyatāmṛta-mayīm mayi dehi dṛṣṭim (93)*

○ Bhānumatī, you are submerged in the ocean of incomparable love for Śrī Śrī Rādhā-Kṛṣṇa. Please accept me into performance of the same kind of *sevā* that you do. ○ Lavaṅga Mañjarī, you are immersed in the current of *prema*. Please cast your intimate nectar-like glance upon me. (93)

*he rūpa-mañjarī sadāsi nikuñja-yūnoḥ
keli-kalā-rasa-vicitrita-citta-vṛttiḥ
tvad-datta-dṛṣṭir api yat samakalpayam tat-
siddhau tavaiva karuṇā prabhutām upaitu (94)*

○ Rūpa Mañjarī, your heart is an image of the divine mellows of the variegated amorous pastimes of the Youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, who are always engaged in loving exchanges within the *nikuñjas*. On the strength of the hope of attaining your mercy, I have made a resolve, but in order to fulfil it, may I obtain the greatness of your compassion. (94)

*rādhāṅga-saśvad-upagūhanatas tad-āpta-
dharma-dvayena tanu-citta-dhṛtena deva*

*gauro dayā-nidhir abhūr api nanda-sūno
tan me manoratha-latām saphalī-kuru tvam (95)*

○ Nanda-nandana, by always embracing Śrī Rādhā You have assumed a golden form, through Her transcendental sentiments and bodily lustre. [In this golden form,] You have appeared as supremely compassionate; therefore, please make the creeper of my heartfelt wish bear fruit. (95)

*śrī-rādhikā-giribhṛtau lalitā-prasāda-
labhyāv iti vraja-vane mahatīm prasiddhim
śrutvāśrayāni lalite tava pāda-padman
kāruṇya-rañjita-dṛṣam mayi hā nidhehi (96)*

In this forest of Vraja, it is especially well-known that Śrī Śrī Rādhā-Giridhara can only be attained by the mercy of Śrī Lalitā-devī. Hearing this, O Lalitā, I have taken shelter of your lotus feet. Please bestow your merciful glance upon me. (96)

*tvam nāma-rūpa-guṇa-sīla-vayobhir aikyād
rādheva bhāsi sudṛṣām sadasi prasiddhā
āgaḥ śatāny agaṇayanty ararī-kurusva
tan mām varāṅgi nirūpādhi-kṛpe viśakhe (97)*

○ most beautiful one, ○ causelessly merciful Viśakhā, in the eyes of the beautiful damsels of Vraja, you equal Śrī Rādhā in terms of name [Anurādhā], beauty, virtues, nature and age. This is eternally well-known. Without counting my hundreds and hundreds of offences, please accept me. (97)

*he prema-sampad-atulā vraja-navya-yūnoḥ
prāṇādhika-priya-sakha-priya-narma-sakhyah*

***yuṣmākam eva caraṇābja-rajo 'bhiṣekam
sākṣād avāpya saṅghalo 'stu mamaiva mūrdhā (98)***

O *prīya-sakhās* and *prīya-narma-sakhīs*, you are dearer than life for the eternally youthful Divine Couple of Vraja due to your unequalled love for Them. Please, all of you, bestow upon me such mercy that I may be bathed in the dust of your lotus feet; thus my head [or my resolve] may be crowned with success. (98)

***vṛndāvanīya-mukūṭa-vraja-loka-sevya
govardhanācala-guro haridāsa-varya
tvat-sannidhi-sthiti-juṣo mama hr̥t-silāsu
api etā manoratha-latāḥ sahasodbhavantu (99)***

Govardhana, you are the crown of Vṛndāvana, worshipful for all the residents of Vraja, best among all of Śrī Hari's servants and a preceptor in the form of a mountain. Please make all these creeper-like desires in the stone-like heart of me, who resides near you, quickly thrive. (99)

***śrī-rādhayā sama tadīya-sarovara tvat
tīre vasāni samaye ca bhajāni samsthām
tvān-nīra-pāna-janītā mama tarṣa-valyaḥ
pālyas tvayā kusumitā phalitās ca kāryāḥ (100)***

