

Śrīla Viśvanātha Cakravartī Ṭhākura's

Śrī Prema-sampuṭa

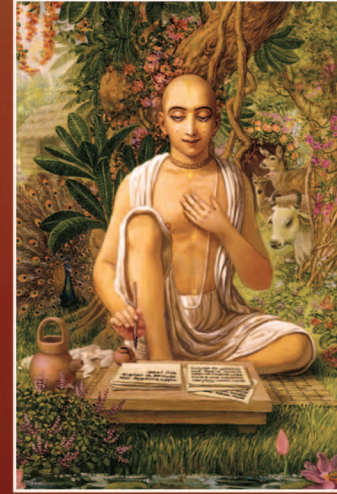
The Treasure Chest of Pure,
Transcendental Love



TRANSLATED FROM THE HINDI EDITION OF

Śrī Śrīmad

Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



For centuries the writings of Śrīla Viśvanātha Cakravartī Ṭhākura have provided irreplaceable nourishment for Gauḍīya Vaiṣṇavas on all levels of spiritual development. His life was an inspiration, as was his legacy: the literatures he composed to benefit generations of the Lord's devotees. His compositions include prayers, songs and narrations of the pastimes of Śrī Caitanya Mahāprabhu and Śrī Kṛṣṇa; commentaries on texts such as *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and the writings of the six Gosvāmīs of Vṛndāvana; and detailed descriptions of both the science and practice of *bhakti*.

"*Sampuṭa* means 'that place where precious jewels and other valuable stones are carefully hidden from the vision of people'. Śrīla Viśvanātha Cakravartī Ṭhākura has revealed the *unnata-ujjala prema* in Śrī Rādhā's heart, which is likened to a treasure chest, and protected it in the box in the form of this book. Therefore, the name of this book is *Śrī Prema-sampuṭa*." (Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja)

Śrī Prema-samputā



*The Treasure Chest of Pure,
Transcendental Love*

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śrī śrī guru-gaurāṅgau jayataḥ

Śrīla Viśvanātha Cakravartī Ṭhākura's

Śrī Prema-samputā

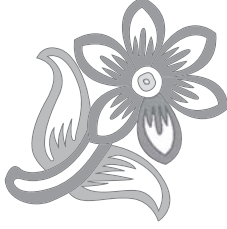


*The Treasure Chest of Pure,
Transcendental Love*

translated from the Hindi edition of

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja





Dedicated to my Holy Master

*śrī gauḍīya-vedānta-ācārya-keśarī nitya-līlā-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.*



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Foreword

(translated from the Hindi edition)

Today I am most joyful to be able to present this Hindi edition of *Śrī Prema-samputa* to the faithful reader. Śrīla Viśvanātha Cakravartī Ṭhākura, the highly exalted preceptor and crown jewel of Śrī Gauḍīya Vaiṣṇava *ācāryas*, has masterfully crafted this incomparable narrative poem in language that is simple, yet replete with deep meaning.

Once, Śrī Kṛṣṇa, disguised in the attire of a heavenly damsel, came to Śrīmatī Rādhikā and stood before Her completely silent. The sight of this incredibly beautiful celestial damsel filled Śrīmatī Rādhikā with bliss and She became most eager to befriend Her. Śrīmatī Rādhikā asked Her several questions, but the girl offered no reply.

Śrīmatī Rādhikā thought the beautiful *sakhī* may not be well, and that this was the reason for the damsel not speaking to Her. Nonetheless, Rādhikā persisted in Her attempts to communicate with Her, and finally the maiden spoke. She said, “I heard of Your glories in the heavenly planets and have come to this Earth to meet You. When I arrived I saw Śrī Kṛṣṇa’s *rāsa-līlā* being performed at Vaiṣṇava in Vṛndāvana. For some reason You left the dance to go into the forest, and Śrī Kṛṣṇa abandoned all the other *gopīs* to follow You. After spending some time with You, He disappeared. When He also left You, You began to cry bitterly. I saw Your pitiful condition and became enraged with Śrī Kṛṣṇa. It is for this reason that I have now come to You.” The disguised Śrī Kṛṣṇa then proceeded to describe Kṛṣṇa’s many faults.

The heavenly damsel said, “It is true that Śrī Kṛṣṇa has all good qualities, but He has one bad quality that destroys all the good ones.

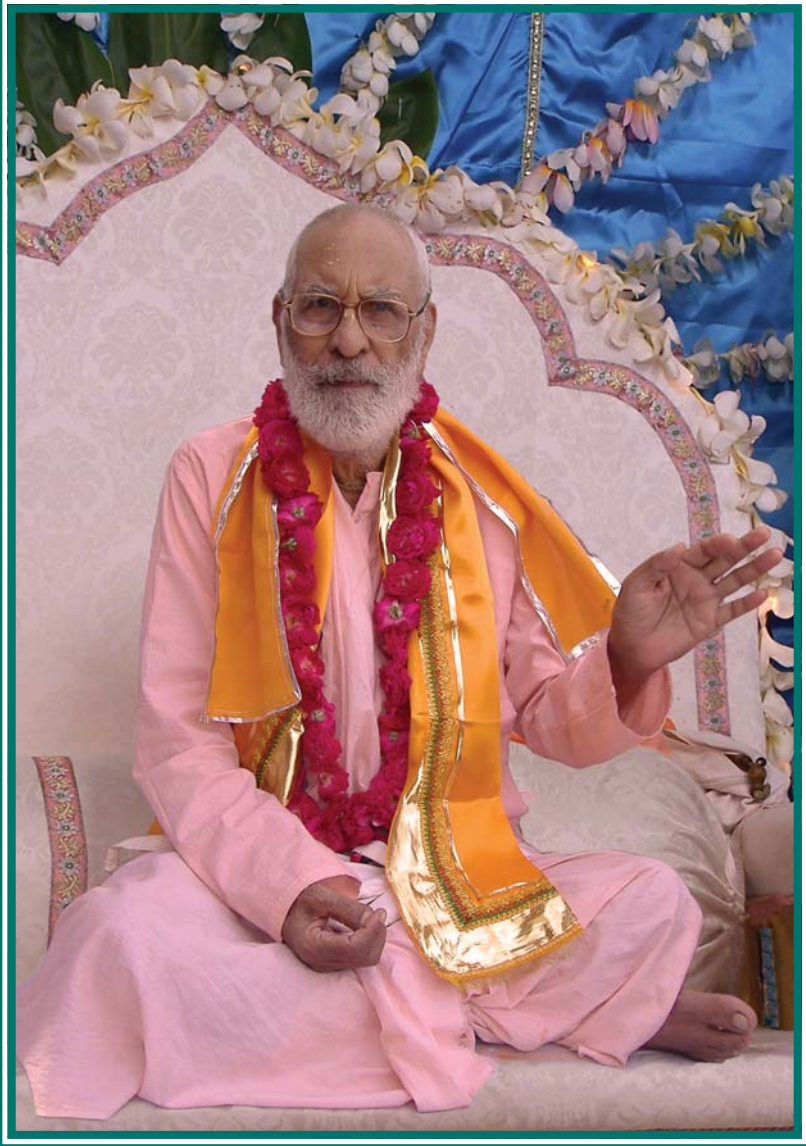
You, Śrī Rādhā, have left everything – Your father, mother, brother, friends, husband, society, modesty and the orders of Your elders – all so that You can love Kṛṣṇa. Yet He treats You so cruelly that He abandons You and disappears. I cannot fathom this. In My opinion, You should not love Him, for if You do Your future will be full of suffering.”

These words prompted Śrīmatī Rādhikā to explain to the damsel the very nature of *prema*. This explanation is the subject of *Śrī Prema-samṣṭa*.

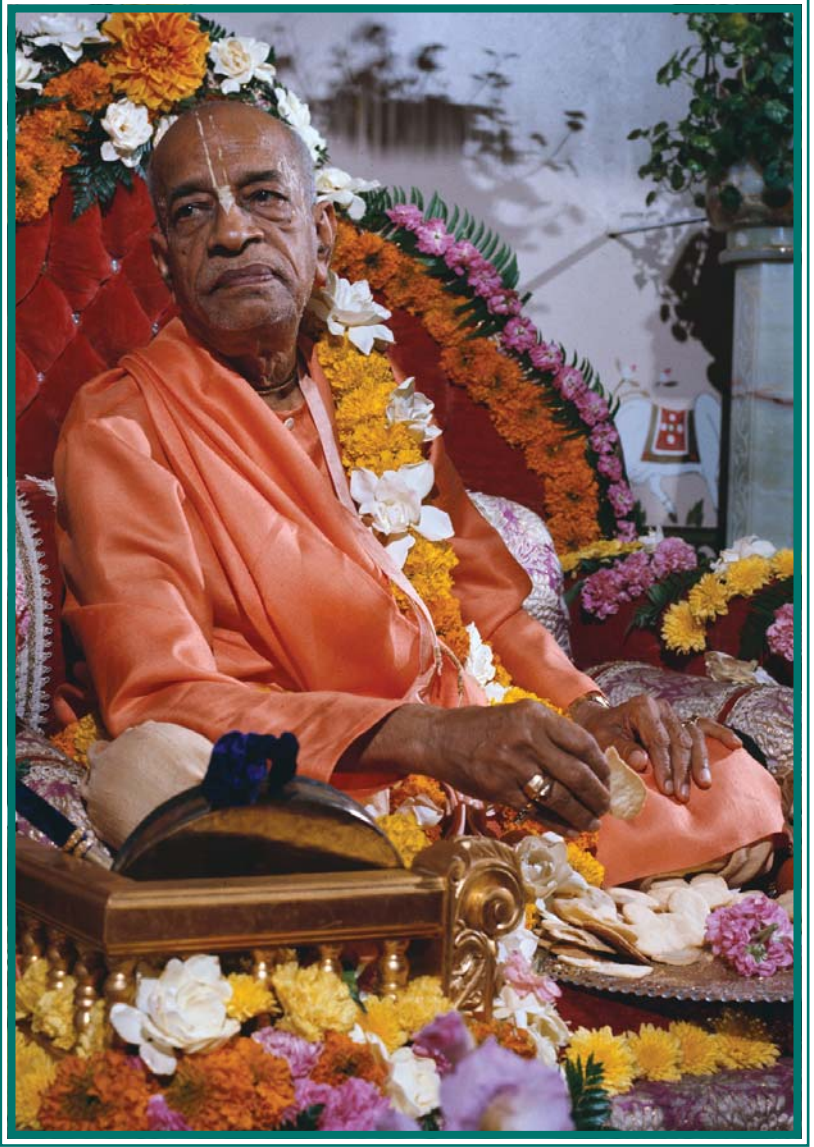
Samṣṭa means “that place where precious jewels and other valuable stones are carefully hidden from the vision of people”. Śrīla Viśvanātha Cakravartī Ṭhākura has revealed the *unnata-ujjala prema* in Śrī Rādhā’s heart, which is likened to a treasure chest, and protected it in the box in the form of this book. Therefore, the name of this book is *Śrī Prema-samṣṭa*. Śrī Rādhā describes Her *prema* in the following two verses (Verses 108 and 109):

*ekātmaniha rasapūrṇatame ’tyagādhe
ekāsusaṅgrathitam eva tanudvayam nau
kasyimścidekasarasīva cakāsadeka-
nālotthamabjayugalam khalu nīlapitam
yat snehapūrabhṛtabhājanarājitaika-
varttyagravarttyamaladīpayugam cakāsti
taccetaretaratamo ’panudat parokṣa-
mānandayedakhilapārśvagatāḥ sadāliḥ*

Śrī Rādhā’s body and Śrī Kṛṣṇa’s body are separate, yet there is no difference in Their nature (*svarūpa*). Śrī Kṛṣṇa is by nature blissful (*ānanda*) and Śrī Rādhā is by nature joyful (*hlādinī*). The truth according to the Vedas is that the potency (*śakti*) and the holder of potency (*śaktimān*) are non-different: *śakti-śaktimatorabhedah*. Although there is no difference between the personality (*svarūpa*) and the personality’s potency (*śakti*), when these transcendental pastimes are savoured, it becomes apparent that each has unique specialities and therefore, they differ in some ways.

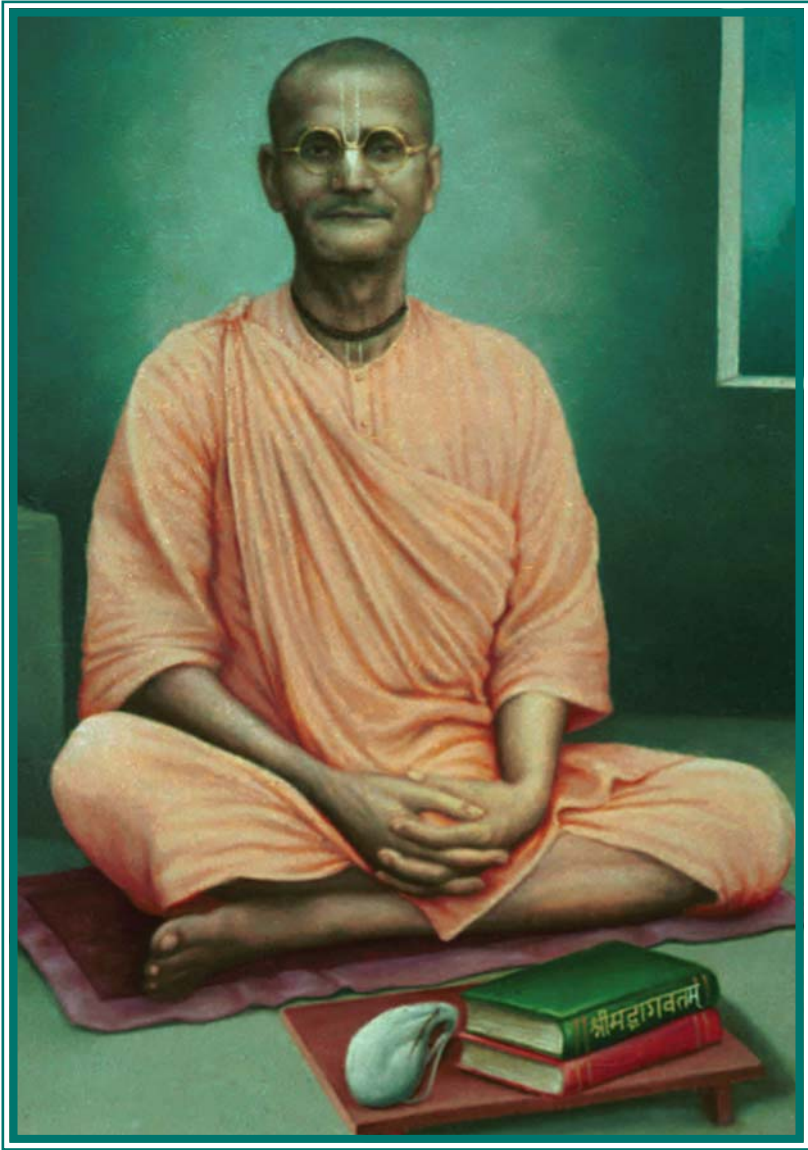


*om viṣṇupāda paramahaṁsa parivrājakācārya
Śrī Śrīmad Bhaktivedānta Nārāyaṇa
Gosvāmī Mahārāja*



nitya-lilā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

*Śrī Śrīmad Bhakti Prajñāna Keśava
Gosvāmī Mahārāja*



Śrīla Viśvanātha Cakravartī Ṭhākura

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, West Bengal. He was celebrated by the name Hari-vallabha, and had two older brothers, Rāmabhadra and Raghunātha. During his childhood he completed his study of grammar in the Devagrāma village. He then studied devotional scripture at the home of his spiritual master in the Śaidābāda village of the Murṣidābād district. When living in Śaidābāda 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 (*śuddha-bhakti*) continued to flow through the influence of three great personalities: Śrīnivāsa Ācārya, Śrī Narottama Ṭhākura and Śrī Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura is fourth in the line of disciplic succession coming from Śrīla Narottama Ṭhākura.

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

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

*śrī-rāma-kṛṣṇa-gaṅgā-caraṇānnatvā gurūnuru-premnaḥ
śrīla-narottama-nātha śrī-gaurāṅga-prabhuṁ naumi*

Here, the name “Śrī Rāma” refers to Śrīla Visvanātha Cakravartī Ṭhākura’s spiritual master, Śrī Rādhā-ramaṇa; “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 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 concocted philosophical doctrines

Once, an estranged disciple of Hemalatā Ṭhākuraṇī, Rūpa Kavirāja, concocted his own doctrine which opposed the philosophical conclusion of the 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 doctrine of spontaneous attraction (*rāga-mārga*) in a way that was undisciplined and disorderly. His new doctrine stated that one could abandon the practices of hearing and chanting, and practise *rāgānuga-bhakti* by remembrance alone. For this, Hemalatā Ṭhākuraṇī, the learned Vaiṣṇavī daughter of Śrīnivāsa Ācārya, ensured that Rūpa Kavirāja was expelled from the Gauḍīya Vaiṣṇava community. Since that time on, Gauḍīya Vaiṣṇavas have known him as an *atibāḍī* [a member of one of the eleven unauthorised *sahajiyā* communities who concoct their own methods of devotional service].

Fortunately, Śrīla Cakravartī Ṭhākura was present at this time, and he refuted Rūpa Kavirāja’s false conclusions in his *Sārārtha-darsinī* 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 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 of “Gosvāmī”, an action considered improper by Vaiṣṇava ācāryas. Although Śrīla Cakravartī Ṭhākura acted as ācārya, he personally never used the title “Gosvāmī” so as to instruct foolish and unfit descendants of ācārya families of modern times.

