

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-samputa



*The Treasure Chest of Pure,
Transcendental Love*

translated from the Hindi edition of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



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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-samphuṭa* to the faithful reader. Śrīla Viṣvanātha 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* might 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 Vamśīvaṭa 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 even 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.”

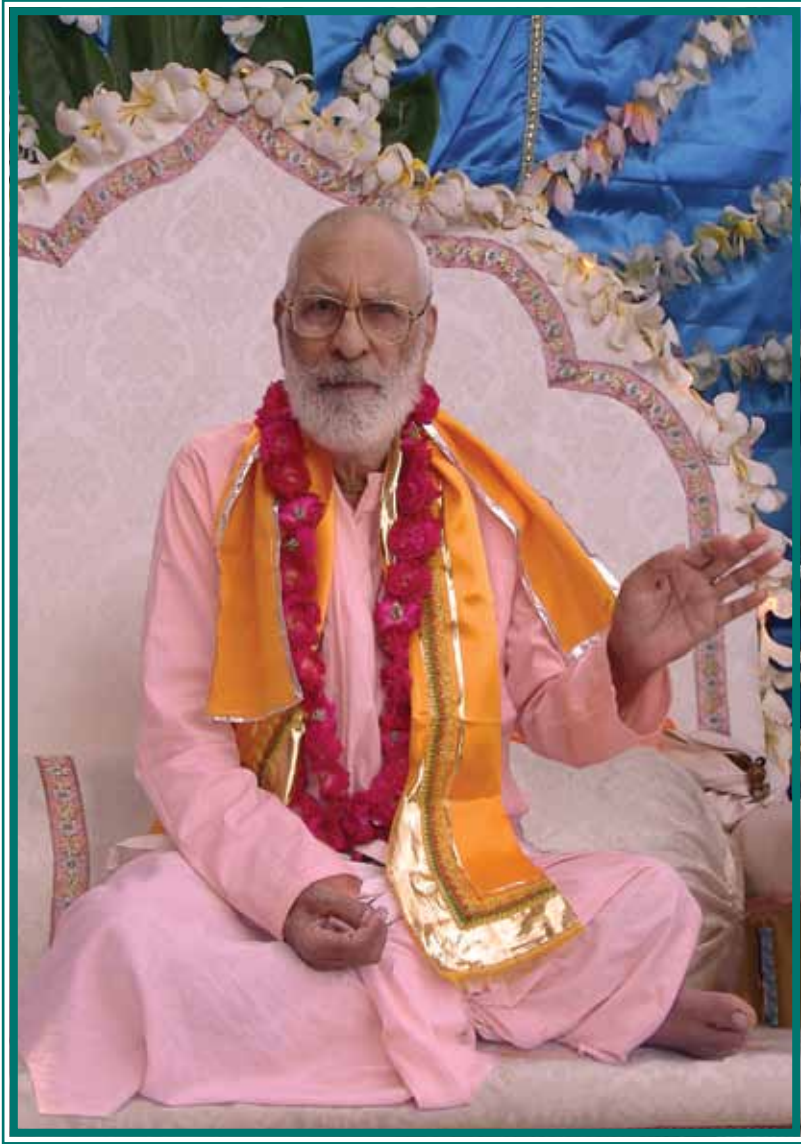
These words prompted Śrīmatī Rādhikā to explain to the damsel the very nature of *prema*. This explanation is the subject of *Śrī Prema-samputa*.

Samputa 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-ujjvala prema* in Śrī Rādhā’s heart, which is likened to a treasure chest, and protected it in a box in the form of this book. Therefore, the name of this book is *Śrī Prema-samputa*. Śrī Rādhā describes Her *prema* in the following two verses (Verses 108 and 109):

ekātmaniha rasa-pūrṇatame ’tyagādhe
 ekā susaṅgrathitam eva tanu-dvayaṁ nau
 kasyimścid eka-sarasīva cakāśad eka-
 nālottham abja-yugalaṁ khalu nīla-pītam
 yat sneha-pūra-bhṛta-bhājana-rājitaika-
 vartty agravartty amala-dīpa-yugaṁ cakāsti
 tac cet are taratamo ’panudat parokṣa-
 mānandayed akhila-pārśva-gatāḥ 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.





nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad

Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad

Bhaktivedānta Vāmana Gosvāmī Mahārāja

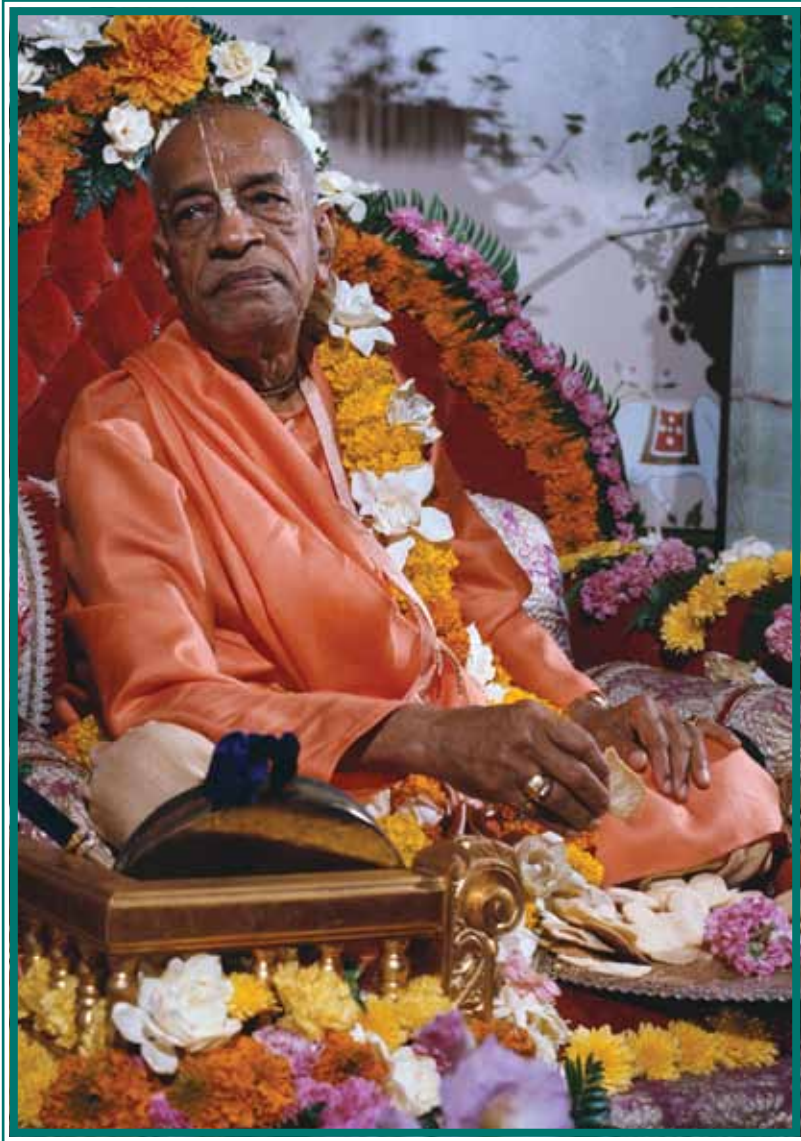
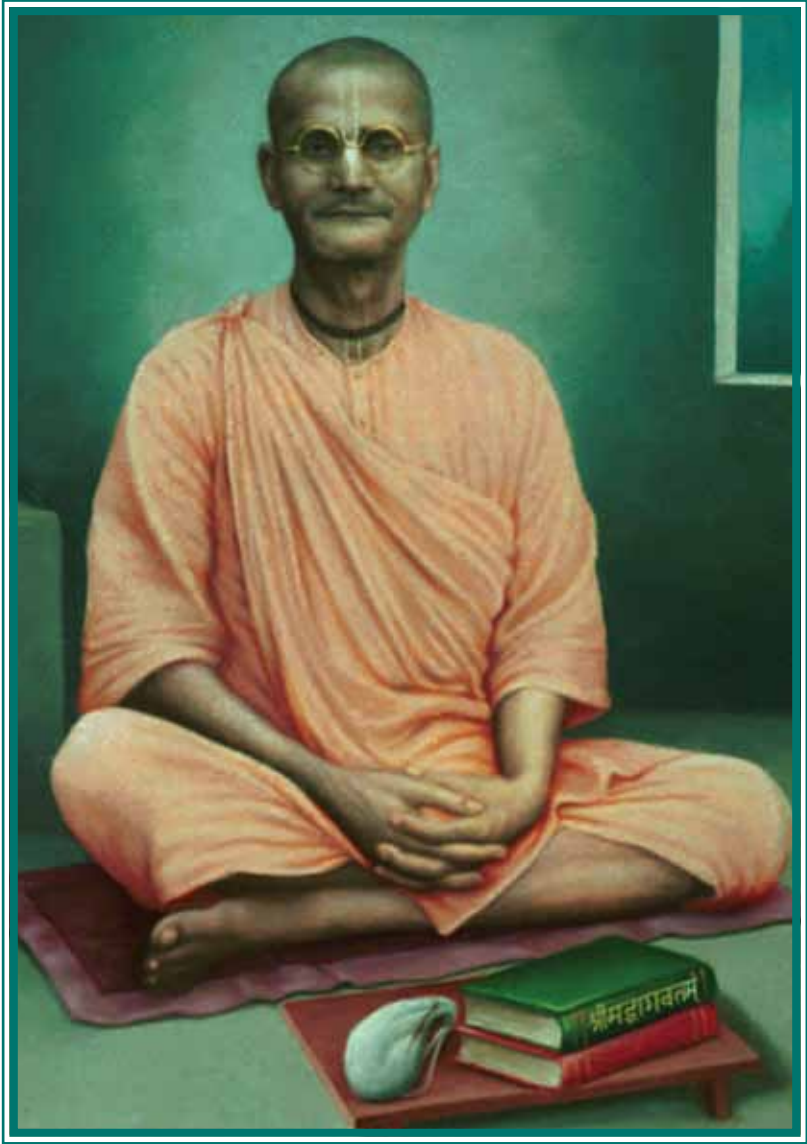


