

Śrī Śrī Utkalika Vallari

A Vine Of Eager Aspirations After The Service Of Śrī-Śrī-Rādhā-Kṛṣṇa.

By Śrīla Rūpa Gosvāmī

With 'Makaranda Kaṇā-Vyākhyā'
(Commentary called 'A drop of the honey from this vine of eagerness')
by Rādhākuṇḍa Mahānta Paṇḍita Śrī Ananta dāsa Bābājī Mahārāja

*āsīd yasmād utkalikā vallarir esa karkaśa citta grāva nitānta druti hetuḥ.
śrī rādhā-govinda pādābja vrāta dāyī sa śrī rūpo bhāvuka-bhūpo dāyataṁ naḥ*

"May Śrīla Rūpa Gosvāmī, the king of emotional devotees, who makes even stone-like hearts melt with his 'Utkalikā Vallari'-prayers, and who is the bestower of pure devotion for the lotusfeet of Śrī-Śrī-Rādhā-Govinda, be merciful to us."

(Śrīpāda Baladeva Vidyābhūṣaṇa)

VERSE 1:

**PRAPADYA VṚNDĀVANA MADHYAM EKAḤ
KROŚANN ASĀV UTKALIKĀKULĀTMĀ
UDGHĀṬAYĀMI JVALATAḤ KAṬHORĀM
VĀSPASYA MUDRĀM HṚDĪ MUDRITASYA**

prapadya - having taken shelter; *vṛndāvana* - Vṛndāvana; *madhyam* - middle; *ekaḥ* - one; *krośann* - crying; *asau* - this; *utkalikā* - anxious; *ākula* - disturbed; *ātmā* - soul; *udghāṭayāmi* - I will open; *jvalataḥ* - burning; *kaṭhorām* - severe; *vāspasya* - of tears; *mudrām* - mark; *hṛdī* - in the heart; *mudritasya* - of the mark.

O Lord Śrī Kṛṣṇa! O Goddess Śrī Rādhike! This fallen soul has taken shelter of Vṛndāvana and cries pitifully for Your audience. I will now open

my severely burning heart and show the marks my burning tears have made there!

VIRAHA VĀṢPAḤ (Tears, or steam, of separation):

Makaranda Kaṇā Vyākhyā: According to the Vaiṣṇava researchers this is the last work of Śrīpāda Rūpa Gosvāmī, in which he sings his swansong. Just as the swan sings his most beautiful and pitiful song just before his death, so this Utkalikā Vallari is Śrīla Rūpa Gosvāmī's final song of pity. His heart carries a turbulent eagerness that can only be cooled off when he receives the *darśana* of his most beloved deities Śrī-Śrī Yugala Kīśora. On the one hand there is eager longing and on the other hand there is great humility that makes him very unsteady when it arises, because it makes him perceive his own lack of qualification. This causes him to weep incessantly. Weeping is the goal of life - relishing the sweetness of the beloved deity is the greatest means of attaining it. If a person has no thirst he will not even relish the taste of an ocean of nectar, even if it is situated right in front of him! In the same way the sweetness of Śrī-Śrī Rādhā-Mādhava, who are an ocean of transcendental sweetness, can not be relished by someone whose love is bereft of eagerness and anxiety. In the same way it is understood that the Śrī Yugala Kīśora, whose hearts are as soft as butter, are Themselves tolerating the anguish of separation from the devotee and make the devotee suffer the anguish of his separation from Them.

Śrīpāda Rūpa Gosvāmī is an eternally liberated associate of the Lord who descends to the world of *sādhana* to relish the mellows of *sādhanā* just like the *sādhakas*. In this descension the Original Personality of Godhead Śrīman Mahāprabhu personally plunged into the mellows of *sādhanā*. Like an *ajāta-rati sādhanaka* (a practising devotee who has no deep taste or attachment to the Lord yet) He says: *nāhi kṛṣṇa prema-dhana; daridra mora jīvana, dehendriya vṛthā mora sab* (C.C.) "I do not possess the treasure of love for Kṛṣṇa; My life is poverty-stricken and My body and senses are all useless." *bhakti-sādhanā* does not only devour bodily consciousness, it even devours the transcendental consciousness of liberation and creates a solid consciousness of the beloved deity. Śrīpāda Rūpa is deeply absorbed in the consciousness of service to Śrī Rādhā. Another desire than the happiness of service to the Divine Pair cannot find a place in his heart. A person who tries to understand this service to Rādhā while remaining in physical male or female consciousness simply deceives him/herself. The service of Rādhā can only be grasped by a person who is totally fixed in *mañjarī bhāva*, and who is exclusively surrendered to this. Such persons cannot find consolation for their hearts in anything else but the lotusfeet of the Divine Pair.

Intrinsically Śrīla Rūpa Gosvāmī is Vraja's Śrī Rūpa Mañjarī, crying for the vision of Śrī-Śrī Rādhā-Mādhava and Their personal service in a heartrending way: "I have taken shelter of Your Vraja-*dhāma* and now I'm opening my heart to show you the tears of the severe pangs of separation that are locked in it! Behold the fire in Your Rūpa's heart!" A person who is bereft of the treasure of *bhajana* cannot possibly fathom these severe feelings of love-in-separation. Wave after wave of desire (for the Lord) come up in the ocean-like heart of a person who thus suffers this separation. The bondage of patience is broken and the devotee cannot find peace, even if he gets an occasional vision. Such occasional visions are like lightningflashes in the night: after the flash has disappeared the darkness of night

Pair how the hot steam of his love in separation is scorching his heart. This example of the steam of separation cannot be found anywhere in this world, even after searching for it. Through Her own dear devotees Śrī Rādhārāṇī shows the world what the fire of their separation can do. Siddha Kṛṣṇa dāsa Bābājī from Raṇabādī burned his body to ashes like a dry piece of firewood with the fire of his love-in-separation. Śrīla Rūpa Gosvāmī's heart is as deep as an ocean. The Bhakti Ratnākara relates:

*eka dina rādhā Kṛṣṇa viccheda kathāte; kāṇdaye vaiṣṇava mūrcchāgata pṛthivīte
agni-śikhā prāya jvale rūpera hṛday; tathāpi bāhire kichu prakāśa nā hoy
kāru dehe śrī rūpera niḥsvāsa sparśilo; agni-śikhā prāya sei dehe braṇa hoilo
dekhīyā sabāra mone hoilo camatkāra; aiche śrī rūpera kriyā kohite ki āra*

"One day as they heard topics about Rādhā and Kṛṣṇa's separation the Vaisnavas fainted and fell to the ground. Śrī Rūpa Gosvāmī's heart was like the high flame of a fire, but still he did not show anything on the outside. If Śrī Rūpa's outgoing breath touched anyone's body it would be scorched as if touched by the tongue of a flame. Everyone was astonished by seeing this. What more can I say about Śrī Rūpa's condition?"

The words *hr̥di mudritasya jvalataḥ bāṣpasya* means that just as a powerful steam-engine is able to move a big train simply by compressing steam, the power which is generated by compressing the urge of love within one's heart is able to move the engine of one's body rapidly, so that it swiftly arrives at the lotusfeet of the beloved deity. Therefore the grave devotees want to hide their love within the baskets of their hearts. The Mahājanas (Śrīla Narottama Ṭhākura Mahāśaya) instruct us: *rākho prema hṛdaye bhariyā* "Hide your love within your heart!" Devotees who are weak-hearted and neophytes who desire some distinction may cry loudly, roll around and throw their arms and legs around when there is a *kīrtana* going on and thus destroy the sacred Tulasī-plant or hit the nearby saintly devotees, but they simply stop the sincere devotees from relishing the *kīrtana* and thus commit offenses. Ordinary people may be impressed by such a show, but the true saints take distance from such performances. They try to keep the steam of love within their hearts to increase the power of their love and they will certainly gain even more love in this way - of this there is no doubt!

Until now Śrīla Rūpa Gosvāmī has kept the fire of his great love-in-separation locked within his heart, but now, at the end of his life, he cannot confine it anymore. The steam of his great feelings of separation now comes out as this "Utkalikā Vallarī". Śrīpāda Baladeva Vidyābhūṣaṇa writes in his commentary on this verse: *āsīd yasmād utkalikā vallarī eṣā karkaśa citta grāva nitānta druta hetuḥ*: "Just as lac melts when sufficiently heated even a very hard heart will certainly melt of love and become free from desires for sense gratification after hearing and chanting this 'Utkalikā Vallarī' - of this there is no doubt." The best means to make the heart melt with love is to relish this Utkalikā Vallarī. If a devotee conceives of himself as a *mañjarī*, a dear maidservant of Śrīmatī Rādhikā, and takes this mood of Śrī Rūpa to his heart, then this fire of separation will also expand to his mind and heart and he will forget everything else and become eager to see and serve the Yugala carana of Śrī-Śrī-Rādhā-Kṛṣṇa. That is for sure.

vṛndāraṇya vihāriṇī vṛndāvaneśvarī; jaya śrī govinda vṛndāvana vanacārī

parama ānanda kanda rādhā-Kṛṣṇa nāma; yugala caraṇāravinde ananta praṇāma

"All glories to the Queen of Vṛndāvana, Śrī Rādhā, who enjoys in Vṛndāvana! All glories to Śrī Govinda, the wanderer of the Vṛndāvana-forest! The holy name of Rādhā and Kṛṣṇa is the source of all transcendental bliss. I offer innumerable obeisances unto the lotusfeet of this Divine Pair!"

*he nātha śrī giridhāri! he rādhike mad īsvārī!
prāṇa mora yugala kiśora.
doṅhāra karuṇā bhinna, mora gati nāhi anya,
śuno doṅhe nivedana mora.*

"O Lord Giridhāri! O my Goddess Rādhike! O adolescent Pair that is my very life! I have no other shelter but Your mercy! Listen to my ardent prayers!"

*ei vṛndāvana dhāme, nibhṛta nikuñja vane,
vrkṣa-tale rajete poḍiyā.
kṛpā kaṇā lālasāya, rātri dina utkaṇṭhāya,
kāṇditechī vyākula hoiyā.*

"I fall in the dust at the base of a tree in a solitary Nikuñja-forest in this Vṛndāvana-dhāma, anxiously crying day and night, desiring a drop of mercy."

*nā milile daraśana, yugalera śrī caraṇa,
hṛdayera dvāra udghāṭane.
antarete ye anala, koribo tāre bāhira,
nirantara koriyā krandane.*

"Not attaining the audience of Rādhā and Kṛṣṇa's lotusfeet, I am constantly crying. In this condition I open the door of my heart and bring the fire that burns in it outside."

*yugala virahānale, dagdha hoiyā tile tile,
kuñja māṅhe śrī rūpa gosvāmī.
utkalikā vallari, likhīlā udgāra kori,
śilā gole yei kathā śuni.*

"Śrī Rūpa Gosvāmī thus sits in a *kuñja*, being burnt at every moment by the fire of separation from the Divine Couple, bringing out his feelings in this Utkalikā Vallari. Even a stone would melt after hearing this!"

VERSE 2:

**AYE VRNDĀRĀNYA TVARITAM IHA TE SEVANA PARĀH
PARAM ĀPUH KE VĀ NA KILA PARAMĀNANDA PADAVĪM**

**ATO NĪCAIR YĀCE SVAYAM ADHIPAYOR ĪKṢAṆA-VIDHER
VAREṆYĀM ME CETASY UPADIŚA DIŚAM HĀ KURU KR̥PĀM**

aye - O!; *vṛndāraṇya* - Vṛndāvana; *tvaritam* - swiftly; *iha* - here; *te* - your; *sevana* - service; *parāḥ* - dedicated; *param* - supreme; *āpuḥ* - attained; *ke* - who; *vā* - or; *na* - not; *kila* - surely; *parama* - supreme; *ānanda* - bliss; *padavīm* - position; *ataḥ* - then; *nīcaih* - by the lowly; *yāce* - prays; *svayam* - himself; *adhipayoḥ* - by the monarchs; *īkṣaṇa* - seeing; *vidheḥ* - the way; *vareṇyam* - the best; *me* - my; *cetasi* - in the heart; *upadiśa* - please instruct; *diśam* - the direction; *hā* - O!; *kuru* - do; *kr̥pām* - mercy.

O Vṛndāvana dhāma! Who in this world did not attain the topmost bliss from serving you? Therefore I offer my obeisances unto you with lowered head, and I humbly beg you: please reveal in my heart the best way to attain my King and Queen. Please give me your mercy!

SAD UPADEŚA PRĀRTHANĀ (Prayer for good instructions)

Makaranda Kaṇā Vyākhyā: The ocean of Śrī Rūpa's eagerness swells and he cannot remain alive anymore without directly seeing and serving his beloved deities. The force of devotional yearning makes waves on the ocean of his humility and he thinks: "Is a wretch like me qualified to attain such a precious thing? Still I cannot subdue the force of my aspiration!" Thinking of a solution he suddenly remembers the mercy of Śrī Vṛndāvana-dhāma. This light of hope dissipates the darkness of his despair, and he prays to Śrī Vṛndāvana: "Who in this world has not attained the pinnacle of bliss by serving you (by coming to Vṛndāvana, living there and seeing it)? In Śrī Vṛndāvana Mahimāmṛta (1.47, 51) Śrīpāda Prabodhānanda Sarasvatī has written:

*śrī Kṛṣṇaikānta bhāvaṁ kva nu sakala jano'vaśyam āpnoty ayatnāt
Kṛṣṇasyāścarya sīmā parama bhagavataḥ kutra līlārtha mūrtiḥ
kutratyā Kṛṣṇa pādāmbuja bhajana mahānanda sāmrajya kāṣṭhā
bhrātar vaksye rahasyaṁ śṛṇu sakalam idaṁ śrīla vṛndāvane'tra*

"Where can pure devotion to Śrī Kṛṣṇa be easily found? Where is the playful deity of the Supreme Lord Kṛṣṇa, that is the limit of astonishment, to be found? Where is the pinnacle of bliss, which lies in the worship of Kṛṣṇa's lotusfeet, attainable? O brother! Let me reveal this secret to you: All this is only attainable in Śrī Vṛndāvana-dhāma!"

*vṛndāraṇyam ananya bhakti rasadaṁ govinda pādāmbuja
dvandve manda dhiyo vidanti na hi tad vāsaṁ ca nāśāte
sāndrānanda rasāmbudhir niravadhir yatrāvīrasti dhruvaṁ
no majjanti kubuddhayo bata samudvignāḥ suduḥkair api*

"Vṛndāvana bestows the flavours of pure devotion to Govinda's lotusfeet, but fools do not know this and therefore they don't wish to live there. Alas! How can they be so foolish not to enter into this ocean of *rasa*, that is constantly manifest there, although they always suffer so many kinds of misery?"

Humbly and eagerly Śrī Rūpa prays: "O Śrī Vṛndāvana! By your grace everyone's desires are fulfilled!" Once Śrī Vṛndāvanēśvarī (Rādhikā) personally came to Śrī Rūpa as a cowherdgirl, on the pretext of giving him some milk, and told him (because he was lamenting about not being able to see his beloved deities). "It is Her (Rādhikā's) grace that you are living here in Vraja!" Therefore he now prays with burning heart: "Please give me good instructions into how to attain your presiding Godhead, Śrī-Śrī Rādhā-Mādhava! Who else but you can tell me this?" Śrī Rūpa's eagerness has reached its limits. Vṛndāvana is the abode of devotional eagerness. A sensitive devotee won't be able to stay calm there. In this divine playground the enchanting remembrance of the Divine Couple will be drawn on the canvas of the devotee's heart and will awaken an intense craving there fore the direct vision and service of the beloved deity. For this reason a devotee should come to Vṛndāvana.

*sukhamoy vṛndāvana, kobe hobe daraśana,
se dhūli mākhibo kobe gāya?
preme gadagada hoiyā, rādhā Kṛṣṇa nāma loiyā,
kāndiyā beḍābo ubharāya
nibhṛta nikuñje jāiyā, aṣṭāṅga praṇāma hoiyā
ḍākibo hā rādhānātha boli*

(Prārthanā)

"When will I see blissful Vṛndāvana and smear my body with its dust? When will I roll around there and chant the names of Rādhā and Kṛṣṇa? When will I wander around there crying? When will I go to the solitary groves, offer eight-limbed prostrated obeisances there and cry out: "O Lord of Rādhā!"

A person like me may live in Vṛndāvana, the abode of eagerness, but he does not experience anything. "I have my meals, I have my clothes, and I am having fun! My *bhajana* is also going on, but in a mechanical way. I always feel the need for profit, adoration and distinction and I never miss my beloved deities. That is why feelings of eagerness never awaken within my heart!" Although the Gosvāmīs were on the level of eternally liberated souls they relished the flavours of eagerness. Śrīla Śrīnivāsācārya Prabhū has written in his *Ṣaḍ-gosvāmyaṣṭaka*:

*rādhākuṇḍa taṭe kalinda-tanayā tīre ca vaṁśī-vaṭe
premonmāda vaśād aśeṣa daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇavaram bhāvābhībhūtau mudā
vande rūpa sanātanau raghu-yugau śrī jīva gopālakau
he rādhē vraja-devike ca lalite he nanda sūno kutah
śrī govardhana kalpa pādapa-tale kālindī vanye kutah
ghoṣantāviti sarvato vraja pure khedair mahā vihvalau
vande rūpa sanātanau raghu-yugau śrī jīva gopālakau*

"I praise the six Gosvāmīs, namely Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī and Śrīla Gopāla Bhaṭṭa Gosvāmī, who were constantly wandering over the bank of Rādhakuṇḍa, on the bank of the Yamunā and near the Vaṁśī-vaṭa-tree, weeping in the frenzy of love and rolling on the ground, sometimes directly meeting their beloved deities in transcendental revelations and sometimes glorifying Śrī Hari's divine qualities in topmost ecstasy."

"I praise the six Gosvāmīs, namely Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī and Śrīla Gopāla Bhaṭṭa Gosvāmī, who were searching for their beloved deities all over Vraja with anxious hearts, constantly and loudly crying: 'O Rādhē! Goddess of Vraja! O Lalite! O son of Mahārāja Nanda! Where are you? Are you near a wishyielding tree at the base of Govardhana Hill or are you in a *nikuñja-vana* near the river Yamunā? Tell me where I can meet you!'"

Whatever is natural for the *siddha* (perfect soul) is to be practised by the *sādhaka* (aspirant or neophyte), therefore also the *sādhaka* should awaken a little eagerness within himself. What kind of *bhajana* am I doing when I live in Vraja without feeling even a drop of eagerness? The sweetness of Vraja agitates both the Lord and the devotees. Śrī Śuka Muni describes how Balarāma and Kṛṣṇa first came to Vṛndāvana from Gokula with the inhabitants of Gokula:

*vṛndāvanaṁ govardhanaṁ yamunā pulināni ca
vikṣyāsīd uttamā prīti rāma mādhavayor nṛpa*

(Śrīmad Bhāgavata 10.11.36)

"O King Parīksit! When Balarāma and Mādhava saw Vṛndāvana, Govardhana Hill and the bank of the river Yamunā They felt the greatest love!" When Śrīman Mahāprabhu saw Śrī Jagannātha in Nīlācala He felt like Śrī Rādhā and the Vraja-*gopīs*, who saw Śrī Kṛṣṇa in Kurukṣetra, but actually wanted to see Him in Vraja. In this mood He said:

*anyera 'hṛdaya' mana mora mana 'vṛndāvana'
mane vane eka kori jāni
tāhā tomāra pada-dvay korāo yadi udoy,
tabe tomāra pūrṇa kṛpā māni*

"For others the heart is the mind, but My mind is Vṛndāvana. I consider this forest to be one with My mind. If You will make Your feet appear there again then I will consider that Your full mercy."

*prāṇanātha! śuno mora satya nivedana
vraja āmāra sadana, tāhā tomāra saṅgama,
nā pātle nā rahe jivana*

"O Lord of My life! Listen to My earnest request: Vraja is My abode, and if I can not meet You there I cannot remain alive!"

.....

*vṛndāvana govardhana, yamunā pulina vana,
sei kuñje rāsādika līlā
sei vraje vraja jana, mātā pitā bandhu gaṇa
boḍo citra kemone pāsariḷā?*

"Vṛndāvana, Govardhana, the bushes on the bank of the Yamunā, the groves where We enjoyed pastimes like the Rāsa-dance, this Vraja, the people of Vraja, Your mother and father and friends - how amazing! How could You forget them?"

.....
*tomāra ye anya veśa, anya saṅga anya deśa,
vraja jane kabhu nāhi bhāya
vraja bhūmi chāḍite nāre, tomā nā dekhile more,
vraja janera ki hobe upāya?*

"The people of Vraja can never like this dress You wear now, or Your new associates or land. We can not leave Vraja-bhūmi, but if we don't see You we will die. What shall the people of Vraja do now?"

Śrī Rūpa Gosvāmī anxiously asks Śrī Vṛndāvana: "How can I see the adolescent Pair and thus have my desires fulfilled? O Vṛndāvana! Please tell me that!"

*ohe vṛndāraṇya tumi, yugala vilāsa dhanī,
kuñje kuñje raseṛa pāthāra.
tomāke bhajile pore, dāna koro tumi tāre,
parama ānanda sukha-sāra.*

"O Vṛndāvana! You are enriched by the pastimes of the Divine Pair, and your groves are like oceans of *rasa*! You give the essence of the pinnacle of bliss to those who worship you!"

*ye tomāra śaraṇa loy, mano-vāñchā pūrṇa hoy,
e prārthanā kori tuyā pāy.
tomāra ye adhīśvara, yugala kiśora vara,
pāibāre bolo go upāy!*

"Whoever takes shelter of you has all desires fulfilled. Hence I pray to your feet: Tell me the way to attain your presiding deities, the Yugala Kiśora!"

*yugalera adarśane, prāṇa kāṇde rātri dine,

vṛndāṭavi! kṛpā koro tumi!
bolo kon kuñje āche, rasamayī rasarāje,
nivedaye śrī rūpa gosvāmī*

"I am crying at our separation from this Pair day and night". Śrī Rūpa Gosvāmī prays: "O Vṛndāṭavi! Be merciful to me! Tell me in which grove the tasty girl and the king of relishers are!"

VERSE 3:

**TAVĀRAṆYE DEVI DHRUVAM IHA MURĀRIR VIHARATE
SADĀ PREYASYETI ŚRUTIR API VIRAUTI SMṚTIR API
ITI JÑĀTVĀ VṚNDE CARAṆAM ABHIVANDE TAVA KṚPĀM
KURUṢVA KṢIPRAṂ ME PHALATU TARṢA VIṬAPĪ**

tava - Your; *araṇye* - forest; *devi* - goddess; *dhruvam* - certainly; *iha* - here; *murāriḥ* - Kṛṣṇa; *viharate* - enjoys; *sadā* - always; *preyaṣya* - with His dearest; *iti* - thus; *śrutih* - the Upaniṣads; *api* - even; *virauti* - declare; *smṛtiḥ* - scriptures; *api* - even; *iti* - thus; *jñātvā* - knowing; *vṛnde* - O Vṛndā!; *caraṇam* - to the feet; *abhivande* - I praise; *tava* - Your; *kṛpām* - mercy; *kuruṣva* - do; *kṣipram* - soon; *me* - mine; *phalatu* - may it ripen; *tarṣa* - desire; *viṭapī* - tree.

O Vṛndā-devi! The śrutis (Upaniṣads) and smṛtis all proclaim that Kṛṣṇa Murāri always sports in your forest Śrī Vṛndāvana with His dearest Śrī Rādhikā! Knowing this, I praise your lotusfeet. Please make the tree of my desire (to love Them) bear fruit!

ĀŚĀ TARUḤ (A Tree Of Aspirations):

Makaranda Kaṇā Vyākhyā: Śrī Rūpa Gosvāmī's heart is agitated by strong divine desires that are unprecedented in this world. He is Vraja's eternally perfect Rādhā-*kinkarī*, and therefore he dwells in the kingdom of *mahā bhāva*. How anxious is a devotee whose love has awoken and who misses his beloved Godhead! His condition is described as follows in the eighth shower (chapter) of Śrī Viśvanātha Cakravartī's "Mādhurya Kādambinī": "If anybody could be so hungry that his hunger would still not be satisfied even after eating unlimited amounts of the four kinds of most delicious food day and night, then it would somewhat resemble the divine thirst of love of a pure devotee. Although he has already obtained the sweet vision of the Lord's form and qualities and he has already relished it incessantly and fully, he can still not be satisfied due to his continuing powerful desire to see the Lord. Then he considers his relatives to be like a waterless well, his house a thorny forest, his food like getting a beating, the praises of the righteous like the biting of a snake, his daily rituals like death, his bodily limbs like a great burden, the consolations of his friends like a shower of poison, wakeful state like an ocean of regret, sleep like the dissolution of life, remaining alive like the persecution of God, meditation like the repeated frying of paddy, that which was always dear before like an annoyance, and even thinking of the Lord like self-destruction.