O Rādhā-kuṇḍa, you are just like Śrī Rādhikā and are Her very own pond. My desire is that I may reside on your bank and there attain the final goal. It is from drinking your waters that this creeper of desire has arisen. Please now nourish this creeper and make it bear flowers and fruits. (100)

*vṛndāvanīya-sura-pādapa-yogapīṭha
svasmin balād iha nivāsayasi svayaṁ yat
tan me tvadiya tala-tasthuṣa eva sarva-
saṅkalpa-siddhim api sādhu kuruṣva śighram (101)*

○ desire trees of Vṛndāvana, ○ Yogapīṭha, you have all forcefully caused me to reside at this place. Please, therefore, swiftly and nicely fulfil all the resolves of this person residing at your base. (101)

*vṛndāvana-sthira-carān pariṭālayitri
vṛnde tayo rasikayo rati-saubhagena
ādhyāsi tat kuru kṛpām gaṇanā yathaiiva
śrī-rādhikā-parijaneṣu mamāpi sidhyet (102)*

○ Vṛndā, you are the protector and maintainer of all the moving and non-moving living entities of Vṛndāvana. You are wealthy by the great fortune of excessive love and affection for Śrī Śrī Rādhā-Kṛṣṇa, who are expert in relishing *rasa*. Please bestow upon me such mercy by which I will also be counted amongst Śrī Rādhikā's near and dear ones. (102)

*vṛndāvanāvani-pate jaya soma-soma-
maule sanandana-sanātana-nāradedyā
gopeśvara vraja-vilāsi-yugāṅghri-padme
pṛitim prayaccha nitarāṁ nirupādhikāṁ me (103)*

○ king of the land of Vṛndāvana, ○ husband of Umā, ○ Somamauli, you who carry the moon on your head! ○ you who are worshipped by Sanandana, Sanātana and Nārada! ○ Gopeśvara, please bestow upon me unconditional transcendental love for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, who perform loving pastimes in Vraja. (103)

*hitvānyāḥ kila vāsanā bhaja sakhe vṛndāvanam prema-dam
rādhā-kṛṣṇa-vilāsa-vāridhi-rasāsvadam param vindasi
tal-labdhum̐ yadi kāmanā jhaṭiti te cetaḥ samudvarttate,
viśrabdhāḥ satataṁ samāśraya dṛḍham̐ saṅkalpa-kalpadrumam (104)*

*iti śrī-svarūpa-rūpa-raghunātha-kṛṣṇadāsa-narottama-
caraṇānuvartti rasikendra-mukuta-mauli śrīmad-
viśvanātha-cakravartti-kavirāja-viracitaṁ
śrī-saṅkalpa-kalpadrumam̐ samāptam*

Friends [O tendencies of my heart, O *sādhaka jīvas*], if your only goal is to relish the *rasa* of the ocean of Śrī Śrī Rādhā-Kṛṣṇa's loving pastimes, and if you are longing to attain this, then give up all other desires and worship Śrī Vṛndāvana, the bestower of *prema*. And, if the desire to quickly attain this relish is strong, take shelter of this *Saṅkalpa-kalpadrumaḥ* – desire-tree of my auspicious resolve – with firm faith and fixed determination. (104)

Thus ends the *bhāvānuvāda* of the *Śrī Saṅkalpa-kalpadrumaḥ* by
Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.





Daṇḍātmikā-sevā

(service during the different daṇḍas¹ of the day)

Divā-lilā

(pastimes during the day)

*prātaḥ-kāle uṭhiyā śrī-rādhā ṭhākurānī
danta-dhāvanādi kriyā karilā āpani (1)*

Upon arising in the early morning, Śrī Rādhā Ṭhākurānī Herself cleans Her teeth and performs other morning duties. (1)

*udvarttanādi diyā sakhī karāila snāna
tabe veśa-bhūṣā karāila paridhāna (2)*

Thereafter, the *sakhis* massage Her body with different ointments, bathe Her, and dress and decorate Her. (2)

*ei kārye śrīmatīra eka daṇḍa jāya
utkanṭhita citta kṛṣṇa darsana āśāya (3)*

One *daṇḍa* passes while Śrīmatī Rādhājī is doing this. The hope of beholding Śrī Kṛṣṇa fills Her heart with longing. (3)

*kṛṣṇa lāgi randhana karite nandīsvare
pathe yāite eka daṇḍa haya ataḥpara (4)*

After this, one more *daṇḍa* passes in going to Nandīśvara (Nanda-bhavana) to cook for Śrī Kṛṣṇa. (4)

¹ One *daṇḍa* equals twenty-four minutes.