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nitya-līlā-praviṣṭa om viṣṇupāda
Śrī Śrīmad
Bhaktivedānta Svāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad

Bhakti Prajñāna Keśava Gosvāmī Mahārāja

The Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the Rāḍhiya community of the Nadiyā district in West Bengal. He was celebrated by the name Hari-vallabha, and he had two older brothers, Rāmabhadra and Raghunātha. During his childhood, he completed his study of grammar in Devagrāma village. He then studied devotional scripture at the home of his spiritual master in the Śaiyadābāda village of the Mursidābād district. While living in Śaiyadābāda, he wrote *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjvala-nilamaṇi-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: Śrī Narottama dāsa Ṭhākura, Śrinivāsa Ācārya and Śrī Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura is fourth in the line of disciplic succession coming from Śrīla Narottama dāsa Ṭhākura.

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

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

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

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

Refuting the opinions of the atibāḍī¹ Rūpa Kavirāja

Hemalatā Ṭhākuraṇī was the learned Vaiṣṇavī daughter of Śrīnivāsa Ācārya. Once, an estranged disciple of hers named Rūpa Kavirāja concocted his own doctrine which opposed the philosophical conclusions of Gauḍīya Vaiṣṇavism. He taught that the position of *ācārya* could only be occupied by one in the renounced order – never by a householder. Rūpa Kavirāja disregarded the necessity of following *vidhi-mārga* (the path of regulated devotional practice) and propagated a so called *rāga-mārga* (doctrine of spontaneous attraction) that was undisciplined and disorderly. His new doctrine stated that one could abandon the practices of hearing and chanting and practise *rāgānuga-bhakti* by remembrance alone. For this, Hemalatā Ṭhākuraṇī ensured that Rūpa Kavirāja was expelled from the Gauḍīya Vaiṣṇava community. Since that time, Gauḍīya Vaiṣṇavas have known him as an *atibāḍī*.

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

Householder disciples in the line of Śrī Nityānanda Prabhu’s son, Virabhadra, and descendants of the rejected sons of Śrī Advaita

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

Ācārya award and accept the title “Gosvāmī”, an action considered improper by Vaiṣṇava *ācāryas*. Although Śrīla Cakravartī Ṭhākura acted as an *ācārya*, he personally never used the title “Gosvāmī”, in order to instruct the foolish and unfit descendants of *ācārya* families of modern times.

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

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

The Vaiṣṇavas from the antagonistic camp [of the Śrī Rāmānuja line] had led King Jaya Singh II of Jaipur to believe that the worship of Śrīmatī Rādhikā with Śrī Govindadeva is not supported by the scriptures. Their contention was that Śrīmatī Rādhikā’s name is neither mentioned in the *Śrīmad-Bhāgavatam* nor in the *Viṣṇu Purāṇa*, and that She was never married to Śrī Kṛṣṇa according to Vedic ritual.

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

Mahārāja Jaya Singh knew that the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana were followers of Śrīla Rūpa Gosvāmī, and he summoned them to Jaipur to take up the challenge of the Śrī

Rāmānuja Vaiṣṇavas. The elderly Śrīla Cakravartī Ṭhākura was fully absorbed in the transcendental bliss of *bhajana*, so he sent his student Śrīla Baladeva Vidyābhūṣaṇa to address the Jaipur assembly. Gauḍīya Vaiṣṇava *vedānta-ācārya* Śrī Baladeva Vidyābhūṣaṇa, the crown of the assembly of learned scholars and the greatest among exalted teachers of Vedānta, left for Jaipur accompanied by Śrīla Cakravartī Ṭhākura's disciple Śrī Kṛṣṇadeva.

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

The name of Śrīmatī Rādhikā, the personification of the pleasure-giving potency (*hlādinī-sakti*) and the eternal beloved of Śrī Kṛṣṇa, is mentioned in various Purāṇas. Throughout *Śrīmad-Bhāgavatam*, particularly the Tenth Canto in connection with the description of the Lord's pastimes in Vṛndāvana, Śrīmatī Rādhikā is referred to indirectly and discreetly. 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. Despite his victory, however, the contesting party did not accept the Gauḍīya *sampradāya* to be of pure Vaiṣṇava lineage because

the Gauḍīyas had no commentary on *Vedānta-sūtra*. Śrīla Baladeva Vidyābhūṣaṇa therefore composed the famous Gauḍīya commentary, *Śrī Govinda-bhāṣya*. Once again the worship of Śrī Śrī Rādhā-Govinda commenced in the temple of Śrī Govindadeva, and the validity of the Śrī Brahma-Madhva-Gauḍīya *sampradāya* was firmly established.

It was only on the authority of Śrīla Viṣvanātha Cakravartī Ṭhākura that Śrī Baladeva 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 Viṣvanātha Cakravartī Ṭhākura, performed on behalf of the *sampradāya*, will be recorded in golden script in the history of Gauḍīya Vaiṣṇavism.

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

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

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

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

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

Harināmāmṛta-vyākaraṇa, the grammar methodology of Śrī Jiva Gosvāmī, he found mention of only fifty letters. He studied the arrangement of letters in texts such as *Māṭṭkānyāsa*, and in the *Rādhikā-sahasra-nāma-stotra* of Bṛhan-nāradya *Purāṇa* he found that Vṛndāvanēśvarī Śrīmatī Rādhikā is also named Pañcāśad-varṇa-rūpiṇī, one whose form is composed of fifty syllables. In all the literatures he studied, however, he found mention of only fifty vowels and consonants. There was no mention of any half-syllable.

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

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

sakhi he! kṛṣṇa-mukha—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 muralira tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

In these lines, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes Śrī Kṛṣṇa's face as the first full moon, His cheeks are two further full moons, the dot of sandalwood on the upper portion of His forehead is the fourth full moon, and just below this is the moon of the eighth day (*aṣṭamī*),

in other words, a half-moon. According to this description, the fifth syllable is a half-syllable. Yet if the fragmented “t”, the final letter of the *kāma-gāyatrī-mantra*, is seen to be a half-syllable, then the fifth syllable cannot be seen as such.

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

After the second division of the night had passed, Śrī Cakravartī Ṭhākura fell into light sleep when the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, appeared before him. “O Viśvanātha, O Hari-vallabha,” She said affectionately, “do not lament. What Śrīla Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Have no doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship My dearly beloved and Me, and We become revealed to the devotees through the syllables of this *mantra*. No one can know Us without My kindness. The half-syllable is described in the book *Varnāgama-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-nandini Śrīmatī Rādhikā Herself, Śrīla Cakravartī Ṭhākura arose, calling out in great lamentation, “O Rādhā, O Rādhā!” When he regained composure, he proceeded to carry out Śrīmatī Rādhikā’s order.

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

Thus, by Śrīmatī Rādhikā’s mercy, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the deep meaning of the *mantra*. He attained the direct audience of his worshipful deity, and in his internal, perfected spiritual body (*siddha-deha*), he was able to participate in

the Lord's eternal pastimes as His loving associate. He established the deity of Śrī Gokulānanda on the bank of Śrī Rādhā-kuṇḍa, and while residing there, he experienced the sweetness (*mādhurya*) of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukha-varttinī* commentary on Śrīla Kavi Karṇapūra's *Ānanda-vṛndāvana-campūḥ* and stated therein:

*rādhā-parastīra-kuṭīra-vartinah
prāptavya-vṛndāvana-cakravartinah
ānanda-campū-vivṛti-pravartinah
sānto-gatir me sumahā-nivartinah*

Completely leaving aside all other things I, Cakravartī, only desire to attain Śrī Vṛndāvana. Residing in a simple hut on the bank of Śrī Rādhā-kuṇḍa, the topmost place of Śrī Rādhā's pastimes, I write this commentary on *Ānanda-vṛndāvana-campūḥ*.

