

śrī śrī guru-gaurāṅgau jayataḥ

Śrīla Viśvanātha Cakravartī Ṭhākura's

# Śrī Saṅkalpa-kalpadrumaḥ



A Desire-tree of Auspicious Resolve

translated from the Hindi edition of

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



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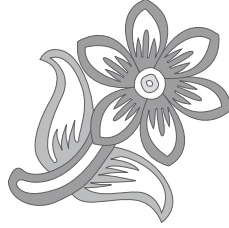
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Dedicated to my Holy Master

*śrī gauḍīya-vedānta-ācārya-kesarī 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 first Hindi edition)

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

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

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



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

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

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

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

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

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

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

*amānī mānada hañā kṛṣṇa-nāma sadā la'be*

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

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



## The Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the Rāḍhiya community of the Nadiyā district in West Bengal. He was celebrated by the name Hari-vallabha and had two elder brothers, Rāmabhadrā and Raghunātha. During his childhood, he completed his study of grammar in the village of Devagrāma. He then studied devotional scriptures 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-nīlamaṇi-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, Śrīnivāsa Ācārya and Śrī Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura is fourth in the line of disciplic succession coming from Śrīla Narottama dāsa Ṭhākura.

A disciple of Śrīla Narottama dāsa Ṭhākura, 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 a devotee named Śrī Kṛṣṇa-caraṇa. Kṛṣṇa-caraṇa was the youngest son of another disciple of Śrīla Narottama dāsa Ṭhākura named Rāmākṛṣṇa Bhaṭṭācārya, who was from the Vārendra community of *brāhmaṇa* families. Śrī Kṛṣṇa-caraṇa's disciple was Śrī Rādhā-ramaṇa Cakravartī, the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura.



In *Sārārtha-darsinī*, Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary on *Śrīmad-Bhāgavatam*, he has written the following verse at the beginning of *rāsa-pañcādhyāyī*, the five chapters of the Tenth Canto that describe Śrī Kṛṣṇa’s *rāsa* dance with the *gopīs*:

*śrī-rāma-kṛṣṇa-gaṅgā-caraṇān natvā gurūnuru-premnaḥ  
śrīla-narottama-nātha śrī-gaurāṅga-prabhuṁ 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 atibāḍī 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 conceptions 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’s aim was to completely disregard 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 *rāgānuṅga-bhakti* by remembrance alone. For this,

Hemalatā Ṭhākuraṅī ensured that Rūpa Kavirāja was expelled from the Gauḍīya Vaiṣṇava community. Since that time, Gauḍīya Vaiṣṇavas have known him as an *atibāḍī*, a person from one of the eleven unauthorized *sahajīyā* communities that concoct their own method of devotional service.

Fortunately, Śrīla Cakravartī Ṭhākura was present at this time, and he refuted Rūpa Kavirāja's false conclusions in his *Sārārtha-darsinī* commentary on the Third Canto of *Śrīmad-Bhāgavatam*. 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 “Gosvāmi” out of greed for disciples and wealth.

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

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

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

The Vaiṣṇavas from the antagonistic camp had led King Jaya Singh II of Jaipur to believe that the worship of Śrīmatī

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

The antagonistic Vaiṣṇavas further objected that the Gauḍīya Vaiṣṇavas did not belong to a recognized *sampradāya*, or line of disciplic succession. From time immemorial, there has been four Vaiṣṇava *sampradāyas*: (1) the Śrī *sampradāya* (disciplic succession headed by Lakṣmī-devī, the goddess of fortune), (2) the Brahma *sampradāya* (the disciplic succession headed by Lord Brahmā), (3) the Rudra *sampradāya* (the disciplic succession headed by Lord Śiva) and the Sanaka (Kumāra) *sampradāya* (the disciplic succession headed by Sanaka-kumāra, the eldest of the four sons of Brahmā).

In this age of Kali, the principal *ācāryas* of these four *sampradāyas* are, respectively, (1) Śrī Rāmānuja, (2) Śrī Madhva, (3) Śrī Viṣṇusvāmī and (4) Śrī Nimbāditya. The antagonistic 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*, the philosophical treatise written by Vyāsadeva, which consists of succinct aphorisms that embody the essential meaning of the Upaniṣads) they could not be regarded as a genuine Vaiṣṇava sect belonging to any genuine disciplic succession.

Mahārāja Jaya Singh knew that the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana were followers of Śrīla Rūpa Gosvāmī, and he invited them to Jaipur to take up the challenge of the Śrī Rāmānuja Vaiṣṇavas. Śrīla Cakravartī Ṭhākura was very

old at the time and fully absorbed in the transcendental bliss of *bhajana*, so he sent his student Śrīla Baladeva Vidyābhūṣaṇa to address the Jaipur assembly. Gauḍīya Vaiṣṇava *vedāntācārya* Śrī Baladeva Vidyābhūṣaṇa, the crown of the assembly of learned scholars and the greatest among exalted teachers of Vedānta, left for Jaipur, accompanied by Śrīla Cakravartī Ṭhākura's disciple Śrī Kṛṣṇadeva.

The caste *gōsvāmīs* 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. Śrīla Baladeva Vidyābhūṣaṇa, however, used irrefutable logic combined with powerful scriptural evidence to prove the Gauḍīya *sampradāya* to be a pure Vaiṣṇava *sampradāya* in the line of Śrī Madhvācārya, called the Śrī Brahma-Madhva-Gauḍīya-Vaiṣṇava *sampradāya*. Śrīla Jīva Gosvāmī, Śrīla Kavi Karṇapūra and other previous *ācāryas* also accepted this as fact. The Gauḍīya Vaiṣṇavas accept *Śrīmad-Bhāgavatam* as the natural commentary on *Vedānta-sūtra*. For this reason, no one in the Gauḍīya Vaiṣṇava *sampradāya* had written a separate commentary on *Vedānta-sūtra*.