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 [of the Śrī Rāmānuja line] from the antagonistic camp 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 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, and, because they 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. Śrī Baladeva

Vidyābhūṣaṇa was greatest among exalted teachers of Vedānta and was therefore known as Gauḍīya Vaiṣṇava *vedāntācārya mahā-mahopādhyāya* and the crown of the assembly of learned scholars. He 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 viewpoint of the Gauḍīya Vaiṣṇavas' 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* as a pure Vaiṣṇava *sampradāya* coming in the line of Śrī Madhvācārya, called the Śrī Brahma-Madhva-Gauḍīya-Vaiṣṇava *sampradāya*. 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 for *Vedānta-sūtra*.

The name of Śrīmatī Rādhikā, the personification of the pleasure-giving potency (*hlādinī-sakti*) and the eternal beloved of Śrī Kṛṣṇa, is mentioned in various Purāṇas. Throughout *Śrīmad-Bhāgavatam*, specifically in the Tenth Canto in connection with the description of the Lord's Vṛndāvana pastimes, Śrīmatī Rādhikā is referred to indirectly and discretely. Only *rasika* and *bhāvuka* 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. But despite the Gauḍīya's victory, the contesting party did not accept the Gauḍīya *sampradāya* to be of pure Vaiṣṇava lineage because the latter had no commentary on *Vedānta-sūtra*. Śrīla Baladeva Vidyābhūṣaṇa therefore composed the famous Gauḍīya commentary, *Śrī Govinda-bhāṣya*. Once again the worship of 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 Viśvanātha Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa 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 Viśvanātha Cakravartī Ṭhākura, performed on behalf of the *sampradāya*, will be recorded in golden script in the history of Gauḍīya Vaiṣṇavism.

Establishing the identity of the *kāma-gāyatrī*

In his *Mantrārtha-dīpikā*, Śrīla Viśvanātha 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 Viśvanātha Cakravartī Ṭhākura could not ascertain which syllable in the *mantra* was a 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 the grammar methodology of Śrī Jīva Gosvāmī, *Śrī Harināmāmṛta-vyākaraṇa*, 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-nāradya

Purāṇa he found *Vṛndāvanēśvari Śrīmatī Rādhikā* named as *Pañcāśad-varṇa-rūpiṇī*, one whose form is composed of fifty syllables. But in all the literature he studied 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 might have made a mistake in his writing. But 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 “t” (the final letter of the *kāma-gāyatrī*) was taken as a 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—dvija-rāja-rāja
kṛṣṇa-vapu-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-upara kare nāṭa,
tāra gīta muralīra 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. But if the fragmented “t”, the final letter of the *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 and 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 began to doze off, when the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, appeared before him and said affectionately, “O Viśvanātha, O Hari-vallabha, 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 Me and My dearly beloved, 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 *Varṇāgama-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 had regained composure, he went 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 associate. He established the deity of Śrī Gokulānanda on the bank of Rādhā-kuṇḍa, and while residing there, he experienced the sweetness 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-campū*, and stated therein:

rādhā-parastira-kuṭira-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-campū*.

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 in his place.

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*) in the Lord's pastimes. To dispel misconceptions regarding *svakīyāvāda*, Śrīla Cakravartī Ṭhākura wrote *Rāga-vartma-candrikā* and *Gopī-premāmṛta*, which are both filled with philosophical conclusions from the scriptures. Thereafter, in his *Ānanda-candrikā* commentary on the verse, *laghutvam atra yat proktaṁ*, of Śrī Ujjvala-nīlamanī (1.21), he showed the fallacy of the theory of *svakīyāvāda*, and 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 had 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, early each morning, Śrī Cakravartī Ṭhākura used to circumambulate Śrī Vṛndāvana, so they hid in a dark, dense grove waiting 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 Jāvaṭa, and She sent me here to pick flowers.” So saying 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 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 nātharuṣo 'sau bhakti-vartma-pradarśanāt
bhakta-cakre varitatvāt 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 1754, on the fifth day of the light phase of the moon of 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 Rādhā-Gokulānanda in Śrī Dhāma Vṛndāvana.

Śrīla Viśvanātha Cakravartī Ṭhākura's legacy

Following in the footsteps of Śrīla Rūpa Gosvāmī, Śrīla Cakravartī Ṭhākura composed abundant transcendental literature on *bhakti*, thereby establishing the innermost desire of the heart of Śrīman Mahāprabhu in this world. 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 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
keha kahena-cakravartī śrī-rūpera avatāra
kaṭhina ye tattva sarala karite pracāra
ohe guṇa-nidhi śrī-viśvanātha cakravartī
ki jāniva tomāra guṇa muṇi mūḍha-mati*

Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu has spoken this work through the mouth of Śrīla Cakravartī Ṭhākura. 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. O ocean of mercy, Śrīla Viṣvanātha Cakravartī Ṭhākura, I am foolish indeed. Kindly reveal the mystery of 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: “*kirāṇa-bindu-kaṇā, ei tina niya vaiṣṇava-panā* – the Vaiṣṇavas take these three books, *Ujjvala-nīlamanī-kirāṇa*, *Bhakti-rasāmṛta-sindhu-bindu* and *Bhāgavatāmṛta-kaṇā*, as their wealth.”

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-samṣṭa (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) *Stavāmṛta-laharī*, which includes:
 - (a) *Śrī Guru-tattvāṣṭakam*
 - (b) *Mantra-dātṛ-gurorāṣṭakam*
 - (c) *Parama-gurorāṣṭakam*
 - (d) *Parātpara-gurorāṣṭakam*
 - (e) *Parama-ṣarātpara-gurorāṣṭakam*
 - (f) *Śrī Lokanāthāṣṭakam*
 - (g) *Śrī Śacinandanāṣṭakam*
 - (h) *Śrī Svarūpa-caritāmṛtam*
 - (i) *Śrī Svapna-vilāsāmṛtam*
 - (j) *Śrī Gopāladevāṣṭakam*
 - (k) *Śrī Madana-mohanāṣṭakam*

- (l) Śrī Govindāṣṭakam
(m) Śrī Gopināthāṣṭakam
(n) Śrī Gokulānandāṣṭakam
(o) Svayam-bhagavattāṣṭakam
(p) Śrī Rādhā-kuṇḍāṣṭakam
(q) Jagannmohanāṣṭakam
(r) Anurāgavalli
(s) Śrī Vṛndādevyāṣṭakam
(t) Śrī Rādhikā-dhyānāmṛtam
(u) Śrī Rūpa-cintāmaṇiḥ
(v) Śrī Nandiśvarāṣṭakam
(w) Śrī Vṛndāvanāṣṭakam
(x) Śrī Govardhanāṣṭakam
(y) Śrī Sankalpa-kalpa-drumaḥ
(z) Śrī Nikuñja-keli-virudāvali (virutkāvyā)
(aa) Surata-kathāmṛtam (āryasatakam)
(bb) Śrī Śyāma-kuṇḍāṣṭakam
- (9) Śrī Kṛṣṇa-bhāvanāmṛtam Mahākāvyaṃ
(10) Bhāgavatāmṛta-kaṇā
(11) Ujjvala-nilamaṇi-kiraṇa
(12) Bhakti-rasāmṛta-sindhu-bindu
(13) Rāga-vartma-candrikā
(14) Aisvarya-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-darsinī commentary on Śrīmad-Bhāgavatam

My most revered Śrī Gurudeva, *ācārya-keśari aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, guardian of the Śrī Gauḍīya *sampradāya* and founding *ācārya* of Śrī Gauḍīya Vedānta Samiti and the Gauḍīya *maṭhas* established under its auspices, re-published the books of Śrīla Bhaktivinoda Ṭhākura and other previous *ācāryas* in the Bengali language, along with publishing his own works. Today, by his heartfelt desire, enthusiastic blessings and causeless mercy, books such as the following have been printed in Hindi, the national language of India: *Jaiva-dharma*, *Śrī Caitanya-sikṣāmṛta*, *Śrī Caitanya Mahāprabhu kī Śikṣā*, *Śrī Śikṣāṣṭaka*, *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjvala-nīlamanī-kiraṇa*, *Bhāgavatāmṛta-kaṇā*, *Śrī Gīta-govinda*, *Śrī Bhajana-rahasya*, *Śrī Gauḍīya-gīti-guccha*, *Śrīmad Bhagavad-gītā*, *Śrī Veṅu-gīta*, *Bhakti-tattva-viveka*, *Vaiṣṇava-siddhānta-mālā*, *Śrī Brahma-saṁhitā*, *Rāga-vartma-candrikā*, *Śrī Bṛhad-bhāgavatāmṛtam*, *Gauḍīya-kaṇṭhahāra* and *Śrī Camatkāra-candrikā*. Gradually, other books are being published as well.

Śrīla Viśvanātha Cakravartī Ṭhākura composed *Śrī Prema-samputa* in Sanskrit, and many editions have since been published in Bengali. Among them, that of Śrī Hari-bhakta dāsa of Śrī Dhāma Vṛndāvana is particularly full of transcendental moods, and its language is also easy to understand. This Hindi translation is based on that edition.

I have full faith that *rasika* and *bhāvuka sādhakas*, and *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*.

This first edition was produced with great speed, so there may be minor faults: we request the faithful readers to inform us of them so we can correct these faults for future editions.

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

Humble and insignificant,
Tridaṇḍibhikṣu Śrī Bhaktivedānta Nārāyaṇa

Śrī Utthāna Ekādaśī
12th November, 2005



Śrī Prema-samputa

The Treasure Chest of Pure, Transcendental Love

*prātaḥ kadācidurarikṛta cārurāmā-
veśo hariḥ priyatamābhavanapraghāṇe
gatvāruṇāmsukatateṇa pidhāya vaktram
nīcina locanayugaḥ sahasāvatasthe (1)*

Loving attachment has a particular nature that is extraordinary. Within the heart of the lover, a yearning may spontaneously arise to hear from his beloved's mouth about the excellence of her love for him and the inferiority of his love for her.

Early one morning, under the control of such love, Vrajendra-nandana Śrī Śyāmasundara, the unrestricted carefree enjoyer of *rasa*, disguised Himself as a young woman of heart-stealing beauty, and went to the courtyard of Śrīmatī Rādhikā, the dear, darling daughter of Vṛṣabhānu Mahārāja. Covering His lotus-like face with a crimson veil, He appeared before Śrīmatī Rādhikā, His eyes bashfully lowered.



Previously, on the night of the *rāsa* dance on the banks of the river Kālindī, Śrī Śyāmasundara had accepted defeat in the midst of the *gopīs*. At that time He had told them, “*na pāraye ’ham niravadya samyujām...* – I am not able to repay My debt to you all.” Now He was absorbed in the same mood of loving attachment He had

conveyed with those words. Thus, desiring to hear His beloved Śrī Rādhā speak proudly and unhesitatingly while in Her affectionate sulky mood (*praṇaya-māna*), He disguised Himself as a lovely young lady.

These are the moods of the lover (*nāyaka*) and beloved (*nāyikā*) that are specifically described in *Śrī Prema-samputa*. (1)

***ārādvilokya tamatho vṛṣabhānuṣuṭrī
provāca hanta lalite! sakhi! paśya keyam
svasyāṁsubhirharimaṇimayatām nināya
matsadma padmavadanādbhuta-bhūṣaṇādhyā*** (2)

When Vṛṣabhānu-nandinī Śrīmatī Rādhikā saw this charming young woman in the distance, She addressed Her dear friend, Śrī Lalitā: “O *sakhi* Lalitā, look, just look! Who is this beautiful young woman adorned with astonishing ornaments? The glow of Her lotus-like face rebukes the lustre of lotus flowers and the radiance of Her *śyāma*-complexioned body illuminates our courtyard. Our whole house appears to be decorated with sapphires.” (2)

***śrutvā sakhīgiramatho lalitā viśākhe
taṁ procaturdrutamavāpya tadābhimukhyam
kā tvaṁ kṛśodari! kutaḥ kimu vātha kṛtyaṁ
brūhītyasau prativacastu dadau na kiñcit*** (3)

On hearing Śrīmatī Rādhikā’s words, Lalitā and Viśākhā quickly approached the young maiden and inquired, “O slender-waisted girl, who are You? Where have You come from and why have You come here? Please remove our curiosity by answering these questions.” But that young girl did not reply. (3)

***śrīrādhikāpyatha vitarka puraḥsaram taṁ
paṇḍita kautukavaśādūpagamya samyak
kā tvaṁ svarūṇamahasaiḥ manoharantī
devāṅganāsi kimaho suṣameva mūrttā*** (4)

When She did not answer, Śrī Rādhikā became even more curious. After careful thought, She came before the disguised Śrī Kṛṣṇa and inquired, “O beautiful one, who are You? The lustre of Your limbs has stolen our minds. Are You a divine maiden? Upon beholding You, it seems that You have appeared before us embodying the entirety of the world’s beauty.” (4)

**tūṣṇīm sthitam tadapi taṁ punarāhabhāvi-
nyātmānamāṣu kathayātra yadi tvamāgāḥ
jānīhi nastava sakhīḥ paramāntaraṅgāḥ
kim saṅkase natamukhiḥ! trapase ’tha kimvā (5)**

Still, the pretty young maiden did not reply. “O Bhāvinī (beautiful woman),” Śrī Rādhikā inquired, “it is You who have come here to us, so please introduce Yourself at once and remove our curiosity. O shy one, in our company, there is no reason to be timid or reserved. Please understand that we consider You to be our intimate friend.” (5)

**niśvasya kañcana viṣādamivābhiniya
vaktraṁ vivṛtya tamakhaṇḍita mauna-mudram
sā prāha hanta rujamāvahasīti satyaṁ
jñātam na tāmṛta ihedṛsatā tava syāt (6)**

When the young maiden – Śrī Kṛṣṇa – heard Śrīmatī Rādhikā’s words, She sighed deeply. Actually, mere words cannot describe Her response. She turned Her face away and continued to remain silent. Upon seeing the girl’s condition, Śrī Rādhā asked, “O beautiful one, I understand that Your heart is certainly in pain, otherwise You would not act like this. (6)

**taṁ brūhi kañjamukhi! viśvasihi prakāmaṁ
mayyeva tat pratikṛtau ca yathā yateya
udgīrṇa eva suhṛdantika eti śāntim
yanmānasabraṇavipākaja tivradaḥ (7)**

“O lotus-faced one, with full trust in us, please openly and clearly tell us about Your pain. I will try My best to nullify the cause of Your anguish. When, within the heart, a deep wound of despair opens, the unbearable anguish one suffers can be mitigated by revealing it to intimate friends. (7)

*kāntena kiṁ tvamasi samprati viprayuktā
tasyaiva vā vigunatodayaḥ prataptā
kiṁ svāgasastadavisahyatayā vibhesi
tat kiṁ nu kalpitamaho piṣunairnasatyam (8)*

“Are You now suffering separation from Your beloved? Or have You become exceedingly perturbed upon discovering some shortcoming in him? Or have You committed some great offence that has shattered the affection of Your beloved? Is that why You are fearful? Perhaps, in order to destroy the love and affection that Your beloved has for You, some wicked person has falsely accused You of a misdeed, although You have actually done no wrong. Is that why You are unhappy? (8)

*kiṁvā vivoḍhari manaḥ saghṛṇaṁ tavābhū-
nmande rataṁ kvacana puṁsivare dūrāpe
tattvaṁ kaṭūkti paṭunā yata mādrṣiva
santarjyase gurujanena tato 'si dūnā (9)*

“Is it that You have realised that the one You have wed is dull and unlucky? Is it that You would never have married him if You had known before, and now that You do know, You are disinclined towards him? Or has Your heart become attached to a most wonderful person who is unattainable? Alas, alas, do You feel dejected because, like Me, You are subject to the constant harsh reproach of scornful elders?” (9)

*kaccinnu tanvi! kharavāksaravidhamarmā
saubhāgyalesamadirāndhadhiyaḥ sapatnyāḥ*

***sambhāvyate tvayi nacaitadaho parā kā
tvatto bahatvatula saubhagacārucarccām (10)***

The continued silence of the beautiful young damsel only served to increase Śrī Rādhā's apprehension. "O comely one," She said, "has Your co-wife become proud, intoxicated by her tiny drop of good fortune? Has her intelligence become corrupt and as a result has she pierced Your heart with the arrows of her sharp words? No, surely this could not happen to You. I cannot believe there is a young woman in the entire universe more fortunate than You. You could not possibly have a co-wife. Why would a man who is married to a wife endowed with all good qualities ever abandon her to marry another? (10)

***tvam mohinī śrutacarī kimu mohanārtham
sambhorivendumukhi! kasya hathādudeṣi
kiñceṣate yadi haristadapāṅgavidhya-
stvām kautukam bhavati tadvyatimohanākhyam (11)***

"O moon-faced one, we have heard from Bhagavati Paurṇamāsī-devī that there was once an incarnation of the Supreme Lord named Mohinī, who was so extraordinarily lovely that She could enchant the great Śrī Mahādeva (Lord Śiva). Are You that Mohini? Tell Me, who is it that You hope to infatuate with Your fascinating beauty by coming here unexpectedly? It is true that Śrī Mahādeva was captivated by You, and that You were not in the least attracted to him, but if Your side-long glance were to pierce Śrī Hari, and if He were to shoot a side-long glance back at You, You would surely become utterly bewildered. There is nothing to compare with Your beauty nor with the beauty of our Śrī Kṛṣṇa, that crown jewel of the kings of gallants. If You saw one another, You would both become so enamoured by each other's beauty that You would violate the boundaries of self-composure, and an exceptional and amazing *rasa* would appear from Your mutual attraction." (11)

**śrutvottariya-pariyantrita sarvagātram
romāñcitam tamuṣalabhya jagāda rādhā
hā kim sakhi! tvamasi daihikaduḥkhadūnā
vakṣo 'tha pṛṣṭhamathavā vyathate śiraste (12)**

As Śrī Kṛṣṇa disguised as a celestial damsel continuously drank the nectarean words flowing from the lotus mouth of inquisitive Śrī Rādhikā, He felt a transcendental rapture well up in His heart, and the hairs of His body stood up in ecstasy. In order to hide this, He covered His limbs with His veil.