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

Re-establishing the doctrine of *parakīyā*

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

Certain scholars opposed the conclusions of Śrīla Cakravartī Ṭhākura on worship in the mood of *parakīyā*. When he defeated them with superior erudition and sound reasoning they resolved out of envy to kill him. They knew that Śrī Cakravartī Ṭhākura used to circumambulate Śrī Vṛndāvana early each morning, so they hid in a dark, dense grove and waited for him to walk by. As his adversaries watched him approach, he suddenly disappeared, and in his place, a beautiful young girl of Vraja appeared, picking flowers with some of her friends.

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

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

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

*viśvasya nātharūpo 'sau bhakti-vartma-pradarśanāt
bhakta-cakre vartitāt cakravarty ākhyayābhavat*

He is known by the name Viśvanātha, lord of the universe, because he indicates the path of *bhakti*; and he is known as Cakravartī, or he around whom the circle or assembly turns, because he always remains within the assembly (*cakra*) of pure devotees. Therefore, his name is Viśvanātha Cakravartī.

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

The glories and legacy of Śrīla Viśvanātha Cakravartī Ṭhākura

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

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

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

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

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

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

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

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

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

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

- (1) *Vraja-rīti-cintāmaṇi*
- (2) *Śrī Camatkāra-candrikā*
- (3) *Śrī Prema-samputa (khaṇḍa-kāvyam)*
- (4) *Gītāvalī*
- (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
- (6) *Ānanda-candrikā* (commentary on *Śrī Ujjvala-nīlamaṇi*)
- (7) Commentary on *Śrī Gopāla-tāpanī*
- (8) *Stavāmṛta-laharī*, which includes:
 - (a) *Śrī Guru-tattvāṣṭakam*
 - (b) *Mantra-dāṭṭ-guroraṣṭakam*
 - (c) *Parama-guroraṣṭakam*
 - (d) *Parātpara-guroraṣṭakam*
 - (e) *Parama-parātpara-guroraṣṭakam*
 - (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) Jaganmohanāṣṭakam
- (r) Anurāgavalli
- (s) Śrī Vṛndādevyāṣṭakam
- (t) Śrī Rādhikā-dhyānāmṛtam
- (u) Śrī Rūpa-cintāmaṇiḥ
- (v) Śrī Nandīśvarāṣṭakam
- (w) Śrī Vṛndāvanāṣṭakam
- (x) Śrī Govardhanāṣṭakam
- (y) Śrī Saṅkalpa-kalpadrumaḥ
- (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) Aiśvarya-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-saṁhitā
- (22) Sārārtha-varṣiṇī commentary on Śrīmad Bhagavad-gītā
- (23) Sārārtha-darsinī commentary on Śrīmad-Bhāgavatam



My most revered Śrī Gurudeva, ācārya-keśarī 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 ki Śikṣā*, *Śrī Śikṣāṣṭaka*, *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjvala-nīlamanī-kiraṇa*, *Bhāgavatāmṛta-kaṇā*, *Śrī Gīta-govinda*, *Śrī Bhajana-rahasya*, *Śrī Gauḍīya-giti-guccha*, *Śrīmad Bhagavad-gītā*, *Śrī Veṇu-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
12 November 2005



Śrī Prema-samputa

The Treasure Chest of Pure, Transcendental Love

*prātaḥ kadācid urarī-kṛta cāru-rāmā-
veśo hariḥ priyatamā-bhavana-praghāne
gatvāruṇāṁśuka-taṭena pidhāya vaktram
nīci na locana-yugaḥ 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 saṁyujām...* – 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.

***ārād-vilokya tam atho vṛṣabhānu-putrī
provāca hanta lalite! sakhi! paśya keyam
svasyāṁśubhir hari-maṇimayatām nināya
mat-sadma padma-vadanādbhuta-bhūṣaṇāḍhyā (2)***

When Vṛṣabhānu-nandinī Śrīmatī Rādhikā saw this charming young woman in the distance, She addressed Her dear friend, Śrī Lalitā. “O *sakhī* 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.”

***śrutvā sakhī-giram atho lalitā viśākhe
taṁ procatur drutam avāpya tadābhimukhyam
kā tvaṁ kṛṣodari! kutaḥ kim u vātha kṛtyaṁ
brūhīty asau prativacas tu 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.

***śrī-rādhikāpy atha vitarka-puraḥsaram taṁ
pāpraccha kautuka-vaśād upagamyā samyak
kā tvaṁ svarūpa-mahasaiva manoharanti
devāṅganāsi kim aho 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.”

***tūṣṇīm sthitam tad api tam punar āha bhāvi-
nyātmānam āsu kathayātra yadi tvam āgāḥ
jānīhi nas tava sakhiḥ paramāntaraṅgāḥ
kim saṅkase nata-mukhiḥ! trapase ’tha kimvā (5)***

Still, the pretty young maiden did not reply. “O Bhāvinī (beautiful woman),” Śrī Rādhikā said, “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.”

***niśvasya kañcana viśādam ivābhiniya
vaktram vivṛtya tam akhaṇḍita-mauna-mudram
sā prāha hanta rujam āvahasīti satyam
jñātam na tām ṛta 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.

***taṁ brūhi kañja-mukhi! viśvasihi prakāmaṁ
mayy eva tat pratikṛtau ca yathā yateya
udgīrṇa eva suhrd-antika eti śāntim
yan-mānasa-vraṇa-vipākaja-tivra-dāḥ (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.

***kāntena kiṁ tvam asi samprati viprayuktā
tasyaiva vā viguṇatodayaṭṭh praptā
kiṁ svāgasas tad avisahyatayā vibhesi
tat kiṁ nu kalpitam aho piśunair na satyam (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?

***kimvā vivoḍhari manaḥ sa ghr̥ṇaṁ tavābhū-
nmande rataṁ kvacana puṁsi-vare dūrāpe
tattvaṁ kaṭūkti paṭunā yata mādr̥śiva
santarjyase guru-janena tato 'si dūnā (9)***

“Is it that You have realized 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 toward 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?”

***kaccin nu tanvi! khara-vāk-śara-viddha-marmā
saubhāgya-leśa-madirāndha-dhiyaḥ sapatnyāḥ***

***sambhāvyate tvayi na caitad aho parā kā
tvatto vahatv atula saubhaga-cāru-carccām (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?"

***tvaṁ mohinī śrutacarī kim u mohanārtham
sambhor ivendu-mukhi! kasya haṭhād udeṣi
kiñ cekṣate yadi haris tad-apāṅga-viddha-
stvām kautukam bhavati tad-vyatimohanākhyam (11)***

"O moon-faced one, we have heard from Bhagavatī 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."

**śrutvottariya-pariyantrita-sarva-gātram
romāñcitam tam upalabhya jagāda rādhā
hā kiṁ sakhi! tvam asi daihika-duḥkha-dūnā
vakṣo 'tha prṣṭham athavā vyathate śiras te (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?”

**vātsalyataḥ piṭṛ-padair bahu-mūlyam eva
prasthāpitam yad-akhilāmaya-sātanākhyam
tailam tad asti bhavanāntarato viśākhe!
śiḡhram samānaya tad āpaya 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.

**tailena tena kila mūrttimatā madiya-
snehena subhruvam imām svayam eva sāham
abhyañjayāmy akhila-gātram apāsta-todam
naipuṇyataḥ sakhi! śiro mṛdu mardayāmi (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.

***nairujya-kāri-vara-saurabha-vastu-vṛnda-
prakṣepa-cārutara-koṣṇa-payobhir eṇām
saṁsnāpayāmi vigatāruṣam āsya padma-
mullāsayāmy atha 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.

***vācā mayā mṛdulayātihita-pravṛttyā
snehena cānupādhinā paramādrtāpi
no vakti kiñcid adhunaiva kaṭūkṛtāsyā
tiṣṭhed iyaṁ kapaṭiṇi yadi hanta sakhyah (16)***

“O *sakhī*, I have spoken sweet and gentle words to this girl, and I am ready to personally give Her an oil-massage and other beneficial treatments. With an open heart, I have honoured Her and shown Her sincere affection. 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.

***asyā rujas tad-aparāṁ karavai cikitsām
yām prāpya tanva-sumano-nikhilendriyāṇām
vyādhiḥ prasāmyati bhaved atipuṣṭir eṣām
dhanvantari-prahita-divya-rasair ivāddhā (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.

***kuñjādhirāja-kara-kañja-talābhimarṣa-
masyā urasy atitarām yadi kārāyāmi
seyam hasiṣyati vadiṣyati sītkaṛiṣya-
tyasmāṁś ca hāsayitum eṣyati kāñcid ābhām (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-śekhara* 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.”

***śrutvā giram sa pihita-smita-hāsyā-ṇḍama-
munniya ramyatara-savya-karāṅgulibhiḥ
utsārya kiñcid alakā-nava-guṇṭhanañ ca
nyañcattaram kiyad udañcayati sa mūrddhnaḥ (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, and 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.