The name of Śrīmatī Rādhikā, the personification of the pleasure-giving potency (*hlādinī-śakti*) and the eternal beloved of Śrī Kṛṣṇa, is mentioned in various Purāṇas. Śrīmatī Rādhikā is referred in a very concealed and mystical manner in various places throughout *Śrīmad-Bhāgavatam*, particularly the Tenth Canto in connection with the description of the Lord's Vṛndāvana pastimes. Only *rasika* and *bhāvuka* devotees conversant with the conclusions of scripture 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 of 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 composed *Śrī Govinda-bhāṣya* and proved the connection of Gauḍīya Vaiṣṇavas with the Madhva *sampradāya*. There is no scope for any doubt in this regard. This accomplishment of Śrīla Viṣvanātha Cakravartī Ṭhākura, performed on behalf of the *sampradāya*, will remain inscribed in golden letters in the annals of Gauḍīya Vaiṣṇavism.

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

Śrīla Viṣvanātha Cakravartī Ṭhākura has described a special event in *Mantrārtha-dīpikā*, a book personally compiled by him. Once, while studying and teaching *Śrī Caitanya-caritāmṛta*, he came upon a verse (*Madhya-līlā* 21.125) describing the meaning of the *kāma-gāyatrī-mantra*:

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

## Śrī Saṅkalpa-kalpadrumaḥ

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 causes the moon of Śrī Kṛṣṇa to rise and fills the three worlds with *prema*.

This verse establishes that the *kāma-gāyatrī* is composed of twenty-four and a half syllables, but despite deep deliberation, Śrīla Viśvanātha Cakravartī Ṭhākura could not ascertain which syllable in the *mantra* was the half syllable. He scrutinized 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 Sanskrit grammar methodology of Śrī Jīva Gosvāmī, he found mention of only fifty letters. He studied the arrangement of letters (*māṭṛkā*) in texts such as *Māṭṛkānyāsa*, and in the *Rādhikā-sahasra-nāma-stotra* of *Bṛhan-nāradya Purāṇa*, he found that Vṛndāvaneśvarī 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, as Śrīla Kavirāja is omniscient and therefore free from material defects such as falling into illusion or error.

If the fragmented letter “t” (the final letter of the *kāma-gāyatrī*) 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 ṭhāta, vaṁṣi-ūpara kare nāta,  
tāra gīta muralīra tāna  
pada-nakha-candra-gaṇa, tale kare nartana,  
nūpurera dhvani yāra gāna*

In these lines, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes Śrī Kṛṣṇa's face as the first full moon; His cheeks are two 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 Viṣvanātha 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*, and that if he could not obtain the audience of the deity of the *mantra*, it would be better to die. Thinking this way, he set out at night to the banks of Rādhā-kuṇḍa, to give up his life.

After the second division of the night had passed, Śrī Cakravartī Ṭhākura fell into light sleep when the daughter of

Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, appeared before him. “O Viśvanātha, O Hari-vallabha,” She said affectionately, “do not lament. What Śrīla Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Have no doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship My dearly beloved and Me, and We become revealed to the devotees through the syllables of this *mantra*. No one can know Us without My kindness. The half syllable is described in the book *Varṇāgama-bhāsvat*. It was after consulting this text that Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. Study this book and broadcast its meaning for the benefit of all faithful people.”

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

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

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



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

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

In his old age, Śrīla Cakravartī Ṭhākura spent most of his time in either 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 *parakīya*

When a slight decline in the influence of the six Gosvāmīs in Śrī Vṛndāvana took place, a controversy arose around the doctrine of wedded love (*svakīyāvāda*) versus the doctrine of 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 *Ujjvala-nīlamanī* (1.21), he showed that the theory of *svakīyāvāda* was fallacious, and established the conception of *parakīya* with scriptural evidence and irrefutable arguments. Further, in his *Sārārtha-darsinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīya-bhāva*.

Once, certain scholars opposed the conclusions of Śrīla Cakravartī Ṭhākura on worship in the mood of *parakīya*. When

he defeated them with superior erudition and sound reasoning, they resolved out of envy to kill him. They knew that Śrī Cakravartī Ṭhākura would circumambulate Śrī Vṛndāvana early each morning, so they hid in a dark, dense grove and waited for him to walk by. As his adversaries watched him approach, he suddenly disappeared, and in his place, a beautiful young girl of Vraja appeared, picking flowers with her friends.

The scholars asked that girl, “O *lālī* (young girl), just a moment ago a great personality was coming this way. Where has he gone?” The girl replied, “I saw him, but I do not know where he has gone.” The sight of her astonishing beauty, sidelong glances, graceful manner and gentle smile captivated the assembly of scholars. All the impurities in their minds were removed and their hearts melted. They asked the girl who she was, and she replied, “I am a maidservant of my mistress, Śrīmatī Rādhikā. She is presently at Her in-laws’ house at Yāvata. She has sent me here to pick flowers.” Having spoken thus, the girl disappeared, and in her place the scholars saw Śrīla Cakravartī Ṭhākura once again. The scholars fell at his feet and prayed for forgiveness, and Śrīla Cakravartī Ṭhākura forgave them all. There are many such astonishing occurrences in the life of Śrīla Cakravartī Ṭhākura. In this way, Śrīla Cakravartī Ṭhākura refuted *svakīyāvāda* and established the truth of pure *parakīya* – 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 nātha rūpo 'sau bhakti-vartma-pradarśanāt  
bhakta-cakre varttitatvāt cakravartty ākhyayābhavat*

He is known by the name Viśvanātha, lord of the universe, because he indicates and illuminates the path of *bhakti*, and he is known as Cakravartī because he always remains within the assembly of pure devotees (*śuddha-bhakta-cakra*). Therefore, his name is Viśvanātha Cakravartī.