When Śrī Rādhikā saw this, She imagined that the damsel must have some kind of bodily ailment. “O sakhi,” She asked, “are You experiencing some discomfort in Your body? Are You feeling some pain in Your chest, Your back or Your head?” (12)

**vātsalyataḥ pitṛpadairbahumūlyam eva
prasthāpitaṁ yadakhilāmaya-śātanākhyam
tailam tadasti bhavanāntarato viśakhe!
śiḡhram samānaya tadāpaya sārthakatvam (13)**

In this way, Śrī Rādhikā guessed about the young maiden's illness. “O friend Viśākhā,” She said, “My honourable father fondly sent Me a precious medicinal oil that is a sure remedy for all kinds of ailments. Please quickly bring it from the house. The nature of love and affection is such that if an article dear to oneself is used for one who is near and dear, its very existence becomes meaningful. (13)

**tailena tena kila mūrṭtimatā maḍiḡya-
snehena subhruvamimām svayam eva sāham
abhyañjayāmyakhilagātramapāstatodaṁ
naipunḡyataḥ sakhi! śiro mṛdu marḍdayāmi (14)**

“O sakhi Viśākhā, I feel a deep affection for this sakhi who has just arrived. This oil, which removes all diseases, is a

manifestation of My father's love for Me; hence, I will use it to massage this beautiful girl's entire body with My own hands. I will also skilfully massage Her head; then all Her suffering will be relieved. (14)

*nairujyakārivarasaurabhavastuvṛnda-
prakṣeṣa cārutarakoṣṇapayobhireṇām
saṁsnāpayāmi vigatāruṣamāsyapadma-
mullāsayāmyatha girāpi virājayāmi (15)*

“And listen: bring some warm water mixed with the finest healing ingredients for Me to bathe Her in. I will alleviate Her suffering and then Her lotus-like face will appear happy. Perhaps then She will speak with Me. (15)

*vācā mayā mṛdulayātihitapravṛtṭyā
snehena cānuṣādhinā paramādrṭāpi
no vakti kiñcidadhuneva kaṭūkrṭāsyā
tiṣṭhediyaṁ kapaṭinī yadihanta sakhyah (16)*

“O *sakhīs*, I have spoken sweet and gentle words to this girl, and I have told Her that I will personally give Her an oil-massage and other beneficial treatments. With an open heart I have honoured Her and shown Her sincere affection, yet still I have not heard a single word from Her lips. She is being deceptive about the nature of Her ailment and just sits here with a doleful face. (16)

*asyā rujastadaṣarām karavai cikitsām
yām prāpya tanvasumano-nikhilendriyāṇām
vyādhiḥ prasāmyati bhavedatipuṣṭireṣām
dhanvantariprahita-divyarasairivāddhā (17)*

“Now I shall administer a new treatment for this lovely girl's disease. Just as the divine nectar-tonic given to Me by

Dhanvantari cures any disease, this remedy will remove, within a second, all the diseases of Her body, life-force, mind and senses. It will especially serve to nourish Her body. (17)

***kuñjādhirājakarakañjatalābhimarṣa-
masyā urasyatitarām yadi kārayāmi
seyam hasiṣyati vadiṣyati sītkariṣya-
tyasmāmśca hāsayingameṣyati kāñcidābhām*** (18)

“Listen, and I will tell you more about this new treatment. Until now, this *sakhī* has been sitting here, overcome by some incurable disease and incapable of uttering a single word. However, if Her whole chest were touched by the lotus-like palms of the Lord of our *kuñja*, She would soon start to talk, giggle and sob. Having experienced the indescribable pleasure of the touch of *rasika-sekhara* Śrī Kṛṣṇa’s hand, She would murmur indistinct sounds. What more can I say? She would assume such a radiance that we would all laugh without end. Her body would manifest all the signs of having met with Śrī Kṛṣṇa, and by His touch, all kinds of exceptional symptoms would manifest. This would make us happy.” (18)

***śrutvā giram sa pihitasmitahāsyapadma-
munnīya ramyatarasavyakarāṅgulibhiḥ
utsāryya kiñcidalakānavaguṇṭhanañca
nyañcattaram kiyadudañcayati sa mūrddhṇaḥ*** (19)

When Śrī Kṛṣṇa, who was disguised as a heavenly damsel, heard Śrīmatī Rādhikā speak in this way, a gentle smile appeared on His face. He concealed His smile, but then slightly raised His lowered lotus-like face. With the charming fingers of His left hand, He gently brushed a stray curl from His forehead, and pulled His veil down over His head a little further. (19)

*kiñcijjagāda ramaṇī-ramaṇīya kaṅṭha-
sausvāryyam eva racayan vacanaṁ yadeṣaḥ
sā taccakorālalan eva pāpau cirāya
kāñciccamatkṛtimavāpa ca sālīpālīḥ (20)*

The disguised Śrī Kṛṣṇa assumed the sweet voice of a young lady and showered alluring words as sweet as nectar upon all those present. Like *cakorī* birds, Śrī Rādhā and Her *sakhīs* drank every word with eager hearts. In this way, they experienced supreme bliss and felt such astonishment that mere words cannot describe. Upon hearing the sweet talk of the beautiful new girl, they revelled in a bliss equalled only by the rapture they felt upon hearing the talk of Śrī Kṛṣṇa Himself. (20)

*devyasmi nākavasatiḥ śṛṇu yasya heto-
stāmagamaṁ suvadane vidhurikṛtāmā
kutrāpi me vividiṣāsti vivakṣite 'rthe
sampādayiṣyati parā tvadrte kutastām (21)*

The new *sakhī* said, “O beautiful Śrī Rādhā, I am a damsel from the heavenly planets. Please hear why I have come to You with such an agitated heart. I have a desire to know something about a particular matter, and who but You can fulfil My desire?” (21)

*naiṅvābhyadhāstvamanṛtam yadudeṣi devī-
tyasmābhiritthamadhunaiva hi paryyaceṣṭhāḥ
yanmānuṣīṣu katamāsti bhavatsadrkṣā
kāntyānāyānuṣamayā tvamivekṣase tvam (22)*

Upon hearing these words, Śrī Rādhikā said, “O lovely one, You have introduced Yourself as a heavenly damsel. This is surely not false. In fact, I had guessed as much even before You spoke, because no woman of this mortal world can rival You in beauty. Your beauty is incomparable and unprecedented; indeed, You are in a class of Your own. (22)

*yattvayyaḥaṁ saraladhīrvitathāṁ vitarka-
vaividhyamaṇyakaravaṁ śaradambujāsye
tat paryyahāsiṣamito 'stu na me 'parādha-
stvaṁ snihyasīha mayi yadyabhavaṁ tvadiyā (23)*

“O You whose face resembles an autumnal lotus, I have considered many possible reasons for Your sadness, such as feeling separation from Your husband, and I have told You of them, but actually, I was joking. Please do not take offence to My words. Now You have become affectionate towards Me, and I have become Yours.” (23)

*kiṁ saṅkucasyayi sakhī tvamabhūstvadīyo
devī jano 'pyahamabhūvamiti pratīhi
tvaṁ premarūpa guṇasindhukaṇānubhūter-
dāsibhavāmyahamapīti sadābhimanye (24)*

The celestial damsel said, “Rādhā, You are My *sakhī*. Why are You so reserved? Although I am a heavenly damsel, I have become Your subordinate. Do not doubt it. I constantly yearn to be Your maidservant so that I may experience one drop of the ocean of Your love, beauty and qualities. (24)

*yad vacnyahaṁ tadavadhehi yato viśādo
durvāra eṣa tamaṇṇākuru saṁśayaṁ me
nainādhunāpi virarāma darāpi hr̥dbhu-
tāpastvadiya-lāṇāmṛta-sekato 'pi (25)*

“Please listen carefully while I tell You why My heart feels such anguish, and then dispel the doubt that causes Me this despair. Your nectar-sweet words have fallen like soft rain upon My heart, but they have not even slightly soothed the distress within it. (25)

*vṛndāvane dhvanati yaḥ sakhi! kṛṣṇaveṇu-
stadvikramaḥ surapure pravalatvameti*

**sādhvīterāpi manah saḡḡṇam yato 'bhūt
kaṅṭhopakāṅṭhamilana smarāṇe 'pi ṡatyuh (26)**

“O *sakhī*, the flute-song that is heard in Śrī Vṛndāvana has also entered our heavenly abode. Its power is such that the chaste ladies there no longer wish to embrace their husbands. In fact, the mere thought of doing so disgusts them. When the Lord of the universe, Śrī Kṛṣṇa, attracts their minds and their hearts, their thoughts no longer run towards a mortal husband. Anything connected with Śrī Kṛṣṇa has this power. The slightest connection with Him completely removes the desire to enjoy whatever is material. (26)

**śliṡṡveva muñcati suraḡ savitarkamātma-
kāntām drutaṡ jvaladalāta-nibhāṅgayāṡṡim
hālāhalaṡ muralikā-ninadāmṛtaṡ yat
ṡitvaiva sātanumahājvaramūrcchitābhūt (27)**

“This flute sound is as sweet as nectar, but it is mixed with deadly poison. Anyone who hears it feels an unprecedented joy as if they are tasting nectar; but afterwards, when they have not attained Śrī Kṛṣṇa, they suffer sharp pains as if they have been poisoned. The moment that sound enters the ears of the heavenly damsels they desire to enjoy with Śrī Kṛṣṇa in every way. Bewildered by the high fever of amorous love their bodies blaze like fiery coals. Their husbands embrace their burning bodies, but then they quickly release them. ‘What sudden illness is causing my wife’s high temperature?’ they wonder. As soon as anyone hears the sound of Śrī Kṛṣṇa’s flute, the desire to meet with Him manifests in their heart, making them restless. This is the power of Śrī Kṛṣṇa’s flute-song. (27)

**asmatṡpure 'sti na hi kāpi jaratyataḡ kā-
starjiantu kā nu nikhilā api tulyadharmāḡ**

**kā vā haseyuraparā yadimāḥ satitvam
vīplāvayan muralikā ninado vyajeṣṭa (28)**

“One of the names of our heavenly city is Tridaśālaya, meaning a place where the inhabitants experience only three stages of life, namely, childhood, adolescence and youth; they never grow old there. Since none of the women ever age, they all feel attracted to the sound of the flute. Who, then, is in a position to rebuke others or joke at their expense? The sound of the flute destroys the heavenly damsels’ chastity and defeats each and every one of them. (28)

**evam yadi pravavṛte prativāsaram sa
veṇu-dhvaniḥ prabhavitum vivudhānganāsu
tarhyakadā hṛdi mayaiḥ vicāritam hā
ko ’yam kutas carati vādayitāsyā ko vā (29)**

“In this way, the influence of the flute-song spread day by day among the heavenly damsels. Then one day, filled with wonder, I thought to Myself, ‘From where does this sweet sound come? Who is playing that flute?’ (29)

**ittham divaḥ samavatīryya bhuvīha sādhu
vaṁśivāṭe ’vasamaham katiciddanāni
dṛṣṭo hareranupamo vividho vilāsaḥ
kāntāgaṇaḥ priyasakhālyapi paryyacāyi (30)**

“After due consideration, I was able to trace the flute sound from the heavenly planets, and in that way I came down to this Earth. I happily stayed at Vaṁśivāṭa for some days. There I witnessed the unequalled pastimes performed by You and Śrī Kṛṣṇa, and I became acquainted with His dear, beloved *sakhis*.” (30)

**rādhā sanarṁma-madhurākṣaramāha dhanye!
tvam gaṇyase surapure varacāturībhāk**

***anyā punarbalavadutkalikākṛpāṇī
kṛttendriyaiva sumanastvamapādapārtham (31)***

After hearing the words of the heavenly damsel, Śrī Rādhā spoke sweetly and jokingly. “O most fortunate one, I consider You the most clever of all heavenly damsels in the celestial realm because only You, Your mind cut asunder by the sword of Your strong eagerness to meet the flute-player, are trying to find out the source of the flute-song. The other damsels are not trying to trace this source. For this reason, only You can really be called Sumanā, for only You have an undisturbed mind. [In other words, You are Sumanā because You have become attached to Śrī Kṛṣṇa like Me.]”



The purport is that the hearts of the demigoddesses were so intensely eager to attain Śrī Kṛṣṇa that their minds could not remain steady and consequently they were suffering all kinds of severe pains. You (the heavenly damsel) on the other hand, not only became eager to meet with the flute-player, but You decided to come here and suspend this eagerness by meeting Him. Therefore, only You are blessed and only You are Sumanā. (31)

***mandabhramadbhru madhurasmitakāntidhārā-
dhaute vidhāya radanacchadane sa cāha
rādhe! parām svasadṛśīm nahi viddhi kim bhoḥ
śakye ’valokitumapiha pareṇa puṁsā (32)***

When the celestial damsel heard Śrī Rādhā’s delightful joking words, a sweet and effulgent smile came upon Her lips, and Her eyebrows danced slightly. “Rādhā,” She said, “do not consider other women to be like You. Do not think that My attachment to Your lover Śrī Kṛṣṇa is like Yours. Now that I am here, will Your lover, Śrī Kṛṣṇa, be able to control Me in the same way He controls You?” (32)

**kimvā pareṇa puruṣeṇa harervilāsa-
mevānvabhū rahasi sādhu yadarthamāgāḥ
tadbrūhi kim tava vivakṣitamatra madhye
narmmātanomi yadi māmakaroh sakhim svām (33)**

Śrī Rādhikā replied, “I do not know Your reason for coming here, but in any case, while You are here, please try to experience Śrī Kṛṣṇa’s confidential, loving pastimes. What is the need of a relationship with any other man? Anyway, what was it that You wanted to ask Me? Until now I have just been joking and playing with You, because You have accepted Me as Your friend.” (33)

**narmmātanudhva sakhi! narmmaṇi kā jayettvām
prāṇāstvabhūstvamayi me kiyadeva sakhyaṁ
tvam mānuṣi bhavasi kintvamarāṅgaṇāstā
mūrdhṇaiva te guṇakathā puṇatīrnamanti (34)**

The heavenly damsel replied, “O sakhi, please continue to joke. Who can defeat You in this art? O Rādhā, You are more than just a friend to Me; You are as dear to Me as My very life-air. It is true that You are only a human being, but nonetheless, the young heavenly damsels bow their heads when they hear about Your purifying qualities.”



The meaning here is that Śrī Rādhikā is not actually an ordinary person, although She manifests a human-like form, desiring to relish the mellows of different pastimes. In fact, She is the embodiment of the complete potency of the Supreme Lord Śrī Kṛṣṇa, who is the source of all incarnations. It is therefore not surprising that the young heavenly damsels bow down when they hear the narrations of Her qualities.

It is described in the First Chapter of Śrīmad-Bhāgavatam’s Tenth Canto how once, when Mother Earth was distressed because she had become over-burdened with the presence of so many demons,

she took the form of a cow and approached Śrī Brahmā. Brahmā took her and the demigods to the shore of the Milk Ocean, where Kṣīrodakaśāyī Śrī Aniruddha told them about the advent of Śrī Kṛṣṇa. Lord Brahmā heard the words of Śrī Aniruddha and conveyed them to the demigods: “*tat-priyārthaṁ sambhavantu sura-striyaḥ ...* – the wives of the demigods will take birth as the maidservants of the beloveds of Śrī Kṛṣṇa (Śrīmad-Bhāgavatam 10.1.23).” Lord Brahmā’s words here are in the same mood as in the above verse (34). Therefore, it is not inappropriate for the heavenly damsels, as qualified maidservants, to bow down upon hearing narrations of Śrīmatī Rādhikā’s qualities. (34)

***neyaṁ stutistava na cāpi taṭasthatā me
nāpi hriyaṁ bhaja vadāmyanṛtaṁ na kiñcit
sindhoh sutāpi girijāpi na te tulāyām
saundaryya-saubhagaṅṇairadhirodhumīṣṭe (35)***

The heavenly damsel then said, “*Sakhī*, I will never lie to You, so please do not be embarrassed by My praise. My ornamented language was not spoken just to flatter You, and I am not joking out of indifference to You. Really, Your beauty, fortune and other qualities cannot be equalled even by Pārvatī, nor by Śrī Lakṣmī, the daughter of the ocean.”



A similar sentiment is expressed in Śrī Caitanya-caritāmṛta (Madhya-līlā 8.183–5) wherein Śrī Rāya-rāmananda answers Śrī Gaurāṅga-sundara’s questions:

*yānra saubhāgya-guṇa vāñche satyabhāmā
yānra ṭhāñi kalāvilāsa śikhe vrajarāmā
yānra saundaryādi-guṇa vāñche lakṣmī-pārvatī
yānra pativratā-dharma vāñche arundhatī
yānra sadguṇa-gaṅṇane kṛṣṇa nā pāya pāra
tānra guṇa gaṅṇibe kemane jīva chāra*

In these verses he explains that even Pārvatī and Śrī Lakṣmī pray to attain Śrī Rādhā's beauty and other qualities. Śrīla Rūpa Gosvāmī also writes in Śrī Ujjvala-nīlamanī (Śrī Hari-priyā-prakaraṇam, 3.18):

rāgollāsa-vilaṅghatāryapadavi-viśrāntayo 'pyuddhura-
śraddhārajyadarundhati-mukha-sativr̥ndena vandyehitāḥ
āraṇyā api mādhuri-parimalavyākṣipta-lakṣmīśriya-
stāstrailokyavilakṣaṇā dadatu vaḥ kṛṣṇasya sakhyāḥ sukham

“Arundhati and other eminent, chaste women reverentially praise the *vraja-gopīs*' behaviour, even though the beautiful young girls of Vraja stray from the path of chastity due to being overpowered by their love for Śrī Kṛṣṇa. The *gopīs* are country girls who dwell in the forest, but their sweetness defeats the beauty of Śrī Lakṣmī, the Queen of Vaikuṅṭha. Within the three worlds the beloveds of Śrī Kṛṣṇa are most extraordinary. May they bestow happiness upon you.”