When such an anxious devotee attains the *darśana* of the Lord he feels as happy as someone who reaches an oasis of cool nectar under the shade of a large Banyan-tree after

having wandered through a desert scorched by the midsummer sun, like an elephant that suddenly reaches an endless waterfall after having run through a blazing forestfire, or like a greatly diseased person who hankers for some nice flavours and suddenly gets to drink delicious sweet nectar. Actually, there is no happiness in the world that can compare to the joy of meeting God, because sense pleasures are the effect of the Lord's illusory potency and transcendental pleasure comes from His internal potency. The two are completely different from each other. The most merciful Lord makes the devotee burn in the fire of separation from Him simply to make them enjoy the indescribable ecstasy of once meeting Him.

Śrī Rūpa Gosvāmī has offered his life to the lotusfeet of Śrī-Śrī Rādhā-Mādhava and He cannot tolerate the pain of separation from Them for one more moment. Nevertheless his great humility awakens and his heart burns in the fire of despair as he remembers his own unworthiness. Suddenly he remembers the mercy of the caretaking goddess of Vraja's forest, Śrīmatī Vṛndā-devī, and he prays: "O Vṛndā-devī! In your forest Kṛṣṇa Murārī always sports with His beloved Rādhikā!" Murārī means the killer of the demon named Mura, but this is all *aiśvarya-kathā* (an explanation in the light of the Lord's prowess). Here it is - *murā kutsā tad aris tad rahitasya parama sundarasyetyarthaḥ* (Sāraṅga Raṅgāda commentary on Kṛṣṇa Karṇāmṛta by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī). "The word Murā means 'ugly', and the enemy of ugliness is most beautiful." He enjoys with Śrī Rādhā while illuminating the forests of Vraja with His sweetness and beauty. When the sweetness of His naturally beautiful body comes close to His Priyājī, His form, flavour and sweetness become manifest as a limitless decoration of beauty. As it is with Śyāma, so it is with Svāmīnī. O Vṛnde! Your forest is inundated by the nectarean flood of Rādhā and Kṛṣṇa's great sweetness and beauty! The *śrutis* (Upaniṣads) and *smṛtis* (Purāṇas) testify that your Vṛndāvana is Their eternal playground!" In the Ṛk Veda Pariśiṣṭa, for instance, it is stated *rādhayā mādhavo devo mādhavenaiva rādhikā janeṣv āvirbhrājante* "Mādhava-deva is with Rādhā and Rādhikā shines among the people (of Vraja) with Mādhava". In the Gopāla Tāpanī Upaniṣad it is said *atha gokulākhye māthura maṇḍale vṛndāvana madhye*, describing how Rādhā and Kṛṣṇa eternally sport in Vraja-bhūmi. Again, in the Purāṇas (*smṛtis*) it is said:

*atra yā gopakanyās ca nivasanti mamālaye
yoginyas tā mayā nityaṁ mama sevā parāyaṇāḥ
dvi-bhujāḥ sarvadā so'sti na kadācic catur-bhujāḥ
gopaikayā yutas tatra parikrīḍati nityadā*

(Bṛhad Gautamīya Tantra)

"The cowherdgirls that eternally dwell in My (Kṛṣṇa's) abode are all *yoginīs* (they are never separated from Me). Here My form always has two arms, never four, and I eternally play here with one cowherd-girl (*gopī-śiromaṇi* Śrī Rādhā)."

Śrī Vṛndā-devī decorates naturally beautiful Vṛndāvana with a wonderful and variegated treasure of beauty and then personally shows the beauty of the forest to Śrī Rādhā-Mādhava, who are eager to sport in that forest, saying: "O Śrī Rādhā-Mādhava! Look, look! This Vṛndāṭavī is just like Your girlfriend that wants to make You happy with its own treasures, therefore it is beautified by the sweet opulence of various sweet leaves, sprouts,

fruits and flowers! Look how Vṛndāṭavī, seeing You coming to her abode, sweetly and blissfully dances through its trees and vines, that are moved by the wind, making their flowerpollen fly up in the sky! Just as a red carpet is rolled out over the road to welcome an important person, similarly, seeing Your auspicious arrival, this Vṛndāṭavī welcomes You by strewing flowers of various colours over the forestpaths!" In this way Vṛndā-devī shows Śrī Rādhā-Mādhava the beauty of the forest on the pretext of describing Vṛndāraṇya's service to Them with sixteen paraphernalia. (See Chapter 12 of Śrī Govinda Līlāmṛtam).

Śrīla Rūpa Gosvāmī prays: "O Vanadevi (sylvan goddess)! In this way the Vilāsī Mithuna (playful Pair) Rādhā and Mādhava have given Themselves to you by engaging you in so many different services! If you want you can give (me) that treasure also! Please make the tree of my aspirations bear fruit. In other words: Please bless me with the vision of Śrī-Śrī-Rādhā-Mādhava! *phalatu nitarāṁ tarṣa-viṭapī* Just as on your order the trees and vines of Vṛndāvana bear fruits and flowers even untimely, for the pleasure of the Playful Pair, similarly you can also make me see the lotusfeet of the Divine Pair untimely (viz. even though I was not so fortunate to have done so much *sādhana*), and thus cause the tree of my aspirations to bear fruit."

śuno śuno vṛndā-devi, guṇa gāya śruti smṛti,
cāri veda purāṇa sakala.
tomāra e vṛndāvane, līlāmṛta variṣaṇe,
nitya vihariche śrī yugala.

"Listen O Vṛndā-devi! The *śrutis*, *smṛtis*, the four Vedas and the Purāṇas all sing your glories and the Divine Pair always showers the nectar of Their pastimes over this Vṛndāvana of yours!"

ei kathā śuni āmi, prathamete vṛndā-rāṇī,
tava pade loinu śaraṇa.
phelibe ki āśā taru, milibe ki kalā guru,
śrī rādhikā madana mohana?

"Hearing this, O Vṛndā-rāṇī, I have first taken shelter of your lotusfeet. Will this tree of aspirations bear the fruit of the art-teachers Śrī Rādhikā and Madana Mohana?"

ei nivedana dhara, viśeṣa karuṇā koro,
bolo more yugala sandhāna.
uccaiḥ-svare ārtanāde, śrī rūpa gosvāmī kānde,
kāhā gelo juḍāibo prāṇa.

"I pray to you, be specially merciful to me! Tell me where to find the Divine Pair! Śrī Rūpa Gosvāmī loudly and anxiously cries: "Where will I go to soothe my heart?"

VERSE 4:

**HRDI CIRA-VASAD ĀŚĀ MAṄḌALĀLAMBA PĀDAU
GUṄAVATI TAVA NĀTHAU NĀTHITUM JANTUR EṢAḤ
SAPADI BHAVAD ANUJÑĀM YĀCATE DEVI VRNDE
MAYI KIRA KARUṄĀDRĀM DRṢṬIM ATRA PRASĪDA**

hṛdi - in the heart; *cira* - for a long time; *vasad* - lives; *āśā* - hope; *maṅḍala* - multitude; *alamba* - support; *pāda* - feet; *guṇavati* - qualified girl; *tava* - your; *nāthau* - Lords; *nāthitum* - to request; *jantuḥ* - person; *eṣaḥ* - this; *sapadi* - suddenly; *bhavad* - your; *anujñām* - permission; *yācate* - prays; *devi* - goddess; *vrnde* - Vṛndā; *mayi* - unto me; *kira* - give; *karuṇā* - with mercy; *ardrām* - melting; *drṣṭim* - glance; *atra* - here; *prasīda* - be pleased!

O merciful, qualified Vṛnde! Rādhā and Kṛṣṇa are your Lord and Mistress! I have carried the desire to see Them in my heart for so long and only by your grace this desire can be fulfilled. Please cast a merciful glance on me! Be kind upon me!

ŚRĪ CARAṄA DARŚANĀŚĀ (Desire to see the lotusfeet)

Makaranda Kaṇā Vyākhyā: On the one hand there is Śrī Rūpa's great humility, on the other hand his great aspirations to attain the beloved, and these conflicting feelings rock his heart. Although he knows he is unqualified he cannot give up hoping, for the bird of hope has made a nest in his heart, and the wishyielding tree of Śrī-Śrī Rādhā-Mādhava's lotusfeet are his shelter. A person who has offered his heart to these feet can never find consolation anywhere in this world anymore; he's just like a deer that is pierced by an arrow. Śrī Rūpa Gosvāmī's heart is filled with and enchanted by the sweet forms, qualities and pastimes of Rādhikā and Mādhava and he cannot live for a moment anymore without seeing Them. Whenever the realisation of his own unworthiness darkens the sky of his heart the remembrance of the magnanimity of his beloved deity casts the light of hope on it. In this way the boat of his heart is being rocked by the waves of hope and despair. Finally he thinks that the mercy of the beloved deity erases all kinds of unworthiness, and that he will attain the lotusfeet of the deity. He cannot keep his life-airs in his body anymore without seeing Them. Before attaining *darśana* he prays for the mercy of Śrī Vṛndā.

O Devi Śrī Vṛnde! The desire to see your king and queen Śrī-Śrī Rādhā-Mādhava has been seated in the heart of this wretch for long! How sweet is the path of devotion! The devotee survives only with the hope of seeing and serving the endlessly sweet Lord, and these aspirations are his first footsteps on the ground of pure devotional practise. Those who desire something else but the lotusfeet of the Lord are called *sakāma bhaktas*, devotees with some personal desires. In Śrīmad Bhāgavata Śrī Kapiladeva has said: "As soon as the devotee hears about My endlessly sweet attributes his mind flows towards Me like the unbroken current of the Gaṅgā. This is called pure, transcendental and unmotivated devotion."

mad guṇa śruti mātrena mayi sarva guhāsaye

*manogatir avichinnā yathā gaṅgāmbhaso'mbudhau
lakṣaṇam bhakti yogasya nirguṇasya hyudāhṛtam
ahaitukyavyavahitā yā bhaktiḥ puruṣottame*

(Śrīmad Bhāgavata 3.29.11-12)

(Śrīla Jīva Gosvāmī comments:) *mad guṇa śruti mātrena na tu tatroddeśāntara siddhyabhiprāyeṇa.....avichinnā viṣayāntareṇa vicchettum aśakyā yā manogatiḥ sā.....ahaitukī phalābhisandhāna rahitā* (Bhakti Sandarbha - 234 anu) "When devotion becomes free from ulterior motives and the devotee's mind becomes greedy after My sweetness, thus becoming drawn towards Me without interruption, it is called pure and transcendental devotion. The mental faculty of such a devotee is not interrupted, therefore it is causeless devotion, devoid of desires for personal gains." About this Bhāgavata-paragraph, starting with *bhakti yogo bahu vidho* (3.29.7), it is written in Hemādri's Sanskrit commentary on Śrī Bopadeva's 'Muktā-phala'-scripture: *asyaiva bhakti-yoga ityākhyā anvarthena bhakti yogasyātraiva mukhyatvāt. itareṣu phala evānurāgo na tu viṣṇau phalālabhena bhakti tyāgādityeṣā* "The appropriate meaning of this desire-free devotion is *bhakti yoga*, and this is the chief devotional service. In devotion performed within the modes of material nature there is a yearning for the fruit of one's activities, not a yearning for the Lord. Hence a devotee who has personal motives will not perform his devotional service when his desired result does not come. In the Śrī Gopāla Tāpanī Śruti it is seen: *bhaktir asya bhajanaṁ tad ihāmutropādhinair asyenāmusmin mana kalpanam etad eva naiṣkarmyam* "The *bhajana* of Śrī Kṛṣṇa is called *bhakti*. This worship is free from the desire for personal result, either in this life or in the afterlife. The devotee whose mind is totally absorbed in Śrī Kṛṣṇa is the real desire-free devotee."

Śrīpāda Rūpa is an eternal associate of the Lord, and his mind is fully absorbed in the vision and the devotional service of Śrī-Śrī Rādhā-Mādhava. He comes to the world of *sādhana* to teach the *sādhakas* to center all their desires and hopes around Govinda's lotusfeet. When there is another absorption the reality of devotion cannot be experienced, and even if one manages to give up the desire for money and liberation the desire for distinction cannot so easily be given up. This is a very turbulent desire. By practising humility the careful *sādhaka* will conquer these *anarthas* and gradually try to center his whole consciousness around the lotusfeet of the beloved deity. If, by the grace of Śrī Guru and Vaiṣṇava, the consciousness can relish something of the sweetness of the names, forms and pastimes of the beloved deity it will not be greedy after ulterior attainments anymore.

The lotusfeet of Śrī-Śrī Rādhā-Mādhava are the long-desired treasure of Śrī Rūpa, so he says: "O devi Vṛnde! Śrī Rādhā-Mādhava are your King and Queen, and under your coordination They eternally enjoy in the sweet *nikuñjas* of Vraja. There is no other way but your mercy to get to see Them! O Guṇavati (qualified goddess)! There is no end to your attribute of compassion! Please cast a single merciful glance on me! If you cast your merciful glance to me the tree of my aspirations will bear fruit and the endlessly sweet forms of the Divine Pair will float before my eyes, that are burning in separation from Them, and thus cool them off. On your order I will be blessed with Their devotional service! Alas! Will I be so fortunate?"

*he devi vṛndārāṇī, kārūṇya guṇa śālīni,
pāda-padme kori nivedana.
yārā mora prāṇa pati, jīvane maraṇe gati,
(sei) rādhā-Kṛṣṇa tava prāṇa-dhana.*

"O Devi Vṛndārāṇī! O Qualified, merciful goddess! I pray to your lotusfeet! Rādhā and Kṛṣṇa, who are the Lords of my life and who are my shelter in life or in death, are the treasure of your heart!"

*sei vastu lābha pūrve, tomāra caraṇa agre,
anumati prārthanā āmāra.
suprasanna hoile tumi, tabe to dekhibo āmi,
vṛndāvane yugala vihāra.*

"Before attaining Them I pray to your feet: When you are pleased then I will see this Pair enjoying Themselves in Vṛndāvana!"

*utkalikā vallari, ke varṇibe se mādhuri,
hṛdayera karuṇa ucchvāsa
śrī rūpa gosvāmīpāde, dāna koilā e sampade
yugala caraṇe kori āśa*

"Who can describe the sweetness of Utkalikā Vallari, which is the outburst of the heart's pity? Śrī Rūpa Gosvāmīpāda has given us this treasure, and thus I yearn for the lotusfeet of the Divine Pair."

VERSE 5:

**DADHATAṂ VAPUR AṂŚU KANDALĪM
DALAD INDĪVARA VṚNDA BANDHURĀM
KṚTA KĀŃCANA KĀNTI VAŅCANAIḤ
SPHURITĀM CĀRU MARĪCI SAŅCAYAIḤ**

dadhatam - manifesting; *vapuḥ* - body; *aṁśu* - rays; *kandalīm* - corona; *dalad* - defeats; *indīvara* - blue lotus; *vṛnda* - host; *bandhurām* - beautiful; *kṛta* - done; *kāñcana* - golden; *kānti* - lustre; *vañcanaiḥ* - removing; *sphuritām* - manifested; *cāru* - beautiful; *marīci* - rays; *sañcayaiḥ* - by a multitude.

(O Kṛṣṇa!) You carry a lustre in Your body that defeats the beauty of blue Indīvara-lotuses! (O Rādhē!) Your lustre defeats the shining of garlands of golden lightrays!

MANOJÑA KĀNTIḤ (Enchanting Luster):

Makaranda Kaṇā Vyākhyā: Prayer opens the shackles of grace. By the mercy of the presiding goddess of Vraja-vana, Vṛndā-devī, a vision comes to Śrī Rūpa Gosvāmī - the great sweetness of the Yugala. In the following ten verses he will describe this. The best way of relishing the special sweetness of the Yugala is to accept the mood of a maidservant of Śrī Rādhā. How great is the life of *sāadhanā*! Although Śrīpāda is himself a direct associate of the Lord he relishes the sweetness of the Yugala by descending to the level of a *sādhaka*. By performing *sāadhanā* himself he shows the perfect example of how Śrīman Mahāprabhu's surrendered devotees perform *bhajana*. There was of course also Yugala-worship before Mahāprabhu descended, but not like this! After Mahāprabhu came hundreds of streams of Yugala-sweetness inundated all the directions.

*Kṛṣṇa lilāmṛta sāra, tāra śata śata dhāra,
daśa dige bohe yāhā hoite
se caitanya līlā hoy, sarovara akhoy,
mana haṁsa corāho tāhāte*

(Caitanya Caritāmṛta)

"The essence of Kṛṣṇa's nectarean pastimes float in hundreds of streams in all ten directions. The pastimes of Śrī Caitanya are a boundless lake. Make the swan of your mind swim there!" This inexhaustible fountain of Yugala *mādhurya rasa* springs from Śrī Caitanya deva and His associates. Śrīmat Raghunātha dāsa Gosvāmī has written:

*anavedyāṁ pūrvair api muni-gaṇair bhakti nipuṇaiḥ
śrute gūḍhāṁ premojjvala rasa phalāṁ bhakti latikām
kṛpālus tāṁ gaude prabhur ati kṛpābhiḥ prakāṣayan
śacī-sūnuḥ kiṁ me nayana śaraṇīṁ yāsyati punaḥ*

"Will the son of mother Śacī, who very mercifully revealed in Bengal the vine of devotion, which bears the fruits of *ujjvala prema rasa* (the flavours of amorous love) which is hidden in the Vedas and which was not previously known even to the wise men who were experts in devotion to God, cross the path of my eyes again?" Śrīla Prabodhānanda Sarasvatīpāda said: "The sweetness of Vraja, and Śrī Rādhā, the greatest shelter of the erotic mellow - they are the revelations of Śrīman Mahāprabhu!

*premā nāmādbhutārthaḥ śravaṇa patha gataḥ kasya nāmnāṁ mahimnaḥ
ko vettā kasya vṛndāvipina mahā mādhurīṣu praveśaḥ
ko vā jānāti rādhāṁ parama rasa camatkāra mādhurya sīmām
ekas caitanya candraḥ parama karuṇayā sarvam āviścakāra*

(Caitanya Candrāmṛta - 130)

"Who would have heard that *prema* is the highest goal of human life? Who would have known that the holy name is so glorious? Who would have been able to enter into the most confidential great sweetness of Śrī Vṛndāvana? Who would have known about Śrī Rādhā, who is the limit of the most astonishing sweetness and flavour? It is only by the topmost mercy of Śrī Caitanya-candra that this was revealed!" The Lord relished all these sweetnesses Himself and established His example in the world as the peak of the Sumera-mountains. Infusing His transcendental power into the *ācāryas* He made them write different books that described this sweetness and that would make it easier for the living beings that are afflicted by the malices of Kali to enter onto the path leading to the relish of this most confidential Vraja-sweetness. This was His personal mission. When Śrīla Sanātana Gosvāmī wanted to commit suicide by throwing himself before the wheels of Lord Jagannātha's chariot He told him:

*tomāra śarīra amāra pradhāna sādhana;
e śarīre sādhibo āmi bahu prayojana
bhakta bhakti Kṛṣṇa prema tattvera nirdhāra;
vaiṣṇavera kṛtya āra vaiṣṇava ācāra
Kṛṣṇa bhakti Kṛṣṇa prema sevā pravartana;
lupta tīrtha uddhāra āra vairāgya śikṣaṇa
nija priya sthāna mora mathurā vṛndāvana
tāhā eto dharma cāhi korite pracāraṇa*

(Caitanya Caritāmṛta)

"Your body is My main tool, through which I want to accomplish many things - ascertainment of the truth about the devotee, devotion and love for Kṛṣṇa, the duties and codes of conduct of the Vaiṣṇavas, the preaching of devotion to Kṛṣṇa and the loving service of Kṛṣṇa, the unearthing of the lost holy places and the teaching of dispassion. Mathurā and Vṛndāvana are My own dearest abodes. It is there that I want to preach this religion."

The *ācāryas* have personally relished the Vraja-sweetness and left their remnants in their books. These remnants can be relished by hearing and chanting the topics of their books - hence this discussion. They also encouraged us to become blessed by relishing this nectar by saying: *tomarā e amṛta pile saphala hoy śrama* (C.C.) "My work will be successful when you drink this nectar." How merciful they are! How much they cared for the fallen souls! If we don't understand it even now then when will we understand it?

By the grace of Śrī Vṛndā-devī Śrī Rūpa perceives the sweetness of the Divine Pair. A sweet brilliant dual light of blue and gold illuminates the world internally and externally like two lotusflowers in a lake of love - an Indīvara (blue lotus) and a Hemāravinda (golden lotus). One shines like a fresh monsooncloud, enchanting millions of Cupids and having a face more enchanting than the autumn moon. All the directions are turned into Indīvara-lotusflowers by His bluish luster and like full moons by His beautiful face. The other resembles the family-goddess of luster, the female embodiment of sweet wealth and the golden luster of Her body turns bluish Vṛndāvana into a golden Vṛndāvana.

Śrī Rūpa says: "He is even more enchanting than an Indīvara-lotus and She is defeating the brilliant lustre of a golden lotus! How insignificant are blue lotuses and gold

compared to Their luster This is not a ray of light from a material luminary! Is it possible to compare this transcendental lustre with any mundane lustre? This light soothes the eyes, it does not hurt them! The eyes cannot see this light - this light sees the eyes and makes them see! When you see a material object you lose interest after some time, but this lustre is ever-more desirable. It is an ever-delightful lustre!" In Śrīmad Bhāgavata Śuka Muni says: "This is not mere lustre - it is *lāvanya saram!*" Śrīla Sanātana Gosvāmī comments on this: *tat lāvanyasya kānti kandali cākcikyasya sāraḥ śreṣṭhāmśo yatra tādr̥ṣam tat prācuryāt tad rūpam eva vā* (Vaiṣṇava Toṣaṇī) "It is like the essence of an abundance of lustre or *lāvanya*, an ocean of *lāvanya* (elegance)." Therefore the comparisons with blue lotusflowers, fresh monsoon-clouds, molten gold and lightningstrikes are futile here. Then again, when They approach Each other Their luster even increases unlimitedly:

*yadyapi nirmala rādhāra sat prema darpaṇa;
tathāpi svacchatā tāra bāḍe kṣaṇe kṣaṇa
āmāra mādhyera nāhi bāḍite avakāṣe;
e darpaṇera āge nava nava rūpe bhāse
man mādhyera rādhā prema doṅhe hoḍa kori;
kṣaṇe kṣaṇe bāḍe doṅhe keho nāhi hāri*

"Although the mirror of Rādhā's true love is spotless, still its clarity increases at every moment. There is no pause in the increase of My sweetness. Before this mirror it shines in ever-new forms. My sweetness and Rādhā's love increase each other, and neither of them can accept defeat." The corona of this ever-new lustre is increasing at every moment and its waves inundate the eyes and mind of Śrī Rūpa Gosvāmī.

*he vṛndāvanēśvara, aṅga kānti indīvara,
parama sundara giridhārī.
he rādhe hemāṅginī, galita kāñcana jini,
dyotamānā paramā sundarī.*

"O Lord of Vṛndāvana, most beautiful Giridhārī, whose limbs shine like blue Indīvara-lotuses! O Golden-limbed Rādhe! O most beautiful girl! You defeat even molten gold!"

VERSE 6:

**NICITAM GHANA CAÑCALĀ-TATER ANUKŪLENA DUKŪLA ROCIṢĀ
MṚGANĀBHI RUCAḤ SANĀBHINĀ MAHITĀM MOHANA PAṬṬAVĀSASĀ**

nicitaṁ - adorned; *ghana* - cloud; *cañcalā* - lightning; *tateḥ* - of groups; *anukūlena* - with the glory; *dukūla* - dresses; *rociṣā* - with the lustre; *mṛga-nābhi* - of musk; *ruci* - beauty; *sanābhinā* - compared; *mahitām* - glorified; *mohana* - enchanting; *paṭṭa* - silken; *vāsasā* - by the cloth.

O Kṛṣṇa! You are decorated with a dress that shines like dense rays of lightning! O Rādhē! You are beautified by a bluish silken dress that is as enchanting as musk!