*dui daṇḍa kāla jāya randhana kriyāya
āra daṇḍa jāya kṛṣṇa bhojana līlāya (5)*

Śrīmatī spends two *daṇḍas* in cooking and one in beholding Śrī Kṛṣṇa's eating-pastimes. (5)

*aṣṭama daṇḍete rādhāra prasāda sevana
avaśeṣa pāila tabe sarva sakhī-gaṇa (6)*

During the eighth *daṇḍa* Śrī Rādhā honours *prasāda* and then all the *sakhīs* partake of Her remnants. (6)

*aṣṭa daṇḍottare kṛṣṇera goṣṭha-yātrā haya
daśa daṇḍe jāna rādhā āpana ālaya (7)*

After the eighth *daṇḍa*, Śrī Kṛṣṇa sets out for the pasturing-grounds, [Śrīmatī Rādhā spends one *daṇḍa* in beholding Him,] and in the tenth *daṇḍa*, Rādhājī goes to Her home. (7)

*ekādaśa daṇḍe rādhā śvaśru ājñā laiya
sūrya-pūjā-sajja kailā ati vyasta haiya (8)*

In the eleventh *daṇḍa*, with the permission of Her mother-in-law, Śrī Rādhā, being very restless, prepares the articles needed for worship of the Sun-god. (8)

*tina daṇḍa sūrya-kuṇḍa jāite jāya kāla
sūryera mandire rākhe pūjā-dravya-jāla (9)*

Three *daṇḍas* pass in going to Sūrya-kuṇḍa. [As a show for Her mother-in-law and sister-in-law,] She places all the articles brought for Her worship in the temple of the Sun-god. (9)

*puṣpa-tulivāre jāya sakhī-gaṇa laiyā
rādhā-kuṇḍe jāya kṛṣṇa darśana lāgiyā* (10)

Thereafter, She goes with the *sakhīs* to pick flowers, and while doing so, they walk to Rādhā-kuṇḍa for Śrī Kṛṣṇa's *darśana*. (10)

*dui daṇḍa jāya rāi nija kuṇḍa-tīre
śrī-kṛṣṇe darśana kaila sva-kuñja-kuṭīre* (11)

Rāi (Śrīmatī Rādhikā) spends two *daṇḍas* reaching the bank of Her pond. There, She attains Śrī Kṛṣṇa's *darśana* in Her *kuñja*. (11)

*śrī-kṛṣṇa praṇāma kari mālā-candana dilā
deha preme garagara ānanda bādīlā* (12)

After greeting Śrī Kṛṣṇa, She gives Him garlands, sandal-wood paste and other such presentations. Her body becomes overwhelmed by *prema* and Her bliss increases. (12)

*tabe nānā kautuka karilā duījana
hindolāya duñhe dule ānandita mana* (13)

Thereafter, Śrī Kṛṣṇa and Śrīmatī Rādhikā perform many kinds of festive pastimes. Filled with bliss, They swing to and fro on a swing. (13)

*sakhī-gaṇa laiyā tabe kare rasa-keli
kuñja-māñhe viharena duñhe pāsā kheli* (14)

With the *sakhīs*, They perform pastimes full of *rasa*, and in the *kuñja* They both enjoy by playing dice. (14)

***kṛṣṇa hārileṇa khelite rāi sane
kṛṣṇa bale bikāilāma tomāra caraṇe (15)***

Śrī Kṛṣṇa is defeated when playing with Rāi and says, “O Rādhā, I have become a servant at Your divine feet.” (15)