In this verse it is mentioned that because Śrī Rādhā is the foremost of Śrī Kṛṣṇa's beloveds, Her *mādhurya* and other qualities surpass the qualities of Śrī Lakṣmī. Śrī Kṛṣṇa has unlimited potencies, of which three are prominent: His internal spiritual potency (*cit-śakti*), His external potency (*māyā-śakti*) and His marginal potency (*jīva-śakti*). Of these three, the internal potency, which is also known as *svarūpa-śakti*, is most prominent. *Sac-cid-ānanda* Śrī Kṛṣṇa's internal potency has three divisions: transcendental bliss (*ānanda*), also called *hlādinī*; transcendental, eternal existence (*sat*), also called *sandhinī*; and transcendental knowledge (*cit*), also called *samvid*.

The essence of *hlādinī-śakti* gives bliss to Śrī Kṛṣṇa and to His devotees, and it is called *prema*. The highest essence of *prema* is *mahābhāva*, of which Śrī Rādhikā is the embodiment.

Śrīmatī Rādhikā is foremost among Śrī Kṛṣṇa's beloveds, and just as Śrī Kṛṣṇa is the source of all incarnations of the Supreme Lord, so Śrī Rādhā is the source of all the expansions of Śrī Kṛṣṇa's beloveds, which include the *vraja-gopīs*, the queens of Dvārakā and Mathurā, and all the goddesses of fortune in each of His abodes.

In Śrī Caitanya-caritāmṛta (Ādi-lilā 4.83) Śrīla Kavirāja Gosvāmī quotes Bṛhad-gautamīya-tantra:

*devī kṛṣṇa-mayī proktā rādhikā para-devatā
sarva-lakṣmī-mayī sarva-kāntiḥ sammohini parā*

“She who shines brilliantly and who is non-different from Śrī Kṛṣṇa is called Śrīmatī Rādhikā. She is most worshipful and presides over all goddesses of fortune. She possesses all splendour and completely bewilders Śrī Kṛṣṇa. She is the supreme internal potency of the Lord.”

Śrī Caitanya-caritāmṛta (Ādi-lilā 4.90, 92) explains this verse (*devī kṛṣṇa-mayī ...*) as follows:

*sarva-lakṣmī-gaṇera tiṅho hana adhiṣṭhāna
sarva-saundarya-kānti vaisaye yānhāte
sarva-lakṣmī-gaṇera śobhā haya yānhā haite*

“She is the abode of all goddesses of fortune. ... All beauty and splendour rest in Her. All the goddesses of fortune derive their beauty from Her.”

These scriptural evidences establish that the qualities and fortune of Śrī Pārvatī-devī or Śrī Lakṣmī cannot equal those of Śrīmatī Rādhikā. (35)

***premnā punastrijagadūrddhva-pade 'pi kācit
tatsāmya sāhasadhuraṁ manasāpi vodhum
śaknoti netyakhilam eva mayā śrutam tat
kailāsa-śṛṅgamānu haimavatisabhāyām (36)***

The heavenly damsel continued, “Listen, and I will tell You more. Is any woman as courageous as You in loving affairs, even in the Vaikuṅṭhā planets far beyond the three material worlds? Is there a woman who can even imagine that she is Your equal? These words of praise do not come from My imagination; I have

heard Your glories in the assembly of Pārvatī-devī at the top of Mount Kailāśa. (36)

*śrutvā mahānajani me manaso 'bhilāṣa-
staddarśanāya samapūri sa cāpi kintu
tāpatadantariha yo rabhasādadipi
tenāsphuṭanna kathino hi mamāntarātmā (37)*

“When I heard of Your qualities, I developed an intense desire to meet with You. It is true that seeing You has fulfilled My desire, but still My heart is burning with distress. The only reason My heart has not shattered in its fire is because it is so hard.” (37)

*ko 'sau tamāśu kathayeti muhustayokto
vaktum śasāka na sa vāṣpaniruddhakaṅṭhaḥ
āsruplutekṣaṇamathāsyā mukhaṁ svayam sā
svenāñcalena mṛdulena mamārjja rādhā (38)*

Śrī Rādhikā, who is most loving, heard the heavenly damsel’s words, which were full of unbearable agony, and asked, “My friend, what has caused Your intense and intolerable suffering? Please tell Me straightaway.”

Tears flowed incessantly from the damsel’s eyes, Her throat choked up and She was unable to speak. Śrī Rādhikā gently wiped the damsel’s face and eyes with Her own, soft veil.



The intention behind Śrī Kṛṣṇa’s display of deep, inner grief was to make a convincing show that His grief was genuine. (38)

*sthitvā kṣaṇam dhṛtimadhādatha tāmuvāca
premā tavāyamatulo 'nupadhirvalīyān
kṛṣṇe 'tikāmini vabhūva katham dunoti
svām svāmśca viśvasiti yo 'tyapade 'pyabhijñah (39)*

The heavenly damsel remained in that mood for a moment, and then calmly and patiently replied, “O innocent one, Śrī Kṛṣṇa is a licentious debauchee. How could You fall in love with such a lusty person? In this world, Your *prema* is unequalled. Because it is causeless it is indestructable, and because it is so powerful nothing can check it. Yet those who knowingly make something that is unworthy the object of their loyalty only cause distress to themselves and their dear ones. (39)

*saundaryya śauryya varsaubhagakīrttilakṣmī
pūrṇo 'pi sarva-guṇa-ratna-vibhūṣito 'pi
premāvivecakatamatvamasau vibharti
kāmitva hetukamasau śrayitum na yogyaḥ (40)*

“Let Me tell You something more. It is true that Śrī Kṛṣṇa is complete with sweet beauty, bravery, matchless fortune, fame and other opulences, and that He is adorned with all jewel-like qualities; nevertheless, He has one fault that nullifies all these opulences: He is quite unable to discriminate in matters of *prema* because He has so many amorous desires. It is never appropriate to find refuge in such a person. (40)

*tasmin dine bahu vilasya muhuḥ prakāśya
premā tvayā sarabhasaṁ rajanau tu kuñje
saṅketagāmṛjudhiyaṁ bhavatīm vidhāya
kāñcit parām sa ramayankapaṭi jahau tvām (41)*

“Just listen. On that day, Śrī Kṛṣṇa played with You in various ways. With eagerness, He repeatedly displayed an artifice love for You. But later, O simple-hearted woman, that falsehearted cheat abandoned You to enjoy with another young woman, even though He had arranged to meet with You that night in a *kuñja*. (41)

*yattvaṁ tadā vyalapa eva sakhī studentī
vallīḥ patatri vitatīrapi rodayantī*

**sarvaṁ tadāli! nibhṛtaṁ mayakānyabhāli
vaṁśivaṭa-sthitatayā valitāruṣaiva (42)**

“Your *sakhis* were distressed when they heard You lamenting, and even the creepers, animals and birds of the forest cried in pain. At that time, I also became filled with mental anguish, for I was hiding at Vaṁśivaṭa and watching.”



When Śrīmatī Rādhikā experiences separation from Śrī Kṛṣṇa, *mohanākhyā-mahābhāva* arises within Her. In Śrī *Ujjvala-nīlamanī (Sthāyī-bhāva-prakaraṇam)* it is stated that *mohanākhyā-mahābhāva* causes such an agitation within the universe that even the non-human species cry. That is why Śrī Kṛṣṇa is saying here (Verse 42) that the trees, creepers and birds also cried.

In Śrī *Caitanya-caritāmṛta (Madhya-līlā 2.43)* it is stated:

*akaitava kṛṣṇa-prema, yena jāmbunada-hema,
sei premā ṅloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viiyoga haile keha nā jīyaya*

“Unalloyed *kṛṣṇa-prema*, like pure gold from the Jāmbu River, does not exist in this world of man. If it manifested in this realm there would be no separation; if separation occurred, one’s life would cease to exist.” (42)

**rāse tathaiva viharannaparā vihāya
prema tvayaiva sahasā prakāṭicakāra
sthitvā kṣaṇaṁ sa bhavatīmamucadvanānta
rekākinīm ratibharasramakhinnagātrīm (43)**

The heavenly damsel then said, “On the night of the *rāsa*, Śrī Kṛṣṇa abandoned all the other *vraja-sundarīs* to take You with Him, to sport with You, and to show You profuse affection. However, after a short while, when You became tired from Your amorous, loving sports, He suddenly left You all alone in the forest. (43)

**tarhi plutam vilapitam gahanā ca mūrccā
ceṣṭāpyatibhramamayī tava yadyadāsīt
vyāpyaiva hā bahujanūṁṣi hr̥di sthitam me
tat kaṣṭamaṣṭavidhayaiva tanoḥ prakṛtyā (44)**

“At that time You displayed the various conditions of Your body and heart – You lamented loudly and fainted over and over again. Your movements showed that You were confused; they were not natural. Alas, it was so painful I will never forget seeing You in that condition. Even in future births, as I pass through the eight stages of life, such as birth, old age and death, Your anguish will ceaselessly pierce My heart like a sharp iron rod. (44)

**devī jano ’smi hr̥di me kva nu kaṣṭamāsīd-
daiṅvād yāsavini! vabhūva bhavaddiṛkṣā
māmāgamayya vata sākṛta kilaviddhām
yasyāsti naiva sakhi! nirgamane ’pyuṣṭāyāḥ (45)**

“O glorious one, My heart should not feel pain. After all, I am a heavenly damsel. But alas, at some inauspicious moment, the desire to see You suddenly entered My heart. O sakhi, that desire brought Me here, and now it pierces My heart like a sharp iron rod, which I am completely unable to remove.”



Śrī Kṛṣṇa condemned Himself in order to gauge the depth of Śrī Rādhikā’s love for Him. He knew that the super-excellence of Rādhikā’s love would be established in this world if Her love neither faltered nor decreased slightly after She heard this criticism of Him. Śrī Kṛṣṇa spoke in this way in order to relish the nectar-like words scented with *prema* that flowed from the earnest and solemn heart of Śrī Rādhikā, the crown jewel of His beloveds. (45)

**sandānitam tvayi mano na divam prayātum
sthātuñca nātra tilamātramapīthamīṣṭe**

***udghūrṇate pratipadam na padam labheta
adyābhavaṁ tvayi cirātprakatī kṛtāmā (46)***

“Sakhi,” continued the heavenly damsel, “My heart has become so bound to Yours that when I see You suffer, I become powerless to return to the heavenly planets. At the same time, I cannot remain here bearing such heavy grief in My heart. Since I cannot find peace, I have come to see You to express the feelings brought up by what is revolving in My mind. (46)

***kṛṣṇāt punarvahu vibhemi na dharmaloka-
lajje dayādhvani kadāpi na pānthatāsya
bālye striyāstaruṇimanya cirādvṛṣasya
vatsasya madyamanu yo vyadhitaiva himsām (47)***

“What is more, I am very afraid of Śrī Kṛṣṇa, because He has no sense of religion, or moral principles, nor does He fear public opinion. He is so hard-hearted that He has never stepped foot on the path of mercy. When He was just a little baby, He killed a woman, the *rākṣasī* Pūtanā. In His youth He killed the bull Vṛṣāsura, and in His boyhood He killed the calf Vatsāsura. So, as You can see, from His very childhood He has engaged in violent, irreligious acts.” (47)

***gāndharvikāha subhage! tvayi kāpi saktir-
ākarṣiṇī kila harāviva santatāsti
yannindasi priyatamaṁ tadāpi prakāmaṁ
maccittamātmani karoṣyanuraktam eva (48)***

When Śrī Rādhikā heard the heavenly damsel speak such words of criticism about Kṛṣṇa, She said, “O most fortunate one, Śrī Kṛṣṇa is the beloved of My life. His potency to attract My heart is unparalleled. Although He has hurt Me time and again, I am unable to sever My heart’s attachment to Him. Often I decided to stop talking to Him because of His improper

behaviour, but the moment I saw Him again, I would forget everything. I see a power in You similar to the power I see in Him, because even though You are criticising Śrī Vrajarāja-kumāra, the son of the King of Vraja, who is more dear to Me than millions of My own lives, You still attract My heart, making Me attached to You. Surely it is unnatural to feel affection for someone who criticises a loved one, unless one comes under the control of some supernatural power; then, maybe it could happen. The nature of unconditional love is such that once it manifests it is not easily destroyed. This love is so firm and so vast that it never wavers, nor can it ever be annihilated even after hearing criticism of the loved one.”



In Śrī Caitanya-caritāmṛta this is explained with the verse *akaitava kṛṣṇa-prema, yena jāmbunada-hema, sei premā ṅṛloke nā haya / yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jiyaya*. The meaning of this verse was given earlier, in Verse 42. (48)

***tvam me sakhī bhavasi cenna divam prayāsi
nityasthitim vrajabhuvīha mayā karōsi
tat premaratnavarasamputamudghatayya
tvām darsayāmi tadṛte na samādadhāmi (49)***

Śrīmatī Rādhikā continued, “O Sundarī, if You really consider Yourself My *sakhī*, do not return to the heavenly planets. Stay with Me in this land of Vraja for all time, and then I will be able to open My treasure chest to show You the amazing jewel of *prema*. It is not possible to understand the *prema* that Śrī Kṛṣṇa and I have for each other just by talking about it. It is only possible to understand by observing it. If You and I do not live together, how will I ever make You understand this *prema*, and how will I be able to remove Your doubt? Stay with Me, and I will be able to make You understand clearly why I cannot become indifferent towards Śrī Kṛṣṇa, even though I suffer so greatly because of Him.” (49)

***hantādhunāpi nahi viśvasiṣi prasīda
dāsī bhavāmi kimu mām nu sakhīm karōṣi
tvam sādhi sādhu dhinu vā tuda vā gatirmme
rādhe! tvam eva śapatham karavāṇi viṣṇoḥ (50)***

When the disguised Śrī Kṛṣṇa heard the words of Śrī Rādhikā, He said, “Alas, alas, You still lack faith in Me, even though We now know each other. Rādhā, You want Me to be Your *sakhī*, but that is something for the distant future. At the moment, I am just Your maidservant. Please be happy with Me, and control Me in every way. O Rādhā, I swear by Śrī Viṣṇu that You are My one and only shelter, whether You punish Me or show Me mercy.”



Śrī Kṛṣṇa’s words here are completely true. This is because without *mādanākhyā-mahābhāva* it is impossible to fulfil the boundless desire to enjoy of *śṛṅgāra-rasa-rāja*¹ Śrī Kṛṣṇa. (50)

***vaktum tadā pravavṛte vṛṣabhānunanandi-
nyākarnya tām vividiṣāmiha ceddadhāsi
premeyadevamīdam eva na cedametāt
yo veda vedavidasāvapi naiva veda (51)***

When Vṛṣabhānu-nandinī Śrī Rādhikā heard this, She said, “O My friend, if You desire to hear about My *prema*, then listen: Anyone who says, ‘This is the extent of *prema*’, ‘this is *prema*’, ‘this is the nature of *prema*’ or ‘this is not the nature of *prema*’ knows nothing about *prema*, even if they have studied the Vedas and all other scriptures.



The nature of *prema* cannot be explained in words. Indeed, *prema* will not manifest in one’s heart as long as one has a mind with which to deliberate upon it. One who deliberates upon the nature of *prema* remains unqualified for it, even if that is his sole subject of

¹ “The king of the transcendental mellow of amorous love”

deliberation. *Prema* is completely beyond all else. It is *sva-samvedya*, meaning it can only be experienced by itself. *Prema* will not manifest if one's heart has any inclination other than to make the beloved completely happy. *Prema* is nothing other than being fully absorbed in meditating on what makes the beloved happy – “Will my beloved become happy by my doing this?” In such a condition, no other consideration can be present. One who merely deliberates upon *prema* cannot realise it, and upon attaining *prema* nothing else is perceived. All scriptures may be realised through deliberation, but not *prema*. (51)

***yo vedayedviviḍiṣum sakhi! vedanam yat
yo vedanā tadakhilam khalu vedanaiva
premā hi ko 'pi para eva vivecane sa-
tyantardadhātyalamasāvavivecane 'pi (52)***

“O *sakhi*, suppose someone wants to grasp the nature of *prema* and tries to explain it to another, even though he has no realisation of it himself. In that case, he who tries to explain it is cheating, and any realisation resulting from those words is simply a fraud. *Prema* is the most excellent of topics, and it cannot be described in words. It disappears upon being analysed and becomes even more concealed when it is not.



Prema is incomparable, and it can only be experienced by itself. Language cannot illuminate it, and it cannot be understood by hearing about it from one in whose heart it has not manifest. It is simply fruitless labour to try to understand or explain *prema*, because understanding it is purely dependent upon experiencing it.

Prema disappears when it is analysed – this was discussed in the explanation of the previous verse. It cannot manifest in a heart that is intent on analysing it. And if the intelligence to analyse it appears after it has awakened in the heart, *prema* cannot remain there.