***kiñcij jagāda ramanī ramanīya-kañtha-
sausvaryam eva racayan vacanam yad eṣaḥ***

***sā tac cakora-lalaneva papau cirāya
kāñcic camatkṛtim avāpa 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.

***devy asmi nāka-vasatīḥ śṛṇu yasya heto-
stām agamaṁ su-vadane vidhurī-kṛtātmā
kutṛāpi me vividiṣāsti vivakṣite 'rthe
sampādayiṣyati parā tvad ṛte kutas tām (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?”

***naivābhyadhās tvam anṛtaṁ yad udeṣi devī-
tyasmābhir ittham adhunaiva hi paryaceṣṭhāḥ
yan-mānuṣīṣu katamāsti bhavat-sadrkṣā
kāntyānayān upamayā tvam ivekṣase 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.

*yat tvayy ahaṁ sarala-dhīr vitathaṁ vitarka-
vaividhyam apy akaravaṁ śarad-ambujāsyē
tat paryahāsi-śamito 'stu na me 'parādha-
stvaṁ snihyasīha mayi yady abhavaṁ 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 toward Me, and I have become Yours.”

*kiṁ saṅkucasy ayi sakhi tvam abhūs tvadiyo
devījano 'py aham abhūvam iti pratihi
tvam prema-rūpa-guṇa-sindhu-kaṇānubhūter
dāsī bhavāmy aham apīti sadābhimanye (24)*

The celestial damsel said, “Rādhā, You are My *sakhi*. 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.

*yad vacy ahaṁ tad avadhehi yato viśādo
durvāra eṣa tam apākuru saṁśayaṁ me
naivādhunāpi virarāma darāpi hṛd-bhu-
tāpas tvadiya-lapanāmṛta-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.

*vṛndāvane dhvanati yaḥ sakhi! kṛṣṇa-veṇu-
stad-vikramaḥ sura-pure prabalatvam eti*

**sādhvī-tater api manaḥ sa-ghṛṇaṁ yato 'bhūt
kaṇṭhopakaṇṭha-milana smarāṇe 'pi patyuh (26)**

“O *sakhī*, the flute-song that is heard in Śrī Vṇḍāvana 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 hearts, their thoughts no longer run toward their mortal husbands. Anything connected with Śrī Kṛṣṇa has this power. The slightest connection with Him completely removes the desire to enjoy anything material.

**sliṣṭveva muñcati suraḥ sa-vitarkam ātma-
kāntām drutaṁ jvalad-alāta-nibhāṅga-yaṣṭim
hālāhalaṁ muralikā-ninadāmṛtaṁ yat
pitvaiva sātānu-mahājvara-mūrcchitābhūt (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 quickly release them. ‘What sudden ailment is causing her 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.

**asmat-pure 'sti na hi kāpi jaraty ataḥ kā-
starjantu kā nu nikhilā api tulya-dharmāḥ**

***kā vā haseyur aparā yad imāḥ satitvaṁ
viplāvayan 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: childhood, adolescence and youth. They never grow old. 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.

***evam yadi pravavṛte prativāsaram sa
veṇu-dhvaniḥ prabhavitum vibudhāṅganāsu
tarhy ekadā hr̥di mayaiva vicāritam hā
ko ’yaṁ kutaś 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?’

***ittham divaḥ samavatīryya bhuvīha sādhu
vaṁśivaṭe ’vasam ahaṁ katicid dināni
dr̥ṣṭo harer anupamo vividho vilāsaḥ
kāntā-gaṇaḥ priya-sakhāly api paryyacāyi (30)***

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

***rādhā sa-narma-madhurākṣaram āha dhanye!
tvam ganyase sura-ṭure vara-cāturi-bhāk***

***anyā punar balavad-utkalikā kṛpāṇī
kṛttendriyaiva sumanastvam apādapārtham (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 like Me, You have become attached to *para-puruṣa*¹ Śrī Kṛṣṇa.)”



The purport is that the demigoddesses are so intensely eager to attain Śrī Kṛṣṇa that their minds cannot remain steady, and they are suffering all kinds of severe pains because they always want to enjoy sensual pleasures. Therefore, they cannot think of any solution to suspend their eagerness [to attain Śrī Kṛṣṇa]. For them to be called Sumanā, “one with a beautiful mind”, is not applicable. This heavenly damsel on the other hand, not only became eager to meet with the flute-player, but She decided to come here and suspend this eagerness by meeting Him. Therefore, only She is blessed and only She can appropriately be called Sumanā.

***manda-bhramad-bhru madhura-smita-kānti-dhārā-
dhaute vidhāya radana-cchadane sa cāha
rādhe! parām sva-sadṛśīm na hi viddhi kiṁ bhoḥ
śakye ’valokitum apīha pareṇa pumsā (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

¹ The husband of another woman.

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?"

***kimvā pareṇa puruṣeṇa harer vilāsa-
mevānvabhū rahasi sādhu yad-artham āgāḥ
tad brūhi kiṁ tava vivakṣitam atra madhye
narmātanomi yadi mām akaroḥ sakhiṁ 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."

***narmātanudhva sakhi! narmaṇi kā jayet tvām
prāṇās tv abhūs tvam ayi me kiyad eva sakhyam
tvam mānuṣi bhavasi kintv amarāṅgaṇās tā
mūrdhnaiva te guṇa-kathā puṇatir namanti (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 although Śrī Rādhikā manifests a human-like form, desiring to relish the mellows of different pastimes, She is not an ordinary person. 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.

Śrīla Śukadeva Gosvāmī's description of the advent of Śrī Kṛṣṇa in *Śrīmad-Bhāgavatam* (10.1.17–23) is written in the same mood as the above verse (34): Once, when Mother Earth was distressed because of the atrocities of deceitful demons who were dressed like kings, she took the form of a cow and approached Śrī Brahmā. She cried pitifully as she revealed her misfortune to Brahmā. Hearing her narration full of sorrow, Brahmā took her and the other demigods to the shore of the Milk Ocean. There the Supreme Person Kṣīrodakaśāyī Viṣṇu told Śrī Brahmā, who was absorbed in meditation: “*tat-priyārtham sambhavantū sura-striyaḥ ...* – the wives of the demigods should take birth in Vraja for the pleasure of Śrī Kṛṣṇa and His beloveds” (*Śrīmad-Bhāgavatam* 10.1.23). Therefore, it is not inappropriate for the heavenly damsels, who are fit to be maidservants, to bow down.

***neyam stutis tava na cāpi taṭa-sthatā me
nāpi hriyam bhaja vadāmy anṛtaṁ na kiñcit
sindhoh sutāpi girijāpi na te tulāyam
saundarya-saubhaga-guṇair adhiroḍhum iṣṭe (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* 8.182–4) wherein Śrī Rāya Rāmānanda answers Śrī Gaurāṅga-sundara's questions:

*yāhānra saubhāgya-guṇa vāñche satyabhāmā
yānra ṭhāñi kalā-vilāsa śikhe vraja-rāmā
yānra saundaryādi-guṇa vāñche lakṣmī-pārvatī
yānra pativratā-dharma vāñche arundhati*

yāñra sadguṇa-gaṇane kṛṣṇa nā pāya pāra
tāñra guṇa gaṇibe 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-vilaṅghatārya-padavī-viśrāntayo 'py uddhura-
śraddhā-rajyad-arundhati-mukha-sati-vṛndena vandyehitāḥ
āraṇyāpi mādhuri-parimalavyākṣipta-lakṣmī-śrīya-
stās trailokya-vilakṣaṇā dadatu vaḥ kṛṣṇasya sakhyah sukham

Arundhatī 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 Vaikuṇṭha. 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 *saṁvid*.

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-līlā 4.83) Śrīla Kavirāja Gosvāmi quotes Bṛhad-gautamīya-tantra:

*devi 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-līlā 4.90, 92) explains this verse (*devi kṛṣṇa-mayī ...*) as follows:

*sarva-lakṣmī-gaṇera tiñho hana adhiṣṭhāna
sarva-saundarya-kānti vaisaye yāñhāte
sarva-lakṣmī-gaṇera śobhā haya yāñhā 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.

***premnā punas tri-jagad-ūrdhva-pade 'pi kācit
tat-sāmya-sāhasa-dhuraṁ manasāpi vodhum
śaknoti nety akhilam eva mayā śrutam tat
kailāsa-śṛṅgam anu haimavatī-sabhāyām (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 Vaikuṇṭhā 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 atop of Mount Kailāsa.

**śrutvā mahān ajani me manaso 'bhilāṣa-
stad-darśanāya samapūri sa cāpi kintu
tāpa-tad-antar iha yo rabhasād adīpi
tenāsphuṭan na kaṭhino 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.”

**ko 'sau tam āśu kathayeti muhus tayokto
vaktum śasāka na sa bāṣpa-niruddha-kaṇṭhaḥ
asru-plutekṣaṇa-mathāsya mukhaṁ svayaṁ 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.

**sthitvā kṣaṇaṁ dhṛtim adhād atha tām uvāca
premā tavāyam atulo 'nupadhir valiyān
kṛṣṇe 'tikāmini babhūva kathaṁ dunoti
svām svāmś ca viśvasiti yo 'tyaṣade 'py abhijñah (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.