DIVYA VASANA RUCIḤ (The Lustre Of Divine Garments):

Makaranda Kaṇā Vyākhyā: After praising the sweet luster of the Divine Couple's bodies Śrī Rūpa now notices the beauty of Their garments. Their clothes and ornaments all become as sweet as nectar by touching Their nectarean limbs. The great poet Karnapura has written in his "ṇanda Vṛndāvana Campū (11.169)": *mādhurya sindhum adhi yasya bhaven nipātas tat kevalam madhurimānam urīkaroti* "Whatever falls into the ocean of sweetness (touching Govinda's divine body) becomes only full of sweetness". These are not just garments - they are external signs of Their beautiful inner love for Each other! In Gopāla Campū (Pūrva 15,2) Śrī Jīva Gosvāmī writes:

*imau gauri śyāmau manasi viparītau bahir api
sphurat tadvad vastrāv iti budha-janair nīcitam idam
sa ko'py accha premā vilasad ubhaya sphūrtikatayā
dadhan mūrtibhāvaṁ pṛthag apṛthag apy āvirud abhūt*

Seeing Śrī Rādhā-Śyāma seated on Their throne in Goloka's nocturnal assembly, Śrī Madhukaṇṭha said: "This golden and bluish pair, that sit facing me on Their throne, are reversed both internally and externally. Internally They live in Each other's hearts, and externally They wear garments the color of Each other's complexion. Observing this, intelligent persons have ascertained that some kind of indescribable expression of the purest love has decided to manifest as two inseparable forms to enjoy loving pastimes together." One may ask here: "Is it not deceitful of Them to show one form on the outside and another on the inside?" To destroy such doubts Śrī Rūpa says here: "By externally wearing blue clothes Śrī Rādhā shows that: "Śyāma lives within Me" and Kṛṣṇa, by wearing yellow clothes, also shows that "Gaurāṅgī Rādhā lives within Me!" Here one may argue that: "If Śyāma lives within Gaurī and Gaurī lives within Śyāma, then how can the Two be staying separately?" To answer this it is said: "Some indescribable love has assumed a tangible form with Śrī Kṛṣṇa as the object and Śrī Rādhā as the subject, and that love has again revealed Śrī Kṛṣṇa in Śrī Rādhā's heart and Śrī Rādhā in Śrī Kṛṣṇa's heart. In this way love has revealed Them in a dual and a non-dual form. The full form of love's subject is Śrī Rādhā and the full form of love's object is Śrī Kṛṣṇa. Of them, Śrī Kṛṣṇa is the form of all nectarean flavours and Śrī Rādhā is the form of full ecstatic love, *mahā bhāva*. They are called 'one and different' because *mūrti* and *prema* are nondifferent, and the object and subject of *prema* are different. The love of Śrī Rādhā for Śrī Kṛṣṇa has Śrī Kṛṣṇa as object and Śrī Rādhā as subject, and the love of Śrī Kṛṣṇa for Śrī Rādhā has Śrī Rādhā as object and Śrī Kṛṣṇa as subject. In this way Their bodies are the object and subject of Their mutual love. The beloved is the vessel and *prema* is being placed in that vessel.

YUGALA MĀDHURĪḤ (Dual Sweetness):

Makaranda Kaṇā Vyākhyā: In this verse Śrī Rūpa relishes the Yugala-*mādhurī*. The more he relishes, the more he thirsts, and the more he thirsts the more he relishes. In this way it gradually continues. Everyone in the world, upto the Vaikuṅṭha-planets, all the moving and non-moving beings, all the men and women, even Lakṣmī-Nārāyaṇa, is attracted to the name 'Kṛṣṇa'. He attracts everyone's heart and mind with His all-pleasing form and qualities and draws everyone naturally towards Himself.

*vṛndāvane aprākṛta navīna madana;
kāma gāyatrī kāma bīje yāra upāsana
puruṣa joṣit kibā sthāvara jaṅgama;
sarva cittākaraṣaka sāksān manmatha madana*

(Caitanya Caritāmṛta)

"The transcendental youthful Cupid of Vṛndāvana is worshipable with the Kāma Gāyatrī and the Kāma bīja. Since He is directly Cupid Himself He attracts the minds of everyone - men, women, mobile and immobile creatures."

Śrī Kṛṣṇa's form is *asamordhva* (nothing equals or excels it). The Bhāgavata says: *lāvaṇya sāram asamordhvam ananya siddham* "Kṛṣṇa's form is the essence of elegance, it is exclusively perfect, unrivalled, unequalled and unsurpassed." His beauty defeats even that of Kamalāpati Śrī Nārāyaṇa. Śrī Caitanya Mahāprabhu, assuming the mood of Śrī Rādhā, took Śrī Sanātana Gosvāmī by the hand, considering him to be His *sakhī*, and sang:

*sakhi he! kon tap koilo gopīgaṇa?
Kṛṣṇa rūpa sumādhurī, pibi pibi netra bhari,
ślāghya kore janma tanu mane.*

"O *sakhi!* What penances have the *gopīs* performed that they can drink the sweetness of Kṛṣṇa with their eyes, glorifying their births, bodies and minds?"

*ye mādhurī ūrdhva āna, nāhi yāra samāna,
paravyome svarūpera gaṇe.
yeho sab avatārī, paravyome adhikārī,
e mādhurya nāhi nārāyaṇe.*

"There is nothing higher than or equal to this sweetness. Even all the transcendental forms that dominate over Vaikuṅṭha and descend into this world, such as Śrī Nārāyaṇa, do not have this sweetness!"

*tāte sāksī sei ramā, nārāyaṇera priyatamā,
pativratā-gaṇera upāsya.
teho ye mādhurya lobhe, chāḍi sab kāma bhoge,
vrata kori korilo tapasyā.*

"That is clearly shown by the behaviour of Ramā (Lakṣmī), the beloved of Lord Nārāyaṇa, who is worshipped by all the chaste girls. She gave up all desires and enjoyment, being attracted to Kṛṣṇa's sweetness and took vows of penance (to propitiate Him)." This is confirmed in Śrīmad Bhāgavata (10.16.36): *yad vāñchayā śrīr lalanācarat tapo vihāya kāmān suciraṁ dhṛta vratā* "Desiring this (Kṛṣṇa's lotusfeet), Śrī (Lakṣmī) gave up all desires and performed penances for long." There is also a story to this tenor in the Padma Purāna: Once Lakṣmīdevī, becoming eager for Kṛṣṇa's sweetness, engaged in severe penance in Vṛndāvana. Being satisfied with her penance, the Lord once revealed Himself to her and asked her why she was engaged in these austerities. Devī then said: "I want to attain You the way the *gopīs* in Vṛndāvana did." Śrī Kṛṣṇa replied: "That is absolutely impossible, because your feelings towards Me are different. They are feelings of awe and reverence, and the *gopīs'* love for Me is one of pure sweetness (intimacy). Without such a sweet attitude it is impossible to attain My service in Vraja!" When Lakṣmī-devī heard these words she became somewhat morose and said: "O Lord! Let me then at least reside on Your chest like a golden line!" The Lord said: "All right, so be it." From that moment on Kamalā-devī resides on Kṛṣṇa's left chest as a golden stripe (*svaṛṇa rekhā*). According to the Gosvāmīs this Lakṣmī mentioned in the Padma Purāna is a different *svaṛūpa* (manifestation) from the one mentioned previously in Śrīmad Bhāgavata. From these quotations it is easily understood that the sweetness of Śrī Kṛṣṇa is more amazing than the sweetness of Śrīpati.

On the other side it is also seen that the Kṛṣṇa-priyā *gopīs* could not become attracted to the four-armed form of Lord Nārāyaṇa, even after seeing it with their own eyes. One time Kṛṣṇa showed them His four-armed form just to joke with them, but the *gopīs* failed to become attracted to it.

*svayaṁ bhagavattve Kṛṣṇa hare lakṣmīra mana;
gopikāra mana harite nāre nārāyaṇa
nārāyaṇera kā kathā - śrī Kṛṣṇa āpane;
gopikāre hāsya korite hoy nārāyaṇe
caturbhūja mūrti dekhāya gopigaṇa āge;
sei kṛṣṇe gopikāra nahe anurāge*

(Caitanya Caritāmṛta)

"Because He is the Original Personality of Godhead Śrī Kṛṣṇa can steal Lakṣmī's mind, but Nārāyaṇa cannot steal the *gopīs'* mind! What to speak of Nārāyaṇa, even Kṛṣṇa Himself could not attract the *gopīs* by jokingly assuming a four-armed form like Nārāyaṇa's!" On the contrary, when the *gopīs* saw Kṛṣṇa in this four-armed form they simply prayed to Him to show them their beloved Vrajendra-nandana:

*namo nārāyaṇa deva! koroḥo prasāda;
Kṛṣṇa saṅga deho āmāra ghucāo viśāda*

"O Lord Nārāyaṇa! We offer our obeisances unto You! Be kind to us and give us the company of Kṛṣṇa! Please remove our sorrow!"

Through this it is established that the beauty and sweetness of Śrī Nārāyaṇa is inferior to the beauty and sweetness of Śrī Kṛṣṇa. The sweetness of Śrī Kṛṣṇa, who is the most beautiful boy in the three worlds, enchants all the mobile and immobile creatures of the three worlds. *trailokya saubhagam idam ca nirikṣya rūpaṁ yad go dvija druma mṛgāḥ pulakānyavibhram* (Bhāgavata) The Vraja-gopīs said: "O dearly beloved! Seeing this sweet form of Yours, which is the most beautiful form in all the three worlds, the cows remain gazing at Your face with unblinking eyes, the birds like the male and female parrots are sitting on the branches of the trees and are meditating on You with closed eyes, and Vraja's trees, who show goosepimples in the form of their sprouts and who shed tears in the form of their trickling honey, consider themselves blessed when they touch your feet with their branches that are bowing down due to the heavy weight of ripe fruits they bear. When the animals, birds, trees and vines are in such a condition, then what doubt can there be that the human men and women are floating in a stream of sweetness?"

The Dhīra Lalita-hero Śrī Kṛṣṇa is supreme and unrivalled in beauty, sweetness, dressing, ornamenting and in expertly displaying His feelings. In this He excels all other mundane and transcendental heroes, including the innumerable forms of Godhead, headed by the Lord of Paravyoma Śrī Nārāyaṇa. For this reason almost all the devotee-poets of the world have chosen Vṛndāvana Vihārī as their subject. After all, where can such sweet cherry-lips, such a delectable smile, such cool, nectarean sounds, such cool glances, such wide reddish eyes and such a heroic fluteplayer be found other than in Vrajendranandana? There are no words to describe how especially the devotees that take shelter of the *madhura rasa* view the embodiment of the erotic flavours Śrī Kṛṣṇa in such a wonderful and special way. The Gosvāmīs are Rādhā's maidservants in Vraja and in their *mahā-bhāva*-eyes Madana Mohana is most sweet. Śrīla Raghunātha dāsa Gosvāmī has written:

*vidhi kṛta vidhu sṛṣṭi vyarthatakāri vaktra
dyuti lava hr̥ta rādhā sthūla mānāndhakāraḥ
smīta lapita madhūlyonmāditaitad dhṛṣṭikāḥ
sphurati madana pūrvah ko'pi gopāla eṣaḥ
śarad udita saroja vr̥ta vitrāsi netrāñ-
cala kuṭila kaṭāksair mandaroddaṇḍa cālaiḥ
jhaṭiti mathita rādhā svānta dugdhārṇavāntaḥ
sphurati madana pūrvah ko'pi gopāla eṣaḥ*

(Stavāvalī)

"The honey of His smiles and words maddening Rādhā's senses and a single ray of the splendour of His face removing the dense darkness of Her proud anger and making useless the moon created by Lord Brahmā, some indescribable Madana Gopāla is splendidly manifest. His crooked sidelong glances frightening the blooming autumn lotusflowers and churning the depths of Rādhā's heart with the churning-rod of Mount Mandara, some indescribable Śrī Madana Gopāla is splendidly manifest here in Vraja."

mādhurya and *mādhurī* means the same thing. *mādhuryaṁ nāma ceṣṭānām sarvāvasthāṣu cārutā* (Bhakti Rasāmṛta Sindhu): "Activities that are enchanting in all

circumstances are called *mādhurya*." This sweetness is a great problem for the eyes of the *prematatī* Vrajasundarīs:

sakhi! ke o nāgara, rasesa sāgara, dāḍāiye aśoka mūle.
se rūpa laharī, lāvaṇya mādhurī, heriyā nayāna bhule.
nīla utapala, dala sukomala, jiniyā varaṇa śobhā,
dalita kāñcana, jiniyā vasana, kulavatī manolobhā
cañcala nayāna, kāmera sandhāna, marama hānaye yāra
kulera dharama, bharama sarama, sab dūre yāy tāra
śravaṇa kuṇḍala, kore jhalamala, saghana kampita cūḍe
tāhāra upori, bhramarā bhramarī, madhu lobhe boise uḍe
tribhaṅga hoiyā, kore veṇu loiyā, madhura madhura bāya.
locana vacana, bhuvana mohana, sei śyāma cānda rāy

"*Sakhi!* Who is this hero, this ocean of *rasa*, standing there at the base of that Aśoka-tree? My eyes forget everything when they meet with the waves of His form, filled with sweet elegance! His complexion defeats the luster of tender blue lotuspetsals and His dress, that defeats the lustre of molten gold, attracts the minds of all the young married girls! His restless eyes are like Cupid's arrows that pierce the heart and that casts all family duties and all shame far away! The earrings on His ears are shimmering and His crown sways on His head. Above that, male and female bees are flying, thirsty after honey! He stands in His threefold bending form and takes his flute in his hands, playing it ever-so-sweetly. The words and the eyes of this moonlike Śyāma Rāya are enchanting the world!"

What goes for Śyāma also goes for Svāminī! Śrī Rūpa said: *indirā madhura goṣṭha-sundarī vṛnda vismayakara prabhonnatām* "She astonishes even the beautiful girls of Vraja, that are themselves sweeter than the goddess of fortune Indirā, with the sweetness of Her body!" The sweetness of the *gopīs'* forms, qualities, pastimes and love are even sweeter than Kamalā. Śrī Rūpa writes in his Ujjvala Nīlamanī: *āruṇyā api mādhurī parimala vyākṣipta lakṣmī śriyaḥ* "Although they are just forestgirls their sweetness and fragrance defeats even the opulence of Lakṣmī." The festival of Rādhā's form astonishes even these Vrajasundarīs! Śrīpāda Prabodhānanda Sarasvatī has written:

subhaga śikhara lakṣmī koṭi kāmyaika pādā
dhyta nakha maṇi candra jyotir āmoda mātrā
ati madhura caritrānaṅga līlā vilāsā
mama hṛdi rasa-mūrti sphūrtim āyātu rādhā
nava rasa mada ghūrṇan mādhava prāṇa-koṭi
priya nakha maṇi śobhā sarva saubhāgya bhūmiḥ
sphuratu hṛdi sadā me kāpi kāśmīra rocir
vraja nagara kiśorivṛnda sīmanta bhūṣā

(Saṅgīta Mādhavam, 24 and 25)

"May Rādhā, the embodiment of *rasa*, whose lotusfeet are coveted by millions of *gopīs* that are more fortunate and beautiful than the goddess of fortune, who carries pure bliss in the moonbeams that emanate from Her jewellike nails, whose character is very

sweet and whose pastimes are full of erotic bliss, be manifest in my heart! May some girl, who is the crownjewel of all the adolescent girls of Vraja, who shines with the luster of vermilion, who is the reservoir of all good fortune and whose beautiful toenails are dearer than millions of lives to Mādhava, who is dizzy with the intoxication of fresh *rasa*, always be manifest in my heart."

Śrī Rādhā is Vṛndāvana's sweetness Herself! It is as if a flood of sweet *rasa* awakens within a nectar-river of *prema*. Without executing loving devotional service this sweetness can not be experienced. It is only manifest spontaneously in the hearts of those who practise this with a pure attitude. The whole world is blessed by touching a mere drop of this ocean of sweetness, that astonishes the eyes, mind and the heart. A person who experiences this astonishment won't be able to express it with words! Hence Śrī Rūpa says: Śrī Rādhā's sweetness astonishes the minds of even the Vrajasundarīs!

śrī-pati hoite ati, ujjala madhura bhāti,
vrajendranandana parakāśa.
lakṣmī jini manoramā, śata koṭi vrajāṅganā,
(yāder) rāi rūpe parama ullāsa.

"Vrajendranandana's appearance shines more brightly and sweetly than Śrīpati and Rāi's form gives the pinnacle of joy to millions of Vraja-*gopīs*, that in their turn enchant the goddess of fortune!"

VERSE 8:

**ITARA JANA DURGHAṬODAYASYA
STHIRA GUṆA RATNA-CAYASYA ROHAṆĀDRIM
AKHILA GUṆAVATĪ KADAMBA CETAH
PRACURA CAMATKṚTI-KĀRI SAD GUṆĀDHYĀM**

itara - other; *jana* - people; *durghaṭa* - difficult to attain; *udayasya* - of the rising; *sthira* - steady; *guṇa* - qualities; *ratna* - jewels; *cayasya* - of the heap; *rohaṇādrim* - a high mountain; *akhila* - all; *guṇavati* - qualified girls; *kadamba* - multitude; *cetaḥ* - heart; *pracura* - great; *camatkṛti* - astonishment; *kāri* - accomplishing; *sad* - true; *guṇa* - qualities; *ādhyām* - opulence.

O Kṛṣṇa! You are a huge mountain of jewellike qualities that is unattainable by outsiders! O Rādhē! You are enriched with all great qualities that greatly astonish the hearts of all the qualified girls!

ŚRĪ YUGALA GUṆA MĀDHURĪḤ (The sweetness of the Divine Couple's attributes)

Makaranda Kaṇā Vyākhyā: After relishing the sweetness of the Śrī Yugala's forms Śrī Rūpa relishes the sweetness of Their divine attributes. Śrī-Śrī Rādhā Mādhava are a mine of all jewellike qualities. These attributes are inherent in Them, they are not sticking to Them as they do with conditioned souls, who may be very hearty or merciful. These qualities are transcendental and consist of pure love. Therefore the experience of these attributes are dependent on *bhajana sādhana*. Thus the hearts of the loving devotees become absorbed in Their qualities of sweetness. *rūpa lāgi āñkhi jhure guṇe mana bhora*. (My eyes are pleased by seeing Your forms and my mind is absorbed in Your qualities). The qualities are more attractive even than the form: *guṇe kore mana pāgala*.

Śrī Kṛṣṇa is unlimited and His attributes are countless. Even (the remembrance of) one of these qualities can bless the people of the world. Lord Brahmā prayed to Kṛṣṇa:

*guṇātmanas te'pi guṇān vimātum hitāvatīrṇasya ka īsire'sya
kalena yair vā vimitāḥ sukalpair bhū-pāmsavaḥ khe mihikā dyu-bhāsaḥ
tat te'nukampām susamīkṣamāṇo bhūñjāna evātmakṛtaṁ vipākam
hṛd vāg vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk*

(Śrīmad Bhāgavata 10.14.7-8)

"O Lord! In due course of time the most powerful mystics like Śeṣa and the four Kumāras may be able to count the specks of dust on the earth, the snowflakes that fall from the sky, or the number of rays that luminaries in outer space are emitting, but they will never be able to count all of Your divine attributes, with which You have descended to this world for our benefit! Therefore those who do not attempt to count all Your innumerable attributes, but simply suffer or enjoy the results of their previous lives' activities, considering it to be all Your mercy, and who continue always to offer their obeisances to Your most merciful lotusfeet, will be the first heirs to the attainment of Your lotusfeet!" (This is the gist of Śrī Jīva Gosvāmīpāda's commentary on these verses).

Loving devotees are irresistably attracted to Kṛṣṇa's glorious attributes, but not only them, even the dry scholars of *brahman* and self-satisfied sages are attracted to Kṛṣṇa's qualities. Desiring to taste Kṛṣṇa's beauty and sweetness they give up their state of self-bliss and engage in devotional service. This is described in Śrīmad Bhāgavata (1.7.10):

*ātmārāmās ca munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim itthambhūta guṇo hariḥ*

Śrīman Mahāprabhu gave the following elaborate explanation of this verse to Sanātana Gosvāmī:

*sarvākarṣaka sarvāhlādaka mahā rasāyaṇa;
āpanāra bole kore sarva vismāraṇa
bhukti siddhi mukti sukha chāḍāya yāra gandhe;
alaukika śakti guṇe Kṛṣṇa kṛpā bāndhe
śāstra yukti nāhi ihā siddhānta vicāra;
ei svabhāva guṇe yāte mādhyera sāra
'guṇa' śabdera artha - kṛṣṇera guṇa ananta;*

*sat cit rūpa guṇa - sarva pūrṇānanda
 aiśvarya mādhyurya kāruṇya svarūpa pūrṇatā;
 bhakta vātsalya ātma paryanta vadānyatā
 alaukika rūpa rasa saurabhādi guṇa;
 kāro mana kono guṇe kore ākarṣaṇa
 sanakādīra mana harilo saurabhādi guṇe;
 śukadevera mana harilo līlā śravaṇe
 śrī aṅga rūpe hare gopīgaṇera mana;
 rūpa guṇa śravaṇe rukmiṇyādi ākarṣaṇa
 vaiśi-gīte hare lakṣmyādīkera mana;
 yogya bhāve jagate yoto yuvatīra gaṇa
 guru tulya strī-gaṇera vātsalye ākarṣaṇa;
 dāsya sakhyādi bhāve puruṣādi gaṇa
 pakṣi mṛga vṛkṣa latā cetanācetana;
 preme matta kori ākarṣaye Kṛṣṇa guṇa*

(Caitanya Caritāmṛta)

"Kṛṣṇa is all-attractive, all-delightful, full of nectarean taste and by His own strength He makes people oblivious of everything (else but Him). By the extraordinary power of *bhakti* one who gives up even a whiff of the bliss of sense-enjoyment, mystic perfection or liberation is bound by Kṛṣṇa's mercy. In this there is no consideration of scriptural evidence or logical arguments, nor of their philosophical conclusions. This is Kṛṣṇa's natural attribute, in which there is the quintessence of transcendental sweetness. The word *guṇa* means quality and Kṛṣṇa has innumerable qualities. His forms and qualities are all completely transcendental and blissful. He is full of prowess, sweetness, compassion and love for His devotees. He is so magnanimous that He even gives Himself to His devotee. His form, fragrance, taste, touch and sounds are all extraordinary, and everyone is attracted to one or more of His qualities. The four Kumāras were attracted to Him by smelling His fragrance, Śukadeva by hearing the stories of His pastimes, the *gopīs* by seeing His enchanting form, Rukmiṇī by hearing about His form and pastimes and the goddess of fortune and others by hearing His flutesong. Young girls are attracted to Him in an amorous way, older women with parental affection and other boys and men in the mood of servants or friends. Indeed, birds, deer, trees, vines and even immobile creatures are maddened with love for Kṛṣṇa after becoming attracted to His attributes!"

Then Śrīman Mahāprabhu quoted examples of each case from Śrīmad Bhāgavata. All these qualities are difficult to experience for outsiders, including even demigods like Indra. *Kṛṣṇa bhakte kṛṣṇera guṇa sakala sañcāre* (C.C.) "All the attributes of Kṛṣṇa are also manifest in Kṛṣṇa's devotees". Therefore it is difficult for outsiders to attain Kṛṣṇa's qualities. According to his level of love for Kṛṣṇa a devotee becomes endowed with Kṛṣṇa's qualities. Śrī Rūpa is Rādhā's maidservant, so he can relish the sweet (amorous) qualities of Kṛṣṇa more than others. In his Ujjvala Nīlamanī Śrī Rūpa has first ascertained the attributes of the hero as follows:

*padadyuti vinirdhuta smara parārdha rūpoddhati
 dṛg aṅcala kalā naṭī paṭimabhir manohāriṇī*

*sphuran nava ghanākṛtiḥ parama divya līlā nidhiḥ
kriyāt tava jaga trayī yuvati bhāgya siddhir mudam*

Pūrvarāgavatī Śrī Rādhā (who had just fallen in love with Kṛṣṇa) offered Her obeisances to Paurṇamāsī-devī, who blessed Her and told Her: "O Rādhē! May that indescribable boy, who looks like a fresh monsooncloud, who is the ocean of the greatest divine pastimes, whose lustrous feet diminish the beauty of millions of Cupids, who enchants everyone's heart with His dancing glances and who is the fruit of the young girls' good fortune, delight You!" Then Śrī Rūpa picks some amorous jewels from the Rohaṇādri (large jewel-mountain) of Kṛṣṇa's qualities, and presents them to the devotees who have taken shelter of the amorous *rasa*:

*ayaṁ suramyō madhuraḥ sarva sallakṣaṇānvitāḥ
balīyān nava tāruṇyo vāvadūkaḥ priyaṁ vadaḥ
sudhīḥ sapratibho dhīro vidagdhaś caturaḥ sukhī
kṛtajño dakṣiṇaḥ prema vaśyo gambhīratāmbudhīḥ
varīyān kīrtimān nārī mohano nitya-nūtaṇaḥ
atulya keli saundarya preṣṭha vaṁśī svanānvitāḥ*

"He is very lovely, sweet, endowed with all good attributes, strong, endowed with fresh youthfulness, talkative, speaking sweet words, intelligent, learned, effulgent, calm, clever, expert, happy, grateful, submissive, controlled by love, grave, excellent, famous, steals the minds of the women, is ever-fresh, incomparibly playful and beautiful and always engaged in playing His beloved flute."