One may not have the slightest tendency to analyse *prema*, but still, unless one meditates on whether or not one's actions are

pleasing to Śrī Kṛṣṇa, it will not manifest in one's heart. Now, even though the slightest tendency to analyse *prema* may be absent, it still will not manifest in one's heart unless one meditates on whether or not one's actions are pleasing to Śrī Kṛṣṇa. This is because *prema* is found only in a person whose natural tendency deep in his heart is to act entirely for Śrī Kṛṣṇa's pleasure. Unless one meditates on whether or not one's actions are pleasing to Kṛṣṇa, the tendency to act solely for His happiness will not arise in the heart. In that case, only the tendency to perform activities to fulfil the desire for one's own happiness will appear, and then *prema* cannot arise. (52)

***dvābhyām yadā rahitam eva manaḥ svabhāva-
sīmhāsanopari virājati rāgi śuddham
tacceṣṭitaiḥ priyasukhe sati yatsukhaṁ syāt
tacca svabhāvamadhirūḍhamavekṣayet tam*** (53)

“When the heart is filled with *rāga* – attachment to Kṛṣṇa with affection – a mood naturally reigns in which there is no other desire than to give happiness to one's beloved. And when one makes the beloved happy, even though one's tendency of heart is neither to deliberate on how to do so nor to neglect it, happiness naturally arises. At this time, *prema* becomes visible in one's innate activities.



When *prema* arises, specific conditions manifest, such as the heart becoming filled with *rāga*. Upon attaining the beloved's affection, that which ordinarily gives pain is experienced as pleasure. This is the result of the increase of *praṇaya*, or strong attachment, to one's beloved. Conversely, if one has not attained the affection of one's beloved, what ordinarily causes happiness is perceived as a cause of suffering. This state of the heart is called *rāga*. Śrī Ujjvala-nīlmaṇi (14.126) describes the symptoms of *rāga* as follows:

*duḥkhamapyadhikaṁ citte sukhatvenaiva vyajyate
yatastu praṇayotkarṣātsa rāga iti kīrttyate*

“When *prāṇaya* reaches exultation, thus causing the heart to experience even extreme misery as happiness, it is known as *rāga*.”

When *prema* arises, other conditions of the heart also arise. At that time the heart becomes purified, and no desires appear there other than to give pleasure to the beloved. Furthermore, one neither neglects the beloved nor meditates on serving him. This is because service to him will manifest naturally. At that time there is no tendency in the heart to gain knowledge about *prema*.

These conditions of heart must occur naturally. *Prema* cannot be created artificially. Its presence can be perceived when *anubhāvas* or *sāttvika-bhāvas* manifest naturally. There is no other way to perceive *prema*. The following symptom reveals that *prema* has appeared in a person’s heart: upon seeing the happiness of one’s beloved, a happiness naturally arises in one’s own heart. That happiness causes *anubhāvas* and other transcendental sentiments to manifest. (53)

***lokadvayāt svajanataḥ parataḥ svato vā
prāṇapriyādapi sumerusamā yadi syuḥ
kleśāstadapyatibalī sahasā vijitya
premaiva tān hariribhāniva puṣṭimeti (54)***

“Just as a lion defeats elephants and nourishes itself by eating them, similarly this extremely powerful *prema* nourishes itself by conquering the unlimited and difficult miseries caused by conditions in this world, by other planets, by family members, by enemies, by one’s own body or by matters related to the body, and even by troubles caused by one’s beloved that are as insurmountable as Mount Sumeru.



Śrī Rādhikā is explaining that *prema* is inherently free from obstacles. Once it has manifested, not even hundreds of thousands of obstacles can obstruct it. In such *prema* there is no place for concern about worldly comforts, religious duties, the attainment of residence in heaven, and so forth. Reproaches by family members

and abuse by enemies cannot enter the ears, and one even forgets to protect one's own body. *Prema* has absolutely no obstacle. Even the lover's own attempts to break it by neglecting his beloved's love do not act as an obstacle to *prema*. The symptom of *prema* is given in Śrī Ujjvala-nīlamaṇi (Sthāyī-bhāva-prakarāṇam, 14.63) as follows:

*sarvathā dhvaṁsa-rahitaṁ satyapī dhvaṁsa-kāraṇe
yadbhāvabandhanaṁ yūnoḥ sa premā parikīrtitaḥ*

“When the deep emotion that binds a young couple does not break despite many reasons, it is called *prema*.”

In fact, multitudes of difficulties nourish *prema* rather than obstruct it. If the current of a quickly flowing river is obstructed, the water will overcome the obstruction and flow with redoubled force. Similarly, attraction for the beloved increases in proportion to the obstacles encountered. As a result the force of that *prema* increases a hundredfold.

The great sage Bharata Muni, who is the original *guru* of the scriptures on *rasa*, has explained this phenomenon as follows (as quoted in Śrī Ujjvala-nīlamaṇi, 1.20):

*bahu vāryate yataḥ khalu yatra pracchannakāmukatvaṁ ca
yā ca mitho durlabhatā sā manmathasya paramā ratiḥ*

“The *prema* that is strongly objected to by society and religion, in which the lover (*nāyaka*) and beloved (*nāyikā*) must hide their amorous desires, and in which loving union is difficult to attain, is called *manmatha-sambandhita paramā prīti*, the supreme passionate affection.”

Therefore, it is seen that a multitude of obstacles nourishes *prema* rather than inhibits it. (54)

***snigdhāṅgakāntiratha garvadhāro 'tyabhīto
viśrambhavān svapīti kiṁ gaṇayedasau tān
kaṅṭhīravaḥ śuna ivābhibhavan sarāga-
steṣveva rājatitamām tamasīva dīpaḥ (55)***

“The proud, confident and graceful lion sleeps fearlessly without disturbance. Similarly, that *prema* that brims with affection, exhibits pride due to the rise of *māna*, and reaches the stage of *praṇaya*, can never be destroyed. In that *prema*, the pride of possessiveness – ‘he is mine, he is exclusively my beloved’ – is firmly situated within the heart of the lover.

“Just as a lion considers a dog to be insignificant, so *prema* does not recognise insignificant, dog-like obstacles. Just as a lamp’s glow becomes brighter in the darkness, so the glory of *prema* becomes more lustrous in the face of obstacles. With those obstacles conquered, *prema* becomes more radiant than before. Thus situated, it never diminishes. (55)

*lāmpatyato navanavaṁ viṣayaṁ prakurva-
nāsvādayannatimadoddhuratāṁ dadhānaḥ
āhlādayannamṛtaraśmiriva trilokīm
santāpayan pralayasūrya ivāvabhāti (56)*

“*Sakhī*, through lascivious desire, this *prema* makes one continually relish the beloved in new and fresh ways. Like the moon, it pleases the three worlds with excessive intoxication, and it also burns like the sun at the time of universal devastation.



The meaning here is that the lover (*nāyaka*) has such deep love and affectionate attachment to many beloveds (*nāyikās*) that he develops a longing for more and more *nāyikās*. Tasting such new moods greatly delights the *nāyaka*. This love and affection causes the beloved to experience separation from the lover when he goes to another *nāyikā*. She dreams about the happiness of past and future meetings with the lover, and thus becomes submerged in an ocean of unprecedented enjoyment. As the moon’s rays cool the three worlds, the *prema* that exists when the *nāyaka* and *nāyikā* meet creates an enjoyment that cannot be described in words. At that time, the lover and beloved perceive the three worlds to be filled with happiness. Yet, in a state of separation from each other such

prema gives more pain than millions of forest fires, and it seems that everything is burning. (56)

***enaṁ vibhartti sakhi! kaḥ khalu goparāja-
sūnuṁ vinā tribhuvane taduparyyadho 'pi
premaṅamenamalameṇadṛṣo 'nvavinda-
nmatraiva goṣṭhabhuvi kāścana tārtamyāt (57)***

“My dear *sakhi*, in the entire universe, in the upper planetary systems such as Mahāḥ, and in the lower planetary systems such as Rasātala, is anyone worthy of receiving this *prema* other than Vrajendra-nandana Śrī Kṛṣṇa? It is only in this land of Vraja that some doe-eyed girls taste this *prema* according to their various individual *bhāvas*.



Prema can only be attained when one is completely independent and free from care, and when one can completely relinquish the pride born of one's occupational duty. No ordinary human being can possess *prema*, for such a person is always controlled by time, fruitive activities, illusion, the senses and so forth. Consequently, he cannot peacefully feel affection for anyone.

All forms of Bhagavān, starting with the *guṇa-avatāras* and *puruṣa-avatāras* up to Śrī Nārāyaṇa, the Lord of the spiritual sky, are supremely independent, but they engage in activities such as creating material universes, delivering devotees and establishing religion, and they all carry the identity of being the Supreme Lord. They are not able to simply love someone because they cannot be free from the anxiety of these responsibilities even for a moment, nor can they give up their opulence. Śrī Kṛṣṇa's manifestations, such as Śrī Mathurānātha and Śrī Dvārakānātha, are also unable to show genuine love and affection. However, Vrajendra-nandana Śrī Kṛṣṇa is not a king, but the son of a king, a prince, and thus He is completely free from anxiety. When He falls in love with someone He forgets everything, even that He is Bhagavān. Only He has the capacity to truly love someone.

Furthermore, no one can be a true *premikā* if her heart harbours a trace of desire or slight consideration for her own personal happiness. This kind of mood can be found only in the *gopīs* of Vraja, because they have given up everything, including their social duties and obligations, the religious principles prescribed in the Vedas, their shame, patience and bodily comforts, and their spiritual happiness solely to serve Śrī Kṛṣṇa for His pleasure. They have also given up their relationships with friends, relatives and family members, despite being scolded and reproached by them. Therefore, only the *vraja-sundarīs* can love Śrī Kṛṣṇa purely. (57)

***premā hi kāma iva bhāti vahiḥ kadācit-
tenāmitaṁ priyatamaḥ sukham eva vindet
premeva kutracidavekṣyata eva kāmaḥ
kṛṣṇastu taṁ paricinoti balāt kalāvān*** (58)

“Sometimes *prema* manifests externally as *kāma*, or transcendental lust, from which the beloved, Śrī Kṛṣṇa, obtains unlimited happiness. And sometimes mere lust is portrayed as *prema*. Only the crown jewel of clever personalities and the abode of all arts, Śrī Kṛṣṇa, is able to understand its true nature.”



The desire to gratify one’s own senses is called lust, or *kāma*. In *prema* there is no trace of desire for one’s own sense-enjoyment, and one only endeavours to arrange for Śrī Kṛṣṇa’s satisfaction. In the world of *prema*, the love of the *vraja-sundarīs* is situated on the topmost stage, and is called *adhirūḍha-mahābhāva*. Śrī Caitanya-caritāmṛta (Ādi-līlā 4.171–2) states:

*ataeva kāma-preme bahuta antara
kāma—andha-tamaḥ, prema—nirmala bhāskara
ataeva gopī-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha*

“There is a great difference between *kāma* and *prema*. *Kāma* is dense darkness, and *prema* is like the pure sun. There is not the

slightest trace of *kāma* in the *gopīs*. Their relationship with Śrī Kṛṣṇa is solely based on giving Him pleasure.”

Some acts, such as embracing and kissing, are common to both *kāma* and *prema*, so externally they appear to be similar, yet their true natures are in fact opposite. In *Bhakti-rasāmṛta-sindhu* (1.2.283–4) it is also said:

*premaiva goṣa-rāmāṅgām kāma ity agamam prathām
ity uddhavādayo 'py etaṁ vañchinta bhagavat-priyāḥ*

“The *prema* of the *vraja-sundarīs* manifests in such a way that it appears to be *kāma*. Śrī Uddhava and other dear devotees of the Lord pray to attain this *kāmarūpā-bhakti*.”

The *vraja-sundarīs'* *prema*, which seems to be *kāma*, is supremely pleasurable to Śrī Kṛṣṇa, who is topmost of those who relish transcendental mellows. This is because the nature of love is that one who loves always longs to see the beloved happy. If this mood is not manifest, then love cannot remain. Because the *vraja-sundarīs* have no desire for their own happiness, waves of bliss manifest in their limbs when they give joy to Śrī Kṛṣṇa. They clean their bodies and decorate them with beautiful clothes and ornaments with the sole purpose of giving satisfaction to Śrī Kṛṣṇa. In *Ādi Purāṇa* it is stated:

*nijāṅgam api yā gopyo mameti samuṣāsate
tābhyaḥ paraṁ na me pārtha nigūḍha-prema-bhājanam*

“O son of Pṛthā, the *gopīs* decorate their bodies because they consider them to be Mine. No one is a greater repository of deep *prema* than they.”

In *Śrī Caitanya-caritāmṛta* (*Ādi-līlā* 4.191–2, 195) it is also said:

*āmāra darsane kṛṣṇa pāila eta sukha
ei sukhe goṣira praphulla aṅga-mukha
goṣi-śobhā dekhi' kṛṣṇera śobhā bāḍe yata
kṛṣṇa-śobhā dekhi' goṣira śobhā bāḍe tata*

*ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe*

[The *gopīs* think,] “Śrī Kṛṣṇa has obtained so much pleasure from seeing us,” and thus their faces and bodies blossom. Śrī Kṛṣṇa’s beauty increases when He sees the beauty of the *gopīs*, and the *gopīs*’ beauty increases, the more they see Kṛṣṇa’s beauty. ... The happiness of the *gopīs* nourishes Kṛṣṇa’s happiness because their *prema* is completely free from the fault of *kāma*.

Śrī Kṛṣṇa is not satisfied by one who flaunts their *kāma* as *prema*, and He is not controlled by it. Śrī Kṛṣṇa also does not find happiness in *prema* contained with *kāma*. The *prema* of the queens of Dvārakā could not control Śrī Kṛṣṇa when mixed with the desire to satisfy their own senses. This is also explained in *Śrīmad-Bhāgavatam* (10.61.4):

*smāyāvaloka-lava-darsita-bhāva-hāri
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu śoḍaśa-sahasram anaṅga-bāṅair
yasyendriyaṁ vimathitum karaṅair na śekuḥ*

“The sixteen thousand queens of Śrī Kṛṣṇa were unable to allure His senses even by their smiling sidelong glances and the dancing of their captivating eyebrows, which, like Cupid’s arrows, are expert in amorous messages.” (58)

***kṛṣṇāntikāṁ sakhi! nayāśu nikāmataptāṁ
māmityudāharati kintu tadātmajena
kāmena tatsukhaparam dadhatī svabhāvā-
deva svacittamayamatra na kāmīnī syāt*** (59)

Śrī Rādhikā continued, “*Sakhi*, when a young woman says, ‘I am burning in the fire of lust; please take me quickly to the Lord of my life,’ she cannot be called lusty, because at that time the nature of her heart is firmly fixed in giving pleasure to her beloved. The passionate mood that manifests to give happiness

to her beloved cannot be called mere lust (*kāma*); rather, it is true love, or *prema*.” (59)

***premāmbudhirguṇamañikhanirasya sāthyā-
cāpalyajaihmiamakhilam ramañiyam eva
premāṇam eva kila kāmamivāṅganāsu
sandarsayan svamudakarśayadeva yastāḥ*** (60)

“*Sakhī*, Śrī Vrajendra-nandana is both an ocean of *prema* and a mine of jewel-like qualities. His deceitfulness, fickleness, crookedness and other such qualities are extremely charming. He devises how to increase women’s love for Him by presenting His *prema* in the semblance of lust before them all.”



Vrajendra-nandana Śrī Kṛṣṇa’s form consists of pure sweetness. His mood of heart-stealing sweetness appears even when opulence (*aiśvarya*) is manifest in His pastimes of killing the demons. Therefore, Kṛṣṇa’s moods of fickleness, crookedness and so forth are sweet. Śrī Govinda’s form is filled with *rasa*, and the movements of all His limbs cause waves of bliss to arise. He increases the love of His beloved *gopīs* through His crookedness, fickleness and other qualities. If Śrī Kṛṣṇa did not display qualities, such as crookedness, the *gopīs*’ love would not manifest the waves of *vyabhicāri-bhāvas* and other transcendental moods of ecstasy, as well as the stages of *khaṇḍita* and so forth. And thus the greatness of their love would not be revealed to the world. Śrī Kṛṣṇa shows His yearning to meet with His *gopī* beloveds, and thus gives unlimited bliss to their hearts. When they desire to make Him happy by offering all that they have to Him, Śrī Kṛṣṇa shows His eagerness to enjoy that offering in every way. Śrī Govinda is the personification of unalloyed goodness, and desires are spontaneously born within Him to reciprocate with the love of His devotees. Without this, love cannot increase. (60)

***kā vāṅganāḥ śatasahasramamuṣya kāmā-
paryyāptaye madakalāḥ prabhavantu yattāḥ***

***premā tadatra ramaṇīṣvanuṣādhireva
premaikavaśyatamatā ca mayānvabhāvi (61)***

Are hundreds and thousands of beautiful girls intoxicated by youthful lust able to satisfy by their various kinds of endeavours Śrī Kṛṣṇa's desire for amorous meetings? Śrī Kṛṣṇa is self-satisfied (*ātmārāma*) and free from material desires (*āptakāma*), so no one can enchant Him by their lust. He is only controlled by pure *prema*. Therefore, Śrīmatī Rādhikā says, “*Sakhī*, stay in Śrī Vṛndāvana. Experience for Yourself how the *vraja-ramaṇīs'* *prema* for Śrī Kṛṣṇa is free from any desire for personal happiness, and how Śrī Kṛṣṇa is controlled only by such *prema*. (61)

***tatrāpi mayyatitarāmanurajyatīti
lokaṇpratītirāpi na hyanṛtā kadāpi
yat prema merumiva me manute parāsām
no sarṣapaistricaturairāpi tulyameṣaḥ (62)***

“Although the *prema* of all the beautiful young girls of Vraja is unconditional, everyone knows that Śrī Kṛṣṇa is much more attracted to Me than to all others. Indeed, this is true, because Śrī Kṛṣṇa feels My *prema* to be as boundless as Mount Sumeru, and the *prema* of the other girls like a few mustard seeds.