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

### **The glories and legacy of Śrīla Viśvanātha Cakravartī Ṭhākura**

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

The Vaiṣṇava poet Kṛṣṇa dāsa has written the following lines in 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*

## Śrī Saṅkalpa-kalpadrumaḥ

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

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

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

*ohe guṇa-nidhi śrī-viśvanātha cakravartī  
ki jāniba tomāra guṇa muñi 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 adage regarding three of his books is popular among Vaiṣṇavas to this day: “*kiraṇa-bindu-kaṇā, ei tina niye vaiṣṇavapanā* – having attained a proper understanding of these three books, *Ujjvala-nīlamanī-kiraṇa, Bhakti-rasāmṛta-sindhu-bindu* and *Bhāgavatāmṛta-kaṇā*, one can claim to be a Vaiṣṇava.”

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

- (1) *Vraja-rīti-cintāmaṇi*
- (2) *Śrī Camatkāra-candrikā*
- (3) *Śrī Prema-samputa (khaṇḍa-kāvyaṃ)*
- (4) *Gītāvalī*

- (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
- (6) *Ānanda-candrikā* (commentary on *Ujjvala-nīlamanī*)
- (7) commentary on *Śrī Gopāla-tāpanī*
- (8) *Stavāmṛta-laharī*, which includes
  - (a) *Śrī Guru-tattvāṣṭakam*
  - (b) *Mantra-dāṭṭ-gurorāṣṭakam*
  - (c) *Parama-gurorāṣṭakam*
  - (d) *Parātpara-gurorāṣṭakam*
  - (e) *Parama-parātpara-gurorāṣṭakam*
  - (f) *Śrī Lokanāthāṣṭakam*
  - (g) *Śrī Śacīnandanāṣṭakam*
  - (h) *Śrī Svarūpa-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) *Anurāgavallī*
  - (s) *Śrī Vṛndādevyāṣṭakam*
  - (t) *Śrī Rādhikā-dhyānāmṛtam*
  - (u) *Śrī Rūpa-cintāmaṇiḥ*
  - (v) *Śrī Nandīśvarāṣṭakam*
  - (w) *Śrī Vṛndāvanāṣṭakam*
  - (x) *Śrī Govardhanāṣṭakam*
  - (y) *Śrī Saṅkalpa-kalpadrumah*
  - (z) *Śrī Nikuñja-keli-virudāvalī* (*virutkāvyā*)

Śrī Saṅkalpa-kalpadrumah

(aa) *Surata-kathāmṛtam* (āryasatakam)

(bb) *Śrī Śyāma-kuṇḍāṣṭakam*

(9) *Śrī Kṛṣṇa-bhāvanāmṛtam* Mahākāvyaṃ

(10) *Bhāgavatāmṛta-kaṇā*

(11) *Ujjvala-nīlamanī-kiraṇa*

(12) *Bhakti-rasāmṛta-sindhu-bindu*

(13) *Rāga-vartma-candrikā*

(14) *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-darśinī* commentary on *Śrīmad-Bhāgavatam*



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

With these prayers, Śrīla Viśvanātha Cakravartī Ṭhākura, who is the most learned in established spiritual philosophy and the crown jewel of all *rasikas*, nourishes only the mood of

becoming a maidservant of the maidservant of the maidservant of Śrīmatī Rādhikā. May this book purify our and the readers' aspirations and thus fulfil them. This is my only desire. Without a doubt, this [Hindi edition of] *Śrī Saṅkalpa-kalpādrumaḥ* will be like the polestar, guiding the Hindi-speaking readers to enter remembrance of *aṣṭa-kāliya līlā*.

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

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

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

Humble and insignificant,  
Tridaṇḍibhikṣu Śrī Bhaktivedānta Nārāyaṇa

Śrī Annadā Ekādaśī  
27 August 2008



## English edition

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*nitya-līlā-praviṣṭa om viṣṇupāda*

**Śrī Śrīmad  
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja**



*nitya-lilā-praviṣṭa om viṣṇupāda*

**Śrī Śrīmad  
Bhaktivedānta Vāmana Gosvāmī Mahārāja**



*nitya-lilā-praviṣṭa om viṣṇupāda*

**Śrī Śrīmad  
Bhaktivedānta Svāmī Mahārāja**



*nitya-lilā-praviṣṭa om viṣṇupāda*

**Śrī Śrīmad  
Bhakti Prajñāna Keśava Gosvāmī Mahārāja**

# Śrī Saṅkalpa-kalpadrumah

A Desire-tree of Auspicious Resolve

*namo vṛndāvaneśvāryai*

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

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

**Pradoṣānte abhisāraḥ**  
(rendezvous at the close of early evening)

*śṛṅgārayāṇi bhavatīm abhisārayāṇi*  
*vīkṣayaiva kānta-vadanam parivṛtya yāntīm*  
*dhṛtvāñcalena hari-sannidhim ānayāni*  
*samprāpya tarjana-sudhām sukhitā bhavāni (2)*

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

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

When You become angry like this, I will place my head at Your lotus feet in supplication. Unnoticed by You, I will cast a sidelong glance at Śrī Kṛṣṇa to indicate He should immediately embrace You with His long arms. At that time, seeing You thrilled with ecstasy and bedecked with a bodice, my eyes will become successful. (3)

*prāṇa-priye kusuma-talṣam alaṅkuru tvam*  
*iti acyutokti-makaranda-rasam dhayāni*

1 In this book, all text within square brackets and marked with an \* has been inserted by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. He has done so to facilitate the reader's understanding of a certain pastime or mood.