Śrī Rūpa then says: "O Śrī Rādhike! You astonish the hearts of all qualified ladies with the qualities that adorn You!" *premera svarūpa deha prema vibhāvita; kṛṣṇera preyaśī śreṣṭhā jagate vidita* (C.C.) "Rādhā's body consists of *prema* and She is known in the world as Kṛṣṇa's dearest beloved." Śrī Rādhā is the embodiment of the quintessence of *prema*, known as *mahā-bhāva*. *premera parama sāra mahā-bhāva jāni; se mahābhāva rūpā rādhā-ṭhākuraṇī* (C.C.) This means that all Her qualities come forth from *mahā bhāva*. Where is that *mahā bhāva*, and where are the worm-like conditioned souls? The *guṇavatīs* (qualified ladies) that are astonished by these qualities are therefore not ordinary women that are products of mundane illusion. They are all the Lord's consorts from the spiritual world. Śrīla Kavirāja Gosvāmīpāda has written :

*yāhāra saubhāgya guṇa vāñche satyabhāmā;
yāra ṭhāi kalā vilāsa śikhe vraja rāmā
yāra saundaryādi guṇa vāñche lakṣmī pārvatī;
yāra pativrata dharma vāñche arundhatī
yāra sad guṇa gaṇera Kṛṣṇa nā pān pāra;
tāra guṇa gaṇibe kemone jīva chāra*

(Caitanya Caritāmṛta)

"How can any ordinary living entity count Her attributes when Satyabhāmā desires Her quality of fortune, the *gopīs* learn the arts of love from Her, Her qualities of beauty are

coveted by Laksmī and Pārvatī, Her loyalty to Her husband is coveted by Arundhatī and even Kṛṣṇa Himself cannot find the end to all of Her glorious qualities?!" Śrī Rādhā is even more qualified than Kṛṣṇa, the ocean of all divine attributes. This is not just anyone's saying, this is Kṛṣṇa's own experience:

*kṛṣṇera vicāra eka āchaye antare;
pūrṇānanda pūrṇa rasa rūpa kohe more
āmā hoite ānandita hoy tribhuvana;
āmāke ānanda dibe aiche kon jana?
āmā hoite yāra hoy śata śata guṇa;
sei jana āhlādite pāre mora mana
āmā hoite guṇī boḍo jagate asambhava;
ekali rādhāte tāhā kori anubhava
koṭi kāma jini rūpa yadyapi āmāra;
asamordhva mādhyāya sāmāya nāhi yāra
mora rūpe āpyāyita kore tribhuvana;
rādhāra darśane mora juḍāya nayana
mora svara vaṁśī gīte ākarṣaye tribhuvana;
rādhāra vacane āmāra haraye śravaṇa
yadyapi āmāra gandhe jagat sugandha;
mora citta prāṇa hare rādhā aṅga gandha
yadyapi āmāra rase jagat surasa;
rādhāra adhara rase āmā kore vaśa
yadyapi āmāra sparśa koṭīndu śītala;
rādhikāra sparśe āmā kore suśītala
ei mata jagatera sukhe āmi hetu;
rādhikāra rūpa guṇa āmāra jīvātu*

"Kṛṣṇa thinks to Himself: People call Me the embodiment of full bliss and full savour and all the three worlds are delighted by Me, but is there anyone who can delight Me? Only a person who is hundreds of times more qualified than Me would be able to delight Me! It is impossible for anyone in this world to be more qualified than Me. Only in Rādhā I experience this! Although My form defeats millions of Cupids and there is nobody as sweet or sweeter than Me, although My form pleases the three worlds, My eyes are pleased by seeing Rādhā. Although My flutesong attracts the three worlds, Rādhā's voice steals My ears, and although My fragrance scents the world, My heart is stolen by Rādhā's bodily fragrance. Although My taste makes the whole world tasty, the taste of Rādhā's lips controls Me, and although My touch is cooler than millions of moons, Rādhikā's touch is cooling off even Me! In this way I am the cause of joy to the world, but Rādhikā's qualities and form are My very life!"

Of the millions of *mahā-bhāva-vatī gopīs* Rādhā and Candrāvalī are the greatest, and among them Rādhā is again the greatest. She is the embodiment of *mahā bhāva* and the most qualified girl (*guṇair ati varīyasī*). In the Nārada Pañcarātra and Gautamīya Tantra Śrī Rādhā is described as the *parā śakti* (Supreme Power). *lakṣmī sarasvatī durgā sāvitṛī rādhikā parā. bhaktyā namanti yat śaśvat tvam namāmi parātparam* (Nārada Pañcarātra) "I offer my obeisances unto the Supreme Lord (*paratparā*) Śrī Kṛṣṇa, to whom also Lakṣmī,

Sarasvatī, Durgā, Sāvitrī and the supreme (*parā*) Rādhikā offer their obeisances." In connection with Rādhikā the word *parā* is used here. *parām te śreṣṭha vācakā* "Parā means the best." From this we can understand that Śrī Rādhikā is the greatest *śakti* of the Lord, and this is repeated as follows in different scriptures: *devī rādhā parā proktā catur-varga prasavinī, rasikā rasikānandā svayaṁ rāsesvarī parā. devī Kṛṣṇamayī proktā rādhikā para devatā sarva lakṣmī-mayī sarva kāntiḥ sammohinī parā.* The *parā thākuraṇī* Rādhā has innumerable qualities, but twenty-five of them are predominant:

*ananta guṇa śrī rādhikāra, pañciśa pradhāna;
yei guṇera vaśa hoy Kṛṣṇa bhagavān (Cai. Ca.)*

*atha vṛndāvaneśvaryāḥ kīrtiyante pravara-guṇāḥ
madhureyaṁ nava vayāś calāpāṅgojjvala smitā
cāru saubhāgya rekhāḍhyā gandhonmāḍita mādhavā
saṅgīta prasaraḅhijñā ramya-vān narma paṇḍitā
vinītā karuṇā-pūrṇā vidagdā pāṭavānvitā
lajjā-śilā sumaryādā dhairya gāmbhīrya śālinī
suvilāsā mahābhāva paramotkarṣa tarṣiṇī
gokula prema vasatir jagac-chreṇī lasad yaśāḥ
gurvarpita guru snehā sakhī praṇayitā vaśā
Kṛṣṇa priyāvalī mukhyā santatāsrava keśavā
bahunā kiṁ guṇās tasyāḥ saṅkhyātītā harer iva*

"She is sweet and young, She has restless eyes and a bright smile, She has beautiful lines of fortune on Her hands, Her fragrance intoxicates Mādhava, She is expert in singing, She speaks charming words, She is expert in joking, She is humble, full of compassion, clever, shy, respectful, patient, grave and playful. She thirsts after (giving Kṛṣṇa) the pinnacle of *mahā-bhāva*, She has Her residence of love in Gokula (Vraja), Her glories pervade the whole universe, She is the object of Her superiors' affection, She is subdued by the love of Her girlfriends, and She is the chief of all of Kṛṣṇa's beloveds. Indeed, She fully controls Keśava! What more can I say about Her attributes? They are innumerable, just like Hari's!"

*he vraja nīlamanī, akhila guṇera khani,
duṣprāpya yā itara janete.
sarvajña sauhārda kara, kāruṇya guṇete hari,
ratna khani rohaṇa parvate.*

"O Vraja's sapphire! O Mine of all attributes! You are rarely attained by outsiders! O Hari! You are a mine of jewel-like qualities like omniscience, compassion and friendship in the Rohaṇa-mountain!"

*he rādhe! vinodinī, sakala sad guṇe tumi,
suśobhitā paramā sundarī.
akhila bhuvana bhari, yoto guṇavatī nārī,
sabākāra citta camatkārī*

"O Rādhē Vinodinī! You are the most beautiful and qualified girl, and You astonish the hearts of all the qualified ladies of the world!"

VERSE 9:

**NISTULA VRAJA KIŚORA MAṆḌALĪ MAULI-
MAṆḌANA HARINMAṆĪŚVARAM
VIŚVA VISPHURITA GOKULLASAN
NAVYA YAUVATĀVATAMSA MĀLIKĀM**

nistula - unrivalled; *vraja* - of Vraja; *kiśorī* - adolescent girls; *maṇḍalī* - group; *mauli* - crown; *maṇḍana* - group; *harinmaṇi* - emerald; *īśvaram* - king; *viśva* - world; *visphurita* - manifested; *gokula* - Gokula; *ullasan* - manifested; *navya* - fresh; *yauvata* - youth; *avatamsa* - crowns; *mālikām* - garland.

O Kṛṣṇa! You are the matchless crown-emerald of all adolescent boys of Vraja! O Rādhē! You are the crown-garland of all the blissful freshly youthful girls of Gokula that are manifest in this world!

VRAJĀVATAMSA (The Adornments of Vraja) ŚRĪ RĀDHĀ-MĀDHAVA

Makaranda Kaṇā Vyākhyā: The fish-like heart of Śrīla Rūpa Gosvāmī swims in the ocean of the Yūgala's sweetness. One of the attributes of sweetness is that it grasps the heart and doesn't allow it to experience anything else anymore. The great poet Karṇapūra wrote in his Alaṅkāra Kaustubha (6.17): *rañjakatvaṁ hi mādhuryaṁ cetaso druti kāranam* "That which colors (pleases) the heart and makes it melt is called *mādhurya*." The sweetest thing that exists is the endless sweetness of Śrī-Śrī Rādhā-Mādhava's forms, pastimes and qualities, that awakens an unprecedented *rasika* intoxication within the heart of the loving devotee. The mind always wants to be immersed in that stream of ecstasy. During the Rāsa-dance Mādhava gave a hint to Śrī Rādhā to hide Herself in a cane-grove (*Vetasī-kuñja*) without the other *gopīs* noticing it, and Līlāśuka (Bilvamaṅgala), who saw this Śrī Kṛṣṇa's sweetness at the time, said:

*mādhurya-vāridhi madāmbu taraṅga bhaṅgī
śṛṅgāra saṅkulita śīta kiśora veśam
āmanda hāsa lalitānana candra bimbam
ānanda samplavam anuplavatām mano me*

(Śrī Kṛṣṇa Karnāmṛtam 14)

"May my mind be immersed in a stream of bliss that inundates everything and everyone, that has innumerable waves that stream towards the ocean of sweetness, that appears in an adolescent form that is endowed with amorous flavours, that is dressed in a cool way and whose lovely moon-like face slightly smiles."

The beauty, attributes and love of Śrīdāma, Subala and other friends of Kṛṣṇa in Vraja are incomparable, for they are Kṛṣṇa's eternal companions. Their bodies are not transformations of the five material elements, they are transcendental. In Bhakti Rasāmṛta Sindhu Śrī Rūpa writes:

*rūpa veśa guṇādyais tu samāḥ samyag yantritāḥ
viśrambha sambhṛtātmāno vayasyās tasya kīrtitāḥ*

"Kṛṣṇa's friends are free from the reverent feelings His servants have, they are the objects of His deep trust and they dress, act and look just like Him." Śrī Rūpa describes Subala's form as follows:

*tanuruci vijita hiraṇyaṁ hari dayitaṁ hāriṇaṁ harid vasanam
subalaṁ kuvalaya nayanam nayana nandita bāndhavam vande*

"I praise Hari's dear friend Subala, whose complexion defeats gold, who is dressed in green garments and whose eyes shine like blue lotusflowers". In this way Śrī Rūpa describes different other friends of Kṛṣṇa also (in the *Preyobhakti-laharī* of Bhakti Rasāmṛta Sindhu). The activities of these friends are also naturally very sweet:

*kecid eṣu sthirā jātyā mantrivat tam upāsate
tam hāsayanti cāpalāḥ kecid vaihāsikopamāḥ
kecid ārjavasārena saralāḥ śīlayanti tam
vāmā vakrīma cakreṇa kecid vismāyayanty amum
kecit pragalbhāḥ kurvanti vitaṇḍāmamunā samam
saumyāḥ sunṛtayā vācā dhanyā dhinvanti tam pare
evam vividhayā sarve prakṛtyā madhurā amī
pavitra maitrī vaicitrī cārutām upacinvate*

(Bhakti Rasāmṛta Sindhu 3.3.53-56)

"Some of them are calm and advise Kṛṣṇa like counsellors, whereas some others are very naughty and always making Him laugh. Some are very innocent and please Kṛṣṇa with their simple behaviour, whereas others astonish Him with their wayward behaviour. Some are very bold and quarrel with Kṛṣṇa, whereas others are very gentle and please Him with their sweet words. In this way all of them please Kṛṣṇa with their sweet moods of friendship." The friends of Kṛṣṇa are incomparable, and Kṛṣṇa Himself is the crowning emerald of all these sweet friends. Śrī Rūpa describes this as follows:

*mahendra-maṇi mañjula dyutir amanda kunda smitāḥ
sphurat puraṭa ketakī kusuma ramya paṭṭāmbaraḥ
srag ullasad uraḥ sthalaḥ kvaṇita veṇur atrāvrajan
vrajād aghaharo haraty ahaha naḥ sakhīnām manaḥ*

"Aha! As He comes from Vraja Hari steals the minds of us friends with His complexion that is more beautiful than a sapphire, His white smile that shines like Kunda-flowers from between His lips, His lovely yellow *dhotī* that resembles a blooming golden Ketakī-flower, the garland of forestflowers that hangs on His chest and His flute-playing!"

This sapphire becomes even more beautiful, though, when it meets the golden ornament named Śrī Rādhā. Śrīpāda Śuka Muni wonderfully describes that in Śrīmad Bhāgavata (10.33.7);

*tatrāti-śuśubhe tābhir bhagavān devakī sutah
madhye mañinām haimānām mahā marakato yathā*

"The Lord, the son of Devakī, looked even more beautiful as He was between the *gopīs*. He looked like a great emerald amongst ornaments of gold." Śrī Rūpa has relished this great flavour.

Śrī Rādhikā is the flowergarland that decorates the crowns of the world-famous girls of Gokula, the Vrajasundarīs. Out of compassion for the worldly souls She has descended from the topmost transcendental plane called Śrī Vrajadhāma, which is situated beyond the Vaikuṅṭha-planets. She has no actual contact with the material nature. The world is a transformation of the external illusory potency of the Lord, but the holy *dhāma* is a transformation of the Lord's internal potency, the *cit-śakti*. The holy *dhāma* is situated in the *sandhinī śakti*.

*sarvopari śrī gokula vraja loka dhāma;
śrī goloka śvetadvīpa vṛndāvana nāma
sarvaga ananta vibhu Kṛṣṇa tanu sama;
uparyādho vyāpi āche nāhika niyama
brahmāṇḍe prakāśa tānra kṛṣṇera icchāya;
ekai svarūpa tāra nāhi dui kāya*

(Caitanya Caritāmṛta)

"Above all there is Śrī Gokula, the abode of Vraja loka, which is also known as Śrī Goloka, Śvetadvīpa and Vṛndāvana. This place is all-pervading and unlimited, just like Kṛṣṇa's body, and extends upwards and downwards. By Kṛṣṇa's wish it is manifest within the material universe in one form, not in two." Hence Vraja-*dhāma* is the greatest place of the world, and all the *gopīs* here are endowed with *mahābhāva*. But Śrī Rādhārāṇī is the embodiment of *mahābhāva* Herself. Indeed, Her whole form consists of *mahābhāva*! All the other Vrajasundarīs (*gopīs*) are simply the phalanx-like expansions of Śrī Rādhā's body. *bahu kāntā vinā nahe rasera ullāsa; līlāra sahāya lāgi bahut prakāśa. rādhā saha līlā rasa āsvādana kāraṇa. āra saba gopīgaṇa rasopakaraṇa*, etc. (C.C.) "Without a multitude of consorts there can be no delight of *rasa*, therefore many of them are manifest to assist in Kṛṣṇa's pastimes. The flavours are relished because Rādhā takes part in these pastimes. All the other *gopīs* are auxiliary ingredients to these flavours."

*santu bhrāmyad apāṅga bhaṅgi khurali khelā bhuvah subhruvah
svasti syān madirekṣaṇe kṣaṇam api tvām antarā me kutah
tārānām nikurambakeṇa vṛtaya śliṣṭe'pi somābhaya*

nākāṣe vṛṣabhānujām śriyam ṛte niṣpadyate svacchatā

(Lalita Mādhava)

Śrī Kṛṣṇa told Śrī Rādhā: "O restless-eyed girl! Although there are many fair-browed girls in Vraja that show their feelings to Me with their twirling eyes My mind cannot be pleased with them, just as the sky cannot be illuminated without the sunrays in the month of Jyaiṣṭha or Vṛṣa (May-June), even not by the moon and the stars!"

There are many loving devotees in Vraja, but after gauging the depth of Śrī Rādhā's love Kṛṣṇa wanted to descend to earth to become Gaura to show the world the glories of Her love. Śrīla Prabodhānanda Sarasvatī said: *purandhrinām cūḍābharāṇa nava ratnaṁ vijayate* "All glories to the new jewel that decorates the crowns of the cowherdgirls! She is manifest victoriously!"

*śrī govinda vanamālī, varaja kiśora mauli,
marakata maṇḍra svarūpa.
viśva khyāta vrajapurī, yuvatī-gaṇera pyārī,
simanta mālīkā aparūpa.*

Śrī Govinda, the crownjewel of Vraja's adolescent boys, is like the king of emeralds and Śrī Rādhikā is the wonderful flowergarland on the crowns of the young girls of world-famous Vrajapurī."

VERSE 10:

**SVĀNTA SINDHU MAKARĪ-KṚTA RĀDHĀM
HRN NIŚĀKARA KURAṄGITA KṚṢṆĀM
PREYASĪ PARIMALONMADA CITTĀM
PREṢṬHA SAURABHA HṚTENDRIYA VARGĀM**

svānta - heart; *sindhu* - ocean; *makarī* - great fish; *kṛta* - made; *rādhām* - Rādhā; *hṛt* - heart; *niśākara* - moon; *kuraṅgita* - made a deer; *kṛṣṇām* - Kṛṣṇa; *preyasī* - beloved; *parimala* - fragrance; *unmada* - maddening; *cittām* - heart; *preṣṭha* - beloved; *saurabha* - fragrance; *hṛta* - taken away; *indriya vargām* - senses.

O Kṛṣṇa! You keep the Makarī-fish Rādhikā in the ocean of Your heart! O Rādhē! You keep the Kṛṣṇa-deer marked in Your moonlike heart! O Kṛṣṇa! Your heart is maddened with joy from catching the fragrance of Śrī Rādhikā's body! O Rādhē! Kṛṣṇa's fragrance startles all Your senses!

PĀRASPARĪKA PRANĀYA RASA (The Flavour Of Mutual Love)

Makaranda Kaṇā Vyākhyā: The heart of Śrīla Rūpa Gosvāmī, who is Śrī Rādhā's maidservant, is absorbed in relishing the mutual love of Rādhikā and Mādhava. The *sakhīs* and *mañjarīs* nourish, increase and relish the *Yugala-rasa*. In the *Sakhī Prakaraṇa*-chapter of *Ujjvala Nīlamaṇi* he writes *prema līlā vihārānām samyag vistārikā sakhī*: "The *sakhīs* fully extend the love, pastimes and amorous enjoyments of the Divine Couple." Śrīla Viśvanātha Cakravartī comments on this: *vistāro'tra vikhyāpanam vivardhanam ca. tatra nāyakasya premā nāyikānām nāyikāyāḥ premā nāyake sakhīyā vikhyāpate tata eva vivardhate ca. līlā cābhisārādibhiḥ prāpta milanayor nāyakayoḥ svasthityā nāyikā vāmyātīśayotthāpanena ca hāsa parihāsādibhiḥ ca vivardhate sthānāntare samayāntare ca vikhyāpate ca. vihāras ca samprayogātmiko gurupatyādi sarva samādhānāṅgikārena sāhasa dānāddhi vardhate samayāntare ca sambhuktayā nāyikayā saha rasodgārād vikhyāpate ceti vināpi sakhīm tat tat siddher asamyak tvam ityarthāḥ* (ṅnanda Candrikā) "Here the word *vistāra* means 'proclaiming' and 'increasing'. The *sakhīs* manage to proclaim the *prema* of the hero to the heroine and vice-versa, and they increase Their mutual love also. The *rasa* cannot be nourished if the hero and heroine have to do this Themselves. The same goes for the announcement and the increase of the pastimes. The *sakhīs* increase the (excitement of the) pastimes by, after bringing the heroine to the hero (*abhisāra-karaṇa*), causing the heroine to be averse to the hero (*vāmyavati*) and by laughing and joking. They announce other times and places (for pastimes) also. The word *vihāra* means sexual union. In order to accomplish this the *sakhīs* deceive the heroine's superiors and give courage to the heroine, and at other times they discuss the previous pastimes with the enjoyed heroine." One may ask here: Rādhā and Mādhava are transcendental heroes and Their love, pastimes and enjoyments are all Self-Complete. What is the need for these *sakhīs*' assistance then? The answer is: Without the mediation of the *sakhīs* the extension of these loving pastimes will remain incomplete.

*sakhī vinā ei līlāra puṣṭi nāhi hoy;
sakhī līlā vistāriyā sakhī āsvādoy*

(Caitanya Caritāmṛta)

"Without the *sakhīs* these pastimes cannot be nourished. The *sakhīs* extend these pastimes and the *sakhīs* relish them (and make them relishable)."

The *sakhīs* and *mañjarīs* are in ecstasy when they can immerse Rādhā and Mādhava in Their mutual passionate love. Especially the *mañjarīs*, that are most intimate with the *Yugala*, manage to create strong desires in Them to relish Each other's forms, qualities and sweetness. In this way both become bound to the mellows of Their mutual love.

In the following verses Śrī Rūpa Gosvāmī has a vision about the mental qualities of the Śrī *Yugala*. In this verse he says: "Śrī Rādhā plays like a Makarī-fish in the ocean-like heart of Śrī Kṛṣṇa." Śrī Śuka Muni says in Śrīmad Bhāgavata: *reme tayā svātmarata ātmārāmo'py akhaṇḍitaḥ* (Bhāg. 10.30.35) "Although the Lord is Self-satisfied and Self-blissful, He still fully enjoyed with Her (Rādhā)."

rātri dina kuñja krīḍā kore rādhā saṅge;

kaiśora vayas saphal koilo kriḍā raṅge
(Caitanya Caritāmṛta)

"Day and night He plays in the *kuñjas* with Rādhā, making His adolescence successful." One may ask here: "If Kṛṣṇa plays with Rādhā day and night, then when will He play with the other *gopīs*, His mother, father, and friends?" The answer to this is: "The transcendental young Cupid of Vṛndāvana always carries the full remembrance of *akhaṇḍa mādana rasera mūrti* Śrī Rādhā with Him. He can never forget Her, even when He's with others. She is the embodiment of Madana Mohana's meditations!"

Uttara goṣṭha (Kṛṣṇa returns from the meadows at 4 p.m.). Svāminī stands on Her Candraśālikā (moon-turret) and the *sakhīs* show Her: *sundari! paśya milati vanamālī!* "O beautiful girl! Look! Here is Vanamālī!"¹ A strong thirst is in Her heart. Just once She wants to see Bhuvana Mohana Śyāma's face, but bashfulness witholds Her. How beautiful is Svāminī's face when She's shy! She humbly prays to Lajjā-devī²: "Please leave the corner of My left eye for just a moment!" Then She casts a sidelong glance at Kṛṣṇa. How beautiful is that side-long glance! How many things does She tell Him with these playful glances! What a wonderful worship for Śyāmasundara! Śrīpāda Śuka Muni says: *tat satkṛtīm samadhigamya viveśa goṣṭham* (Bhāg. 10.15.43) "The *gopīs* worshiped Him (with their glances) as He entered the meadows." He meditates on this worship the whole night. Although He controls the entire world, these momentary playful glances control Him! In so many ways the Mahājanas have described how the Rādhā-fish swims in the ocean of Śyāma's heart:

nayāna putalī rādhā mora; mana mājhe rādhikā ujora
kṣititale dekhi rādhāmoy; gaganeho rādhikā udoj
rādhāmaya bhelo tribhuvana; tabe āmi koribo kemon?
kothā sei rādhikā sundarī; nā dekhi dheraya hoite nārī
e yadunandana mone jāge; ki nā kore nava anurāge

"Rādhā is the puppet of My eyes. Rādhikā shines in My mind. I see that the surface of the earth is full of Rādhā, and Rādhikā has also risen in the sky. The three worlds are full of Rādhā. Now what shall I do? Where is that beautiful Rādhikā? I cannot stay calm if I don't see Her!" This Yadunandana thinks: "What can new love not do?"

ki herilum aparūpa gaurī; paṭhala hiyā māhā mori (Vidyāpati)

"What a wonderful golden girl I have seen! She has entered My heart!"

ahar niśi śayane, svapane ān nā heriye
anukhana soi dheyāna.
tākara piriti, ki riti nāhi samujhiye,
ākula athira parāṇa.