Pure and genuine *prema* is seen nowhere other than in Vraja. Sometimes the *prema* of the queens of Dvārakā is mixed with *kāma*, but the *vraja-sundarīs'* *prema* is always free from duplicity and any personal desire. For this reason, only the *vraja-sundarīs'* *prema* reaches the level of *mahābhāva*. This is described in Śrī Ujjvala-nilamaṇi (*Sthāyī-bhāva-prakaraṇam*, 14.156):

*mukunda-mahiṣivṛndairāpyasāvati-durlabhāḥ
vrajadevyekasamvedyo mahābhāvākhyayocyate*

Modanākhyā-mahābhāva is only possible in the *gopīs* of Śrīmatī Rādhikā's group, such as Śrī Lalitā. It is not possible in other *gopīs*.

This is explained in Śrī Ujjvala-nilamaṇi (Sthāyī-bhāva-prakaraṇam, 14.176): *rādhikāyūtha evāsau modano na tu sarvataḥ*.

Mādanākhyā-mahābhāva is only present in Śrī Rādhikā. It does not arise in anyone else. This is stated in Śrī Ujjvala-nilamaṇi (Sthāyī-bhāva-prakaraṇam, 14.219):

*sarvabhāvodgamollāsi mādano 'yam parātparaḥ
rājate hlādinisāro rādhāyāmeva yaḥ sadā*

Hence, by deliberation upon the true nature of *prema*, one can conclude that Śrī Rādhikā's *prema* is topmost. (62)

***premanurūpamayi rajyati yat parāsu
rāganurūpamiha divyati nāparādhyet
daivādvyatikramamupaiti kadācidasmāt
nāsau sukhī bhavati tena ca māṁ dunoti (63)***

“O friend, Śrī Kṛṣṇa is attracted towards other *nāyikās* and sports with them only to the extent of their *prema* for Him. This is not a fault of Śrī Kṛṣṇa. If this principle were ever to be transgressed by a *gopī*, then Śrī Kṛṣṇa would not become satisfied, and I also would feel distress.



Śrī Kṛṣṇa would not be happy if He were to show more affection to a *gopī*, or sport with her more than her affection for Him warranted. Because such a beloved (*nāyikā*) would not be able to satisfy His expectation, He would become unhappy. And when He feels sad, Śrīmatī Rādhikā also feels sad. (63)

***saṅketagāmaṇi vidhāya madekatāno
māṁ nājagāma yadihābhavadantarāyaḥ
ruddhaḥ kayācidanurodhavaśāt sa reme
mad-duḥkha-cintana davārddita eva rātrim (64)***

“When Śrī Kṛṣṇa indicates that I should meet with Him, I go to Our assigned meeting place. But if He does not arrive

there, it is only due to some obstacle. Although He is completely enchanted by Me, He still may sport with another beautiful girl, being bound by her request. But in doing so He feels no pleasure, because all night long the forest fire of remembering My suffering causes Him distress.



The suffering that Śrīmatī Rādhikā feels in separation from Śrī Kṛṣṇa drowns the entire universe in an ocean of distress. When Śrī Kṛṣṇa is directly embraced by any other *nāyikā*, He remembers Śrī Rādhikā's distress in separation from Him and faints. This is described in Śrī Ujjvala-nīlamaṇi (*Sthāyī-bhāva-prakaraṇam*, 14.181): *atrānubhāvā govinde kāntāśliṣṭe 'pi mūrchanā*. That is why Śrī Rādhikā says, "When Śrī Kṛṣṇa goes to other *nāyikās* He cannot be peaceful because He thinks of My unhappiness." (64)

***tenaiva me hṛdi mahādavathurvabhūva
madveśabhūṣaṇavilāsaparicchadādi
tanmodakṛdviphalatāmagamat kimadye-
tyākranditam yadapi tarhi tadanvabhūstvam (65)***

"*Sakhī*, while He sports with other young girls of Vraja, He thinks about My suffering, and because of this My mind becomes afflicted by His unhappiness. When that happens, I cry, 'Everything – My dress, My ornaments, My coquetry and My beautiful appearance are all useless. Alas, alas, they cannot give pleasure to Śrī Kṛṣṇa.'

"You have heard Me weeping at such a time. (65)

***prātastamatyanunayantamatarjjayam bho-
statraiva gaccha sukhamāpnuhi tat punaśca
roṣaḥ sa tatsukhaparaḥ priyatottha eve-
tyālocaya vrajabhuvo 'pyanurāgacaryyām (66)***

"When Śrī Kṛṣṇa came the next morning and beseeched Me to forgive Him, I chastised Him angrily, saying, 'Go back to that

beloved mistress of Yours and enjoy with her some more!’ This anger was actually for Śrī Kṛṣṇa’s happiness. Internally, though, I was asking Myself why He would go to a place where He finds no pleasure. My anger was only due to *prema*, which consists wholly and solely of the endeavour to give Śrī Kṛṣṇa pleasure. Reflect upon the loving affairs in Śrī Vṛndāvana in the light of this consideration. These affairs are transcendental and most astonishing. (66)

*adyotayaṁ muhuraḥaṁ nijakāmaṁ eva
kim māṁ vihāya ramāsyaparāṁ saḥheti
vācā sa cāpi raticihnajuṣā svamūrtyā
vyajyaiva kāmamatha mantumuricakāra (67)*

“‘You rogue, why did You leave Me so You could go and sport with other women?’, with such language I repeatedly expressed My own desire for enjoying. His lusty activities were evident by the love-marks on His transcendental body, so He had to admit His fault. (67)

*premā dvayo rasikayorayi dīpa eva
hṛdveśma bhāsayati niścala eva bhāti
dvārādayaṁ vadanatastu bahiṣkṛtaśceta
nirvāti śighramathavā laghutāmupaiti (68)*

“O my friend, *prema* is like a lamp. The hearts of both the *rasika nāyaka* and *nāyikā* are like a chamber, and the mouth is like a door. As long as the lamp of *prema* illuminates only the chamber, it will remain steady, but if its light is allowed to shine out through the door, the lamp will quickly become fainter or even go out.



Prema cannot remain strong if it is expressed with words such as, “I love you dearly”; on the contrary, it will decrease. (68)

**antaḥsthitasya khalu tasya rucicchaṭākṣi-
vātāyanādadharaṅḍalalāṭavakṣaḥ
cāru pradīpya tadabhijñājanam svabhāso
vjñāpayedāpi vilakṣaṇatāmupetāḥ (69)**

“The splendour of the lamp of *prema* in the pavilions of the lover’s and beloved’s hearts shines through the lattice of their window-like eyes. It illuminates their lips, cheeks, foreheads and breasts in a most wondrous way, and reveals its unique and inexpressible beauty to one who is experienced in regard to the nature of *prema*.



It is inappropriate to express *prema* in words, for they cause its intensity to diminish. But even if one does not express one’s *prema* in words, it cannot be concealed when facing the object of one’s *prema*. When *prema* appears in the heart, then the eyes, cheeks, lips and forehead blossom, and an unprecedented, radiant mood appears. (69)

**kāntena kintu bahuvallabhatājuṣāsyāt
niṣkrāmito ’pi sa muhurnahi yāti śāntim
mitṥyaikabhāṣaṇapaṭutvamayī prathāsyā
kāmam diśed yavanikeva pidhāya tam drāk (70)**

“Śrī Kṛṣṇa, the lover of so many young women, used to tell Me, ‘My beloved, I love You so much. You alone are My very life.’ My love did not decrease, despite His continued display of *prema* with words like these. It is Śrī Kṛṣṇa’s nature to speak words that veil His *prema* like a curtain, so that His *prema* immediately appears as lust. This is how He displays His lust. (70)

**tvayyeva me priyatame ’nuṣamo ’nurāgaḥ
svaṇne ’pi vastumaparā kimu hr̥dyapiṣṭe
ittham harirvadati mānavatiḥ sadānyā
mām khaṇḍitāntu raticihnabhṛdeva vakti (71)**

“When one of Śrī Kṛṣṇa’s beloveds starts to sulk, He tells her, ‘O My beloved, I love you alone. Could any other young girl attain a place in My heart?’ And when I become jealous (*khaṇḍitā*) on seeing the marks made by another *nāyikā* on His body, He pacifies Me with words of a similar nature. (71)

***madvaktranetra-suṣamā-samamādhurika-
saundaryyavarnanabaladvijihīṣa eva
prāṇāstvam eva hi mameti vadan vyanakti
na prema tat sadapi kintviha kāmam eva (72)***

“In this situation, Śrī Kṛṣṇa glorifies the beauty, matchless grace and sweetness of My face and eyes, and in His intense eagerness to sport with Me, He speaks words such as, ‘You alone are My life.’ With such talk He covers His *prema* for Me, and instead shows lust. (72)

***santapyate yadi punarvirahāgnipuñjai-
rutkaṅṭhayā culukitaḥ svagabhīrimābdhiḥ
prema vyanakti dayitāpi girā yathaiva
yat te sujātacaraṇāmburuheti padye (73)***

“O *sakhī*, despite all this, if a beloved *gopī* is burning in the fire of separation from Śrī Kṛṣṇa, and if her eagerness has evaporated the ocean of her gravity to a palmful of water, she will reveal her *prema* through words.



Evidence of this is found in verses such as the following:

*yat te sujāta-caraṇāmbaruhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu
tenāṭavīmaṭasi tad vyathate na kiṁ svit
kūrpādibhīr-bhramati dhīr-bhavad-āyusām naḥ*

Śrīmad-Bhāgavatam (10.31.19)

“Dearly beloved, we are afraid of causing pain to Your very soft lotus feet, and we therefore place them gently on our hard breasts. Do Your soft feet not suffer when You step on sharp stones and pebbles as You roam through the forests? Our minds are reeling with anxiety for You, who are our very soul.” (73)

***tasmin mahāvīrasatātitamasyāpāre
na prāṇavāyurāpi sañcaritum sasāka
prema-pradīpavara etyati dīptim eva
sneho nu yat pracuratām ciramācikāya (74)***

“Although the movement of the life air is checked when one is in the darkness of the suffering of separation, the lamp of profound *prema* shines long and bright with the oil of abundant affection.



The *vraja-sundarī*’ life-air cannot remain in their bodies when they are suffering in separation from Śrī Kṛṣṇa; yet at the same time it does not leave, because their immense affection causes their *prema* to increase. (74)

***rāse mayāiva vijahāra vihāya sarvā-
statrāpi mām yadamucat śṛṇu tasya tattvam
premāmbudhervrajapurandarānandanasya
mām eva manturadhikām na kadāpi mantuḥ (75)***

“During the *rāsa* dance, Śrī Kṛṣṇa gave up the company of all the other *gopīs* and sported with Me alone, but after that He left Me as well, and I will tell You why. There is no fault in Vrajendra-nandana Śrī Kṛṣṇa, who is the ocean of *prema*. He accepts Me alone as His most beloved. (75)

***adhyāsya māmātulasaubhagadivyaratna-
sīmhāsanaṁ bahuvilāsabharairvibhūṣya***

*gacchan vanād vanamarīramadeva kāntā-
manyām punaḥ smṛtiṣathe 'pi nināya nāyam (76)*

“The basis of this statement is that Śrī Kṛṣṇa seated Me on a divine jewelled throne of matchless fortune, decorated Me with the ornaments of various playful pastimes, and enjoyed with Me as We roamed from one forest to another. At that time He did not remember His other beloveds. (76)

*kiñcinmayaiva manasaiva vicāritam ta-
rhyetaṁ mahotsava sudhāmbudhimatyapāram
nāvānvabhūnmam sakhītatirāvayoḥ sā
viśleṣasaṅgaradhutā kva nu kiṁ karoti (77)*

“Then, I began to think, ‘Alas, My *sakhīs* are not able to experience this vast and fathomless ocean of ecstatic nectar. They are burning in the fever of separation from Me, and I do not know where they are wandering in their search for Me. (77)

*atrāsvahe yadi punaḥ katicit kṣaṇāstā
ālyo milanti rabhasādabhito bhramantyaḥ
ityabhyadhām priyatamātha na pārāye 'ham
gantum muhūrttamiha viśramaṇam bhajeva (78)*

“My *sakhīs* are roaming about here and there, and if We sit here for just a moment, they will soon reach this spot and find Us.’ Thinking in this way, I said, ‘O My beloved, I cannot walk any more. Let Us rest here for a while.’ (78)

*tanme manogatamidam sahasaiva sādhu
sarvam viveda sa vidagdhasiromaṇivāt
cāturyya sampadatulo rasikāgragaṇyaḥ
kiñcit sapadyatha hṛdaiva parāmamarsa (79)*

“Śrī Kṛṣṇa fully understood My inner mood at that time, because He is *vidagdha-siromaṇi*, the crest jewel of clever

personalities. Being extremely cunning, and matchless in His ability to relish divine mellows, He thought to Himself, (79)

*etām nayannupavane yadi vaṁbhramīmi
sambhāvitālyatirujā puruiddhacittām
kiṁ syāt sukhaṁ yadi dadhe sthitimatra gopyaḥ
sarvā mileyurapi tāḥ kuṭilabhruvo mām (80)*

*etām punaściramanekamuṣālabheran
bhaṅgaśca sāmpratika kelirasasya bhāvī
sampatsyate 'dya nahi rāsavinodanṛtyam
tāsu krudhā nijaniḥam sadanam gatāsu (81)*

“If Śrī Rādhikā and I roam in the groves alone, She will not feel the slightest happiness. Rather, Her heart will be full of pain because She will be aware of the possible distress of the *sakhīs*. As long as She bears such pain in Her heart there can be no pleasure in Our union. However, if I do stop here for a short while, the *sakhīs* will be jealous of the fact that We are together. They will look at Me with crooked eyebrows and reproach Śrī Rādhikā, thus interrupting the loving exchange between Us. Then they will all go home angrily, and we will not be able to delight in the *rāsa* dance tonight.’ (80–81)

*yat prārthitam svakutukena purānayaiva
śaknoṣi kiṁ nu kulajārvudalakṣakoṭiḥ
āliṅgitum priyatam! kṣaṇamekanvi
tyāste didṛkṣitamidaṁ mama pūrayeti (82)*

*tasmādimāmapi jahat palamātram eva
nirdūṣaṇām vinayinīm prathamam vidhāya
mantum svamūrdhnyakhilam eva dadhāmyṛṇīsyām
tāḥ snehayāni nikhilā api sarvathā syām (83)*

“O *sakhī*, Śrī Kṛṣṇa then thought further: ‘Previously Śrī Rādhikā made this request: “O beloved, I desire to see how You

embrace innumerable virtuous *gopīs* at the same time. Kindly satisfy My curiosity.” If the *rāsa* dance with the *gopīs* is not taking place, Śrī Rādhikā’s desire will not be fulfilled. Now, if I leave Rādhikā for a moment, that will remove Her pride born of good fortune. It will make Her humble and free from blame in the eyes of the other *gopīs*. I will accept all the blame. I will show the other young ladies of Vraja that the fault is all Mine, and not Śrī Rādhikā’s. But if I leave Rādhikā, I will not be able to serve Her, and thereby reciprocate with Her affection for Me. As a result I will become indebted to Her, and all the *gopīs* will become affectionate towards Her. (82–83)

*vaiśleṣikajvaramaṇāmatulyamasyāḥ
sandarśya vismayamahābdhiṣu majjitānām
svapremagarvamapi nirdhunavānyathainā
ntābhirmahādhikatamāmanubhāvayāmi* (84)

“I will plunge the other *vraja-sundarīs* into an ocean of astonishment by revealing the boundless and incomparable agony that Rādhikā feels when She is separated from Me. They will then come to understand the depth of Her *prema* for Me, and that will dissolve the pride that appeared in their hearts when they thought that I loved them more than anyone else. After that, all the *gopīs* will firmly trust and believe that Śrī Rādhikā is supreme and beyond compare. (84)

*sambhoga eṣa sakalādhika eva vipra-
lambho ’pi sarvasatakoṭiḡuṇādhiko ’stu
tābhyām suciḡ paramaṇuṣṭimupaiti cāsyā-
ntā hreṇyatvalamimāntu gurūkarotu* (85)

“All the other beautiful young women will understand that just as the mellow of union (*sambhoga-rasa*) finds its absolute summit in Śrī Rādhikā, so Her feeling of separation from Me is

also incomparably higher than that of all the other *gopīs*. Only in Rādhikā is the transcendental mellow of amorous love (*śṛṅgāra-rasa*) nourished to the utmost point by union with Me and separation from Me. Thus the other *vraja-sundarīs* will become ashamed, and they will clearly see Rādhikā as their *guru*.' (85)

*kāmīharirbhavati no yadasau vihāya
premādhikā api raho ramate tu tasyām
ittham vadantya iha samprati yā ruṣāsyāḥ
ālistudenti bahu nāvapi dūṣayantiḥ* (86)

*tā eva kotiguṇitā virahe tvamuṣyāḥ
premāgnivāḍavasikhāḥ paricāyayāmi
yābhirbalādupagatādavalihyamānāḥ
svapremadīpadahanāyitam eva vidyuh* (87)

“O friend, Śrī Kṛṣṇa also had another thought in His heart: ‘The angry *gopīs* called Me lusty because I had left them to play secretly with Rādhikā. They thought that they were more loving towards Me than Śrī Rādhikā was, and this saddened Lalitā and the other *gopīs* in Rādhikā’s own group. The angry *gopīs* accused both Rādhikā and Me of having many faults. Accordingly, I decided to show them how the flames of Rādhikā’s *prema* increase a millionfold when She is in separation from Me. If those *gopīs* came close to Rādhikā while She was feeling such separation, they would be burnt by these flames. Thus they would be able to recognise that their own *prema* glows like an insignificant lamp in comparison. (86–87)