***tabe kṛṣṇa miṣṭha anna bhojana karilā
sakhī-gaṇa laiṇyā rāi avāśeṣa pāilā (16)***

[Śrīmatī Rādhikā’s heart melts upon hearing His words of lamentation, and so She asks the *sakhīs* to bring some sweets. Upon their doing so, Śrīmatī Rādhikā Herself serves them to Śrī Kṛṣṇa with Her lotus hands. While drinking the sweetness of Śrīmatī Rādhikā’s face in this way,] Śrī Kṛṣṇa eats the sweets, and Śrīmatī Rādhikā and the *sakhīs* take His remnants. (16)

***tabe duihe praveṣilā śrī-maṇi-mandire
rasera vilāsa kailā praphulla antare (17)***

Thereafter, They both enter the jewelled palace, and with cheerful hearts They engage Themselves in *rasa-vilāsa* (amorous pastimes). (17)

***ei rūpe vilāsa-rase jāya chaya daṇḍa
bāisa daṇḍa uttare rāi jāna nija kuṇḍa (18)***

In this way, six *daṇḍas* are spent in *rasa-vilāsa*. After the twenty-second *daṇḍa*, Rāi again proceeds towards Rādhā-kuṇḍa. (18)

***dui daṇḍa sūryālaye karite gamane
tabe eka daṇḍa haya sūrya ārādhane (19)***

From there, it takes two *daṇḍas* to go to the Sūrya temple. The worship of the Sun-god then takes one *daṇḍa*. (19)

*tad-antare sakhī saṅge rāi gṛhe jāna
pathe cāri daṇḍa lāge karite prayāṇa* (20)

Thereafter, Rāi and Her *sakhīs* go home. It takes four *daṇḍas* to walk back. (20)

*gṛhe giyā rāi tabe snāna samāpiyā
sūryera prasāda pāna sakhī-gaṇa laiya* (21)

After returning home, Rāi bathes and then, with the *sakhīs*, She takes the *prasāda* of the Sun-god. (21)

*prasāda pāite rādhāra jāya eka daṇḍa
kṛṣṇe dekhi pāka kailā amṛtera khaṇḍa* (22)

One *daṇḍa* passes while Śrī Rādhā takes *prasāda*. Seeing that the time has come for Śrī Kṛṣṇa to return from grazing the cows, Śrī Rādhā begins to prepare *amṛta-keli* and other snacks. (22)

*pakvāṇna miṣṭhāṇna saba kṛṣṇera lāgiyā
tulasira hāte tāhā dena pāthāiyā* (23)

When many different kinds of fried preparations and sweets for Śrī Kṛṣṇa have been prepared, She sends them to Nanda-bhavana with Tulasī. (23)

*ekatriśa daṇḍe rāi virale basiyā
mālā gāṅthe sukhe tabe kṛṣṇera lāgiyā* (24)

In the thirty-first *daṇḍa*, Rāī sits in a secluded place happily stringing a garland for Śrī Kṛṣṇa. (24)

*candana-gharṣaṇe āra tāmbula-sajjāya
sandhyā āsi upanīta esaba kriyāya* (25)

While Śrī Rādhā is engaged in grinding sandalwood, preparing *tāmbula* and other such activities, evening time sets. (25)

*ei batrīsa daṇḍa haila divā līlā
sandhyā-kāle rāī kichu viśrāma karilā* (26)

In this way, the pastimes during the day last for thirty-two *daṇḍas*. In the early evening, Śrīmatī Rādhikā takes some rest. (26)

iti divālīlā samāpta

Thus ends the day pastimes.

Rātri-līlā
(pastimes during the night)

duī daṇḍa śrī-rādhāra śayyāya śayana
tabe duī daṇḍe rādhāra hayata randhana (1)

For two *daṇḍas* Śrī Rādhā rests on a bed. When She arises, She spends two *daṇḍas* cooking. [After finishing Her cooking, She sends the preparations for Śrī Kṛṣṇa to Śrī Nanda's house with a *sakhī*. Śrī Rādhā Herself sits meditating upon what is happening in Śrī Nanda's house.] (1)

chaya daṇḍa pare kṛṣṇa prasāda āsila
sakhī sange rādhā tabe bhोजना karila (2)