(Rādhā Vallabha)

¹ Vanamālī is Kṛṣṇa, who wears a garland of forestflowers

² The goddess of bashfulness.

"Day and night, in sleep or in dreams, I always meditate on Her. I cannot understand My love for Her and it upsets My heart!"

In the same way Śrī Rādhā keeps Kṛṣṇa in Her moon-like heart like a deer³. *Kṛṣṇamayī Kṛṣṇa yāra antare bāhire* (C.C.) "Kṛṣṇamayī means that She (Rādhikā) sees Kṛṣṇa within and without." Kṛṣṇa plays inside and outside of Her, that's why He's so luscious and sweet. Could the mind and heart ever find this sweetness elsewhere? *bhaktera hṛdaye kṛṣṇera satata viśrāma* (C.C.) "Kṛṣṇa always reclines in the devotees' hearts". He can never leave the devotees' hearts and the devotees also never cast Him out of their hearts!

*viśṛjati hṛdayaṁ na yasya sākṣād dharir avasābhihito'py aghaughā nāśaḥ
praṇaya rasanayā dhṛtāṅghri padmaḥ sa bhavati bhāgavata pradhāna uktaḥ*

(Śrīmad Bhāgavata 11.2.55)

"A devotee who has bound the lotusfeet of Lord Hari, who destroys all sins when you even accidentally pronounce His name, to his heart with the ropes of love, and who is also never abandoned by the Lord in return, is called the greatest saint." But this is not how He resides in Rādhā's heart! He stays in Her heart in a very special way. It is said: *hṛn niśākara kuraṅgita kṛṣṇānī*. This means that the moon has spots and he cannot become spotless, even if he tried to. In the same way Śrīmatī cannot cast the Kṛṣṇa-deer out of Her moon-like heart even if She tried it! In Vidagdha Mādhava Śrī Rūpa describes Śrī Rādhā's *pūrva rāga* (first love) as follows:

*pratyāhṛtya muniḥ kṣaṇaṁ viśayato yasmin mano dhitsate
bālāsau viśayeṣu dhitsati tataḥ pratyāharantī manaḥ
yasya sphūrṭi lavasya hanta hṛdaye yogī samutkaṅṭhate
mugdheyam kila paśya tasya hṛdayān niskrāntim ākāṅkṣati*

Paurṇamāsī told Nāndīmukhī: "O Nāndīmukhī! Look, how amazing! The great sages try to withdraw their minds from the sense-objects for even a moment, just so that they can think of Kṛṣṇa, but this girl is trying to force Her mind to forget Kṛṣṇa! Alas! This bewildered girl vainly tries to throw Him, whom the *yogīs* try to catch in their hearts for just a moment, by performing great austerities, out of Her heart!" Śrīmatī told a *sakhī*:

*nīśi diśi somari, somari cita ākula,
o gati ādha ādha pāya
haṭha kori marama, marama majhu paiṭhalo,
koho sakhi kon upāya?*

"I remember Him day and night and this just agitates My heart. In this way it goes on continually. Although I try to cast Him out of My heart, He forcibly enters it again. Tell Me, *sakhi*, what should I do?" Śrī Rādhā's bodily fragrance also maddens Kṛṣṇa's heart. He

³ The moon is called Śaśaṅka in the Vedas. This means that it is marked with the form of a deer. When the full moon shines this shape with its upright ears can be clearly seen. Ed.

nārī-gaṇera āṅkhi kore andha

"The fragrance of Kṛṣṇa's body defeats that of a blue lotusflower smeared with musk. This smell pervades all the fourteen worlds and attracts everyone, blinding the eyes of the girls!"

*sakhi he! Kṛṣṇa gandha jagat mātāy
nārīra nāsāya poiśe, sarva kāla tāhā boise,
Kṛṣṇa pāśe dhari loiyā yāy*

"O *sakhi!* Kṛṣṇa's fragrance maddens the world! It enters the womens nostrils and remains sitting there, holding them and taking them to Kṛṣṇa!"

*netra nābhi vadana, kara-yuga caraṇa,
ei aṣṭa padma Kṛṣṇa aṅge.
karpūra lipta kamala, tāra yaiche parimala,
sei gandha aṣṭa padma saṅge.*

"Kṛṣṇa's body has eight lotusflowers: His two eyes, His navel, His face, His hands and His feet. These eight lotusflowers are as if anointed with the fragrance of camphor."

*hema kīlita candana, tāhā kori gharṣaṇa,
tāhe aguru kunkuma kasturī.
karpūra sane carcā aṅga, pūrva aṅgera gandha saṅge,
mili ḍākā yeno koilo curi.*

"When you grind gold-plated sandalwood, mix it with *aguru*, *kunkuma*, musk and camphor and anoint Kṛṣṇa's body with it, it steals and covers the previous fragrance of His body."

*hare nārīra tanu mana, nāsā kore ghūrṇana,
khasāya nīvī bāurī, chuṭāya keśa bandha.
kori āge bāurī, nācāya jagat nārī,
heno ḍākāti Kṛṣṇa aṅga gandha.*

"It steals the bodies and minds of women and makes their noses twirl. The women of the world then become like madwomen whose braids and girdles loosen of agitation as they dance. Such is the highwayman of Kṛṣṇa's bodily fragrance!"

*sei gandhera vaśa nāsā, sadā kore gandhera āśā,
kabhu pāya kabhu nāhi pāya
pāile piyā peṭa bhore, tabu piyā piyo kore,
nā pāile tṛṣṇāya mori yāy*

"The nostrils become completely controlled by this scent and always covet it. Sometimes they get it, and sometimes they don't get it. When they get their bellies are full, but still they keep on drinking and drinking. If they wouldn't drink they would die of thirst."

madana mohanera nāṭa, pasāri gandhera hāṭa,

jagan-nārī grāhaka lobhāya.
*vini mūlye deya gandha, **gandha diyā kore andha,***
ghara yāite patha nāhi pāya.

(Caitanya Caritāmṛta Antya 19)

"The great actor Madana Mohana sells His scents on the market and makes His customers, all the women of the world, greedy. He gives His scents for free and **blinds them with them, so that they cannot find the way home anymore.**"

The last line of this utterance of Śrīman Mahāprabhu, which was recorded by Śrīla Kavirāja Gosvāmipāda especially illustrates the meaning of the words *preṣṭha saurabha hṛtendriya vargām*, "Rādhe! Your beloved steals all Your senses!" The conscientious devotees will understand and experience this.

Kṛṣṇa citta pārāvāre, rasa raṅge khelā kore,
makara svarūpe nava gaurī
śrīmatī rādhāra citta, candra-maṇḍalete nitya,
vihariche kuraṅga śrī hari

"Nava Gaurī (young, fair-complexioned Rādhikā) is like a fish that plays *rasika* pastimes in the ocean of Kṛṣṇa's heart and Śrī Hari is like a deer that always sports in the moonglobe of Śrīmatī Rādhikā's heart."

rāi aṅga parimala, ki jāni ki dhare bol,
hari citta unmatta koroy.
govindera aṅga gandhe, rādhikāra nāsā randhre,
sarvendriya sadā kṣubdha hoy.

"Who knows the power of Rāi's bodily fragrance? It intoxicates Hari's heart! Similarly, Govinda's bodily fragrance enters through Rādhikā's nostrils and always agitates all of Her senses."

VERSE 11:

**PREMA MŪRTI-VARA KĀRTIKA DEVĪ
 KĪRTI GĀNA MUKHARĪ-KṚTA VAṂŚAM
 VIŚVA NANDANA MUKUNDA SAMAJÑĀ
 VṚNDA KĪRTANA RASAJÑĀ RASAJÑĀM**

prema - love; *mūrti* - form; *vara* - best; *kārtika* - October/November; *devi* - goddess; *kīrti* - fame; *gāna* - song; *mukharī-kṛta* - causing to resound; *vaṁśam* - bamboo; *viśva* - world; *nandana* - delighting; *mukunda* - Kṛṣṇa; *samajña* - name; *vṛnda* - multitude; *kīrtana* - glorification; *rasajña* - tongue; *rasajñām* - knowing flavour.

O Kṛṣṇa! With Your flute You sing the glories of Kārtika-devī Rādhikā, who is the embodiment of pure love! O Rādhē! Your tongue always relishes the nectar of glorifying the name of world-delighting Mukunda!

PĀRASPARIKA YAŚO-GĀNA (Mutual Glorification in Song):

Makaranda Kaṇā Vyākhyā: Śrī Rūpa's heart and mind are floating in the flavours of the Yugala's sweetness, and he makes his body melt in the powerful current of Śrī-Śrī Rādhā-Mādhava's inexhaustibly sweet forms and qualities. The sweetness of the Yugala can only be relished in *svarūpāveśa* (absorption in one's spiritual identity); this is the most coveted treasure of the life of *sādhana*. Bodily consciousness is taking a soul like me away from the lotusfeet of my beloved deity and I am never aware of my *siddha svarūpa*; day and night I am intoxicated by the world. The insignificant living entities are constantly overpowered by the Lord's illusory potency, but I want to awaken my *svarūpāveśa*, and that's why there is *sādhana bhajana*. Surely the mercy of the *svarūpa śakti* (the Lord's intrinsic potency) will be attained when the *sādhaka* hears and chants the great words of the *ācāryas*. Gradually he will recognize himself as Rādhā's maidservant and the desires for sense gratification will become insignificant and make way for a desire for the lotusfeet of the Divine Couple. Both in dreams and in wakefulness the beauty of the *Vraja-nikuñja* will then blossom before the eyes. The eyes will see Their forms, the ears will hear Their sounds, the tongue will taste Their flavours. In this consciousness Śrī Rūpa's 'Utkalikā Vallarī' will be very relishable.

In this verse Śrī Rūpa is having a transcendental vision of Śrī-Śrī Rādhā-Mādhava's sweet glories, so he says: "O Kṛṣṇa! Your flute is singing the glories of Śrī Rādhā, the presiding goddess of the month of Kārtika!" Śrī Rādhā is known as *jagac chreṇī lasad yaśaḥ*: She whose glories pervade the entire universe.

*utphullaṁ kila kurvatī kuvalayaṁ devendra patnī śrutau
kundaṁ nikṣipatī viriñci grhiṇī romaṣadhir harṣiṇī
karṇottaṁsa sudhāṁsu ratna sakalaṁ vidrāvya bhadraṅgi te
lakṣmīm apy adhunā cakāra cakitāṁ rādhē yaśaḥ kaumudī*

(Ujjvala Nīlamanī Rādhā Pra. 32)

Śrī Paurṇamāsī told Śrī Rādhā: "O Rādhē! How wonderful is the power of the moonlight of Your fame! It makes all the lilies of the world blossom! When it falls on the ears of the Queen of the demigods (Śacī) it looks like white Kunda-flowers and it gives great delight to the herbs, that are considered to be Sāvitrī's (the wife of Lord Brahmā) bodily hairs. O Bhadrāṅgi (beautiful-limbed girl)! Even the goddess of fortune is amazed when She sees how the moonstones on Your earrings melt from the touch of these moonbeams!"

*dhvani boḍo uddhata, pati-vratāra bhāṅge vrata,
 pati kola hoite ṭāni āne.
 vaikuṅṭhara lakṣmī-gaṇe, yei kore ākarṣaṇe,
 tāra āge kevā gopī-gaṇe?*

(Caitanya Caritāmṛta)

"That sound goes all around, piercing the coverings of the universe and going to Vaikuṅṭha, forcibly entering the ears of the world, maddening everyone and bringing them, especially the young girls, to Him. This sound is very bold and it breaks all the vows of chaste wives, pulling them away from their husbands' laps. It even attracts the goddesses of fortune from Vaikuṅṭha, what to speak of the *gopīs*?"

Amongst the *gopīs* Śrī Rādhā, who is endowed with *mādana mahā bhāva*, is again most attracted to Kṛṣṇa. The flute sings Rādhā's name and glories, and thus steals Her heart and mind. In *pūrva rāga* (the first love) Śrīmatī heard this flutesong and told Paurṇamāsī-devī:

*ke nā bāṅśī bāe boḍāyi kālīnī noi kūle;
 ke nā bāṅśī bāe boḍāyi e goṭha gokule
 ākula śarīra mora veākula mana;
 bāṅśīra śabade mo āulāilo rāndhana
 ke nā bāṅśī bāe boḍāyi ye nā kon janā;
 dāsī hoā tāra pātra niśibo āpanā
 ke nā bāṅśī bāe boḍāyi cittera hariṣe;
 tāra pātra boḍāyi mo koiloṅ kon doṣe
 ājhara jharāe mora nayanera pānī;
 bāṅśīra śabade boḍāyi hārāyilo parāṇī
 ākula korite kibā āndhāra mana;
 bājāe susara bāṅśī nandera nandana
 pākhī nahon tāra ṭhāi uḍī poḍi jāo;
 medinī vidāra deu pasiāṅ lukāo
vana poḍe āga boḍāyi jaga jane jānī;
mora mana poḍe yehna kumbhārera panī
 āntara sukāe mora kāhna abhilāṣe
 vāsali śire vandī gāilo caṇḍī dāse*

"O governess! Who is playing His flute there on the bank of the Yamunā? Who's playing His flute there in Gokula's meadows? My mind and body have gone mad of agitation after hearing this flute-sound, and My cooking work is spoiled by it! O governess! Who is playing that flute? I will offer Myself to Him as a maidservant. O governess! Who is playing the flute there to the delight of My heart? O governess! What offense did I commit to Him? Unbroken streams of tears trickle from My eyes. O governess! This flutesound takes My life away! This sweet flute of Nanda's son is agitating or blinding My mind! Birds cannot fly near Him, but fall on the ground. They would like the earth to burst so that they can enter into it (being ashamed, as the sweetness of their song is defeated by the playing of Kṛṣṇa's flute). When there is a forest fire all the people can understand that there is a blaze, but My mind burns like the stove of a potter (No one knows that it burns, because its

surface is smeared with clay). O governess! My heart is parched because of My yearning for Kāna (Kṛṣṇa) (or: How happy I feel inside in My yearning for Kṛṣṇa)!" Thus Caṇḍī dāsa sings, bowing his head before Vāsālī (the goddess Caṇḍī).

Śrī Rūpa Gosvāmī says: "O Rādhike! Your tongue is expert in relishing the glories of Mukunda!" *Kṛṣṇa nāma guṇa yaśaḥ avataṁsa kāne; Kṛṣṇa nāma guṇa yaśaḥ pravāha vacane* (C.C.) "The glories of Kṛṣṇa's name and qualities are Her earrings, and the glories of Kṛṣṇa's names and qualities flow from Her words." The name Mukunda does not only mean 'the bestower of liberation' here; it also means that His smile, or teeth (*mukha*) shines as white as Kunda-flowers. This indicates the whiteness (purity) of Mukunda's glories. When Śrīla Rūpa Gosvāmī describes Kṛṣṇa's glories he gives the following example of the attribute *kīrtimān* (famous):

*bhītā rudraṁ tyajati girijā śyāmam apreksya kaṅṭham
śubhram dr̥ṣṭvā kṣipati vasaṇam vismito nīla vāsah
kṣīraṁ mattvā śrapayati yamī nīram ābhīrikotkā
gīte dāmodara yaśasi te viṇayā nāradena*

(Bhakti Rasāmṛta Sindhu 2.1.160)

"O Dāmodara! When Nārada Muni sings Your glories with His Viṇā, Pārvatī fearfully leaves Her husband Rudra (Śiva), seeing that His neck is no longer blue, Baladeva gives up His *dhotī*, seeing that its blue colour changed into white, and the *gopīs* start churning the blue Yamunā-water, thinking it has become milk!" In this way Śrī Rādhikā's tongue relishes Mukunda's glorification, and She can never give that up. In the Bhramara Gīta⁵ She personally says *dustyajam tat kathārthaḥ* (it is hard to give up talking about Him). In the Bhramara Gīta-pastime Śrī Rādhā is angry with Kṛṣṇa and finds different faults with Him, causing the bumblebee to say: "O Īśvari! If Kṛṣṇa has so many faults, then why are You speaking about nothing and nobody else but Him ever since I came to You? Is He so worthy to speak about if He is anyway so wrong and bad?"⁶ To this Śrīmatī answers: "O rey! We are unable to give up the treasure of Kṛṣṇa-topics! We can give up everything, even the association of your friend (Kṛṣṇa), but we can't give up talking about Him! This is our only life-support during this intolerable separation! If we stop these talks for even a moment we cannot keep our life-air in our bodies anymore!"

Or, the word Mukunda can have another confidential meaning. He who liberates Śrīmatī Rādhā from the bondage of Her braid, Her blouse and Her girdle is named Mukunda. Śrī Rādhā's very *surasikā* tongue relishes the nectar of glorifying Mukunda's confidential *nikuñja*-pastimes before Her *sakhīs*:

*rūpa heri locana tirapita bhelo;
guṇa śuni śravaṇa saphala bhoi gelo
manaka manoratha manamatha delo;*

⁵ The Song to the Bumblebee, Śrīmad Bhāgavata 10.47.12-21

⁶ Certainly the way in which Rādhikā glorifies Kṛṣṇa, by finding faults in Him in verses like *yad anucarita līlā* (Ś.B. 10.47.18) is far superior to the way in which great sages like Nārada Muni and Vyāsadeva reverentially glorify Him.

*candana cānde cita hari nelo
 e sakhi e sakhi ājuka raṅga;
 śudhui sudhāya siñcita bhelo aṅga
 āraṭi guruyā piriti naha thora;
 lākho mukhe kohite nā pāiye ora
 paraśe avaśa tanu veśa nirajhampa;
 ghāmalo sab tanu upajalo kampa
 sarasa sambhāṣaṇa hāsa paripāṭi;
 tāmbūla adhare adhare lei bāṅṭi*

"When I see His form My eyes are satisfied, and when I hear His glories My ears are blessed. I have offered the desires of My mind to Cupid and My heart was stolen by (His) sandalpaste and camphor. O *sakhi!* O *sakhi!* Today's pastimes have sprinkled My body with only nectar! I cannot describe My loving eagerness even with thousands of mouths! When He touches Me I shiver, My whole body becomes overwhelmed and I perspire over every limb. He speaks sweet words to Me, He's expert in joking, and He places betelleaves on My lips."

In the mood of Śrī Rādhā Śrīman Mahāprabhu was also constantly absorbed in hearing and chanting Kṛṣṇa's glories. *āra kārya prabhura nāhiko avasara; nāma guṇa bolen śunena nirantara* (Caitanya Bhāgavata) "The Lord was not doing anything else but hearing and speaking of Kṛṣṇa's names and qualities. There was no time left for anything else." From this Gaura-*līlā* innumerable fountains of Rādhā-Kṛṣṇa glories have sprung. The Gauḍīya Vaiṣṇava-storehouse is most enriched with these glories of Rādhā and Kṛṣṇa.

*prema-mūrti varā gaurī, kārtikera adhīśvarī,
 Kṛṣṇa priyā Kṛṣṇa-gata prāna
 vrajendra kula candramā, vaiṣṇī-nāde sarvottamā,
 rādhikāra kīrti kore gāna.*

"Kṛṣṇa, the moon of Vrajendra Nanda's dynasty, sings the glories of Śrī Rādhikā, who is the embodiment of love, Who is fair-complexioned, Who is the presiding goddess of the month of Kārtika, who is Kṛṣṇa's beloved and whose life is dedicated to Kṛṣṇa, with the superb playing of His flute."

*madhura śrī vṛndāvane, varaja lalanā gaṇe,
 śimanta mañjarī śrī rādhikā.
 yāhāra rasanā sadā, hari guṇa kīrti gāthā,
 kīrtana rasete surasikā.*

"The tongue of Śrī Rādhikā, who is the bud in the parts (the greatest) of all the young girls of sweet Śrī Vṛndāvana, is always engaged in relishing Hari's fame and glories."

VERSE 12:

**NAYANA KAMALA MĀDHURĪ NIRUDDHA
VRAJA NAVA YAUVATA MAULI HṚT MARĀLAM
VRAJA-PATI-SUTA CITTA MĪNA RĀJA
GRAHAṆA PAṬIṢṬHA VILOCANĀNTA JĀLAM**

nayana - eyes; *kamala* - lotus; *mādhurī* - sweetness; *niruddha* - controlled; *vraja* - Vraja; *nava yawata* - youngster; *mauli* - crown; *hṛt* - heart; *marālam* - swan; *vrajapati* - the lord of Vraja; *suta* - son; *citta* - heart; *mīna* - fish; *rāja* - king; *grahaṇa* - taking; *paṭiṣṭha* - expert; *vilocana* - eyes; *anta* - inside; *jālām* - net.

O Kṛṣṇa! The swan-like heart of the crownjewel of Vraja's young girls (Rādhikā) is captured by the sweetness of Your lotus-like eyes! O Śrī Rādhike! The net of Your glances was expert in catching the heart of the prince of Vraja, which is like the king of fishes.

NAYANA MĀDHURĪ (The Eyes' Sweetness):

Makaranda Kaṇā Vyākhyā: Śrī Rādhā's maidservants are the embodiments of devotional service, and like them nobody knows what is the greatest service to be rendered to Śrī-Śrī Rādhā-Mādhava. They serve both Rādhā and Kṛṣṇa by immersing Them in Each others sweetness. At the time of meeting they keep the picture of the sweet pastimes, forms and qualities of Śrī-Śrī Rādhā-Mādhava's drawn on the canvas of the heart and during the time of separation they are like expert handicraftsgirls that serve the Divine Couple by painting these pictures on the canvas of Their hearts. Bhakti makes them understand everything. The screen of the Yugala's hearts is opened to them and nothing remains hidden from them. Śrīla Rūpa Gosvāmī is in his *siddha svarūpa* as he says: "O Kṛṣṇa! Śrī Rādhā's swan-like heart is captured by the sweetness of Your lotuslike eyes! When the swans see the blooming lotusflowers they become very eager to enjoy their stems, and in the same way the swan of Śrī Rādhā's heart becomes agitated with desires to meet Kṛṣṇa after seeing the endless sweetness of Kṛṣṇa's lotuslike eyes." At that moment She tells Her *sakhīs*:

*rūpa lāgi āṅkhi jhure guṇe mana bhora;
prati aṅga lāgi prati aṅga kāṅde mora
hiyāra paraśa lāgi hiyā mora kāṅde;
parāṇa putali mora thira nāhi bāndhe*

"My eyes are soothed by seeing His form and My mind then becomes absorbed in remembering His attributes. Each of My limbs cries when they touch His different limbs. When His heart touches My heart it cries and the puppet of My life-airs cannot remain calm."

The eyes of endlessly beautiful Kṛṣṇa are also most beautiful, and they are again filled with hundreds of playful emotions. They are like Cupid's enchanting arrows that agitate Śrīmatī's heart and mind. *tarala nayāne, teracho cāhani, viṣama kusuma bāṇa*. She then tells Her *sakhīs*:

rasa-bhare manthara, lahu lahu cāhani,
ki diṭhi dhulāoni bhāṣṭi
garala mākhī hiye, śela ki hānalo,
jarajara koru dina rāti

"He looks at Me slightly and slowly with *rasa*-laden eyes and His glances are swaying. Is My heart being pierced by poison-smearred arrows, so that it now aches day and night?"

sajani! ithe lāgi kāṇdaye parāṇa!
koto koto janama, kalapa phale milalo,
diṭhi bhari nā herilum kāna.

"O friend! This feeling makes My heart cry! How many births and ages had to pass until I met Kāna, but I still did not absorb My eyes in seeing Him!"

.....
niśi diśi soṇari, soṇari cita ākula,
o gati ādha ādha pāya.
haṭha kori marama, marama majhu paṭhala,
koho sakhi kon upāya?

(Balarāma Dāsa)

"I remember Him day and night and this agitates My heart. In this way I get Him only half. He suddenly enters My heart by force. O *sakhi*, tell Me, what can I do now?"