*mā muñca mādharma satim iti gadgadārdrā  
vācā tavetya nikaṭam harim ākṣipāni (4)*

[Taking hold of Your hands] Śrī Kṛṣṇa will say to You, “O beloved of My life, please decorate this flower bed.” I will drink these nectar-like words of Śrī Kṛṣṇa. With a faltering voice and heart-melting words, You will say, “O Mādhava, I am a pious, chaste girl, leave Me!” Hearing these words, I will come over to You and scorn Śrī Kṛṣṇa. (4)

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

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

**Nakta-līlā**  
(pastimes during the night)

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

Śrī Saṅkalpa-kalpadrumaḥ

Afterwards, as Śrī Kṛṣṇa places You on the flower bed, artistically made by me, You will resist Him, saying, “No, no, no!” Then, through the lattice-work of the pastime bower, I will behold the limitlessly playful Śrī Kṛṣṇa blissfully immersed in amorous play with You. (6)

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

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

*śrī-rūpa-mañjari-mukha-priya-kiṅkarīṇām  
ādeśam eva satataṁ śirasā vahāni  
tenaiṅva hanta tulasī-paramānukampā-  
pātri-bhavāni karavāṇi sukhena sevām (8)*

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

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

I will string garlands and so forth. I will clean necklaces, belts and other ornaments and make various brushes with



which to paint *makarīs*<sup>2</sup> and other pictures on Your body. I will prepare an ointment of camphor, *kumkuma*, *aguru*, sandalwood and so forth, and along with the *sakhīs*, I will blissfully prepare *tāmbula* with great skill, by placing lime, catechu, cloves and betel nuts, in betel leaves. (9)

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

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

*tvām āsikhā-caraṇa-mūḍha-vicitra-vesām  
spraṣṭum punaś ca dhṛta-tṛṣṇam avekṣya kṛṣṇam  
āyāntam eva vikāṭa-bhru-kuṭi-vibhaṅga-  
hūṅkṛty-udañcita-mukhī vinivartayāni* (11)

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

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

2 The symbol of Kāmadeva.

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

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

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

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

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

*preṣṭha-sva-pāṇi-kṛta-kausuma-hāra-kāñcī-  
keyūra-kuṇḍala-kirīṭa-virājitaṅgīm  
tvām bhūṣayāṇi punar ātma-kavitva-puṣpaiḥ  
āsvādayāni rasikāli-tatirimāni (15)*

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

*candrāṁsu-rūpya-salilair avasikta-rodha-  
syañcat-kadamba-surabhāvali-gīta-kīrttim  
ārabdha-rāsa-rabhasām hariṇā saha tvām  
tvat-pāṭhitaiva viduṣi kalayāni viṇām (16)*

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

*rāsaṁ samāpya dayitena samaṁ sakhībhiḥ  
visrānti-bhāji nava mālatikā-nikuñje  
tvayy ānayāmi rasavit<sup>3</sup> karakāmra-rambhā-  
drākṣādikāni sarasaṁ pariveśayāni (17)*

<sup>3</sup> An alternative reading for *rasavit* is *rasavat*.

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When the *rāsa* comes to an end, You will take the *sakhīs* with You and rest with Śrī Kṛṣṇa in a *kuñja* of fresh *mālātī* flowers. Then I, a connoisseur of *rasa*, will bring juicy fruits such as pomegranates, mangos, bananas and grapes, and happily serve them to You. (17)

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

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

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

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

Niśānta-līlā

(pastimes at the end of night)

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

***preṣṭhasya te tava ca saṅgrathitā nibhālya  
tatrānayāni paramāpta-sakhīḥ prabodhya (20)***

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

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

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

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

O Svāminī, seeing Your dear *sakhīs*, You will feel shy, and when trying to get up from the bed, You will be unable to separate Yourself from Śrī Kṛṣṇa's limbs, because Your hair, necklace, earrings and so forth are entangled with His ornaments. Seeing this state of Yours, I will use my fingers with great skill to carefully disentangle Your hair, earrings, nose-pearl and garland. (22)

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*nāsāgrataḥ śruti-yugāc ca viyojayāni  
tad-bhūṣaṇaṁ maṇi-sarāṁs tu visūtrayāṇi  
prāṇārbudād adhikam eva sadā tavaikam  
romāpi devi kalayāni kṛtāvadhānā (23)*

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

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

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

**Prātar-līlā**  
(early morning pastimes)

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

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

I will wash Your face with fragrant water, clean Your teeth with soft mango leaves<sup>5</sup> and cleanse Your tongue with a thin golden tongue scraper. I will then present a perfectly polished mirror before You. (25)

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

I will then dress You in fine cloth for Your bath. I will remove the garlands and necklaces from Your neck, massage Your body with reddish *surabhi-hṛdya*<sup>6</sup> oil, and afterward, I will apply an ointment made of fresh *kumkuma* and ground camphor. (26)

*nīrair mahā-surabhibhiḥ snaṇpayāni gātrād  
ambhāṁsi-sūkṣma-vasanaṁ apasārayāni  
keśān javād aguru-dhūma-kulena yatnād  
āśoṣayāni rabhasena sugandhayāni (27)*

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

*vāso mano 'bhirucitaṁ paridhāpayāni  
sauvarṇa-kaṅkatikayā cikurān viśodhya  
gumphāṇi venim amalaiḥ kusumair vicitrām  
agre lasac-camarikā-maṇi-jāta-bhāntim (28)*

<sup>5</sup> *Putika* – leaves folded in a funnel shape.