After six *daṇḍas*, the *sakhī* returns to Yāvaṭa with Śrī Kṛṣṇa's remnants, and with great pleasure, Śrīmatī Rādhikā partakes of that with the *sakhīs*. (2)

saṭṭa daṇḍe rāi punaḥ karila śayana
uthi daśa daṇḍa abhisāra āyोजना (3)

In the seventh *daṇḍa*, Rāi again takes rest. She arises at the tenth *daṇḍa* and gets ready for *abhisāra*. (3)

saṅketa kuñjete jete lāge daṇḍa duī
dvādaśa daṇḍete kuñje upasthita hai (4)

Śrī Rādhā spends two *daṇḍas* in walking to the appointed meeting place. In the twelfth *daṇḍa*, She reaches the *kuñja*. (4)

trayodaśa daṇḍe seve tāmbula candana
kṛṣṇa-sane rāsa-lāśya laye sakhī-gaṇa (5)

In the thirteenth *daṇḍa*, She performs *tāmbula* and sandal-wood *sevā* to Śrī Kṛṣṇa. Then, longing to perform *rāsa* with Śrī Kṛṣṇa, She prepares Herself, along with the *sakhīs*. (5)

rāsādi kautuke tabe cāri daṇḍa jāya
sakhī-gaṇa mili rādhā-kṛṣṇa guṇa gāya (6)

Four *daṇḍas* pass in performing *rāsa* and other pleasant activities, during which the *sakhīs* sing the glories of Śrī Śrī Rādhā-Kṛṣṇa. (6)

prema-rase rādhā-kṛṣṇa ānandita mane
kuñjete śayana kare seve sakhī-gaṇe (7)

Immersed in the mellows of *prema*, Śrī Rādhā and Śrī Kṛṣṇa become blissful and rest in the *kuñja*, with the *sakhīs* serving Them. (7)

āṣṭādāsa daṇḍe punaḥ kuñjete vihāra
nānā puṣpa veśa haya nānā alaṅkāra (8)

During the eighteenth *daṇḍa*, They again perform pastimes in the *kuñja*, and, in different ways, They decorate each other in variegated styles of dresses made of flowers. (8)

kusuma yuddhete eka daṇḍa pare jāya
puṣpa śayyā-pare duñhe śayana karāya (9)

One *daṇḍa* passes during a flower-war. Both of Them then rest on a bed of flowers. (9)

una-vimśa daṇḍe punaḥ bhojana vilāsa
tāhe vṛndā-devī ādira manera ullāsa (10)

In the nineteenth *daṇḍa*, eating-pastimes again take place. Seeing this, Vṛndā-devī and others become blissful at heart. (10)

*vimśa daṇḍe rādhā-kṛṣṇa karena vilāsa
cāri daṇḍa vilāsete donhāra ullāsa (11)*

During the twentieth *daṇḍa*, Śrī Śrī Rādhā-Kṛṣṇa engage in loving exchanges. For four *daṇḍas*, They remain absorbed in the joy of Their pastimes. (11)

*catur-vimśa daṇḍe nidrā jāna dui-jane
dui daṇḍa kuñja nidrā ānandita mane (12)*

In the twenty-fourth *daṇḍa*, They both fall asleep, and for two *daṇḍas*, They sleep blissfully in the *kuñja*. (12)

*ṣaḍ-vimśete kuñja-bhaṅga viraha-bhāvanā
parspara suhālāpa sa-ṭprema-jalpanā (13)*

In the twenty-sixth *daṇḍa*, feelings of separation from each other arise because the time to leave the *kuñja* has arrived. Their nectar-like conversation is full of *prema*. (13)

*eīrūpe duī daṇḍa jāite jāite
kuñja chāḍi rādhā-kṛṣṇa calilā ḡrhetē (14)*

In this way, it takes two *daṇḍas* for Them to rise and leave the *kuñja*. Śrī Rādhā and Śrī Kṛṣṇa then go towards Their respective homes. (14)

*duī daṇḍe āsi rāi yāvaṭe paṣilā
muhūrtteka rātri chila sukhe nidrā gelā (15)*

After two *daṇḍas*, Rāī reaches Yāvaṭa from the *kuñja*. At that time, because only a *muhūrta*² remains of the night, Śrīmatī Rādhikā happily falls asleep. (15)