***saundarya-saurya-vara-saubhaga-kīrtti-lakṣmī
pūrṇo 'pi sarva-guṇa-ratna-vibhūṣito 'pi
premāviveca-katamatvam asau vibhartti
kāmitva-hetukam asau 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.

***tasmin dine bahu-vilasya muhuḥ prakāśya
premā tvayā sarabhasaṁ rajanau tu kuñje
saṅketa-gāmrju-dhiyaṁ bhavatīm vidhāya
kāñcit parām sa ramayan kapaṭi 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*.

***yat tvam tadā vyalapa eva sakhīs tudanti
valliḥ patatri vitatir api rodanti
sarvaṁ tadāli! nibhṛtaṁ maya-kānya-bhāli
vaṁśivaṭa-sthitatayā valitā ruṣaiva (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 Vamśīvaṭa, 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 ṇṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viraha 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.

***rāse tathaiva viharann aparā vihāya
prema tvayaiva sahasā prakāṣi cakāra
sthitvā kṣaṇam sa bhavatīm amucad vanānta-
rekākinīm rati-bhara-śrama-khinna-gātrīm (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.

***tarhi plutam vilapitam gahanā ca mūrccā
ceṣṭāpy atibhrama-mayī tava yad yad āsīt***

***vyāpyaiva hā bahu-janūṁṣi hṛdi sthitam me
tat kaṣṭam aṣṭa-vidhayaiva tanoḥ prakṛtyā (44)***

“At that time You displayed 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, seeing You in that condition was so painful I will never forget it. 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 spear.

***devī-jano ’smi hṛdi me kva nu kaṣṭam āsīd
daivād yaśasvini! babhūva bhavad-didṛkṣā
mām āgamayya bata sākṛta kila-viddhām
yasyāsti naiva sakhi! nirgamane ’py upāyaḥ (45)***

“O glorious one, is it possible for pain to remain in My heart? After all, I am a damsel from the heavenly planets. But alas, at an inauspicious moment, a yearning to see You suddenly manifested. It was that desire alone that brought Me here, and now, O *sakhi*, it is piercing My heart like a sharp iron spear. Indeed, I cannot see how to remove it at all.”



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.

***sandānitaṁ tvayi mano na divaṁ prayātum
sthātuṁ ca nātra tīla-mātram apītham iṣṭe
udghūrṇate pratipadam na padam labheta
adyābhavaṁ tvayi cirāt-prakaṭi kṛtātmā (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 aroused by what is revolving in My mind.

***kṛṣṇāt punar bahu vibhemi na dharma-loka-
lajje dayā-dhvani kadāpi na pāntha tāsya
bālye striyās taruṇimany acirād vṛṣasya
vatsasya madyam anu 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* Pūtānā. 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.”

***gāndharvikāha subhage! tvayi kāpi śakti-
rākarṣiṇī kila harāv iva santatāsti
yan nindasi priyatamaṁ tad api prakāmaṁ
mac-cittam ātmani karoṣy anuraktam 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 decide to stop talking to Him because of His improper behaviour, but the moment I see Him again, I forget everything. I see a power in You similar to the power I see in Him, because

even though You are criticizing 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 criticizes 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 ṇṇloke nā haya / yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jiyaya*. The translation of this verse was given earlier, in Verse 42.

***tvam me sakhī bhavasi cen na divam prayāsi
nitya-sthitim vraja-bhuvīha mayā karoṣi
tat-prema-ratna-vara-samputam udghaṭaya
tvām darsayāmi tad-ṛte 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 toward Śrī Kṛṣṇa, even though I suffer so greatly because of Him.”

***hantādhunāpi na hi viśvasiṣi prasīda
dāsī bhavāmi kim u mām nu sakhīm karoṣi
tvam sādhi sādhu dhin u vā tuda vā gatiṁ me
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*² Śrī Kṛṣṇa.

***vaktum tadā pravavṛte vṛṣabhānu-nandi-
nyākarnya tām vividiṣām iha ced dadhāsi
premeya-devam idam eva na cedam etat
yo veda veda-vidasāv api 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 deliberation.

² “The king of the transcendental mellow of amorous love”

Prema is completely beyond all else. It is *sva-samivedya*, 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 realize it, and upon attaining *prema*, nothing else is perceived. All scriptures may be realized through deliberation, but not *prema*.

***yo vedayed vividiṣum sakhi! vedanam yat
yo vedanā tad akhilaṁ khalu vedanaiva
premā hi ko 'pi para eva vivecane sa-
tyantardadhāty alam asāv avivecane 'pi (52)***

“O *sakhī*, suppose someone wants to grasp the nature of *prema* and tries to explain it to another, even though he has no realization of it himself. In that case, he who tries to explain it is cheating, and any realization 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.

***dvābhyām yadā rahitam eva manaḥ svabhāva-
sīmhāsanopari virājati rāgi-śuddham
tac-ceṣṭitaiḥ priya-sukhe sati yat-sukham syāt
tac ca svabhāvam adhirūḍham avekṣayet 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 of the heart manifest, such as it becoming filled with *rāga*. The symptom of *rāga* is described in Śrī Ujjvala-nilamaṇi (14.126) as follows:

*duḥkham apy adhikam citte sukhavenaiva vyajyate
yatas tu praṇayotkarṣāt sa rāga iti kīrttyate*

Due to the excellence of *praṇaya* (strong loving attachment), the heart's condition becomes such that it experiences supreme bliss even in extremely distressful situations, all because of the possibility that one will attain one's beloved. Without that possibility, even the condition of complete happiness is distressful. This state of heart is called *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.

***loka-dvayāt sva-janataḥ parataḥ svato vā
prāṇa-priyād api sumeru-samā yadi syuḥ
kleśās tad apy atibali sahasā vijitya
premaiva tān harir ibhān iva puṣṭim eti (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-nīlamanī (Sthāyī-bhāva-prakaraṇam, 14.63) as follows:

*sarvathā dhvaṁsa-rahitaṁ saty api dhvaṁsa-kāraṇe
yad-bhāva-bandhanam yūnoḥ sa premā parikīrtitaḥ*

When the deep emotion that binds a young couple does not break, despite many reasons for it to do so, 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-nīlamanī, 1.20):

*bahu vāryate yataḥ khalu yatra pracchanna-kāmukatvaṁ 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.

***snigdhaṅga-kāntir atha garva-dharo 'tyabhīto
viśrambhavān svapiti kiṁ gaṇayed asau tām
kaṇṭhī-ravaḥ śuna ivābhibhavan sarāga-
steṣv eva rājatitamām tamasiṁ dipaḥ (55)***

“The proud, confident and graceful lion sleeps fearlessly without disturbance. Similarly, that *prema* which 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 recognize 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.

***lāmpaṭy ato nava-navaṁ viṣayaṁ prakurva-
nāsvādayann atimadoddhuratām dadhānaḥ
āhlādayann amṛta-raśmīr iva tri-lokīm
santāpayan pralaya-sūrya 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*. The beloved dreams about the happiness of past and future meetings with the lover, and thus she 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.

**enam vibhartti sakhi! kaḥ khalu gopa-rāja-
sūnuṁ vinā tri-bhuvane tad-upary-adho 'pi
premāṇam enam alam eṇa-dṛṣo 'nvavinda-
nnatraiva goṣṭha-bhuvi kāścana tārātamyāt (57)**

“My dear *sakhi*, in the entire universe, in the upper planetary systems such as Maharloka, 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 carefree. 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-sundarī*s can love Śrī Kṛṣṇa purely.

***premā hi kāma iva bhāti bahiḥ kadācit
tenāmitaṁ priyatamaḥ sukham eva vindet
premeva kutracid avekṣyata eva kāmāḥ
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-sundarī*s 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 gopi-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātṛa, 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 *gopī*s. 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 gopa-rāmāṇām kāma ity agamam prathām
ity uddhavādayo 'py etaṁ vañchanti 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 samupāsate
tābhyah 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 darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha
gopī-śobhā dekhi' kṛṣṇera śobhā bāḍe yata
kṛṣṇa-śobhā dekhi' gopīra 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-darśita-bhāva-hāri
bhrū-maṇḍala-prahita-saurata-mantra-saundaiḥ
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathitum karaṇair 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.

***kṛṣṇāntikaṁ sakhi! nayāsu nikāma-taptām
mām ity udāharati kintu tad-ātmajena
kāmena tat-sukhaṇam dadhatī sva-bhāvā-
deva sva-cittamayam atra na kāmīnī syāt (59)***

Śrī Rādhikā continued, “*Sakhī*, 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*.

***premāmbudhir guṇa-maṇī-khanir asya sāṭhya-
cāpalya-jaiḥmyam akhilaṁ ramaṇīyam eva
premāṇam eva kila kāmam ivāṅganāsu
sandarsayan svam udakarsayad eva yas tāḥ (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.

*kā vāṅganāḥ śata-sahasram amuṣya kāma-
paryāptaye mada-kalāḥ prabhavantu yat tāḥ
premā tad atra ramaṇīṣv anupādhir eva
premaika-vaśyatamatā 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 an amorous meeting? 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*.”