<sup>6</sup> A fragrant oil that cools and brings relief, even to the heart.

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I will dress You in garments according to the taste of Your mind, comb Your hair with a golden comb, and braid it with a variety of flowers. On the upper part of that braid, I will place a wonderfully shining *camarī*<sup>7</sup> jewel. (28)

*cūḍāmaṇiṃ śirasī mauktika-patra-pāśyām  
bhāle vicitra-tilakaṅ ca mudā viracya  
aktvākṣiṇi śruti-yugaṃ maṇi-kundalādhyām  
nāsām alankṛti-matiṃ karavāṇi devi (29)*

O Devī, I will place a *cūḍāmaṇi*<sup>8</sup> and a string of pearls upon Your head. I will blissfully paint wonderful *tilaka* on Your forehead. I will beautify Your eyes with *kājala* and Your ears with jewelled earrings, and I will also adorn Your nose with an ornament. (29)

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

I will paint *makarī*<sup>9</sup> on both Your cheeks and place a dot of musk on Your chin. On Your breasts, I will paint other designs. I will carefully place armlets on Your arms and bangles made of *indranīla* jewels on Your wrists. (30)

*pāṇy-aṅgulih kanaka-ratna-mayormikābhiḥ  
abhycayāni hṛdayaṃ padakottamena  
muktota-kaṅcu-likayoḥ asijau vicitra-  
mālyena hāra-nicayena ca kaṅṭha-deśam (31)*

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

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

9 The symbol of Kāmadeva.



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

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

O Devī, having accumulated great pious merit, I will be able to hang a waist-belt (*kāñcī*) around Your hips, put sweetly tinkling *haṁsaka*<sup>10</sup> ankle-bells around Your lotus feet, place toe-rings studded with tiny bells on Your toes, and apply red lac to the reddish soles of Your feet. (32)

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

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

*saundaryam adbhutam aveksya nijam sva-kānta-  
netrāli-lobhanam avetya vilola-gātrīm  
prāṇārbudena vidhu vārtika-dīpakaiś ca  
nirmañchayāni nayanāmbu-nimajjitāṅgī* (34)

Upon seeing [in that mirror] Your own wondrous beauty, which charms the bumblebee-like eyes of Your lover, Your

<sup>10</sup> An ornament that covers the entire top and sides of the foot.

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limbs will tremble [\* one of the *aṣṭa-sāttvika* transformations, which are most excellent]. At that time, my limbs soaked with tears, I will worship You with a camphor lamp and offer my life to You millions of times. (34)

*goṣṭheśvarī-prahitayā saha kuṇḍavalyā  
prabhātika-priyatamāsana-sādhanāyā  
yāntīm samam priya-sakhībhiḥ anuprayāñi  
tāmbūla-samputa-maṇi-vyajjanādi-pāñih* (35)

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

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

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

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

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

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

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

*prakṣālayāni caraṇau bhavad-aṅgataḥ sraṇi-  
mālyādi-pāka-racanānupayogi yat tat  
uttārayāṇi tad idaṁ tu tavāstv iti tvad  
vācollasāni vikasan-madhu-mādhavīva (39)*

Some time later, I will wash Your feet and remove garlands, necklaces and other ornaments that will interfere with Your

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cooking. At that time, You will say, “I give these ornaments to you.” Hearing this, my heart will blossom like a *mādhavi* flower in the spring season. (39)

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

When You have finished cooking rice in milk and sugar, as well as *rabaḍī* (a milk sweet), green leafy vegetables, juicy vegetables, chutney, rice, puris, chapatis and many more of the four kinds of preparations,<sup>11</sup> of which all defeat even the taste of nectar, Goṣṭheśvarī will order You to serve them. At that time, I will watch as You repeatedly say, “No, no, no.” (40)

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

Having finished His meal, Your beloved feels most satisfied. At that time, You peep through the latticed window to drink His beauty through Your eyes and instantly become filled with bliss. Upon seeing You at that moment, adorned with the mood of amorous desire and with a charming beauty emanating from Your bliss, I will immerse my heart in that very state of Yours. (41)

***rādhe tavaiva gṛham etad ahañ ca jāte  
sūnoḥ śubhe kim aparām bhavatīm avaimi***

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

*tad bhukṣa sammukham iti vraja-pā girā tvad-  
vāktram smitam sva-hṛdayam rasayāni nityam (42)*

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

**Pūrvāhna-lilā**  
(pastimes during forenoon)

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

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

**Madhyāhna-lilā**  
(pastimes at midday)

*kāntam vilokya kusumāvacaye pravṛttām  
ādāya pātra-putikām anuyāmy aham tvām  
kā tāsakarīyam iti tad-vacasā na kāpi iti  
uktyā<sup>12</sup> tad-arpita-dṛṣam bhavatīm smarāmi (44)*

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

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

*puṣpāṇi darsaya kiyanti hṛtāni cauri iti  
uktāu ca puṣpa-putikam aṇi goṣayāni  
tad-vikṣya hanta mama kakṣa-tale kṣipantam  
pāṇim balāt tam abhimṛṣya bhavāni dūnā (45)*

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

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

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

*tyaktvaiva mām bhavad-urāḥ kavacaṁ vikhaṇḍya  
prāptām srajaṁ tava galāt sva-gale nidhāya  
puṣpāṇi cauri mama kim tava kaṇṭha-hetoh  
tvat-kaṇṭham eva rabhasaṁ paripīdayāni (47)*