***rādhā-kṛṣṇa lilā-khelā varṇane nā jāya
saṅkṣepe kahinu kichu sevāra nirṇaya*** (16)

Although it is not possible to describe Śrī Śrī Rādhā-Kṛṣṇa's loving pastimes (*lilā-vilāsa*), still I have in brief pointed out the *sevā* one is supposed to perform. (16)

***rāgānugā haiyā kara sādhya sādhana
siddha-dehe kara sadā mānasī sevana*** (17)

Perform *sādhana* in accordance with *rāgānugā*, with the aim of attaining the goal (*sādhya*). Always perform *mānasī-sevā* of your object of reverence in your spiritually perfected form (*siddha-deha*). (17)

***sthūla dehe kara sadā śravaṇa kīrtana
vaidha dharma thāki dharma karaha pālana*** (18)

In your external body, always perform *śravaṇa* (hearing) and *kīrtana* (chanting). Stay within regulated religion; in other words, follow the rules of the Śruti, Smṛti, Purāṇas and Pañcarātra. Completely abandon the sentiments of the *prākṛta sahaijyās* and follow the pure religion of the soul (*ātma-dharma*). (18)

***ati śīghra aprākṛta deha vyakta habe
sthūla līnga deha chāḍi, nitya sevā pābe*** (19)

² One *muhūrta* equals two *daṇḍas*, in other words, forty-eight minutes.

By acting like this, a revelation (*sphūrti*) of your transcendental form will quickly come. Then, when giving up your gross and subtle body, you will attain your eternal service. (19)

*śrī-rūpa raghunātha pade jāra āśa
catuḥṣaṣṭi gupta sevā kahe kṛṣṇadāsa (20)*

With the desire to attain the guidance of the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, Kṛṣṇa dāsa has described the sixty-four kinds of confidential *sevās*. (20)

daṇḍātmikā sevā samāpta

Thus ends the description of the *sevā* during
the different *daṇḍas*.



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Prema Mañjarī	91	the author's (Śrīla Viṣvanātha Cakravartī Ṭhakura's) great grand spiritual master, Śrī Gaṅgā-nārāyaṇa Cakravartī's eternal form
Raṅga Mañjarī	10, 91	the author's grand spiritual master, Śrī Kṛṣṇa-caraṇa Cakravartī's eternal form
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Vilāsa Mañjarī	91	Śrīla Narottama dāsa Ṭhākura's eternal form





Śrīla Bhaktivedānta Narāyaṇa Gosvāmī Mahārāja appeared in 1921 in Tivāripura, a village near the Gaṅgā River, in Bihar, India. In 1946, he met and received initiation from the great Gauḍīya Vaiṣṇava ācārya, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who five years later awarded him the renounced order of life.

Now in his eighties, Śrīla Bhaktivedānta Narāyaṇa Gosvāmī Mahārāja has circled the globe more than twenty-five times, expounding Śrī Caitanya Mahāprabhu's message of pure, transcendental love. Simultaneously, he is publishing books on the science of *bhakti* in Hindi, English and other languages.

*preṣṭha-sva-pāṇi-kṛta-kausuma-hāra-kāñcī-
keyūra-kuṇḍala-kirīta-virājītāṅgīm
tvām bhūṣayāṇi punar ātma-kavitva-puṣpai:
āsvādayāṇi rasikāli-tatīrimāni*

With the blossoms of my poetry I will adorn You, who are decorated with necklaces, a belt, armlets, ear ornaments and a crown that Śrī Kṛṣṇa Himself made from flowers with His own hands. In other words, when, with His own hands, Your beloved has decorated You with ornaments He made from flowers that He Himself has picked, I will depict the sentiments of Your heart and of His activities, bodily expressions and moods with my poetry. In this way I will decorate You with the flowers of shyness. In this way, I will make all Your companions, who are expert in relishing poetry, enjoy the *rasa* of poetry.

Śrī Saṅkalpa-kalpadrumaḥ verse 15