Śrīla Govinda dāsa is also very expert in describing the sweetness of Kṛṣṇa's eyes:

dhala dhala sajala, jalada tanu śohana,
mohana ābharaṇa sāja.
aruṇa nayana gati, vijurī camaka jiti,
dagadhala kulavati lāja.

"His body is like a dripping monsooncloud that is ornamented in an enchanting fashion. **His red eyes are defeating the swift movements of the lightning and are burning the shame of the married girls** (as the lightning scorches all kinds of external objects)."

sajani! yab dhari pekhalum kāna
taba dhari jaga-bhari, bharala kusuma śara,
nayane nā heriye āna.

"O *sakhi*! As soon as I saw Kāna the whole world was filled with flower-arrows (amorous desires) and My eyes couldn't see anything else!"

*majhu mukha darasi, vihasi tanu modai,
vigalita mohana vamsa
na janiye kon, manorathe akula,
kisalaya dale koru damsā*

"Looking at My face He smiles and turns around, dropping His enchanting flute. I don't know which desire agitates Him that makes Him bite a young sprout (hinting that He wants to kiss Me on the lips)."

*ataye se majhu mana, jvalitahi anukhana,
dolata capala parāṇa
govinda dāsa, michai āśoyāsalo,
abahuṇ nā milalo kāna*

"Thus He scorches My heart at every moment, causing My restless life-airs to dangle. Govinda Dāsa gives false consolation. Still She has not met Kṛṣṇa."

In a few words Jñāna dāsa also clearly manages to reveal the extraordinary ability of these eyes:

*kibā se bhurūra bhaṅga, bhūṣaṇera bhūṣaṇa aṅga,
kāma mohe nayānera koṇe.
hāsi hāsi kothā koy, parāṇa kāḍiyā loy,
bhulāite koto raṅga jāne.*

"What about the movements of His eyebrows? His body is the ornament of its ornaments, and **His sidelong glances enchant even Cupid!** He smiles and laughs while He speaks and thus He takes My life away. He knows how to make Me forget everything!"

In his book 'Padyāvalī' Śrīla Rūpa Gosvāmī describes the beauty of Kṛṣṇa's wide eyes, that enchant millions of Cupids and that extend up to His ears, as follows:

*ārakta dīrgha nayano nayanābhirāmaḥ kandarpa koṭi lalitaṁ vapur ādadhānaḥ
bhūyāt sa me'dya hṛdayāmburuhādhi vartī vṛndāṭavī nagara nāgara cakravartī*

"May Śyāmasundara, the king of amorous heroes in the town of Vṛndāvana, whose eyes are slightly red of erotic intoxication and are so wide that they extend up to His ears, who enchants the eyes, and whose body is more lovely than millions of Cupids, be manifest in my lotuslike heart today!"

*anaṅga rasa caturī capala cāru netrāñcalaś
calan makara kuṇḍala sphurita kānti gaṇḍa-sthalaḥ
vrajollasita nāgarī nikara rāsa lāsyotsukaḥ
sa me mānase sphuratu ko'pi gopālakaḥ*

"May one cowherdboy, whose enchanting restless sidelong glances are filled with the dexterity of erotic *rasa*, whose cheeks are illumined by the lustre of His swaying Makara-earrings, and who is very eager to dance the Rāsa-dance with the blissful heroines of Vraja, be manifest in my mind!"

What counts for Śyāma also counts for Rādhā. Her eyes are certainly not less beautiful. The heart of Vrajendra-nandana is like the king of fishes that is trapped in the net of Śrī Rādhā's glances. Kṛṣṇa's heart is not just like any fish - it is the king of fishes! It's not easy to catch that king of fishes in one's net! When Kṛṣṇa mounted His bird-carrier Garuḍa to kidnap Rukmiṇī while she was heading for the Devī-Mandira with some *brāhmaṇa*-maidens to perform *Durgā-pūjā*, Garuḍa was totally enchanted by the beauty of her form, and he told Kṛṣṇa: "O Lord! Look! The whole town is illuminated by the splendor of this princess!" Kṛṣṇa replied: *bhavatu, kim etena rūpa mātṛeṇa na hāryo hariḥ* "Let it be! O Garuḍa! Remember that My name is Hari, and My form enchants the whole world! Don't tell Me anything about physical beauty! It's not just the form that can steal away My mind! Just tell Me how much love she has for Me!" Śrī Rādhārāṇī's eyes contain *mādanākhyā prema*, and that is why they can take away the mind of the transcendental youthful Cupid of Vṛndāvana. In *pūrva rāga* even Her slightest restless sidelong glance overwhelms Him, and He reveals His heart to a *sakhī*:

sajani! aparūpa pekhaluṁ bālā
himakara madana, milita mukha-maṇḍala,
tā pora jaladhara mālā

"O *sakhī!* I saw an extraordinary young girl! The moon and Cupid are meeting in Her face and above that is a garland of clouds!"

cañcala nayane, heri mujhe sundarī,
mucakāyai phiri gelo.
toikhone marame, madana jvara upajala,
jīvaite saṁśaya bhelo.

"This beautiful girl looked at Me with restless eyes, smirked at Me and then turned back. Then the fire of Cupid started burning My heart and I doubted whether I was still alive or not."

ahar niśi śayane, svapane āna nā heriye,
anukhana soi dheyāna.
tākara piriti, ki rīti nāhi samujhiye,
ākula athira parāṇa.

"Day and night, in dreams or in wakefulness, I constantly meditate on Her. I do not understand the ways of Her love, and this makes My heart unsteady and agitated."

maramaka vedana, tohe parakāśala,
tuhuṁ ati catura sujāna.
so puna madhura, mūrati daraśāyabi,
e rādhā vallabha gāna.

Rādhā Vallabha sings: "Thus I told you about My heartache. You are a clever girl, so please show Me this sweet form again!"

Śrīla Vidyāpati Ṭhākura has an extraordinary ability in describing the beauty of Śrīmatī's eyes:

*yahā yahā nayana vikāśa; tāhi kamala parakāśa
yahā lahu hāsa sañcāra, tāhi tāhi amiyā vithāra
yahā yahā kuṭila kaṭākha; tāhi madana śara lākha
heraite so dhani thora; ab tina bhuvana agora
puna kiye daraśana pābo; taba mohe iha dukha yābo
vidyāpati koho jāni; tuya guṇe deyabo āni*

"Wherever She casts Her glances, there the lotusflowers blossom! Wherever She extends Her mild smile there She distributes nectar and wherever She casts Her crooked glances there are thousands of Cupid's arrows. Seeing this fortunate girl for one moment, now I see Her throughout the three worlds. When will I see Her again? Only then My misery will cease. Vidyāpati says: "I know! Your attributes will bring Him here!"

The great poets have compared Śrīmatī's eyes with lotusflowers, fishes and Cakora-birds, but actually these eyes are incomparable. Is it possible to compare these *mahā-bhāva*-eyes with any worldly object? Śrīla Kavirāja Gosvāmī has written:

*nayana yuga vidhāne rādhikāyā vidhātrā
jagati madhura sārāḥ sañcitāḥ sad guṇā ye
bhuvī patita tad aṁśais tena sṛṣṭānya sārair
bhramara mṛga cakorāmbhoja mīnotpalāni*

(Govinda Lilāmṛta 11,100)

"The Creator collected the essence of all the sweet and good things of the world to make Rādhikā's eyes and the leftover parts fell down to earth to become the blackbees, deer, Cakorabirds, plain lotuses and blue lotusflowers!" Śrīla Prabodhānanda Sarasvatī has written:

*śrī gopendra kumāra mohana mahā-vidye sphuran mādhuri
sāra sphāra rasāmburāśi sahaja prasyandi netrāñcale
kāruṇyārdra kaṭākṣa bhaṅgi madhura smerānanāmbhoruhe
hā hā svāmini rādhike mayi kṛpā-dṛṣṭim manāṇ nikṣipa*

(Rādhā Rasa Sudhānidhi - 189)

O my mistress Rādhike! O Great illusory potency that enchants the prince of Vraja!
O You whose eyelids are a naturally flowing vast ocean of the essence of sweet *rasa*! O Girl whose glances are melting with compassion! O Girl with the sweetly smiling lotusface!
Please cast a slightly merciful glance on me!

*Kṛṣṇa netra kamalete, ki mādhuri āche tāte,
sei makaranda pāna kore.
vrajabālā sīmantinī, rādhāra citta haṁsinī,
niruddha hoilo cīratate.*

"How much sweetness is there in Kṛṣṇa's lotus-eyes! The swan-like heart of Śrī Rādhā, the Queen of all the Vraja-*gopīs*, is always caught by them and is constantly drinking their honey!"

love." But not everyone tastes Kṛṣṇa's sweetness in the same way. It is tasted according to the nature and the amount of one's love: *āmāra mādhyura nitya nava nava hoy; sva sva prema anurūpa bhakta āsvādoḥ* (Caitanya Caritāmṛta): "My sweetness is ever-fresh and each devotee relishes it according to his own love." Śrīla Viśvanātha Cakravartīpāda writes in his commentary on this verse: *ayanī bhāvaḥ nahi vastu sad bhāva eva tad grahaṇe kāraṇam kintu tatra indriyāṇām śaktiḥ. sā ca kāryaika samadhigamyā yathā kāryam kalpyate. ataḥ yasya yāvād indriya-śaktiḥ sa tāvad eva vastu grhnāti na tu sarve samānam indriya-śakter asamadvād iti yathā tathāiva pratyakṣibhūtasya man mādhyuryasya sad bhāvo na tad āsvādane kāraṇam kintu premaiva, tat tu man mādhyuryādyanubhava kāryaika gamyam yathā kāryam kalpyate. ataḥ yasya yāvān premā sa tāvān man mādhyuryam āsvādayati na tu sarve samānam. tathā sati man mādhyurya samagrāsvādāna kārya samadhigamyā samagreṇa premnā ekā śrī rādhikā man mādhyuryam samagram āsvādayati anye tu na tadvad āsvādayituṁ śaknuvanti tadvat premābhāvāt.* "It is not the presence of some object that makes it relishable, but the power that the senses may have for taking the object. We can also judge whether there is power in the senses to take the object when we see them taking the object. The more powerful the senses are, the more they can grasp their sense objects. A blind person is not able to see even an object that is right in front of his eyes. In the same way we can not say that everyone will be able to take (appreciate or relish) My sweetness, although it may be right before the eyes. Only love is the cause for relishing My sweetness, without love none of My sweetness can be relished. And again, this sweetness can be relished according to the amount of love one feels for Me. We can know whether a person loves Me, and how much he loves Me, according to the amount that that person relishes My sweetness. The *prema* of someone who relishes My sweetness unlimitedly is also unlimited, for other than unlimited love nothing can cause a complete relish of My unlimited sweetness. Limited love could never accomplish this. And if somebody says, 'Through *sādhanā* I can attain a love like Rādhikā's and then I can also relish Kṛṣṇa's full sweetness!', then I will say: 'I alone am the Original Personality of Godhead, and no one else can become like Me. In the same way Śrī Rādhā is My complete *svarūpa-śakti* (innate potency), and no one else can become like Her. It is therefore not possible for anyone to relish My sweetness to the extent that Rādhikā can.' Śrī Rādhā therefore relishes the sweetness of Kṛṣṇa's fluteplaying to the utmost.

*yaśomatī śune vāṁśī nanī de mā nanda-rāṇī;
pitā nanda śune vāṁśī ei ye bādhā ānī;
sakhā-gaṇa śune vāṁśī colo goṣṭhe yāī;
kamalinī śune vāṁśī bāhira hao rāī*

"When Mother Yaśomati, Nanda's Queen, hears the flute she thinks it says: "Mā, bring Me butter!", when father Nanda hears the flute he thinks it says: "Daddy, I'll bring your shoes!", when the cowherdboys hear the flute they think it says: "Come, let's go to the meadows!", and when the female lotus (Rādhā) hears the flute She think it says: "Rāī (Rādhikā), come out!"

Wherever there is *prema* there are also the good qualities of patience and gravity. Śrī Rādhā has the greatest love, and therefore She is like an ocean of patience and gravity. Once Agastya Muni (who is called *kalasa sambhava*, or the pot-born, in this verse) drank the water of all the seven oceans, reducing them to a spoonful, and now the flutesong of

Kṛṣṇa acts as an Agastya Muni on the deep ocean of Śrī Rādhikā's patience. On the day that She first heard the flute, Her patience vanished and She could not find out whether it was a flutesong or an enchanting *mantra*, so She told Lalitā-*sakhī*:

kadambēra vana hoite, kibā śabda ācambite,
āsiyā paśilo mora kāne
amṛta nichiyā pheli, ki mādhurya padāvali,
nā jāni kemon kore prāṇe

"What sound was that, coming from the Kadamba-forest so suddenly and entering into My ears? These sweet songs are showering Me with nectar! I don't know how to maintain My life anymore!"

sakhi he! niścoy koriyā kōhi tore!
hā hā kulāṅgaṇā mana, grahibāre dhairya-gaṇa,
yāhe heno daśā koilo more.

"O *sakhī*! I tell you for sure: O! O! How has the patience in the mind of a housewife been grasped like this, so that I have attained this condition?"

śuniyā lalitā kohe - anya kona śabda nahe,
mohana muralī dhvani eho
se śabda śuniyā kene, hoilā tumi vimohane,
raha nija citte dhari theho

"Hearing this, Lalitā said: "This is no other sound than an enchanting flutesong! Why are You so enchanted by hearing that sound? Keep Yourself together!"

rāi kohe - kebā heno, muralī bājāya yeno,
viśāmrte ekatra koriyā
jala nahe hime janu, kāmpāiche sab tanu,
prati tanu śītala koriyā

"Rāi said: "Who is playing the Muralī-flute like that, mixing nectar with poison? This is not water, it is ice, making My whole body tremble of cold!"

astra nahe mone phuṭe, kāṭārite yeno kāṭe,
chedana nā kore hiyā mora.
tāpa nahe uṣṇa ati, poḍāye āmāra mati,
vicārite nā pāiye ora.

"It is not a missile, but still it is cutting My heart as if it is a log of wood. It is not fire, but it is still very hot and it burns My intelligence, so that I cannot think in a discriminative way anymore."

eteko kohite dhanī, udvega bādilo jāni,
nāre citte prabodha korite.
kohe śuno āre sakhi, tumi mithyā boile dekhi,
muralīra nahe ei rite.

"As Rādhikā spoke like this, Her agitation grew and She could not keep Her heart in balance anymore, so She said: "Listen, O *sakhi*, You're seeing it all wrong! That's not the custom of this flute!"

kono sunāgara ei, mahā-mantra poḍe sei,
harite āmāra dhairya yoto
dekhiyā e sab rīta, camaka lāgalo cita,
dāsa yadunandanera mata

"This is some great lover who is **stealing all My patience** by reciting a great *mantra*." Yadunandana dāsa says: "My heart is astonished by seeing all these pastimes."

In his ṇanda Vṛndāvana Campū, Śrīla Kavi Karṇapūra has described how the flutesong is like a very powerful *abhicāra* (destructive) *mantra* that destroys the patience of the Vrajasundarīs:

sa hari muralikāyā niḥsvano'bhūd vadhūnān
śravaṇa savidhacārī manmathonmāthakārī
avicala kula śīlācāra caryābhicāro
dhṛti vighaṭana tantraḥ ko'pi mantraḥ svatantraḥ

"When Hari's flutesong extends itself to the ears of the Vraja-*gopīs* it brings erotic agitation to their hearts. This sound **destroys their patience** and becomes like an *abhicāra-mantra* that freely destroys their social reputation and the immovable reputation of their families." Śrī Caitanya Mahāprabhu, who descended to earth to purify the age of Kali, assumed the mood of Śrī Rādhā and experienced how Kṛṣṇa's flutesong destroyed Her patience in the following way:

.....
āmarā dharmā bhoy kori, rahi yadi dhairya dhari,
tābe āmāya kore viḍambana
nīvi khasāya guru āge, lajjā dharmā korāya tyāge,
keśe dhari yeno loiyā yāya.
āni kore tomāra dāsī, śuni loke kore hāsī,
ei mata nārīre nācāya.

"We fear religious principles, and therefore we remain calm, but then the flute mocks us, making our girdles slacken before our superiors, making us give up all shyness and virtue and dragging us along by the hair. The flute then brings us to You as Your maidservants and when the people hear about this they start laughing. In this way the flute makes the women dance!"

śuṣka bāñsēra kāthi khāna, eto kore apamāna,
ei daśā korilo gosāi
nā sahi ki korite pāri, tāhe rahi mauna dhari,
corāra māke ḍāki kāndite nāi

"This flute is just a dry piece of bamboo, but it is insulting us like this! This is the condition in which the Gosāi (the master Kṛṣṇa or the flute) has brought us! What can we do to tolerate it? We just remain silent; the mother of a thief cannot cry for justice!"

Śrī Rūpa Gosvāmī says: "O Rādhē! In the same way You also enchant the deer-like heart of world-enchanting Kṛṣṇa with the playing of Your Vīṇā and with Your singing! *vīṇā vādana saṅgīta rāsa lāsya viśāradā* (Stavāvalī) "She's very expert in singing, dancing the Rāsa and playing the Vīṇā." The Rāsa-dance is going on. Kṛṣṇa plays His flute and Rādhā plays Her Vīṇā. The sweetness of the Vīṇā covers over the sweetness of Kṛṣṇa's world-enchanting fluteplaying. Every twang hits Śyāma's mind. How sweetly Śrīmatī's fingers, that resemble golden Campaka-buds, are running over the strings! The tunes of Her Vīṇā enchant the deer-like heart of world-enchanting Kṛṣṇa. Kṛṣṇa stops playing His flute to listen attentively to Śrīmatī's singing and Vīṇā-playing and He gets beside Himself, like a deer who is enchanted by the song of a hunter and thus loses its life. Kṛṣṇa is especially enchanted because He hears how much love She has for Him.

*vṛṣabhānu tanayāra, mahā dhairya pārāvāra,
viśve tāra ke jāne sandhāna.
śyāmera muralī dhvani, yemata agastya muni,
niḥśeṣete sab kore pāna.*

"Who in the world knows the limits of the ocean of Vṛṣabhānu-nandinī's great patience? Śyāma's flutesound acts just like Agastya Muni by drinking it to the bottom!"

*amṛta nichiyā pheli, ki mādhurya padāvalī,
śrī rādhāra vīṇāra saṅgīta.
viśva vimohana kāri, śrī kṛṣṇera-o camatkāri,
citta-mṛga hoyā vimohita*

"How much nectar these sweet songs are showering when Śrī Rādhā sings and plays the Vīṇā! They even astonish world-enchanting Śrī Kṛṣṇa's deer-like heart!"

VERSE 14:

***KVĀPY ĀNUṢAṄGIKATAYODITA RĀDHĪKĀKHYĀ
VISMĀRITĀKHILA VILĀSA KALĀ KALĀPAM
KṚṢṆETI VARṆA YUGALA ŚRAVAṆĀNUBANDHA
PRĀDURBHAVAJ JAḌĪMA ḌAMBARA SAMVĪTĀṄGĪM***

kvāpi - wherever; *ānuṣaṅgikatayā* - by chance; *udita* - arising; *rādhikā* - Rādhikā; *akhyā* - known; *vismārita* - causing to forget; *akhila* - complete; *vilāsa* - pastimes; *kalā* - arts; *kalāpam* - abundance; *Kṛṣṇa* - Kṛṣṇa; *iti* - thus; *varṇa* - syllable; *yugala* - pair; *śravaṇa* - ears; *anubandha* - in the way; *prādurbhavat* - appears; *jaḍīma* - dullness; *ḍambara* - extending; *samvīta* - filled; *aṅgīm* - body.

O Kṛṣṇa! When You even casually hear Śrī Rādhikā's name You promptly forget all Your other artful plays! O Rādhe! Simply by hearing the two syllables Kṛ-ṣṇa Your body is pervaded by ecstatic symptoms like inertia!

ŚRĪ YUGALA NĀMA RASA (The Flavour of the Dual Name):

Makaranda Kaṇā Vyākhyā: Śrīpāda sits on the throne of relish and savours the sweetness of the Divine Pair. In this verse he perceives the sweetness of the holy name. He tastes the remnants of Rādhā-Śyāma's relish of Each others' sweet names. The names of the Lord and His internal potency (like Rādhā) are not like the names of worldly people:

*deha dehī nāma nāmī kṛṣṇe nāhi bheda;
jīvera dharma nāma deha svarūpa vibheda*

(Caitanya Caritāmṛta)

"There's no difference between the name Kṛṣṇa and the person Kṛṣṇa, but there is a clear difference between the individual souls and their names." Just as there is no difference between the soul and the body of the Lord, there is also no difference between He and His name. The Kūrma Purāṇa confirms this: *deha dehībhīdās cātra neśvare vidyate kvacit*. But for the conditioned souls there is difference between the soul and the body, between the body and its designation. Only in manifestation there is difference between Śrī Kṛṣṇa and His holy name. In truth they are non-different. All transcendental potencies are fully present in the holy name of Kṛṣṇa:

*nāmas cintāmaṇi Kṛṣṇas caitanya rasa vighrahaḥ
pūrṇa śuddho nitya mukto'bhinnatvān nāma nāmīno*

(Padma Purāṇa)

"The holy name of Kṛṣṇa is like a Cintāmaṇi-stone (that sanctifies everything it touches), it is the very form of consciousness and spiritual flavour, it is completely pure, eternally liberated and it is non-different from Kṛṣṇa Himself." Therefore the sweetness of the holy name of Kṛṣṇa, who is the embodiment of sweetness Himself, is also unlimited.

*madhura madhuram etan maṅgalam maṅgalānām
sakala nigama vallī sat phalam cit svarūpam
sakṛd api parigītam śraddhayā helayā vā
bhṛgu-vara nara-mātram tārayet Kṛṣṇa nāmaḥ*

(Skanda Purāṇa, Prabhāsa Khaṇḍa)

"O Bhṛguvara (Śaunaka Ṛṣi)! Kṛṣṇa's constitutionally transcendental name is the fruit of the vines of all the Vedas, sweeter than sweet and more auspicious than all that is auspicious. It is completely transcendental and it redeems any human being whenever he chants it, either with faith or casually!" In this way we can find many glorifications in the scriptures and from the mouths of the great saints of the holy name of Śrī Kṛṣṇa being as powerful, glorious and sweet as Śrī Kṛṣṇa Himself.

This verse describes how Śrī-Śrī Rādhā-Mādhava are attracted to Each others names. "O Kṛṣṇa! When You even casually hear Rādhā's name You forget all Your playful arts!" In *pūrva rāga* (beginnings of love) one *sakhī* tells Śrī Rādhikā Her how ecstatic Śrī Kṛṣṇa is about Her holy name:

campaka dāma heri, cita ati kampita,
locana bohe anurāga
tuya rūpa antare, jāgaye nirantara,
dhani dhani tohāra sohāga

"O Rādhē! When Subala gives Kṛṣṇa a golden garland of Campaka-flowers, His mind trembles and tears of passionate love flow from His eyes. O beautiful girl! Your form always awakens great love in His heart!"

vṛṣabhānu nandini, japaye rāti dini
bharama na bolaye ān.
lakho lakho dhani, bolaye madhura vāṇī,
svapane na pātaye kān.

"**Day and night He murmurs: Vṛṣabhānu Nandini!**, without saying anything else. Although hundreds of thousands of girls speak sweet words to Him, He does not listen to them even in dreams!"

'rā' kōhi 'dhā' pahum̐, kohoi na pāroi,
dhārā dhari bohe lora
soi purukh maṇi, lotāya dharani puni,
ko koho ārati ora

"**He can only pronounce the first syllable of Your name, Rā, but out of ecstasy He can not pronounce the other one, 'Dhā'. His eyes carry streams of tears.** That jewel of men thus rolls on the ground. Who can describe His distress?"

govinda dāsa tuyā, caraṇe nivedalo,
kānuka etohum̐ samvāda
nīcaye jānaho, tachu dukha khaṇḍaka,
kevala tuyā parasāda.

"Govinda Dāsa submits this news about Kānu (Kṛṣṇa) to Your lotusfeet: Know that He feels miserable and that only Your grace can destroy His suffering!"

In the morning, after bathing and dressing, Śyāmasundara sits in His *bhajana kuṭīra* to do *japa* of Rādhā-nāma. For the fulfillment of His desires He sits in the great *tīrtha* (holy

water) of king Cupid in a *nikuñja*-temple on the bank of the Yamunā, meditating on the effulgence of Her lotusfeet and doing *japa* of Rādhā-*nāma*.