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

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

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

*doṣo na te vrajapates tanayo 'pi tasya  
duṣṭasya yan nara-pateḥ khalu sevako bhūḥ  
tvad-buddhir idṛg abhavan mama cātra sādhaṇi  
bhāle kim etad abhaval likhitaṁ vidhātrā (49)*

When You hear these words of Śrī Kṛṣṇa, You will jokingly say, "O Vrajendra-nandana, You are not at fault in speaking such words, because You have become a servant of wicked

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King Cupid. [\* In other words, You are speaking like this only as a result of Your association with that wicked one.] I accept that Your wicked intelligence and My good intelligence are ordained solely by the Creator.” (49)

*ity ādi vāṅmaya-sudhām ahaha śrutibhyām  
premnā<sup>13</sup> pibāny udara-pūram athekṣaṅābhyām  
rūpāmṛtam tava sakāntatayā vilāsa-  
sīdhuñ ca devi vitarānyatha mādayāni (50)*

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

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

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

*vṛndāvane sura-mahīruha-yogaṭiṭhe  
sīmhāsane sva-ramaṇena virājamānām  
pādyārghya-dhūpa-vidhūdiṭpa-catur-vidhānna-  
srag-bhūṣaṅādibhir ahaṁ pariṭpūjayāni (52)*

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



While You and Śrī Kṛṣṇa remain gracefully situated on a throne under a desire tree at the Yogapīṭha in Śrī Vṛndāvana, I will worship You with *pādya*, *arghya*,<sup>14</sup> a camphor lamp, the four kinds of foodstuffs, garlands and ornaments. (52)

*govardhane madhu-vaneṣu madhūtsavena  
vidrāvit-traṇa-sakhī-śata-vāhinīkām  
piṣṭāta-yuddham anukānta-jayāya yāntīm  
tvām grāhayāṇi nava-jātuṣa-kūpakālīḥ* (53)

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

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

[At that time, Śrī Kṛṣṇa will say to You,] “I stand before You steadily with My chest bare. If You have the strength, then throw flower balls upon Me, and if Your heart possesses any valour, then You too exhibit Your uncovered bosom and stand before Me.” (54)

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

14 Articles used in worshipping the deity.

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

*ity evam utpulakinī kalayāni vācam  
siñjāna-kaṅkaṇa-raṇatkṛta-dundubhīkam  
yuddham mukhāmukhi radāradi cāru-bāhā-  
bāhavyamanda-nakharā-nakhari stuvāni (56)*

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

*kasyāñcid adri-nṛpa-divya-dupatyakāyām  
sa-preyasi tvayi sakhī-śata-veṣṭitāyām  
viśrānti-bhāji vana-devatayopanītā-  
niṣṭāni śidhu-caṣakāni puro dadhāni (57)*

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

*hā kiṁ ki-kiṁ dha-dharaṇī ghu-ghu-ghūrṇatīyaṁ  
dhā-dhā-dha-dhāvati bhayād vi-vi-ṛkṣa-puñjah  
bhī-bhī- bhi-bhīrur aham atra katham jīwā-  
my evaṁ lagiṣyasi yadā dayitasya kaṅthe (58)*

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

*tvat-svāminī pralapatiyam imāṁ gadena  
hīnāṁ karomi kalayā taditaḥ prayāhi  
ity ukti-sīdhura-satarpita-hṛt tadaiva  
niṣkramya jāla-vitatau nidadhāni netre (59)*

At that time, Śrī Kṛṣṇa will say to me, “Your mistress is speaking incoherently because She is intoxicated on honey. I will cure Her. Stay and see Me cure Her. Do not go away.” Satisfied at heart by Śrī Kṛṣṇa’s nectarean words, I will leave the *kuñja* and fix my eyes on the narrow slits in the latticework. In other words, I will behold Your play. (59)

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

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

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

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

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

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

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

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

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

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

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

Upon hearing Śrī Kṛṣṇa’s words, You will agree. “All right then,” You reply. “If You have such a desire for this stake, then listen. My friend Bhṛṅgī, a Pulinda girl who lives here at Govardhana, is expert in these matters and is also always

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searching for these kinds of proposals. She may stand in on My behalf, and as circumstances demand, accept or bestow embraces.” (65)

*uktvettham ātma-dayitaṁ prativakṣyase mām  
yāhity athotpulakiniṁ druta-pāda-pātā  
tām ānayaṅy upamukundam athāsayāni  
taṁ lajjayāni sumukhīr atihāsayāni (66)*

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

*svayā kila vraja-pure muralī tavaikā  
prābhūnnatām api bhavān avitum̐ sva-bhāryyām  
sā lampatāpi bhavato 'dhara-sīdhu-siktā-  
py anyam̐ pumāṁsam̐ iha mṛgyati citram̐ etat̐ (67)*

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

*vamśīm̐ satīm̐ gunavatīm̐ subhagām̐ dviṣantyo  
'sādhvyo bhavatya iha tat̐ samatām̐ alabdhvā*

***tām kvāpi bandham anayaṁs tad ahaṁ bhujābhyām  
baddhaiva vaḥ sikhari-gahvara-gāḥ karomi (68)***

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

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

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

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

When Jaṭilā arrives at the temple of the Sun-god, Śrī Kṛṣṇa will be there, dressed like a *brāhmaṇa*. "O *brāhmaṇa*," Jaṭilā will say, "please bestow Your mercy upon my daughter-in-law. She desires to worship You in the form of the Sun. I mean She wants to choose You as Her priest to worship the Sun-god." Jaṭilā will make You bow down to Śrī Kṛṣṇa disguised as a *brāhmaṇa* and will offer You to Him. Upon seeing all this, I will smile ever so slightly. (70)