*evañca setsyati madīpsitamaikyamāsām
rāsākhyanātyamanu maṇḍalatām gatānām
madhye mayā saha rucā tu virājamānā-
menām vilokya na bhavedapi kācidirṣā* (88)

“When the other *vraja-ramaṇīs* see Rādhā crying in separation from Me, they will become sympathetic towards Her. Then, all of them will come together to search for Me, and that is just what I desire. Finally, at the time of the *rāsa* dance they will all dance in a circle, and they will not feel any jealousy when they see Me in the centre, with Rādhikā shining brilliantly by My side. (88)

*kaṣṭam kadāpi sukhasampadudarkam eva
mitrāya mitramapi yacchati taddhitaiṣi
tivrāñjanairyadapi mūrcchayati svadrṣṭi
māyatyadyutimatim kurute janastam* (89)

“People make their eyes appear bright and beautiful by applying collyrium to them, even though that collyrium may cause them some discomfort. Similarly, well-wishers may create temporary difficulties for their friends that ultimately result in their friends’ wealth or happiness. Even though I will cause pain for Rādhā by abandoning Her for some time, She will experience the highest bliss when We meet again.’ (89)

*ityāttayuktirurasā sarasam vahan mam
gatvā padāni katicinmṛdulapradeśe
atrāsyatām kṣaṇamapīti nidhāya tatrai-
vāste sma me nayanagocaratām jahat saḥ* (90)

“O *devī*, as My beloved was deliberating in this way, He tenderly lifted Me up and carried Me for a few steps. Then He put Me down in a soft place, saying, ‘My dear one, please sit here for a moment.’ At that point He disappeared. (90)

*drṣtvā mamāti vikalatvamapāsta dhairyyo
dātum svadarsanamiyeṣa yadā tadaiva
gopyaḥ sakhīvitatayaśca sametya tā mat-
sandhukṣaṇe samayatanta nitāntataptāḥ* (91)

“*Sakhī*, My beloved Śrī Kṛṣṇa became perturbed when He saw My grief in separation from Him, and He wanted to come before Me again. But, just at that moment My *sakhīs* and the other *gopīs* arrived. They were extremely distressed to see My suffering, and they tried to console Me. (91)

***yaccāvadhit punarariṣṭakāghavatsān
viśvadruhaḥ kapāṭinīmapi pūtanām tām
doṣo na cāyamapi tūccataraiṇa viṣṇu-
saktirharāvajani sādhujanāvanīyam (92)***

“Śrī Kṛṣṇa was not at fault in killing the bull-demon Ariṣṭāsura, the crane-demon Bakāsura, the snake-demon Aghāsura, the calf-demon Vatsāsura, or the deceptive *rākṣasi* Pūtanā. It is the divine potency of Lord Viṣṇu, the protector of all virtuous men, that kills demons, and that potency is within Śrī Kṛṣṇa.



Śrī Caitanya-caritāmṛta (Ādi-līlā 4.8, 13) states:

*svayaṁ bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu kareṇa jagat-pālana
ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kṛṣṇa kare asura-saṁhāre*

It is not the work of Svayaṁ Bhagavān Śrī Kṛṣṇa to remove the burden of the universe; rather, it is the work of the maintainer, Śrī Viṣṇu. ... At the time of Śrī Kṛṣṇa, it was Śrī Viṣṇu, present within Kṛṣṇa’s body, who actually killed the demons. (92)

***nārāyaṇena sadṛśastanayastavāya-
mityāha yad vrajaṣurandaram eva gargah
tatsākṣibhūtamihā daityavadhādikarma
lokottaram samudagād giridhāraṇādi (93)***

“On the occasion of Śrī Kṛṣṇa’s name-giving ceremony, the sage Gargācārya told Vraja-rāja Śrī Nanda, ‘O King of Vraja, your son is just like Nārāyaṇa.’



Kṛṣṇa’s killing of demons, His lifting of Govardhana Hill and the many other divine feats that He performed are proof of the great sage’s words. (93)

***kiñca sphuratyayi yathā mama cetasīdam
tenāpi nāpi kathitaṁ muni puṅgavena
nārāyaṇo ’pyaghabhido nahi sāmymasya
rūpaṅgūṇairmadhurimādibhīretumiṣṭe (94)***

“O *devī*, at Śrī Kṛṣṇa’s name-giving ceremony, Gargamuni, the best of sages, did not say that Śrī Nārāyaṇa’s form, qualities, sweetness and other attributes will never be able to equal those of Śrī Kṛṣṇa, the enemy of Agha. But naturally it seems like that in My mind.”



Bhakti-rasāmṛta-sindhu (1.2.59) mentions:

*siddhāntatastvabhede ’pi śrīśakṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇarūpameṣā rasasthitih*

From the perspective of *siddhānta*, Śrī Nārāyaṇa, the Lord of Śrī Lakṣmī, is non-different from Śrī Kṛṣṇa. However, from the perspective of *rasa*, the form of Śrī Kṛṣṇa is *sākṣāt manmatha-manmatha*, He who even bewilders the mind of Cupid, who himself bewilders ordinary people’s minds. This is achieved by Kṛṣṇa’s four unique qualities: *līlā-mādhurya*, *prema-mādhurya*, *veṇu-mādhurya* and *rūpa-mādhurya*.² (94)

² (1) *līlā-mādhurya* – Śrī Kṛṣṇa is the performer of astonishing varieties of pastimes, of which *rāsa-līlā* is the most captivating; (2) *prema-mādhurya* – He is surrounded by devotees who possess incomparable *mādhurya-prema*, which develops to the stage of *mahābhāva*; (3) *veṇu-mādhurya* – the sweet and mellow sound of His flute

*ākarnya karnaramaṇīyatamāḥ priyāyā
vāco hariḥ sarabhasaṁ punarabhyadhata
premokta eva khalu lakṣitalakṣaṇo yah
so 'yaṁ tvadāśrayaka eva mayādhyavadhi (95)*

The words of Śrī Kṛṣṇa's beloved Śrī Rādhikā were blissful nectar to His ears, and caused Him great joy. Still disguised as a heavenly damsel, He said with great curiosity, "Rādhā, now I can fully understand that You alone are the shelter of the symptoms of the *prema* that You have been explaining. (95)

*doṣā api priyatamasya guṇā yataḥ syu-
staddattakaṣṭasatamaḥpyamṛtāyate yat
tadduḥkhalesakaṇikāpi yato na sahyā
tyaktvātmadehamapi yaṁ na vihātumīṣṭe (96)*

*yo 'santamaḥpyanupamaṁ mahimānamuccaiḥ
pratyaḥyayatyānupadaṁ sahasā priyasya
premā sa eva tamimaṁ dadhatī tvam eva
rādhe śrutā khalumayaiva tathaiva dṛṣṭā (97)*

"My dear *sakhī*, You have explained to Me the following characteristics of *prema*: even the faults of the beloved may be perceived as good qualities; the many troubles given by the beloved may appear to be nectar; one with *prema* is unable to bear even the slightest difficulty felt by the beloved; one with *prema* is unable to give up the body even if he wishes to; and at every step one perceives unprecedented glories in the beloved, even where there are none. Rādhā, this *prema* is in You alone. I have heard this earlier in the assembly at Haimavatī, and today I am witnessing it directly. (96–97)

attracts the minds of everyone within the three worlds; and (4) *rūpa-mādhurya* – His extraordinary beauty astonishes all moving and non-moving entities.

*premi harirnahi bhavediti satyam eva
tacceṣṭitairanumime tamime vadanti
prāṇā mama tvadanutāpadavāgnidagdhāḥ
sakhyaastavātra nikhilā api yat pramāṇam (98)*

“But *sakhī*, I am telling You without any doubt that Śrī Kṛṣṇa has no *prema*. Please understand this to be true. I have concluded this after seeing His behaviour. The proof of this is found in Your *sakhīs*, and in the flames of Your intense lamentation, which have scorched My life-air. (98)

*yacca tvayoktamidam eva manogataṁ mat-
preṣṭhasya tat tu vayamatra katham pratīmaḥ
no tanmukhāt tvamaśṛṇorna ca tasya sakhyu-
stau vā januṣyabhavatām kva nu satyavācau (99)*

“You have told Me the reasons why He left You at the time of *rāsa*, but how can I believe what You say? You have not heard this from His mouth, nor from any of His friends. And even if You did hear it from them, so what? Have any of them ever spoken a true word in their life?” (99)

*yarhyeva yadyadayaḥ matpriyacetasi syāt
tarhyeva tattadakhilam sahasaiva vedmi
rādhe viduṣyasi kimacyutayogasāstram
śaknoṣi yena parakāyamaṇaḥ praveṣṭum (100)*

Śrī Rādhikā then said, “*Sakhī*, I am aware of all the moods in the heart of My beloved Śrī Kṛṣṇa as soon as they arise.”

To this the heavenly damsel replied, “Rādhā, have You studied the scriptures that delineate the means by which one can meet with Acyuta – the scriptures on *acyuta-yoga* which describe how You are able to enter Śrī Kṛṣṇa’s body and mind?” (100)

*devījano ’sya viratācyutayogasiddhi-
vyagrastathā kathamaho vata manuṣi syām*

**yat pṛchasīdamayi vaktumaśeṣamīse
ced viśvasiṣyaparathā tu kathā vṛthaiiva (101)**

Śrī Rādhā replied, “You are a celestial damsel, so You are always eager to cultivate the perfection of *acyuta-yoga*. I am just a human being; how can I be like You? Are You asking Me how I can possibly know the mind of My beloved? I shall tell You everything if You have faith that what I say is true; if not, why should I waste My words?” (101)

**pratyāyane ’sti yadi yuktiratiprabhāvaḥ
kiṁvālī te kathamidam na vayanṁ pratīmaḥ
no cet priyastava guṇārṇava eva kintu
premī bhavedayamidantu mataṁ tavaiva (102)**

Hearing this, that heavenly damsel answered, “O Rādhā, if You can convince Me with logic, and if You can awaken My faith, then why would I not believe You? It is true that Your beloved Śrī Kṛṣṇa is an ocean of good qualities, but, it is only Your own personal opinion that He has *prema*.” (102)

**preṣṭhaḥ paro bhavati tasya mano na budhya
ityeva bhātyanubhavādhvani hanta yasyāḥ
saivocyatām nu parakāyamaṇaḥ praveśa-
vidyāvatīti parihāsavidā tvayādyā (103)**

Śrī Rādhikā said, “My dear *sakhī*, You joke most cleverly. You say that You have acquired expertise in the art of entering the body and mind of the beloved or anyone else, but now You are realising that actually You are unable to understand the mind of Your beloved.” (103)

**rādhe! tadā vilapitaṁ kimiti tvayocair-
jñātvā hṛdasya sukhinī katham eva nābhūḥ
satyaṁ bravīṣyaṁi tu devyavadhehi kāpi
saktirvivekabhidabhūttadadarsanasyā (104)**

The celestial damsel said, “O Rādhā, if You know the mind and heart of Your beloved Śrī Kṛṣṇa, why were You lamenting so loudly when He left You? If You knew His heart, why did You not become happy?”

Śrī Rādhikā replied, “*Devī*, Your point is valid, but please listen carefully. I truly know Śrī Kṛṣṇa’s heart, but still, when I was in separation from Him, an indescribable potency arose and overwhelmed Me. It stole all My discrimination and caused Me to lose consciousness and all awareness of My mind and body.” (104)

***tvam vetsi tanmana ihāstu na me vivādo
gāndharvike! tava manaḥ sa hi veda no vā
vedeti kiṁ bhaṇasi bhoḥ śṛṇu yadrahasyam
tattvam tvayā yadabhavam taralīkṛtaiva (105)***

Śrī Kṛṣṇa disguised as a heavenly damsel said, “Gāndharvikā, I am not questioning whether or not You know Śrī Kṛṣṇa’s mind; rather, I want to know whether He knows Your mind.”

Śrī Rādhikā replied, “*Sakhī*, have You inquired yet whether or not Śrī Kṛṣṇa knows My mind? Listen and I will tell You the secret of this. It is generally impossible to speak of this, but today I will reveal everything to You because Your *prema* has made Me restless.” (105)

***rādhe! jano ’yamayi yat taralīkṛto ’bhūt
premnā tvayaiva tadapṛcchamidaṁ svadhārṣṭyam
suśrūṣate śravaṇamasya yathā rahasyam
vaktum tathārhasi na gopaya kiñcanāpi (106)***

“Rādhā,” the heavenly damsel said, “I have expressed My desire to hear the secret behind this matter, and in so doing, I have revealed My arrogance. I am only asking You this because Your love has made Me eager to hear. I know that this is most confidential, but still, it is most appropriate to carefully tell

everything to Your eager *sakhī*; it is not appropriate to withhold this information.” (106)

***anyonyacittaviduṣau nu parasparātma-
nityasthiteriti nṛṣu prāthitau yadāvām
taccapacārikamahō dvitayatvam eva
naikasya sambhavati karhicidātmano nau*** (107)

Śrī Rādhikā then spoke: “Common people say, ‘Rādhā and Kṛṣṇa are eternally present in each others’ hearts, and that is why They know each others’ minds.’ Factually, the real truth is this: We are one soul. It is not possible for one soul to become two. (107)

***ekātmanīha rasapūrṇatame ’tyagādhe
ekāsusāṅgrathitam eva tanudvayaṁ nau
kasyimścidekasarasīva cakāsadeka-
nālotthamabjayugalaṁ khalu nilapitam*** (108)

“In a lake, two lotuses – one blue and one yellow – may bloom from a single stem. In the same way, Our two bodies, one blue and one yellow, are connected as one life. They are one supremely profound soul composed of topmost *rasa*. As bodies We are separate, but by nature We are one. Kṛṣṇa is by nature blissful (*ānanda*) and I by nature am joyful (*hlādinī*). Just as fire and its burning potency are one, there is no difference between the potency (*śakti*) and the possessor of the potency (*śaktimān*).

“We cannot be distinguished from each other when seen as a person and the person’s potency, but for the sake of *rasa*, We manifest in separate forms as Rādhā and Kṛṣṇa. Without pastimes, We cannot relish each other; and without form, We cannot perform pastimes.



With this truth in mind it is said in Śrī Gopāla-campū (*Pūrva-campū* 15.9):

imau gauriśyāmau manasi viparītau bahirāpi
 sphurattadvadvastrāviti budhajanairnīcitamidam
 sa ko 'pyacchāprema vilasadubhaya sphūrtikatayā
 dadhanmūrtibhāva pṛthagapṛthagapyāvīrudabhūt

The meaning of this verse (from Śrī Gopāla-campū) is that Śrī Kṛṣṇa is fully present in Śrī Rādhā's heart, and Śrī Rādhā is fully present in Śrī Kṛṣṇa's heart. Śrī Rādhikā wears śyāma-coloured cloth, the colour of Śrī Kṛṣṇa's complexion, and Kṛṣṇa wears yellow garments (pītāmbara), the colour of Rādhikā's. Seeing this, scholars learned in philosophical conclusions have ascertained that pure prema, which is impossible to describe in words, has manifested in two different forms. Furthermore, to perform enchanting pastimes these forms are both different and non-different.