***tatrāpi mayy atitarām anurajyatīti
loka-pratītir api na hy anṛtā kadāpi
yat prema merum iva me manute parāsām
no sarṣapais tri-caturair api tulyam eṣaḥ (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 only seen in Vraja; nowhere else. 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-nīlamanī (*Sthāyī-bhāva-prakaraṇam*, 14.156):

*mukunda-mahiṣi-vṛndair apy asāv atidurlabhaḥ
vraja-devy eka-saṁvedyo mahābhāvākhyayocyate*

Modanākhyā-mahābhāva is only possible for the *gopīs* of Śrīmatī Rādhikā’s group, such as Śrī Lalitā. It is not possible in other *gopīs*. This is explained in Śrī Ujjvala-nīlamanī (*Sthāyī-bhāva-prakaraṇam*, 14.176): *rādhikā-yūtha 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-nīlamanī (*Sthāyī-bhāva-prakaraṇam*, 14.219):

*sarva-bhāvodgamollāsi mādano ’yam parāt paraḥ
rājate hlādinī-sāro rādhāyam eva yaḥ sadā*

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

***premānurūpamayi rajyati yat parāsu
rāgānurūpam iha divyati nāparādhyet
daivād vyatikramam upaiti kadācid asmāt
nāsau sukhī bhavati tena ca mām dunoti (63)***

“O friend, Śrī Kṛṣṇa is attracted toward other *nāyikās* and can sport with them according 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 thus become unhappy. And when He feels sad, Śrīmatī Rādhikā also feels sad.

***saṅketa-gām api vidhāya mad-eka-tāno
mām nājagāma yad ihābhavad antarāyāḥ
ruddhaḥ kayācid anurodha-vaśāt sa reme
mad-duḥkha-cintana-davārdhita 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-nīlamanī (Sthāyī-bhāva-prakaraṇam, 14.181): *atrānubhāvā govinde kāntāśliṣṭe 'pi mūrccanā*. That is why Śrī Rādhikā says, "When Śrī Kṛṣṇa goes to other nāyikās, He cannot be peaceful because He thinks of My unhappiness."

***tenaiva me hṛdi mahā-davathur babhūva
mad-veśa-bhūṣaṇa-vilāsa-paricchadādi
tan-moda-kṛd viphalatām agamat kim adye-
tyākranditaṁ yad api tarhi tad anvabhūs tvam (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 lament, '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.

***prātas tam atyanunayan tam atarjayaṁ bho-
statraiva gaccha sukham āpnuhi tat punaś ca
roṣaḥ sa tat-sukha-paraḥ priyatottha eve-
tyālocaya vraja-bhuvo 'py anurāga-caryām (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, 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.

**adyotayaṁ muhur ahaṁ nija-kāmaṁ eva
kiṁ mām vihāya ramayasy aparāṁ śatheti
vācā sa cāpi rati-cihna-juṣā sva-mūrttyā
vyajyaiva kāmaṁ atha mantum urī cakāra (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.

**premā dvayo rasikayor ayi dīpa eva
hrd-veśma bhāsayati nīscala eva bhāti
dvārād ayaṁ vadanatas tu bahiṣkṛtas cet
nirvāti śighram athavā laghutām upaiti (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.

**antaḥ-sthitasya khalu tasya ruci-cchaṭākṣi-
vātāyanād adhara-gaṇḍa-lalāta-vakṣaḥ
cāru pradīpya tad-abhijña-janaṁ sva-bhāso
vjñāpayed api vilakṣaṇatām upetaḥ (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.

***kāntena kintu bahu-vallabhatā juṣā syāt
niṣkrāmito 'pi sa muhur na hi yāti śāntim
mithyaika-bhāṣaṇa-patutvam ayī prathāsya
kāmaṁ diśed yavanikeva pidhāya taṁ drāk (70)***

“The following words, however, would issue from the mouth of Śrī Kṛṣṇa, the lover of so many young damsels: ‘My beloved, I love You so much; You alone are My very life.’ In this way, He would continuously express His love, yet still, His love would not diminish. This is because it is Śrī Kṛṣṇa’s habit to only speak very clever words of falsity. This habit immediately veils His *prema* like a curtain and makes it appear as lust. In other words, all of Śrī Kṛṣṇa’s declarations, which are to be taken as false, actually cover His *prema* to make it appear merely as lust.

***tvayy eva me priyatame 'nupamo 'nurāgaḥ
svapne 'pi vastum aparā kim u hṛdya-piṣṭe
itthaṁ harir vadati mānavatīḥ sadānyā
mām khaṇḍitān tu rati-cihna-bhṛd eva 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.

**mad-vaktra-netra-suṣamā sama-mādhurika-
saundaryya-varṇana-balad-vijihīṣa eva
prāṇās tvam eva hi mameti vadan vyanakti
na prema tat sad api kintv iha 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.

**santapyate yadi punar virahāgni-puñjai-
rutkañṭhayā culukitaḥ sva-gabhīrīmābdhiḥ
prema vyanakti dayitāpi girā yathaiva
yat te sujāta-caraṇāmburuheti 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 dadhimahi karkaṣeṣu
tenāṭavim aṭasi tad vyathate na kiṁ svit
kūrpādibhir 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.

**tasmin mahā-virasatātītam asya pāre
na prāṇa-vāyur api sañcaritum śasāka**

***prema-pradīpa-vara ety ati-dīptim eva
sneho nu yat pracuratām ciram ācikāya (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-sundarīs*’ 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.

***rāse mayaiva vijahāra vihāya sarvā-
statrāpi mām yad amūcat śṛṇu tasya tattvam
premāmbudher vraja-purandara-nandanasya
mām eva mantur adhikām 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.

***adhyāsya mām atula-saubhaga-divya-ratna-
sīṁhāsanaṁ bahu-vilāsa-bharair vibhūṣya
gacchan vanād vanam arīramad eva kāntā-
manyām punaḥ smṛti-pathe ’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 forest to forest. At that time, He did not remember His other beloveds.

**kiñcin mayaiva manasaiva vicāritam ta-
rhyetaṁ mahotsava-sudhāmbudhim aty-apāram
naivānvabhūn mama sakhī-tatir āvayoḥ sā
viśleṣa-saṅgara-dhutā 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.

**atrāsvahe yadi punaḥ katicit kṣaṇās tā
ālyo milanti rabhasād abhito bhramantyaḥ
ity abhyadhām priyatamātha na pāraye ’ham
gantum muhūrttam iha 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.’

**tan me manogatam idaṁ sahasaiva sādhu
sarvaṁ viveda sa vidagdha-sīromaṇitvāt
cāturya-sampad-atulo rasikāgra-gaṇyaḥ
kiñcit sapady atha hṛdaiva parām amarsa (79)**

“Śrī Kṛṣṇa fully understood My inner mood at that time, because He is *vidagdha-sīromaṇi*, the crest jewel of clever personalities. Being extremely cunning, and matchless in His ability to relish divine mellows, He thought to Himself,

**etām nayann upavane yadi bambhramāmi
sambhāvitāly atirujā puru-viddha-cittām
kiṁ syāt sukhaṁ yadi dadhe sthitim atra gopyaḥ
sarvā mileyur api tāḥ kuṭila-bhruvo mām (80)**

*enām punaś ciram anekam upālabheran
bhaṅgaś ca sāmpratika-keli-rasasya bhāvī
sampatsyate 'dya na hi rāsa-vinoda-nṛtyam
tāsu krudhā nija-nijam 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 *sakhis*. 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 *sakhis* 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.’

*yat prārthitam sva-kutukena purānayaiva
śaknoṣi kiṁ nu kulajārbuda-lakṣa-koṭiḥ
ālīngitum priyatama! kṣaṇam ekaṁ anvi-
tyāste didṛkṣitam idam mama pūrayeti (82)*

*tasmād imām api jahat-pala-mātram eva
nirdūṣaṇām vinayinīm prathamam vidhāya
mantum sva-mūrddhny akhilam eva dadhāmy ṛñi syām
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* does not take 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 toward Her.

***vaiśleṣika-jvaram apāram atulyam asyāḥ
sandarsya vismaya-mahābhidhiṣu majjitānām
sva-prema-garvam api nirdhunavāny athainā-
ntābhir mahādhikatamām anubhāvayāmi (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.

***sambhoga eṣa sakalādhika eva vipra-
lambho 'pi sarva-śata-koṭi-guṇādhiko 'stu
tābhyāṁ śuciḥ parama-puṣṭim upaiti cāsyā-
ntā hrepayatv alam imām tu gurū-karotu (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 incomparably greater than that of all the other *gopīs*. Only in Rādhikā is the transcendental mellow of amorous love (*ṣṛṅgāra-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*.’