**Aparāhna-lilā**  
(pastimes during the early afternoon)

*yāntīm grham sva-guru-nighnatayātilaulyāt  
kāntāvalokana-krte miṣam āmṛsantīm  
dūre ’nuyāni yad ato ’nuvivartitāsyām  
ehi iti vakṣyasi tad-āśya-ruco dhayantīm (71)*

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

*gehāgatām virahiṇīm nava-puṣpa-talpe  
tvām śāyayāni parataḥ kila murmur ābhāt  
tasmāt paratra śāyanam visa-puñja-klipta-  
madhyāśayāni vidhu-candana-paṅka-liptām (72)*

When You arrive home, You will burn in separation from Kṛṣṇa. Although I will lay You down on a bed made of fresh flowers, that bed will become like smouldering husks [being inflamed by Your burning]. Thus, soon after, I will anoint You with camphor and sandal paste and lay You down to rest on a bed made of [tender] lotus stems. (72)

*ākarmya candana-kalā kathitam vrajesā-  
sandeśam utsuka mateḥ sahasā sahālyāḥ*



*sāyanta-nāšana-kṛte dayitasya navya-  
kārpūra-keli-vaṭakādi-vinirmitau te (73)*

*lampāmi cullim atha tatra katāha-maccha-  
mārohayāṇi dahanam racayāni dīptam  
nīrājya-khaṇḍa-kadali-maricendu-siri-  
godhūma-cūrṇa-mukha-vastu samānayāni (74)*

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

*atyadbhutam malayaja-drava-secanena  
vṛddhim jagāma yad idam virahānalaujah  
kārpūra-keli-vaṭakāvali-sāadhanāgni-  
jvālaiva santim anayat tad iti bravāṇi (75)*

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

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

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

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

I will bring You close to the path on which Śrī Kṛṣṇa will return from grazing the cows and thus pacify Your extreme fire of separation from Him [\* which You had briefly forgotten while fulfilling Goṣṭheśvarī Śrī Yaśodā’s order, desiring Śrī Kṛṣṇa’s future happiness]. When Śrī Kṛṣṇa approaches, You will hide Yourself out of shyness, amidst the shelter of the creepers. When, O Goddess, I forcefully pull You out in front of Śrī Kṛṣṇa, You will become angry with me. (77)

*śrī-kṛṣṇa-dṛṣṭi-madhu-lihā bhavad-āśya-padman  
āghrāpayāny atitṛṣan tava dṛk-cakorīm  
tad-vāktra-candra-vikasat-smīta-dhārayaiva  
sañjivayāni madhurimni nimajjayāni (78)*

At that time, I will let Śrī Kṛṣṇa’s bee-like eyes smell the scent of Your lotus face. Your extremely thirsty *cakorī* bird-like eyes will be restored to life in the stream of nectar emanating from Śrī Kṛṣṇa’s beautiful, slightly smiling moon-like face. I will immerse myself in the sweetness of this exchange. (78)

**Sāyam-lilā**  
(pastimes during the evening)

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

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

*gatvā praṇamya tava sam kathayāni devi  
pṛṣṭā tayātha vata-kāvalim arpayitvā  
tām harṣayāṇi bhavad-adbhuta-sad-guṇālīḥ  
tat-kīrtitāḥ svavayase śṛnavāni hrṣṭā (80)*

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

*vikṣyāgataṁ tanayam unnata-sambhramormi-  
magnām stanākṣi-payasām abhiśicya pūraiḥ  
abhyañjanādi-kṛtaye nija-dāsikās tā  
māñcapī tām nidīsatīm manasā stuvāni (81)*

Seeing her son returning, Śrī Yaśodā Maiyā will be plunged in waves of excitement. She will joyfully sprinkle Śrī Kṛṣṇa with her breast-milk and tears, and she will order her

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maidservants and me to massage Him with fragrant oil. I will praise that Yaśodā Maiyā within my mind. (81)

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

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

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

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

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

When You immerse Yourself in the waters of Pāvana-sarovara for Your bath, Śrī Kṛṣṇa, surrounded by His *sakhās*, will also dive into the water at another *ghāṭa*. [\* Śrī Kṛṣṇa,

searching for a pretext to make You joyful, will say to His friends, “Today, let us decide who has the most power by seeing who can stay underwater the longest.” With these words, Śrī Kṛṣṇa will dive into the water along with His many *sakhās*.] Having thus submerged Himself, He will embrace You underwater and then emerge at His own *ghāṭa*. (84)

***tan no vidur nikāṭa-gā aṅpi te nanandṛ-  
śvaśrādayo na kila tasya sahodarādyaḥ  
jñatvāham utpulakitaiva sahāliret-  
ccāturyametya lalitām prativarṇayāni*** (85)

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

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

[\* After bathing, You will return to Your home in Yāvaṭa, and Śrī Kṛṣṇa will leave to milk the cows.] I will on any excuse take You to the *candra-sālā*<sup>15</sup> in the garden. Through its small, latticed windows, I will show You the cowshed in the distance. Upon seeing Śrī Kṛṣṇa milking the cows, You will be immersed in a huge wave in an ocean of bliss. (86)

15 A roof-top room from where the rays of the moon are openly relished.

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*gatvā mukundam atha bhojita-sayitam tam  
goṣṭheśayā tava dasām nibhṛtam nivedya  
saṅketa-kuñjam adhigatya punaḥ sametya  
tvām jñāpayāny ayi tad utkalikā-kulāni (87)*