In Śrī Caitanya-caritāmṛta (Ādi-līlā 4.55, 56) it is said:

rādhā kṛṣṇa-praṇaya-vikṛtir-hlādinī-śaktir-asmād
 ekātmānāv api bhūvi purā deha-bhedam gatau tau
 rādhā-kṛṣṇa eka ātmā, dūi deha dhari'
 anyonye vilāse rasa āsvādana kari'

“Śrīmatī Rādhikā is the very form of the transformation of kṛṣṇa-prema, and is kṛṣṇa-prema in its most condensed state. She is the bliss-giving potency (hlādinī-śakti) of Kṛṣṇa's loving, sportive pastimes. Even though Śrī Rādhā and Śrī Kṛṣṇa are one soul, They have assumed two separate bodies to perform Their eternal loving pastimes in Goloka-Vṛndāvana.” (108)

**yat snehapūrabhṛtabhājanarājitaika-
 varttyagravarttyamaladīpayugam cakāsti
 taccetaretaratamo 'panudat parokṣa-
 mānandayedakhilapārsvagataḥ sadāliḥ (109)**

“When a container filled with oil has a wick that is lit at both ends, the two flames dispel the darkness in both directions. Similarly, Our two bodies are joined together as one soul,

destroying the darkness of each others' distress, and also giving pleasure to the *sakhis* present with Us. (109)

*yadyāpated virahamāruta etadātta-
kampaṁ bhaved yugapadeva bhajecca mūrcchām
vyagrā sadālyatha tadāvaraṇe yateta
tat susthayecca sukhasadmagataṁ vidhāya* (110)

“*Sakhī*, when the wind of separation from each other blows, the flames of Our two bodies tremble and We both faint at the same time. The *sakhis*, all of whom are expert, anxiously try to stop this wind from blowing. They remove all Our distress and restore Our peaceful condition by arranging for Us to enter the house of happiness in each others' company. (110)

*sandarsitaṁ tadidamadya rahasyaratnaṁ
svasvāntasamputāvaram sphuṭamudghatayya
sandehasantamasahāri tavāstu bhavye
hrdyeva dhāryyamanisaṁ na bahiḥ prakāśyam* (111)

“O Kalyāṇi (auspicious one), today I have completely opened up the most precious treasure chest of My heart and shown You the supremely secret jewel of *prema*. May this remove the darkness of Your doubts completely. Always keep it in Your heart and never reveal it to anyone.” (111)

*kṛṣṇo jagāda sakhi! yad yadidaṁ tvayoktaṁ
tattat sayuktikamadhārayam eva sarvam
cetastu me śaṭhamaho haṭhavarttyavaśyam
tatte parikṣitumihecchati kim karomi* (112)

The celestial damsel (Śrī Kṛṣṇa) said, “My friend, I have clearly understood all that You have told Me, and I will keep it within My heart. But this crooked mind of Mine yearns to test the truth of Your words. How can I help this? (112)

*tvam varttase 'tra sa tu sāmpratamātmatāta
gehe kadācidavanāya gavām vane 'pi
ātmaikyamāli yuvayoryadiha pratīma-
stat kiṁ parikṣaṇamṛte samupaiti siddhim (113)*

“Sakhī, as You sit here, Your beloved Śrī Kṛṣṇa may be in His father’s house or in the forest tending the cows. I do believe that You are one soul in two bodies, but only by testing it can it be actually proven. (113)

*yaiva smṛtiḥ sumukhi! yasya yathā yadā te
saivāsya ced bhavati tarhi tathā tadaiva
pratyakṣam eva yadi tām kalayāmi sampra-
tyatraiva vā sakhi tadaiva dadhe pratītim (114)*

“O Sumukhī (beautiful-faced one), if right now, at this very place, I directly perceive that Śrī Kṛṣṇa instantaneously and precisely knows what You are thinking, then O friend, My belief will become resolute. (114)

*dūre 'thavā nikāṭa eva sa te priyaḥ syā-
dehīha satvaramiti smṛtamātra eva
āyāti cet tava samakṣamayam tadā vā
mātmaikyamityavagamo dhinuyāt sadā mām (115)*

“Whether Your beloved is near here or far away, just think of Him and meditate on this: ‘Please, come here quickly.’ When I see Him present here before You, I will happily accept once and for all that You two are united as one soul. (115)

*vighnaḥ kvacit tu gurunighnatayāpi daivād-
daityāgamādāpi kutaścana vāpihetoḥ
anyonyamapyatanu vām smarato yadi syā-
nno saṅgatiyadiha nāstitamām vivadaḥ (116)*

“However I will not say anything if the two of You are fully absorbed in thinking of each other but cannot meet because obstacles have arisen, such as the sudden arrival of a demon or Your having to obey the orders of elders. (116)

*yadyapyamum gurupure sakhi saṅkucanti
nāvāhvayasyabhisarasyata eva dūram
kiñcaikadāpi na tadāgamamihase tvaṁ
svārthantvidantu nitarām madirākṣi vidmaḥ* (117)

*kṛṣṇapriye sakhi! tadapyadhunā mamānu-
rodhādamum smara sa etu sukhaṁ tanotu
nātrāsti te gurujanāgamanāvakāśo
matsaṁsayotthamāpi khedamapākarotu* (118)

“O *sakhī*, O You with intoxicated eyes (*Madirākṣi*), I know very well that when You are confined to the home of Your elders, out of fear of them, You cannot call Śrī Kṛṣṇa to come to You. Your meeting with Him takes place far from Your home; You never desire that He come to You for Your own pleasure.

“But, now, My dear friend, O beloved of Śrī Kṛṣṇa, in accordance with My request please remember Him just once. I would be overjoyed to see Him if He appeared here, especially since there is no reason to suspect the arrival of Your superiors. Please remove this painful doubt of Mine without hesitation.” (117–118)

*ityarthitā sarabhasaṁ vṛṣabhānukanyā
sanyāyamāha naya mā hasanīyatām mām
brūṣe yathaiva karavāṇi tathaiva no cet
premaiva dhāsyati rujam ciramāttalajjah* (119)

Śrī Rādhikā, the dear darling daughter of Śrī Vṛṣabhānu Mahārāja, duly deliberated upon the heavenly damsel’s request and said, “O *sakhī*, do not make Me the object of ridicule. If I

cannot satisfy Your request, I shall feel ashamed of My *prema* and thus I will be miserable forever. (119)

*vṛndārakedya! bhagavan! mad-abhīṣṭa-deva!
śrībhāskara! trijagadīkṣaṇasaukhyadāyin
matsarvakāmada! kṛpāmaya! padminīśa!
satyanṛtādyakhilasākṣitayā pratīta* (120)

*gāndharvikāgiridharau bhavataḥ sadaikā-
tmānāvītiyamanṛtā na yadi prathāsti
sampratyasau giridharo 'tra tadādānāno
mannetrayoḥ paricayaṁ svamude 'bhyudetū* (121)

“O Lord, who are worshipped by the demigods, O You who give pleasure to the living entities in all three worlds, O You who fulfill all My desires, O merciful one, O Padminīśa, O witness to all that is true and false, O My worshipful Lord, O Bhagavān Sūryadeva, if people speak the truth when they say ‘Rādhā and Kṛṣṇa are eternally one soul’, may Śrī Kṛṣṇa appear directly before My eyes so as to give pleasure to My intimate associates.” (120–121)

*uktvedameva vṛṣabhānusutātmakāntaṁ
dhyātuṁ samārabhata militanetrayugmā
sā yoginīva viniruddhahṛṣīkavṛtti-
rāste sma yāvadvikhaṇḍitamāunamudrā* (122)

*tāvadvihāya sahasaiva hariḥ sa yoṣi-
dveśaṁ sakhīḥ svamakhilāḥ paricinvatīstāḥ
bhruśamjñayaiva vidadhannijapakṣapāte
cumban priyāṁ muhuravāritamālilinga* (123)

Saying this, Vṛṣabhānu-nandinī Śrī Rādhikā closed Her eyes and meditated upon Her lover, Śrī Kṛṣṇa. She sat down like a *yoginī*, subduing the functions of Her senses and observing full silence.

In a moment Śrī Kṛṣṇa removed His disguise, thus revealing His identity to the other *sakhīs*. With the movement of His eyebrows He conveyed His desire that they play along with Him, and then He embraced His beloved Śrī Rādhikā and began to kiss Her freely again and again. (122–123)

*romāñcitākhilatanurgaladaśrusiktā
dhyānāgatam tamavavudhya bahirvilokya
ānandalīnahṛdayā khalu satyam eva
yoginyarājata nirañjanadr̥ṣṭireṣā (124)*

Śrī Rādhikā's whole body began to horripilate, and tears of joy flowed from Her eyes. As soon as She understood in Her meditation that Her beloved Śrī Kṛṣṇa had come, She opened Her eyes. Seeing Śrī Kṛṣṇa before Her, She became immersed in an ocean of rapturous bliss. Śrī Rādhikā appeared like a *yoginī* directly meeting *brahma*. The tears from Her eyes washed away Her collyrium. (124)

*samjñām kṣaṇādalabhatātha paṭāñcalena
vaktram pidhāya sudṛgātanute sma lajjām
tam prāha saiva lalitā kimaho vilāsi-
nnāgā alakṣitamihā tvamatīva citram (125)*

After a few moments, beautiful-eyed Śrī Rādhikā returned to Her senses and shamefully covered Her face with the end of Her garment. Śrī Lalitā addressed Śrī Kṛṣṇa, that crest jewel of all gallant lovers, “O sportive one, it is most astonishing that You have come here undetected. (125)

*antaḥpure kulavadhūkulamātragamye
śakto na yatra pavano 'pi haṭhāt praveṣṭum
tatreti yastu gatabhīḥ puruṣaḥ sa eṣa
gaṇyo 'ti sāhasika-sekhara eka eva (126)*

“Only the women of the family are allowed entrance into this private, inner chamber of the house. Even the wind cannot enter here. That male who comes here without fear must be the crest jewel of courageous men. (126)

*tatrāpi madvidhasakhījanapālītāyāḥ
sādhvikulāplavanakīrttisurāpagāyāḥ
snātvaiva mitrayajanāya kṛtāsanāyā-
staṁ dhyātum eva vinimīlitalocanāyāḥ* (127)

*aṅgam balāt spṛśasi yadvṛṣabhānuputryā
devāt tato dīnapaterāpi no vibheṣi
na tvam kimatra gaṇayiṣyasi lokadharmāu
lajjā tu keyamiti nahi paryyacaiṣiḥ* (128)

“You are forcibly touching the body of Śrī Rādhikā, the daughter of King Vṛṣabhānu, even though She is constantly guarded by fierce *sakhīs* like me. Her fame is like the sacred river Mandākinī, in which chaste women ritually bathe by engaging in the purification of hearing and chanting. In other words, She is the best of chaste women. Even Arundhatī desires to attain Her chastity.

“After Śrī Rādhikā took Her bath, She sat with closed eyes to worship Mitradeva, the Sungod. [That is, on the pretext of worshipping the Sungod She meditated upon satisfying Her most beloved Śrī Kṛṣṇa.] You do not know the meaning of shame. Have You no fear of the Sungod? Have You no regard for social etiquette and moral virtues? (127–128)

*tanmādhavādya tava diṣṭamaham stuve ya-
dāryyā gr̥he nahi nāpi patiḥ sa kopī
sakhyo 'balā vayamaho karavāma kim te
bhadreṇa lampāṭavara tvamito 'vito 'bhūḥ* (129)

“O Mādhava, I praise Your good fortune that Śrī Rādhikā’s mother-in-law Jaṭilā and Her angry husband are not home. We *sakhīs* are but frail and weak women. How can we oppose You? O topmost amongst all debauchees, today by Your good fortune You have skilfully protected Yourself from this danger.”



Śrī Lalitā’s words were full of irony. She actually meant: “O Kṛṣṇa, Śrī Rādhā’s mother-in-law Jaṭilā and Her angry husband are not at home. I am Her friend and since I always desire Her happiness, please sport with my friend Rādhikā without any fear.” (129)

***kṛṣṇo ’bravīt kamapi naiva dadhāmi mantum
gosālacatvaramanuśritakhelano ’ham
daiivāt samasmaramimāmatha sadya eva
daivena kenacidivāgamito ’pyabhūvam (130)***

Śrī Kṛṣṇa replied, “Lalitā, I am not to blame for what has happened. I was playing in the courtyard of the cowshed, when I suddenly remembered Śrī Rādhikā, and then some demigod instantly brought Me here.” (130)

***rādhābhyadhatta lalite! kva nu varttate ’sau
devī pratītimuṣayāti vilokya no vā
devī tu divyati dṛśaiva gatādhireta
ddhāmāntaratra mudamātanute tato naḥ (131)***

Śrī Rādhikā said, “My dear friend Lalitā, Śrī Kṛṣṇa came here simply as a result of My remembering Him. But where has that celestial damsel gone? Does She believe Me now that She has witnessed this?”

Lalitā replied, “When that heavenly damsel saw the two of You meet, all doubt left Her and the pain in Her heart was dispelled. She is inside, arranging for our happiness.” (131)

*devīti kām bhaṇasi tām paricāyātre-
tyuktvā sakhīm harirathābruvadabruvāṇām
ām jñātamadya lalite khalu dhūrtatā vo
vyaktheyataiva samayena vabhūva diṣṭyā (132)*

Śrī Kṛṣṇa said, “Please introduce Me to this heavenly damsel.” When Śrī Lalitā did not reply, He said, “Aah, now I understand. Now, by good fortune, I have come to understand your cunningness. (132)

*kāpyatra siddhavanitā kimu khecarī vā
devī sameti tata eva gṛhitavidyā
māmatyaśyamīyamātmavaśe vidhāya
dāsīyati pratidinam prasabham prakṛṣya (133)*

“Some adept young lady endowed with supernatural power, or some aerial demigoddess, must have come to your home, and your friend Rādhikā must have learned some supernatural *mantra* from her. Now Rādhikā has rendered Me weak and helpless, even though I am not controlled by anyone. Every day She forcefully allures Me and wants to make Me Her servant. (133)

*saivādyā mahyamāpi kañcana mantram ekam
rādhe dadātu bhava bhāvinī me sahāyā
śiṣyam tvam eva kuru māmathamā prapanna-
mutkaṅṭhitam rahasi kutracanāpi nītvā (134)*

“O Bhāvinī, O Śrī Rādhā, please arrange for this heavenly damsel to give Me a *mantra* too. I eagerly surrender unto You. Please take Me to a solitary place and make Me Your disciple.” (134)

*vaṁśyeva rājatitamāmatīsiddhavidyā
sāṅkam tavānāyati sādhusatīḥ purastrīḥ
tāñcāpi corayasi yarhi tadā gatirme
kā syādato nahi tayāpi sadārthasiddhiḥ (135)*

Śrī Rādhikā said, “In Your hand You hold Your shining flute, which is endowed with supernatural power and which can attract supremely chaste young married women to fulfil Your desires. Why do You need any other *mantra*?”

“The flute cannot always fulfil My task,” Śrī Kṛṣṇa answered. “How can it help Me when You people steal it?” (135)

*devī hriyā tava gr̥hāntarihāsti linā
tvām eva mantramupadekṣyati sā katham̐ vā
utkaṅthase tadapi cet praviśa svayam̐ bhoh̐
sā cet dayeta bhavitā eva kāryasiddhiḥ* (136)

Lalitā replied, “O Kṛṣṇa, the celestial damsel became shy when She saw You so She hid in the house. Why would She teach You a *mantra*? If You are so eager, go into the house. If the heavenly damsel is merciful, She will certainly fulfil Your desires.” (136)

*ityacyute viśati veśma jagāda rādhā
kiṁ tattvamatra sakhi! mām̐ vada saṁśayanām̐
rādhe! na saṅkuca cala praviśāmi tasyāḥ
sakhyāstavātra hariṇā kalayāmi saṅgam̐* (137)

Hearing this, Śrī Kṛṣṇa entered the house. Śrī Rādhikā asked, “Lalitā, what are you doing? Tell Me clearly. I do not understand what is going on, but I have a suspicion.”

Lalitā replied, “My friend Rādhā, do not hesitate. Let us go into the house and observe Your friend meeting Śrī Kṛṣṇa.” (137)

*ālīṣu mandahasitāmṛtavarsīṇīṣu
kṛṣṇoktipāṭavamathodabhinat taduptam̐
hṛdvapramanvadhita tarkatarustato 'syā
ṛddhaḥ phalam̐ bahurasam̐ nikhilāvavodham̐* (138)

Thereafter, the seed of Śrī Kṛṣṇa’s skilful words was sown in the field of Śrī Rādhikā’s heart. It sprouted and showered with

sweet laughter from the clouds of Śrī Lalitā and the other *sakhīs* it grew into a tree of knowledge that gave fruits that were filled with *rasa*.



Śrī Kṛṣṇa's clever talk, as potent as a *mantra* given by a demigoddess, put doubts in Śrī Rādhikā's heart. These doubts thickened with the laughter of the *sakhīs*. However, after carefully contemplating what had happened, She came to understand everything, and became overjoyed to learn that She had met with Śrī Kṛṣṇa, who is more dear to Her than millions of Her own lives. (138)

*antardadhe bahiragādathavātradevī
tanmārgaṇāya taditastvarayā prayāmaḥ
vidyām tvam eva sakhi! tāmupadiśya kṛṣṇa-
mānandayeti sahasā niragustadālyah* (139)

Śrī Lalitā said, "It seems that the heavenly damsel has disappeared from this place or gone outside. Let us immediately go and search for Her. O friend Rādhā, please impart knowledge of the *mantra* to Śrī Kṛṣṇa and make Him happy." Thereupon, the *sakhīs* hastily left. (139)

*tat premasamputagatairbahukeliratnai-
stau maṇḍitāvajayatām ratikāntakotīḥ
santo 'pi yat śravaṇa-kīrtana-cintanādyai-
stau prāptumunnatamudah satatam jayanti* (140)

Śrī Rādhā and Śrī Kṛṣṇa decorated Themselves with the jewels of amorous pastimes from the treasure chest of *prema*, and by so doing defeated millions of Cupids. This is not astonishing. Sainly devotees hear and chant about these gems of transcendental, amorous pastimes, and meditate on them to attain service to Śrī Rādhā-Kṛṣṇa's lotus feet. Thus, they attain supreme bliss, and eternally overcome lust.



After one has tasted the *rasa* of transcendental pastimes, the desire for mundane enjoyment cannot remain in the heart. The heart and mind will then remain eternally immersed in relishing such *rasa*, leaving no place for thoughts related to the body or the senses. (140)

**ṣaṭśūnyartvavanibhirgaṇite tapasye
śrīrūpavāḍmadhurimāmṛtapānapuṣṭaḥ
rādhāgirīndradharayoḥ sarasastaṭānte
tat prema-samapūṭamavindata ko 'pi kāvyam (141)**

iti śrīśrīprema-sampūṭaḥ sampūrṇaḥ

This poem about Śrī Rādhā-Kṛṣṇa, entitled *Śrī Prema-sampūṭa*, was manifested in the month of Phālguna in year 1606 of the Śakābda Era (AD 1684) on the bank of Śrī Rādhā-kuṇḍa and Śrī Śyāma-kuṇḍa by one who is fully nourished by drinking the sweet, nectarean words of Śrīla Rūpa Gosvāmī.

Thus ends *Śrī Prema-sampūṭa*.



Here, out of humility, Śrīla Viśvanātha Cakravartī Ṭhākura does not reveal his name. (141)

Thus ends the *bhāvānuvāda* of the *Śrī Prema-sampūṭa* of Śrīla Viśvanātha Cakravartī Ṭhākura by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.





Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja appeared in 1921 in Tivārīpura, 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 Nārāyaṇa 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.

This *Śrī Prema-samputa* is a translation of Śrīla Nārāyaṇa Gosvāmī Mahārāja's Hindi edition. Śrīla Mahārāja's work is not a direct translation of Śrīla Viśvanātha Cakravartī Ṭhākura's Sanskrit verses, but a *bhāvānuvāda*, a translation by a *rasika* devotee that describes the inner transcendental sentiments expressed in the Sanskrit verses.