***kāmī harir bhavati no yad asau vihāya
premādhikā api raho ramate tu tasyām***

***itthaṁ vadantya iha samprati yā ruṣāsyāḥ
ālīs tudanti bahu nāv api dūṣayanti (86)***

***tā eva koṭi-guṇitā virahe tv amuṣyāḥ
premāgni-bāḍava-sikhāḥ paricāyayāmi
yābhir balād upagatād avalihyamānāḥ
sva-prema-dīpa-dahanāyitam eva vidyuh (87)***

“O friend, Śrī Kṛṣṇa also had another thought in His heart: ‘The angry *gopīs* call Me lusty because I left them to play secretly with Rādhikā. They think that they are more loving toward Me than Śrī Rādhikā is, and this saddens Lalitā and the other *gopīs* in Rādhikā’s own group. The angry *gopīs* accuse both Rādhikā and Me of having many faults. I will show them how the flames of Rādhikā’s *prema* increase a millionfold when She is separated from Me. If those *gopīs* come close to Rādhikā while She is feeling such separation, they will be burnt by these flames. Thus they will be able to recognize that their own *prema* glows like an insignificant lamp in comparison.

***evañca setsyati mad-īpsitam aikyam āsām
rāsākhyā-nāṭyam anumāṇḍalatām gatānām
madhye mayā saha rucā tu virājamānā-
menām vilokya na bhaved api kācid irṣā (88)***

“When the other *vraja-ramaṇīs* see Rādhā crying in separation from Me, they will become sympathetic toward 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 Rādhikā shining brilliantly by My side, in the centre of the circle.

***kaṣṭhaṁ kadāpi sukha-sampad udarkam eva
mitrāya mitram api yacchati tad-dhitaiṣi***

**tivrāñjanair yad api mūrccayati sva-dṛṣṭi-
māyaty ati-dyuti-matiṁ kurute janas tām (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 to Rādhā by abandoning Her for some time, She will experience the highest bliss when We meet again.’

**ity ātta-yuktir urasā sarasaṁ vahan mām
gatvā padāni katicin mṛdula-pradeśe
atrāsyatām kṣaṇam apīti nidhāya tatrai-
vāste sma me nayana-gocaratām 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.

**dṛṣtvā mamātivikalatvam apāsta-dhairyyo
dātum sva-darśanam iyeṣa yadā tadaiva
gopyaḥ sakhī-vitatayaś ca sametya tā mat-
sandhukṣaṇe samayatanta nitānta-taptāḥ (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 sakhis and the other gopīs arrived. They were extremely distressed to see My suffering, and they tried to console Me.

**yac cāvadhīt punar ariṣṭa-bakāgha-vatsān
viśva-druhaḥ kapaṭinim api pūtanām tām**

**doṣo na cāyam api tūccataraiva viṣṇu-
śaktir harāv ajani sādhu-janāvanīyam (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 *rākṣasī* Pūtānā. 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. ... During Śrī Kṛṣṇa’s pastimes on Earth, it was Śrī Viṣṇu, present within Kṛṣṇa’s body, who actually killed the demons.

**nārāyaṇena sadṛśas tanayas tavāya-
mity āha yad vraja-ṭurandaram eva gargaḥ
tat-sākṣi-bhūtam iha daitya-vadhādi-karma
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.

**kiñca sphuraty ayi yathā mama cetasīdam
tenāpi nāpi kathitam muni-puṅgavena
nārāyaṇo 'py agha-bhido na hi sāmīyam asya
rūpāir guṇāir madhurimādibhir etum iṣṭe (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:

*siddhāntatas tv abhede 'pi śrīṣa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ*

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: *lilā-mādhurī*, *prema-mādhurī*, *veṇu-mādhurī* and *rūpa-mādhurī*.³

**ākarmaṇya karṇa-ramaṇīyatamāḥ priyāyā
vāco hariḥ sa-rabhasaṁ punar abhyadhatta
premokta eva khalu lakṣita-lakṣaṇo yaḥ
so 'yaṁ tvad-āśrayaka eva mayādhyavodhi (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

³ (1) *lilā-mādhurī* – Śrī Kṛṣṇa is the performer of astonishing varieties of pastimes, of which *rāsa-lilā* is the most captivating; (2) *prema-mādhurī* – He is surrounded by devotees who possess incomparable *mādhurya-prema*, which develops to the stage of *mahābhāva*; (3) *veṇu-mādhurī* – the sweet and mellow sound of His flute attracts the minds of everyone within the three worlds; and (4) *rūpa-mādhurī* – His extraordinary beauty astonishes all moving and non-moving entities.

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.

*doṣā api priyatamasya guṇā yataḥ syu-
stad-datta-kaṣṭa-satam apy amṛtāyate yat
tad-duhkha-leśa-kanikāpi yato na sahyā
tyaktvātma-deham api yaṁ na vihātum iṣṭe* (96)

*yo ’santam apy anuṣamaṁ mahimānam uccaiḥ
pratyāyaty anuṣadam sahasā priyasya
premā sa eva tam imaṁ dadhatī tvam eva
rādhe śrutā khalu mayaiṣa tathaiva drṣṭā* (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.

*premī harir na hi bhaved iti satyam eva
tac-ceṣṭitair anumime tam ime vadanti
prāṇā mama tvad-anutāpa-davāgni-dagdhaḥ
sakhyas tavātra 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.

**yac ca tvayoktam idam eva manogataṁ mat-
preṣṭhasya tat tu vayam atra kathāṁ pratīmaḥ
no tan-mukhāt tvam aśṛṇor na ca tasya sakhyu-
stau vā januṣya bhavatām kva nu satya-vācau (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?”

**yarhy eva yad yad ayi mat-priya-cetasi syāt
tarhy eva tat tad akhilaṁ sahasaiva vedmi
rādhe viduṣyasi kim acyuta-yoga-śāstram
śaknoṣi yena para-kāya-manaḥ 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?”

**devījano ’sya viratācyuta-yoga-siddhi-
vyagras tathā kathā aho vata mānuṣi syām
yat prcchasīdam ayi vaktum aśeṣam īše
ced viśvasiṣy aparathā tu kathā vṛthaiva (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?”

***pratyāyane 'sti yadi yuktir atiprabhāvaḥ
kiṁ v āli te katham idaṁ na vayanṁ pratīmaḥ
no cet priyas tava guṇārṇava eva kintu
premī bhaved ayam idaṁ tu 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*.”

***preṣṭhaḥ paro bhavati tasya mano na budhya
ity eva bhāty anubhavādhvani hanta yasyāḥ
saivocyatām nu para-kāya-manah praveśa-
vidyāvatīti parihāsa-vidā 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 lover or anyone else, but now You are realizing that actually You are unable to understand the mind of Your lover.”

***rādhe! tadā vilapitaṁ kim iti tvayoccai-
rjñātvā hṛdasya sukhinī katham eva nābhūḥ
satyaṁ braviṣy api tu devy avadhehi kāpi
śaktir viveka-bhid abhūt tad-adarśanasya (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.”

***tvam vetsy tan-mana ihāstu na me vivādo
gāndharvike! tava manaḥ sa hi veda no vā
vedeti kiṁ bhaṇasi bhoḥ śṛṇu yad-rahasyam
tattvam tvayā yad abhavam tarali-kṛtaiva (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 as yet inquired 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.”

***rādhe! jano ’yam ayi yat tarali-kṛto ’bhūt
premnā tvayaiva tad aprccham idam sva-dhārṣṭyam
suśrūṣate śravaṇam asya 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 it. 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.”

***aṅgonya-citta-viduṣau nu parasparātma-
nitya-sthiter iti nṛṣu prathitau yad āvām
tac-caupacārikam aho dvitayatvam eva
naikasya sambhavati karhicid ātmano 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.

***ekātmaniha rasa-pūrṇatame ’tyagādhe
ekā susaṅgrathitam eva tanu-dvayaṁ nau
kasyimścid eka-sarasīva cakāsad eka-
nālottham abja-yugalaṁ khalu nīla-pitam (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 (*hlāḍini*). 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, Śrī Gopāla-campūḥ (*Pūrva-campū* 15.9) states:

*imau gaurī-śyāmau manasi viparirtau bahir api
sphurat tad tad vastrāv iti budha-janair niścitam idam
sa ko ’py accha-premā vilasad ubhayoḥ sphūrtikatayā
dadhan mūrti-bhāva-pṛthag-apṛthag apy āvirudabhūt*

The meaning of this verse (from Śrī Gopāla-campūḥ) 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 bhuvi purā deha-bhedaṁ gatau tau
rādhā-kṛṣṇa eka ātmā, dui deha dhari'
anyonye vilāse rasa āsvādana kari'*

Śrīmatī Rādhikā is the very form of the transformation of *kṛṣṇa-prema*, and She 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.

***yat sneha-pūra-bhṛta-bhājana-rājitaika-
vartty agravartty amala-dīpa-yugaṁ cakāsti
tac cet are taratamo 'panudat parokṣa-
mānandayed akhila-pārsva-gatāḥ sadālīḥ*** (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.

***yady āpated viraha-māruta etad ātta-
kampam bhaved yugapad eva bhajec ca mūrccchām
vyagrā sadāly atha tad-āvaraṇe yateta
tat susthayec ca sukha-sadma-gataṁ vidhāya*** (110)

“*Sakhī*, due to the blowing wind of separation from each other, the flames of Our two bodies tremble and We both faint at the same time. The *sakhīs*, 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.