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

**Pradoṣa-lilā**  
(pastimes during the first part of the night)

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

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

**Atha prārthanā**  
(prayers)

*he śrī-tulasī-uru-kṛpā-dyu-taraṅginī tvam  
yan-mūrdhni me caraṇa-pankajam ādadhāḥ svam  
yac cāham apy aṅgibam ambu manāk tadīyam  
tan me manasy udayam eti manoratho 'yam (89)*

O Tulasi, O river of profuse mercy, you have compassionately placed your lotus feet upon my head. I have drunk a

small portion of the water that touched your feet, and for this reason, all these desires have arisen within my heart. (89)

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

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

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

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

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

O Mañjulālī, your wealth of perpetual service to the lotus feet of your master is beyond compare; be pleased with me. O Guṇa Mañjarī, I am bowing down to you; please be merciful

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to me. O Rasa Mañjarī, you who are expert in relishing divine mellows, please deliver me. (92)

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

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

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

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

*rādhāṅga-sasvad-upagūhanatas tad-āpta-  
dharma-dvayena tanu-citta-dhṛtena deva  
gauro dayā-nidhir abhūr api nanda-sūno  
tan me manoratha-latām saphalī-kuru tvam (95)*



○ Deva, ○ Nanda-nandana, by always embracing Śrī Rādhā, You have acquired two natures: that of Her body and that of Her heart. By acquiring the nature of Her bodily complexion, You have assumed a golden form [\* You have become Gaura], and by acquiring the nature of Her heart, compassion (*daya*), You have become *dayanidhi*, an ocean of compassion; therefore, please make the vine of my ardent longings bear fruit. (95)

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

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

*tvam nāma-rūpa-guṇa-śīla-vayobhir aikyād  
rādheva bhāsi sudṛṣam sadasi prasiddhā  
āgaḥ śatāny agaṇayanty ararī-kurusva  
tan mām varāṅgi nirūpādhi-kr̥pe viśākhē* (97)

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

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

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*yuṣmākam eva caraṇābja-rajo 'bhīṣekam  
sākṣād avāpya saphalo 'stu mamaiva mūrdhā (98)*

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

*vṛndāvanīya-mukūṭa-vraja-loka-sevya  
govardhanācala-guro haridāsa-varya  
tvat-sannidhi-sthiti-juṣo mama hṛt-sīlāsu  
āpi etā manoratha-latāḥ sahasodbhavantu (99)*

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

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

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

*vṛndāvanīya-sura-pādapa-yogaṭīṭha*  
*svasmin balād iha nivāsayasi svayam yat*  
*tan me tvadīya tala-tasthuṣa eva sarva-*  
*saṅkalpa-siddhim api sādhu kuruṣva śīghram (101)*

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

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

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

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

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

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

*iti śrī-svarūpa-rūpa-raghunātha-kṛṣṇadāsa-narottama-  
caraṇānuvartti rasikendra-mukuta-mauli śrīmad-  
viśvanātha-cakravartī-kavirāja-viracitam  
śrī-saṅkalpa-kalpadrumam samāptam*

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

Thus ends Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī  
Mahārāja's *bhāvānuvāda* of Śrī Saṅkalpa-kalpadrumaḥ.





# Daṇḍātmikā-sevā

(service during the different daṇḍas<sup>1</sup> of the day)

Divā-lilā  
(pastimes during the day)

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

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

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

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

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

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

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

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

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<sup>1</sup> One *daṇḍa* equals twenty-four minutes.

Daṇḍātmika-sevā

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

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

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

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

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

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

***ekādaśa daṇḍe rādhā svasru ājñā laiṅyā  
sūrya-pūjā-sajja kailā ati vyasta haiṅyā (8)***

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

***pakvāna miṣṭhāna saba kṛṣṇera lāgiyā  
tulasira hāte tāhā dena pāthāiyā*** (23)

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

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

Daṇḍātmika-sevā

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

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

While Śrī Rādhā is engaged in grinding sandalwood, preparing *tāmbula* and other such activities, the evening comes to a close. (25)

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

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

*iti divālīlā samāpta*

Thus ends the day pastimes.

**Rātri-līlā**  
(pastimes during the night)

*duī daṇḍa śrī-rādhāra sayyāya sayana*  
*tabe duī daṇḍe rādhāra hayata randhana (1)*

For two *daṇḍas* Śrī Rādhā rests on a bed. Upon rising, She spends two *daṇḍas* cooking. [\* When She has finished cooking, She sends the preparations for Śrī Kṛṣṇa to Śrī Nanda's house with a *sakhī*, while Śrī Rādhā sits meditating on what is happening in Śrī Nanda's house.] (1)

*chaya daṇḍa pare kṛṣṇa prasāda āsila*  
*sakhī saṅge rādhā tabe bhojana karila (2)*

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

*sapta daṇḍe rāi punaḥ karila sayana*  
*uṭhi daśa daṇḍa abhisāra āyोजना (3)*

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

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

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

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

Daṇḍātmika-sevā

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

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

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

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

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

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

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

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

One *daṇḍa* passes in a flower-war, then both of Them rest on a bed of flowers. (9)

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

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

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

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

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

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

***ṣaḍ-vimśete kuñja-bhaṅga viraha-bhāvanā  
parspara sudhālāpa sa-ṭrema-jalpanā (13)***

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

***eirūpe duī daṇḍa jāite jāite  
kuñja chāḍi rādhā-kṛṣṇa calilā gṛhete (14)***

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

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

Daṇḍātmika-sevā

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

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

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

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

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

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

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

***ati śighra aprākṛta deha vyakta habe  
sthūla līṅga deha chāḍi, nitya sevā pābe*** (19)

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



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

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

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

*daṇḍātmikā sevā samāpta*

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



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