*kālinḍi taṭa kuñja mandira gato yogīndravat yat pada
jyotir dhyāna paraḥ sadā japati yaṁ premāśru pūrṇo hariḥ
kenāpy adbhutam ullasad rati rasānandena sammohitaḥ
sā rādheti sadā hṛdi sphuratu me vidyā parā dvya akṣarā*

(Rādhā Rasa Sudhānidhi - 96)

"May the two supremely astonishing, blissful, *rasika*, erotic and enchanting syllables 'Rā-dhā', that fulfill all desires, that are muttered by Śrī Hari Who sits in a bowerhouse on the bank of the Yamunā as the king of *yogīs*, meditating on the effulgence of Her lotusfeet with eyes filled with tears of love, always be manifest in my heart!" If Kṛṣṇa by chance hears the name 'Rādhā' from anyone's mouth He is astonished by *rati rasānanda* and says:

*rādhā nāma keva śunāile; śuni mora prāṇa juḍāile
ei nāme āche ki mādhurī; śravaṇe rahalo sudhā bhori
cite niti mūrati vikāśa; amiyā sāgare yeno vāsa
dekhite nayane lāge sādha; e yadunandana mana kānda*

"My dear *sakhī*! Who chanted Rādhā's name? When I heard it My heart was soothed! How many names are there not in Gokula? None of them can agitate My heart like this one. How much sweetness is there in this name, which fills My ears with sweet nectar and causes Her form to crystallize in My heart! It is as if I reside in an ocean of nectar!" Yadunandana's mind cries: "When I see this My eyes are blessed!"

No other consort is that fortunate! This Lord is our object of worship; we see the Lord, the Supreme Brahman fully subdued by Śrī Rādhā and submissive to Her. This does not diminish His glories, no! It rather increases His glories! All glories to that Supreme Form of Godhead! Śrīmatī is Prema Laksmī Herself and Kṛṣṇa is totally controlled by Her love; this is His great quality!

Śrī Rādhā's body is similarly studded by ecstatic symptoms of *sāttvika bhāva* when She simply hears the name 'Kṛṣṇa'. In *pūrva rāga*, when Her heart becomes agitated and Her body becomes stunned, She tells Her *sakhī*:

*soi! keva śunāilo śyāma nāma?
kānera bhitor diyā, marame paśilo go,
ākula korilo mora prāṇa*

"O friend! Who sang the name of Śyāma? Through my ears it entered into My heart and agitated Me!"

*nā jāni koteko madhu, śyāma nāme āche go,
vadana chāḍite nāhi pāre
japite japite nāma, avaśa korilo go,
kemone vā pāsariḅo tāre*

"I don't know how much honey there is in Śyāma's name, and my mouth cannot give it up! When I repeat this name I become overwhelmed! How can I forget it?"

*nāma paratāpe yāra, aichana korilo go,
aṅgera paraśe kibā hoy
yekhāne vasati tāra, nayāne dekhīyā go,
yuvatī dharama koiche roy*

"If His name has such power, then what will the touch of His body do? Wherever I stay My eyes see Him. How can I then uphold the principles of a young married girl?"

*pāsarite kori mone, pāsarā nā yāya go,
ki koribo ki hobe upāya
kohe dvija caṅḍī dāse, kulavatī kula nāse,
āpanāra yauvana yācāya.*

"I try to throw Him out of My mind, but I can't. What shall I do now? Dvija Caṅḍī dāsa says: "The reputation of this married girl is destroyed."

When *mahābhāvamayī* Rādhā simply hears Kṛṣṇa's name She is attacked by *sāttvika* ecstasies. Although She is deeper than millions of oceans, the sweetness of Kṛṣṇa's name is churning Her heart. Simply on hearing the syllables She becomes impatient.

*dūrād apy anuṣaṅgataḥ śrutim iti tvan nāma dheyākṣare
sonmādaṁ madirekṣaṇā viruvatī dhatte muhur vepathum
āḥ kiṁ vā kathaniyam anyad asite daivān navāmbhodhare
dṛṣṭe taṁ parirabdhum utsukamatīḥ pakṣa-dvayīm icchati*

(Vidagdha Mādhava)

Viśākhā told Kṛṣṇa: "O Kṛṣṇa! When the syllables of Your name accidentally enter Her earholes, restless-eyed Rādhā becomes intoxicated and begins to tremble like mad. O! What more can I say? When by chance She sees a fresh monsooncloud She becomes so eager to embrace it that She desires a pair of wings!" In this way they both become overwhelmed by ecstasy when They hear Each others names. The clever devotees also become blessed with Their grace in the form of devotional service to Their lotusfeet by chanting Their names, knowing how attached They are to Each other's names. Śrīla Narottama dāsa Thākura sings:

*Kṛṣṇa nāma gāne bhāi, rādhikā caraṇe pāi,
rādhā nāma gāne Kṛṣṇa candra
saṅkṣepe kohinu kothā, ghucāo moner byathā,
duḥkamoy anya kathā dhanda*

(Prema Bhakti Candrikā)

"O brother! When you sing the name of Kṛṣṇa You get the lotusfeet of Rādhikā, and when you sing the name of Rādhā you get Kṛṣṇa-candra. I tell you in short, and it will soothe the pain of your mind. All other topics simply make you miserable."

*ācambite rādhā nāma, śunile śravaṇe śyāma,
ki ānanda ke bolite pāre.
akhila vilāsa kalā, bhule yāya nandalālā,
tanu kāmpe pulakera bhare.*

"Who can describe Śyāma's ecstasy when He accidentally hears Rādhā's name? Nandalāla (Kṛṣṇa) then forgets all His playful arts and starts trembling all over His body."

*Kṛṣṇa ei duṭi varṇe, praveśa korile karṇe,
rādhikāra antare ullāsa.
jāḍya bhāva kori koto, sāttvika vikāra yoto,
aṅge aṅge hoy parakāśa.*

"When the two syllables 'Kṛ-ṣṇa' enter into Rādhikā's ears they delight Her heart and then She becomes overwhelmed by *sāttvika* ecstasies like inertia on each and every limb."

*rādhā nāme śyāma rāya, yemati pāgala prāya,
Kṛṣṇa nāme rāi unmadinī
rādhā-Kṛṣṇa nāma-mālā, bhakta kaṅṭhe kore ālā,
guṇa gāya śrī rūpa gosvāmī*

"Just as Śyāma Rāya goes mad from Rādhā's name Rāi also goes mad from Kṛṣṇa's name. The garland with Rādhā-Kṛṣṇa-*nāma* beautifies the necks of the devotees and Śrī Rūpa Gosvāmī sings Their glories."

VERSE 15:

**TVAM̐ CA BALLABA PURANDARĀTMAJA
TVAM̐ CA GOKULA VAREṆYA NANDINI
EṢA MŪRDHNI RACITĀÑJALIR NAMAN
BHIKṢATE KIM API DURBHAGO JANAḤ**

tvam̐ - You; *ca* - and; *ballaba* - cowherder; *purandara* - king; *ātmaja* - son; *tvam̐* - You; *ca* - and; *gokula* - Gokula; *vareṇya* - best; *nandini* - daughter; *eṣa* - this; *mūrdhni* - on the head; *racita* - putting; *añjaliḥ* - folded hands; *naman* - offering obeisances; *bhikṣate* - praying; *kim api* - even; *durbhagaḥ* - unfortunate; *janaḥ* - person.

O Prince of the cowherders (Kṛṣṇa)! O daughter of the best man of Gokula (Vṛṣabhānu-nandinī Rādhā)! This unfortunate soul keeps his palms folded on his head and offers his obeisances unto You, begging for something!

BHIKṢĀ PRĀRTHANĀ (Begging For Alms):

Makaranda Kaṇā Vyākhyā: In the previous ten verses Śrīla Rūpa Gosvāmī described the sweetness of Śrī-Śrī Rādhā-Mādhava names, forms, and qualities as They relish Each other. Śrīla Rūpa Gosvāmī is the embodiment of humility, and an ocean of humility wells up in his heart as he speaks these verses and thinks: "O, They are so absorbed in relishing Each others names, forms, scents and qualities, how can a wretch like me possibly experience all these precious things? Does an unfortunate soul like me even have the right to pray for this?" Although Śrī Rūpa Gosvāmī is an eternally liberated soul, he still considers himself very unfortunate. That is genuine humility.

*yenāsādharaṇāsaktādhama buddhiḥ sadātmani
sarvotkarṣānvite'pi syād budhais tad dainyam iṣyate*

(Bṛhad Bhāgavatāmṛtam - 2.5.222)

"That extraordinary attitude which makes a person always consider himself very unqualified and fallen, although he is actually the most elevated person, is called humility by the wise." This humble attitude is the culmination of *prema*. The example often given is the one of the Vrajasundarīs. They had attained the limit of *prema* and therefore also the limit of humility.

*dainyas tu paramaṁ premnaḥ paripākeṇa janyate
tāsāṁ gokula nārīṇāṁ iva Kṛṣṇa viyogataḥ*

(Bṛhad Bhāgavatāmṛta - 2.5.224)

The more one loves Kṛṣṇa as a culmination of humility, the more one becomes anxious to be with Him, to see Him and to serve Him. This eagerness also increases the *prema* again. In this way eagerness and humility are both vital items of *prema*. Śrīpāda Rūpa is a mine of *prema*, and he is always very agitated by feelings of humility. The ocean of his eagerness wells up with waves of longing as he prays: "O Nanda-nandana! O Vṛṣabhānu-nandinī! Only a person with devotion has the right to pray for Your mercy, but I don't even have a whiff of devotion! How dare I beg for Your mercy? But then I hear that in Vraja Śrī Nanda Mahārāja and Śrī Vṛṣabhānu Mahārāja are most merciful to the fallen. Indeed, their generosity is widely known throughout Vraja! You are Yourselves oceans of mercy, and You are their children! Therefore, although I am totallly unqualified, You cannot let me down! (No one in the world is as merciful and magnanimous to the fallen as Śrī-Śrī Rādhā-Mādhava; nevertheless Śrīpāda humbly considers himself absolutely unqualified for

attaining this mercy. Therefore he reminds them of Their descent, in order to get more mercy from Them) This wretch is therefore keeping his hands folded on his head and is bowing down to Your lotusfeet, begging You for some alms." Just as a very hungry beggar anxiously stretches out his hand to receive some food to save his life, Śrī Rūpa Gosvāmī, suffering lethal pangs of separation in the final part of his life, is folding his hands and is praying to his beloved deities in this verse.

*he ballaba purandara, nandātmaja giridhara,
he śrī Kṛṣṇa sarva rasa kanda.
he gokula vareṇya, vṛṣabhānu rājakanye,
śrī rādhikā bhānukula candra.
vrajera rajete poḍi, añjali mastake dhari,
ei hata bhāgya abhājana.
yugalera pādmapadme, praṇāma koriyā āge,
kichu bhikṣā kore nivedana.*

"O Kṛṣṇa, Giridhārī! O Prince of the cowherders! O source of all *rasa*! O Princess of Vṛṣabhānu, the best man of Gokula! O Śrī Rādhikā, moon of Bhānu's dynasty! This unfortunate wretch falls in the dust of Vraja, folding his hands on his head and offering obeisances to the lotusfeet of the Divine Pair begs for some alms!"

VERSE 16:

***HANTA SĀNDRA KARUṆĀ SUDHĀ-JHARĪ
PŪRṆA MĀNASA HRADAU PRASĪDATAM
DURJANE'TRA DIŚATAM RATER NIJA
PREKṢAṆA PRATIBHUVAS' CHAṬĀM API***

hanta - alas!; *sāndra* - deep; *karuṇā* - mercy; *sudhā* - nectar; *jhari* - stream; *pūrṇa* - full; *mānasa* - mind; *hradau* - in the lake; *prasīdatam* - be mercifull!; *durjane* - on the unfortunate; *atra* - here; *diśatam* - show; *rater* - of *rati*; *nija* - own; *prekṣaṇa* - seeing; *pratibhuvah* - guarantee; *chaṭām* -splendor; *api* - even.

O Rādhe! O Kṛṣṇa! The lakes of Your minds are filled with the nectar-stream of deep compassion! Be pleased with this wicked soul! Please show him the lustre of love that is the guarantee for seeing You!

RATI PRĀRTHANĀ (Prayer For Loving Attraction):

Makaranda Kaṇā Vyākhyā: With folded hands Śrī Rūpa begs something from the lotusfeet of the Divine Couple. We can understand how much his mind is attached to the lotusfeet of his beloved when we see how tender and luscious it is. As soon as we experience the sweetness of Rādhā and Kṛṣṇa's forms and qualities we cannot forget them anymore, even if we tried it. It can be compared with a materialist, who cannot forget his material existence even if he tries it. The heart has then been fully purified by love. *dhautātma puruṣaḥ Kṛṣṇa pāda mūlaṁ na muñcati* (Bhāgavata). "A person with purified heart cannot give up Kṛṣṇa's lotusfeet". How tender is the service of Śrī Rādhā! How honey-sweet are the hearts of the *kiṅkaris!* If they are separated from Her lotusfeet for even a moment they will die. Śrī Rūpa constantly weeps: "Your lake-like hearts are filled with the nectar of compassion, and that's why my heart remains filled with hope! You are the embodiments of endless affection and compassion." Śrīla Raghunātha dāsa Gosvāmī says *karuṇā vidravat dehā* "Even Her form melts of compassion!", and Śrīla Narottama dāsa Ṭhākura sings:

*rādhā Kṛṣṇa! nivedana ei jana kore
duhu ati rasamoy, sakaruṇa hṛdoya, avadhāna koro nātha more*

"Rādhā-Kṛṣṇa! This person is praying to You: You are both very luscious and **Your hearts are full of compassion.** O Lord and lady, listen carefully!"

*he Kṛṣṇa gokula candra, gopijana vallabha, he Kṛṣṇa preyasī śiromaṇi,
hema gaurī śyāma gāya, śravaṇe paraśa pāya, guṇa śuni juḍāya parāṇi*

"O Kṛṣṇa, moon of Gokula! O lover of the *gopīs!* O Rādhē, crownjewel of Kṛṣṇa's sweethearts! When I hear about the qualities of Your golden and bluish forms my heart is soothed!"

*adhama durgata jane, kevala karuṇā mone, tribhuvane e yaśa kheyāti
śuniyā sādharma mukhe, śaraṇa loinu sukhe, upekhile nāhi mora gati*

You are famous throughout the three worlds for having such compassionate hearts. Hearing this from the mouths of the *sādhus* I have taken shelter of You. Don't let me down, You are My shelter!"

*jaya rādhē jaya Kṛṣṇa, jaya jaya rādhē Kṛṣṇa, Kṛṣṇa Kṛṣṇa jaya jaya rādhē
aṅjali mastake dhari, narottama bhūme poḍi, kohe donhe pūrāo mana sādhe*

"All glories to Rādhā and Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Glory to You Rādhē! Narottama folds his hands on His head and falls on the ground, saying: Please fulfill my desires!"

When the Divine Couple asks Śrī Rūpa: "What do you want then?", he answers: "Please give me one drop of loving attraction (*rati*), so that I will be able to see You! Rati is the guarantee for seeing You!" Rati or *prema* is the highest goal of life. Without *prema* the Lord can not be seen and His sweetness cannot be relished. During Kṛṣṇa's manifest pastimes many demons, like Pūtanā and Aghāsura, were able to see blissful and playful Kṛṣṇa, but they did not relish His sweetness, rather their hearts were filled with hostility and anger, and they tried to fight with Him and kill Him in a fit of anger. In the arena of

Mathurā the wrestlers Cāṇura and Muṣṭika were in a tight embrace with each of Kṛṣṇa and Balarāma's limbs during their wrestling-match, but instead of transcendental bliss they attained a miserable hug like a thunderbolt and the resultant death. Therefore there's no other way to relish the sweetness of Kṛṣṇa but through love or *rati*.

*pañcama puruṣārtha sei prema mahādhana;
kṛṣṇera mādhyura rasa korāya āsvādana.
premā hoite Kṛṣṇa hoy nija bhakta vaśa;
premā hoite pāi Kṛṣṇa sevā sukha rasa*

(Caitanya Caritāmṛta)

"This great treasure of *prema* is the fifth goal of life (beyond religiosity, economic development, sense gratification and liberation) and enables one to relish Kṛṣṇa's sweetness. Through *prema* Kṛṣṇa is controlled by His devotees and through *prema* the devotees attain Kṛṣṇa's blissful devotional service." Śrīla Rūpa Gosvāmī writes in Bhakti Rasāmṛta Sindhu (2.5.131): *sarvathaiiva durūho'yam abhaktair bhagavad rasah. tat pādāmbuja sarvasvair bhaktair evānurasyate* "The divine *rasa* is in all respects impossible to taste for nondevotees; this *rasa* can only be relished by those for whom the lotusfeet of the Lord are everything." Then Śrī Rūpa explains who is eligible to taste *rasa*, how *rasa* comes to be, what are helpful factors and in what variety *rasa* appears:

*prāktany ādhunikī cāsti yasya sad bhakti vāsanā
eṣa bhakti rasāsvādas tasyaiva hṛdi jāyate
bhakti nirbhūta doṣāṇām prasannojjvala cetasām
śrī bhāgavata raktānām rasikāsaṅga raṅgiṇām
jīvanībhūta govinda pāda bhakti sukhāśriyām
premāntaraṅga bhūtāni kṛtyānyevānutiṣṭhatām
bhaktānām hṛdi rājantī saṁskāra yugalōjjvalā
ratir ānanda rūpaiva nīyamānā tu rasyatām*

(Bhakti Rasāmṛta Sindhu 2.1.7-10)

Suitable candidates for relishing the mellow of the Lord: "In the hearts of those who had a desire to taste the flavours of God in previous births and in this birth the relish of devotion arises". **The means to unearth *rasa*:** "Those who are completely cleansed of all material contamination by their pure devotion, whose hearts are brightened by spiritual satisfaction, who are very attached to hearing the holy topics of Śrīmad Bhāgavata, who enjoy the blissful company of *rasika* saints, whose very life is the blissful wealth of devotion to Govinda's feet, who always discharge the confidential duties of love like *hari nāma saṅkīrtana*, associating with *rasika* saints, hearing transcendental topics from them and remembering these topics throughout the day - (**aids in unearthing *rasa***) for such advanced devotees, whose hearts are always radiant with bliss, having gone through reformatory processes (*saṁskāras*) in this life and in previous births, the seed of *rati*, whose form is transcendental bliss, is sown in the heart. **Varieties of appearance of *rasa*:** "Thus the blend of *vibhāva* and so, that have Kṛṣṇa as the object, becomes delicious and enters

the path of perception, reaching the platform of great bliss and astonishment." Hence Śrīla Narottama dāsa Ṭhākura Mahāśaya says: *yugala caraṇe prīti, parama ānanda tathi, rati, premamaya parabandha* "Love for the lotusfeet of the Divine Couple is most blissful and is also called *rati*." *rādhā-Kṛṣṇa koro dhyāna, svapne-o nā bolo āna, prema vinā anya nāhi cāo* "Meditate on Rādhā-Kṛṣṇa and don't speak about anything else but Them. Don't desire anything else but *prema*." *āra sab parihari, parama īśvara hari, sevo mana prema kori āsa* "O Mind! Give up everything else and serve the Supreme Lord Hari, striving for *prema*!" (Prema Bhakti Candrikā)

"O most merciful, soft-hearted Śyāma-Svāmini! I am Your dedicated maidservant, so please give me that particular elevated, splendid amorous *rati*! I don't wish for any other kind of *rati*!" Śrīla Prabodhānanda Sarasvatī has said: "Everyone can do as he pleases, the maidservants of Śrī Rādhā are only satisfied with one ray from the toenails of Śrī Rādhā's lotusfeet!"

*brahmānandaika vādāḥ katicana bhagavad vandanānanda mattāḥ
kecid govinda sakhyādy anupama paramānandam anye svadante
śrī rādhā kiṅkarīṇām tv akhila sukha camatkāra sārāika sīmā
tat pādāmbhoja rājan nakha maṇi vilasaj jyotir eka cchaṭāpi*

(Rādhā Rasa Sudhānidhi - 148)

"Some people preach the bliss of oneness with *brahman*, others are mad of ecstasy while praising the Supreme Lord, and again others feel the greatest bliss in an unrivalled relationship of friendship or parenthood with Govinda, but the limit and the essence of blissful astonishment certainly lies in the maidservants of Śrī Rādhā, when they attain even a single ray of the effulgent jewellike nails on Her lotusfeet!" Śrī Rādhā's maidservants pray for *darśana* so that they can perform confidential service. Śrīla Narottama dāsa Ṭhākura sings:

*hari hari! heno dina ki hoibe āmāra?
doha aṅga paraśibo, duhuṅ aṅga nirakhibo, sevana koribo doṅhākāra
lalitā viśākhā saṅge, sevana koribo raṅge, mālā gāṅthi dibo nānā phule
kanaka sampuṭa kori, karpūra tāmbūla bhori, yogāibo adhara yugale
rādhā-Kṛṣṇa vṛndāvana, sei mora prāṇa dhana, sei mora jīvana upāya
jaya patita pāvana, deho more ei dhana, tuyā vine anya nāhi bhāya*

"Hari Hari! When will that day be mine, when I can touch Their bodies, see Them, and serve Them? I will blissfully serve with Lalitā and Viśākhā, stringing garlands of different flowers. I fill up a golden basket with camphor and betelleaves and place them on Their lips. Rādhā and Kṛṣṇa and Vṛndāvana are the treasure of my heart and the means of my subsistence. All glories to the saviour of the fallen! Please give me this treasure! I don't want anything else but that!"

This is the pure experience of the *ācāryas*: "I don't want anything else but You!" We should stay in the Vraja-vana in this mood; not having a liking for anything else. But unfortunately a soul like me likes many other things, despite living in the Vraja-vana: profit, adoration, distinction, money and whatnot. Where will I find this treasure of my heart, Rādhā-Kṛṣṇa, for whom I have given up everything to come to Vraja? Heavy offenses can

stop a progressing devotee from advancing and can cast him far away from the coveted *rati* for the lotusfeet of the Divine Couple. Śrī Rūpa cries: "Please give me one drop of *rati*, which is the guarantee for seeing You!"

he Kṛṣṇa, he rādhike, yugala ratana, yei bhikṣā māgo pade koroho śravaṇa
yugala mānasa hrada nitya nirantara; paripūrṇa kṛpāmṛta suradhanī dhāre
śunīyā karuṇā kathā e mora minati; suprasanna hao donhe durjanera prati
yugalera daraśana upāya viśeṣa; ārati pīṛīti rati koro upadeśa
navina yugala kuñje dekhībo ki āmi; sei śubha lagna cinte śrī rūpa gosvāmī

"O Kṛṣṇa! O Rādhike! O two jewels! Please hear what alms I am begging from You: The lakes of Your minds are always filled with the Gaṅgā-stream of Your nectarean mercy. Please hear my pitiful plea! Please be kind upon this wretch. Please instruct me into how to attain Your dual audience through the means of eagerness, love and attraction! Thus I will be able to see You, the adolescent pair, in the bowers of Vraja! Śrī Rūpa Gosvāmī simply meditates on that auspicious moment!"

VERSE 17:

**ŚYĀMAYOR NAVA VAYAḤ SUṢAMĀBHYĀM
 GAURAYOR AMALA KĀNTI YAŚOBHYĀM
 KVĀPI VĀM AKHILA VALGU VATAMSAU
 MĀDHURĪ HRDI SADĀ SPHURATĀN ME**

śyāmayoḥ - both blackish; *nava* - fresh; *vayaḥ* - age; *suṣamābhyām* - through beauty; *gaurayoḥ* - both golden; *amala* - spotless; *kānti* - lustre; *yaśobhyām* - through fame; *kvāpi* - anywhere; *vām* - You both; *akhila* - complete; *valgu* - beautiful; *vataṁsau* - crowns; *mādhurī* - sweetness; *hrdi* - the heart; *sadā* - always; *sphuratād* - manifesting; *me* - my.

O Rādhē! O Kṛṣṇa! You are the crownjewels of all charming personalities and all standards of comparison! One of You is Śyāmā (the definition of the topmost woman) because of Her youthful beauty and One of You is Śyāma because of His bodily beauty (glossy like an emerald), One of You is Gaurī because of Her body, that shines like molten gold, and One of You is Gaura (colored white) because of His spotless fame! May Your sweetness always be manifest in my heart!