***sandarsitam tad idam adya rahasya-ratnam
svasvānta-samputa-varam sphuṭam udghaṭaya
sandeha-santam asahāri tavāstu bhavye
hṛdy eva dhāryam anisam 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.”

***kṛṣṇo jagāda sakhi! yad yad idam tvayoktam
tat tat sa-yuktikam adhārayam eva sarvam
cetas tu me śaṭham aho haṭhavartty avāśyam
tat te parikṣitum ihecchati kiṁ 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?

***tvam varttase ’tra sa tu sāmpratam ātma-tāta
gehe kadācid avanāya gavām vane ’pi
ātmaikyam āli yuvayor yad iha pratīma-
stat kiṁ parikṣaṇam ṛte 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.

**yaiva smṛtiḥ sumukhi! yasya yathā yadā te
saivāśya 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.

**dūre ’thavā nikaṭa eva sa te priyaḥ syā-
dehīha satvaram iti smṛta-mātra eva
āyāti cet tava samakṣam ayaṁ tadā vā-
mātmaikyam ity avagamo 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.

**vighnaḥ kvacit tu guru-nighnatayāpi daivād
daityāgamād api kutaścana vāpi hetoḥ
anyonyam apy atanu vām smarato yadi syā-
nno saṅgatis tad iha nāstitamām vivādaḥ (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.

**yady apy amuṁ guru-pure sakhi saṅkucantī
naivāhvayasy abhisarasyata eva dūram**

**kiñcaikadāpi na tad āgamam ihase tvam
svārtham tv idam tu nitarām madirākṣi vidmaḥ (117)**

**kṛṣṇa-priye sakhi! tad apy adhunā mamānu-
rodhād amum smara sa etu sukham tanotu
nātrāsti te guru-janāgamanāvakāśo
mat-saṁśayottham api khedam apākarotu (118)**

“O sakhi, 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.”

**ity arthitā sa-rabhasam vṛṣabhānu-kanyā-
sanyāyam āha naya mā hasanīyatām mām
brūṣe yathaiva karavāṇi tathaiva no cet
premaiva dhāsyati rujam ciram ātta-lajjah (119)**

Śrī Rādhikā, the dear darling daughter of Śrī Vṛṣabhānu Mahārāja, duly deliberated upon the heavenly damsel’s request and said, “O sakhi, 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.

**vṛndārakedya! bhagavan! mad-abhīṣṭa-deva!
śrī-bhāskara! tri-jagad-ikṣaṇa-saukhyā-dāyin
mat-sarva-kāma-da! kṛpāmaya! padminīsa!
satyānṛtādy-akhila-sākṣitayā pratīta (120)**

**gāndharvikā-giridharau bhavataḥ sadaikā-
tmānāv itiyam anr̥tā na yadi prathāsti
sampraty asau giridharo 'tra tad ādadāno
man-netrayoḥ paricayaṁ svam ude '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 fulfil 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.”

**uktvedam eva vṛṣabhānu-sutātma-kāntam
dhyātum samārabhata mīlita-netra-yugmā
sā yoginīva viniruddha-hṛṣika-vṛtti-
rāste sma yāvad avikhaṇḍita-mauna-mudrā (122)**

**tāvad vihāya sahasaiva hariḥ sa yoṣi-
dveṣam sakhīḥ svam akhilāḥ paricinvatī tāḥ
bhru-samjñayaiva vidadhan nija-pakṣa-pāte
cumban priyam muhur avāritam ālilinga (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.

**romāñcitākhila-tanur galad-aśru-siktā
dhyānāgataṁ tam avabudhya bahir vilokya**

**ānanda-lina-hṛdayā khalu satyam eva
yoginy arājata nirañjana-dṛṣṭir eṣā (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.

**sarñjñām kṣaṇād alabhatātha paṭāñcalena
vaktram pidhāya sudṛg ātanute sma lajjām
taṁ prāha saiva lalitā kim aho vilāsi-
nnāgā alakṣitam iha tvam atīva 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.

**antaḥ-pure kula-vadhū-kula-mātra-gamye
śakto na yatra pavano 'pi haṭhāt praveṣṭum
tatreti yas tu gatabhīḥ puruṣaḥ sa eṣa
gaṇyo 'tisāhasika-śekhara 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.

**tatrāpi mad-vidha-sakhī-jana-pālitāyāḥ
sādhvī-kulāplavana-kīrtti-surāpagāyāḥ**

**snātvaiva mitra-yajanāya kṛtāsanāyā-
stavā dhyātum eva vinimīlita-locanāyāḥ (127)**

**aṅgam balāt spṛśasi yad-vṛṣabhānu-putryā
devāt tato dīna-pater api no vibheṣi
na tvam kim atra gaṇayīṣyasi loka-dharmāu
lajjā tu keyam iti na hi paryyacaīṣiḥ (128)**

“You are forcibly touching the body of Śrī Rādhikā, the daughter of King Vṛṣabhānu, even though She is constantly guarded by fierce *sakhis* 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?

**tan mādhavādya tava diṣṭam aham stuve ya-
dāryā gṛhe na hi nāpi patiḥ sa kopī
sakhyo 'balā vayam aho karavāma kim te
bhadreṇa lampaṭa-vara tvam ito 'vito 'bhūḥ (129)**

“O Mādhava, I praise Your good fortune that Śrī Rādhikā's mother-in-law Jaṭilā and Her angry husband are not at home. We *sakhis* 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.”

***kṛṣṇo 'bravīt kam api naiva dadhāmi mantum
gośāla-catvaram anuśrita-khelano 'ham
daivāt samasmaram imam atha sadya eva
daivena kenacid ivāgamito 'py abhūvam (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.”

***rādhābhyadhatta lalite! kva nu varttate 'sau
devī pratītim upayāti vilokya no vā
devī tu dīvyati dṛṣaiva gatādhir eta-
ddhāmāntar atra mudam ātanute 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.”

***deviti kām bhaṇasi tām paricāyayātre-
tyuktvā sakhīm harir athābruvad abruvāṇām
ām jñātam adya lalite khalu dhūrttatā vo
vyakteyataiva samayena babhūva 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.

*kāpy atra siddha-vanitā kim u khecarī vā
devī sameti tata eva grhīta-vidyā
mām atyavaśyam iyaṁ ātmavaśe vidhāya
dāśiyati 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.

*saivādya mahyam api kañcana mantraṁ ekaṁ
rādhe dadātu bhava bhāvinī me sahāyā
śiṣyam tvam eva kuru mām athavā praṇanna-
mutkañṭhitam 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.”

*vaṁśy eva rājatitamām atisiddha-vidyā
sāṅkaṁ tavānayaṭi sādhu-satīḥ pura-striḥ
tāñ cāpi corayasi yarhi tadā gatir me
kā syād ato nahi tayāpi sadārtha-siddhiḥ (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?”

*devī hriyā tava grhāntar ihāsti linā
tvām eva mantraṁ upadekṣyati sā katham vā*

***utkaṇṭhase tad api cet praviśa svayam bhoh
sā cet dayeta bhavitā eva kārya-siddhiḥ (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.”

***ity acyute visati veśma jagāda rādhā
kiṁ tattvam atra sakhi! mām vada saṁśayānām
rādhe! na saṅkuca cala praviśāmi tasyāḥ
sakhyās tavātra hariṇā kalayāmi saṅgam (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.”

***ālīṣu manda-hasitāmṛta-varṣiṇīṣu
kṛṣṇokti-pāṭavam athodabhinat tad uptam
hṛd-vapram anvadhita tarka-tarus tato 'syā
rddhaḥ phalam bahu-rasaṁ nikhilāvabodham (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 *sakhis*, 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 *sakhis*. 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.

**antardadhe bahir agād athavātra devī
tan-mārgaṇāya tad itas tvarayā prayāmaḥ
vidyām tvam eva sakhi! tām upadiśya kṛṣṇa-
mānandayeti sahasā niragus tadālyah (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 *sakhis* hastily left.

**tat prema-samputa-gatair bahu-keli-ratnai-
stau maṇḍitāvajayatām rati-kānta-kotīḥ
santo 'pi yat śravaṇa-kīrtana-cintanādyai-
stau prāptum unnata-mudaḥ 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. Saintly devotees hear and chant about these gems of transcendental, amorous pastimes and meditate on them to attain service to Śrī 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.

**ṣaṭ-sūnya-ṛtv-avanibhir gaṇite tapasye
śrī-rūpa-vāñ-madhurimāmṛta-pāna-puṣṭaḥ
rādhā-girindra-dharaḥ sarasas tatānte
tat-prema-samputam avindata ko 'pi kāvyam (141)**

iti śrī-prema-samputaḥ sampūrṇaḥ

This poem about Śrī Śrī Rādhā-Kṛṣṇa, entitled Śrī Prema-samputa, 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.



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

***iti śrīla-bhaktivedānta nārāyaṇa gosvāmī sampāditam
śrī-prema-samputa-bhāvānuvādam sampūrṇam***

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