UPAMĀNA ŚIRORATNAḤ (The Crownjewels Of Comparison):

Makaranda Kaṇā Vyākhyā: More and more the desires to attain the service of the Divine Pair and to relish their sweetness increase in the heart of Śrīpāda Rūpa. His longings are not just satiated by perceiving Them in *smaraṇa*, visions or in dreams. Although he considers the forms, attributes and pastimes of his beloved deities to be very rarely attained, still there is a strong desire for attaining Their devotional service within his heart, that is already colored with the flavours of service. This extreme thirst is the very life-force of *rāgānugā-bhakti*. There is no mitigation of this thirst of love - it brings forth newer and newer longings. *trṣṇā sānti nahe trṣṇā bāḍe nirantara* (C.C.) These longingful prayers are being manifested in different ways and in wonderful words in this Utkalikā Vallari. At places it is as if words cannot carry the weight of the ecstatic feelings, that sometimes become too much to express.

"O *sarvajana manojña śirobhūṣaṇa* (crownjewels of those who enchant everyone)!" How much eagerness is pervading this address! "You are both the crownjewels of objects of comparison in both the material and spiritual worlds!" The object of comparison is called *upamāna* and the standard of comparison is called *upameya*. When we speak about a 'lotusface', then the lotus is the object of comparison and the face is the standard of comparison. In the material world the object of comparison is superior to the standard of comparison, but in the kingdom of God it is the other way around. There all objects of comparison are futile, because spiritual things can never be compared to material objects. Therefore Śrī-Śrī Rādhā-Mādhava, who are the embodiments of sweetness, are called the crownjewels of all objects of comparison. "Whose heart will not become greedy to taste Your sweetness?" How strong is that desire! Although it seems unattainable one cannot give up hoping! "Although I am unworthy to see You and to serve You, Your sweetness is maddening me! May Your sweetness, that always maddens my heart and mind, always be manifest to me!" This sweetness is described in the remaining part of this *śloka*.

śyāmayor nava vayah suṣamābhyaṃ. One of You is called Śyāmā because of fresh youth." Śyāmā is a 16-year old heroine. Other definitions of Śyāmā are:

*padma-gandhi vapur yasyāḥ stanau yasyā sadonnatau
grīṣma-kāle śīśiratā śīta-kāle yad uṣṇatā
akāle vañjulo yasyāḥ pādā-ghātena puṣpati
mukhāsavaś ca bakulaḥ sā śyāmā parikīrtitā*

"A Śyāmā-heroine is warm in the winter and cool in the summer. A lotus-fragrance emanates from Her body, and Her breasts are always raised. When She hits the Aśoka-flower with her foot or lets some of her saliva drop on the Bakula-flower, these flowers bloom untimely." Śrī Rādhā, as a heroine, is Śyāmā and Kṛṣṇa, because of His complexion, is Śyāma, glossy blue like a blazing sapphire. The colour of *śṛṅgāra rasa* (erotic *rasa*) is Śyāma, and Kṛṣṇa embodies that. *śṛṅgāraḥ sakhi! mūrtimān iva madhau mugdho hariḥ krīdati* (Gīta Govinda) "O *sakhi!* Hari plays in the spring like erotic *rasa* personified!" Śrīpāda Prabodhānanda Sarasvatī writes in his commentary on this verse: *mūrtimān śarīrī śṛṅgāra iva śṛṅgāra rasa iva. tathā ca śṛṅgāra rasasya śyāmatvāt śrī Kṛṣṇa sādṛśyam. tad uktam bharatena (nāṭya śāstre 6.42) śyāmo bhavati śṛṅgāraḥ sito hāsaḥ prakīrtitaḥ iti*. "He is erotic *rasa* embodied. *śṛṅgāra rasa* has the *śyāma*-colour, looking just like Śrī Kṛṣṇa. It is said by Bharata Muni in the Nāṭya Śāstra: *śyāma* means eros, sugar and smiles." Śrīpāda

Bilvamaṅgala Ṭhākura says: *śṛṅgāra rasa sāra sarvasvam* "He is the all-in-all of *śṛṅgāra rasa*, or: *śṛṅgāra rasa* is everything to Him." That's why the Mahājanas sing:

*jaladhara ruci hara śyāmara kānti
yuvati mohana veśa dharu koto bhānti*

(Rāya Śekhara)

"His bluish complexion steals the lustre of a monsooncloud. How beautifully He shines in His enchanting youthful dress!" Everything becomes crystallized in song: His glossy bluish complexion, His moods, His dress, His *rasa*:

*kuvalaya nīla, ratana dalitāñjana,
megha puñja jini varaṇa sucānda
kuñcita keśa, khacita śikhi-candraka,
alakāvalita lalitānana cānda*

"His complexion defeats that of a blue lotusflower, a sapphire, crushed eyeliner and a host of monsoonclouds. His curly locks flank His lovely face and He wears a crown of peacockfeathers."

*āota re nava nāgara kāna
bhāvini bhāva, vibhāvita antara,
dina rajanī nāhi jānato āna*

"O, Our young lover Kāna has come! Our beautiful Bhāvinī cannot think of anything else, day and night!"

*madhurādhara hāsa, manohara tahi ati,
sumadhura muralī virāja
bhāṅga vibhaṅgima, kuṭīla nehārai,
kulavatī umati dūre rahu lāja*

"His sweet lips smile in a very enchanting way as He holds His very sweet Muralī-flute. He looks in a crooked and restless way, casting the patience of the housewives far away."

*gaja gati bhāti, gamana ati manthara,
mañjira bājata runu jhuniyā
heraite koṭi madana murachāyai,
govinda dāsa koho dhani dhaniyā*

"He walks slowly and gracefully like an elephant and His anklebells are jingling. When they see Him millions of Cupids faint." Govinda dāsa says: "Blessed are these girls (that see Him like this)."

In the dictionary yet another meaning for the word 'Śyāma' can be heard: *śāyate gacchati mano'sminn iti śyāmah* "He to whom everyone's mind goes is named Śyāma". If we calmly ponder on this we can understand that everyone in this world desires happiness, and Śyāmasundara is the embodiment of complete bliss.

*kuvalaya dala nīlaḥ koṭi kandarpa līlaḥ
kanaka ruci dukūlaḥ keki piñchāvacūlaḥ
mama hṛdi kula-bālā nivi visraṁsi vaṁśa
dhvanir udayatu rādhā padminī rāja-haṁsa*

(Sangīta Mādhava)

"May the flutesound of the lordly swan who enjoys the Rādhā-lotus, who is bluish like the petal of a blue lotusflower, who is as playful as millions of Cupids, who wears a splendid golden dress and a crown of peacockfeathers, and who causes the girdles of the housewives to fall off, rise in my heart."

Just as They are both Śyāma They are also both Gaura. One of Them (Śrī Rādhā) is Gaura (golden) because of Her spotless complexion, that defeats molten gold, and the other (Kṛṣṇa) is Gaura (white) because of His spotless fame. Śrī Prabodhānanda Sarasvatī has described Śrī Rādhā's brilliant golden lustre as follows:

*nava campaka gaura kāntibhiḥ kṛta vṛndāvana hema rūpatām
bhaja kām api viśva-mohinīm madhura prema rasādhi devatām*

(Sangīta Mādhava)

"Worship the world-enchancing presiding goddess of sweet *prema-rasa*, Śrī Rādhā, who turns the whole of Vṛndāvana golden with Her own lustre, the lustre of a fresh golden Campaka-flower!" He also writes *nava kanaka campaka prakara ruci kampaka śrīla tanu sakala sukha heto* "Her beautiful trembling body, that has the luster of fresh golden Campaka-flowers, is the source of everyone's delight!" In Rādhā Rasa Sudhānidhi it is said *gātre koṭi taḍic chabi*: "Her body shines like millions of lightning-strikes". But that light does not hurt the eyes like ordinary material luminaries, it pleases the eyes because it is the light of *mahā bhāva*.

Śrī Kṛṣṇa is Gaura, or white, through His fame and glory. His glories make Nārada sing and play the Vīṇā. It was already described previously (in verse 11, commentary) how Kṛṣṇa's glories turn all blue things white; that is how splendidly white is Kṛṣṇa's glory. "May Your sweetness always be revealed in my heart! I want to be immersed in the ocean of Your sweetness!" When the names, pastimes, qualities and forms are all-enchancing it is called *mādhurya*. Śrī Jīva Gosvāmī confirms this: *mādhuryam asamordhvatayā sarva manoharam svābhāvika rūpa guṇa līlādi sauṣṭhavam*. According to Śrīla Viśvanātha Cakravartipāda the savour of the Lord's sweetness is an even higher stage than the direct vision of the Lord. Therefore, both in practise and in the perfect state, the highest goal is relishing the Lord's sweetness.

*he Kṛṣṇa karuṇā sindhu vraja nīlamaṇi;
he Kṛṣṇa priyatamā rādhā ṭhākurāṇi
upamāna vastu yoto akhila bhuvane;
sabāra mukuta-maṇi tomarā du'jane
nava vayah susamāte śrī rādhikā syāmā;*

*yuvatī ramaṇī-gaṇe lakṣaṇe uttamā
 parama sundara hari nava ghana śyāma;
 mahā marakata maṇi lāvaṇyera dhāma
 tapata kāñcana sama ujjvala gaurāṅgī;
 sunirmala kānti-cchaṭā kiśorī varāṅgī
 amala yaśete gaura anya eka jana;
 bhuvana maṅgala Kṛṣṇa madana mohana
 hṛdaya mandire koru mādhubhya vilāsa;
 śrī rūpa gosvāmī kore ei abhilāṣa*

"O Kṛṣṇa! Ocean of mercy! O Vraja's sapphire! O Kṛṣṇa's beloved, Rādhā Ṭhākurāni! You are both the crownjewels of all objects of comparison in the whole world! Śrī Rādhikā is Śyāmā because of Her youthfulness and Her supreme characteristics as a young girl, and the most beautiful Hari is named Nava Ghana Śyāma because of His deep bluish complexion, that is the abode of elegance and that resembles a great emerald. Śrī Rādhikā has an excellent blazing golden body that resembles molten gold, and Her adolescent luster is spotless. The other One, Kṛṣṇa, the Source of Auspiciousness to the World and the Enchanter of Cupid, is *gaura*, or white, because of His spotless fame". Śrī Rūpa Gosvāmī prays: "Let Them sport ever-so-sweetly in the temple of my mind!"

VERSE 18:

**SARVA BALLABA VAREṆYA KUMĀRAU
 PRĀRTHAYE BATA YUVĀM PRANIPATYA
 LĪLAYĀ VITARATAṂ NIJA DĀSYAM
 LĪLAYĀ VITARATAṂ NIJA DĀSYAM**

sarva - all; *ballaba* - cowherders; *vareṇya* - best; *kumārau* - children; *prārthaye* - praying; *bata* - O!; *yuvām* - to You both; *pranipatya* - offering obeisances; *līlayā* - playfully; *vitaram* - distribute; *nija* - own; *dāsyam* - service; *līlayā* - playfully; *vitaram* - distribute; *nija* - own; *dāsyam* - service

O Śrī Kṛṣṇa! You are the son of the king of Vraja! O Śrī Rādhike! You are the daughter of Vraja's greatest king Śrī Vṛṣabhānu! I pray to You while offering my obeisances: Playfully bestow Your mercy on me! Easily bestow Your mercy on me!

DĀSYA PRĀRTHANĀ (Prayer For Service)

Makaranda Kaṇā Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī prayed for absorption in the sweetness of the Divine Couple. It is as if the Divine Pair now asks him: "Do you want to be absorbed in Our sweetness all of the time?", to which Śrī Rūpa answers: "No, no! I want to serve while keeping Your sweetness in my heart!" The maidservants are devotional mellows personified; their bodies are made of the mellows of devotional service and they desire nothing else but devotional service. As much happiness as they find while serving, that much misery they will feel when they cannot serve. "You are the oceans of sweetness, I will be absorbed in Your sweetness inside out while serving You! I don't just want to enjoy Your sweetness without serving You!" In *Bhakti Rasāmṛta Sindhu* it is described that Śrī Dārūka, the servant of Dvārakānātha (Kṛṣṇa, the Lord of Dvārakā) was impeded from fanning Kṛṣṇa by ecstatic inertia and that he did not welcome that ecstasy, because he considered his service to be more important than the resultant ecstasy.

*aṅga stambhārambham uttuṅgayantaṁ premānandaṁ dārūko nābhyanandat
kaṁsārāter vijane yena sāksād akṣodīyānantarayo vyadhāyi (B.R.S.)*

*nija premānande Kṛṣṇa sevānanda bādhe;
se ānandera prati bhaktera hoy mahā krodhe*

"The devotee becomes very angry at his own loving ecstasy when it obstructs his devotional service to Kṛṣṇa." (C.C.) Śrīla Narottama very expertly exemplifies how the *mañjarīs* relish Rādhā and Kṛṣṇa's sweetness during their service:

*hari hari! āra ki emon daśā hobo
chāḍiyā puruṣa deha, kobe vā prakṛti hobo
duhu aṅge candana porābo*

"Hari! Hari! When will I attain such a condition? When will I give up this male body and become a female, applying sandalpaste to Their bodies?"

*ṭāniyā bāndhībo cūḍā, nava guñjā-hāre beḍā,
nānā phule gānthi dibo hāra
pīta-vasana aṅge, porāibo sakhī-saṅge,
vadane tāmbūla dibo āra*

"I will tie a crown on Kṛṣṇa's head and place a string of *guñjā*-beads on it, I will string a garland of different flowers, together with the *sakhīs* I will dress Kṛṣṇa in His yellow *dhotī*, and I will place betelleaves in His mouth."

*duhu rūpa manohārī, dekhībo nayana bhari,
nīlāmbare rāi sājāiyā
nava ratna jari āni, bāndhībo vicitra veṇī,
dibo tāhe mālatī gānthiyā*

"I will fill My eyes with Their enchanting forms. I will dress Rāi in a blue *sārī* and I will bind a wonderful braid for Her with a string of new jewels and a garland of Mālātī-flowers."

se nā rūpa mādhuri, dekhibo nayana bhari,
ei kori mane abhilāṣa
jaya rūpa sanātana, deho more ei dhana,
nivedaye narottama dāsa

"In my mind I desire to fill my eyes with Their sweet forms. Glory to you, O Rūpa and Sanātana! Please give me this treasure! This is the prayer of Narottama dāsa!"

Anxiously Śrī Rūpa Gosvāmī prays to Śrī-Śrī Rādhā-Mādhava for the service of Their lotusfeet: "O Svāminī! You are the only delighter of Kṛṣṇa! Your lotusfeet are so cool! They alone can extinguish the fire of Kṛṣṇa's feelings of separation! O Śyāmasundara! You are the Lord of Śrī Rādhikā's life! My Svāminī is always madly in love with You! I want to make You happy by serving You and arranging for Your meetings with Each other!" Devotional service is the very life of *bhakti*, and the service of Rādhikā's *kiṅkarīs* is most luscious, because their mood is completely free from awe and reverence. This service is the heart of the Gauḍīya Vaiṣṇavas. Śrīla Raghunātha dāsa Gosvāmī has said: "I desire Your (Rādhā's) excellent service!" Although she is a maidservant she is also a girlfriend, she is an adolescent girl in form and qualities, and she is qualified for the most confidential service⁷. Although she is qualified for the *madhura* (amorous) *rasa*, she is still a maidservant; her service is included in the *madhura rasa*. The compilations Stavamālā (Rūpa Gosvāmī) and Stavāvalī (Raghunātha dāsa Gosvāmī) are full of examples of this foremost devotional service. With gusto a Gauḍīya Vaiṣṇava-devotee should meditate on these services that are concomitant with the sweet pastimes of the Divine Couple. *sādhane bhāvibe yāhā, siddha-dehe pābe tāhā, pakkāpakka mātra se vicāra* (Narottama). Whatever one thinks of during one's practise, one will attain in one's spiritual body. It's simply a matter of being ripe or unripe." One must think to himself: "I am Śrī Rādhā's fallen maidservant" while remembering these transcendental forms, qualities and pastimes with great relish. By tastefully meditating the object of one's meditation quickly becomes attracted and will remain in the heart. As a result of constant meditation the object of meditation is never forgotten. In this way *bhajana* culminates in the genuine experience and relish of Śrī-Śrī Rādhā-Mādhava's forms, attributes and pastimes. By performing *bhajana* in this way the expertise in service of the eternally perfect Vraja-devotees can be fully understood. Śrī Rūpa Gosvāmī is Vraja's Rūpa Mañjarī herself. Although he is an eternally liberated associate of the Lord he comes down to earth to pray for devotional service just like an ordinary *sādhaka* (practitioner).

And when the Divine Couple asks him: "Why are you so eager to serve Us?", Śrī Rūpa will reply: "You are the children of Vraja-vareṇya Śrī Nanda Mahārāja and Śrī Vṛṣabhānu Mahārāja. You are a prince and a princess, and we are also Vrajavāsīs. Therefore Your service is our natural occupational duty!" Gauḍīya Vaiṣṇavas serve in the wake of Śrīla Rūpa and Śrīla Raghunātha dāsa Gosvāmī, therefore they should always pray like this:

rādhā Kṛṣṇa sevo mui jivaṇe maraṇe;

⁷See also my Parimala Kaṇā-commentary on Vilāpa Kusumāñjali, verse 16.

*tāra sthāne tāra līlā dekho rātri dine
 ye sthāne ye līlā kore yugala kiśora;
 sakhīra saṅginī hoiyā tāe hao bhora
 śrī rūpa mañjarī pada sevo niravadhi;
 tāra pādapadma mora mantra mahauṣadhi
 śrī rati mañjarī devī koro more doyā;
 anukṣaṇa deho tuyā pāda-padma chāyā
 śrī rasa mañjarī devī koro avadhāna;
 anukṣaṇa deho tuyā pāda-padma dhyāna
 vṛndāvane nitya nitya yugala vilāsa;
 prārthanā koroye sadā narotama dāsa*

"I serve Rādhā and Kṛṣṇa in life or in death and I look at Their playgrounds and Their pastimes day and night. Wherever the adolescent Couple performs Their pastimes I will be, as a companion of the *sakhīs*, fully absorbed. I always serve the lotusfeet of Śrī Rūpa Mañjarī; her lotusfeet are my medicinal herbs and chants. O Śrī Rati Mañjarī devī, be merciful to me! Please always grant me the shade of your lotusfeet! O Śrī Rasa Mañjarī, please listen to me! Please always allow me to meditate on your lotusfeet! Narottama dāsa always prays that he may witness the eternal pastimes of the Divine Couple in Vṛndāvana."

The aspirant should also always be eager and anxious to attain the direct *darśana* and the devotional service of the Divine Pair during his meditations. The more he progresses towards perfection, the more eager and enthusiastic he will become. The mellows of Vraja are transcendental and they cannot be perceived by someone who is in material consciousness. The more the aspirant gets purified by offenselessly hearing and chanting with great attachment (to the Lord), the more he will experience the Vraja-rasa in his crystal-clear heart. Śrī Rūpa is an eternal associate of the Lord, and therefore his transcendental eagerness for attaining the Lord's direct service is heartbreaking.

*he nātha! he hari! rasikendra cūḍāmani!
 vrajendra kumāra Kṛṣṇa vraja nīlamaṇi!
 hā rādhike! gāndharvikā! āmāra īśvarī
 vrajavāsī vareṇya śrī bhānu sukumārī
 praṇāma koriyā kori ei to prārthanā;
 dāsya pada dāna koro koriyā karuṇā*

"O Lord Hari! Crownjewel of relishers! O Prince of Vraja, Kṛṣṇa! O Sapphire of Vraja! O Rādhike! Gāndharvike! O My mistress! O tender daughter of the best of Vrajavāsīs, Mahārāja Vṛṣabhānu! I offer my obeisances unto You and I pray to You: Please give me Your devotional service!"

VERSE 19:

**PRANIPATYA BHAVANTAM ARTHAYE
 PAŚUPĀLENDRA KUMĀRA KĀKUBHIḤ**

**VRAJA YAUVATA MAULI MĀLIKĀ
KARUṆĀ PĀTRAM IMAM JANAM KURU**

praṇipatyā - offering obeisances; *bhavantam* - to you; *arthaye* - praying; *paśupāendra* - the king of cowherders; *kumāra* - son; *kākubhiḥ* - with flattering words; *vraja* - Vraja; *yauvata* - youngsters; *mauli* - crown; *mālikā* - garland; *karuṇā* - compassion; *pātram* - object; *imam* - this; *janam* - person; *kuru* - do.

O Prince of the cowherders (Kṛṣṇa)! I offer my obeisances unto You and I pitifully pray to You: Please make me the object of mercy of the crown-garland of young girls of Vraja (Śrī Rādhikā)!

ŚRĪ RĀDHĀ KṚPĀ-PĀTRA (The Object Of Śrī Rādhā's Grace):

Makaranda Kaṇā Vyākhyā: The strong desire for attaining his coveted devotional service increases more and more in *virahī* Śrī Rūpa Gosvāmī's heart, and this desire grows as high as the Sumeru-mountain. On the one hand his heart is squeezed strongly by strong desires to attain the service of the Lord, and on the other hand he laments because he understands how unqualified he is for attaining that service. This is a very desirable stage in the kingdom of Divine Love. The aspirant is also separated and deprived of the vision of the Lord, so he should also feel some want and some void because of this. *bhajana* means searching, and that search will make external consciousness disappear from the aspirant. Slowly the thirst for loving devotion will increase and finally the aspirant will become anxious of thirst. When that thirst takes over the heart the material world will stay out of the mind and all activities will be connected with that thirst.

In this verse Śrī Rūpa Gosvāmī prays to Śrī Śyāmasundara's lotusfeet: "Please make me the object of Śrī Rādhā's mercy - I don't want anything else! I will relish the mellows of Your service through the lotusfeet of Śrī Rādhā - not independently!" This is the *rādhā snehādhikā* love of the *mañjarīs*: *āmāra īsvari hon vṛndāvaneśvari; tāra prāṇanātha boli bhaji giridhārī* "My Queen is the Queen of Vṛndāvana (Śrī Rādhā) and I worship Giridhārī because He is the Lord of Her life!" We will not worship Giridhārī without Śrīmatī Rādhārāṇī. I want to relish Your sweetness by experiencing Rādhārāṇī and I want to relish Your sweetness through Śrī Rādhārāṇī. But this will not be done in a *sama snehā bhāva*, a mood of equal affection. I will keep *rādhā snehādhikā prīti* in my heart." In *Bhakti Rasāmṛta Sindhu* Śrī Rūpa has written (2.5.18):

*sañcārī syāt samonā vā Kṛṣṇa-ratyāḥ suhr̥d ratīḥ
adhikā puṣyamānā ced bhāvollāsa itiryate*

"When the *sakhīs* love Rādhā (*suhṛd ratīḥ*) as much as or less than Kṛṣṇa, then this is counted as a *sañcārī bhāva* in their *sthāyi bhāva* called Kṛṣṇa *rati*. But if they always love

Rādhikā more, then it is called *bhāvollāsā rati*." This *bhāvollāsā rati* is the *sthāyi bhāva* of the *mañjarīs*, who are endowed with *rādhā snehādhikā*. This is the great gift of Śrī Caitanya Mahāprabhu and this is the very heart of Gauḍīya Vaiṣṇavism. Śrīla Raghunātha dāsa Gosvāmī taught his mind:

*mad īśā nāthatve vraja vipina candram vrajavaneś-
varim tan nāthatve tad atula sakhīve tu lalitām
viśākhām śikṣāli vitarāṇa gurutve priya saro
girindrau tat prekṣa lalita ratidatve smara manah*

"O mind! Remember Śrī Kṛṣṇa, the moon of the Vraja-forests as the Lord of the Queen of Vṛndāvana Rādhā, remember Śrī Rādhā as Śrī Kṛṣṇa's most beloved girl, Lalitā as Their matchless girlfriend, Viśākhā as the teacher of all the other girlfriends, and Śrī Rādhākunda and Girirāja Govardhana as two places the mere sight of which bestows charming love of Śrī Rādhā and Kṛṣṇa!"

*sama snehā viṣama snehā, nā koriho dui lehā,
kōhi mātra adhika snehā gaṇa
nirantara thāke saṅge, Kṛṣṇa kathā līlā raṅge,
narma sakhī ei sab jana*

"Don't count equal affection (for both Rādhā and Kṛṣṇa) and unequal affection (More for Kṛṣṇa than for Rādhā). Just speak of *adhika snehā* (More love for Rādhā than for Kṛṣṇa). Always stay with the *priya narma sakhīs* and always talk with them about Kṛṣṇa's pastimes."

*śrī rūpa mañjarī āra, śrī rati mañjarī sāra,
lavaṅga mañjarī mañjulālī.
śrī rasa mañjarī saṅge, kasturikā ādi raṅge,
prema sevā kore kutūhole*

"Blissfully render loving devotional service with Śrī Rūpa Mañjarī, Śrī Rati Mañjarī, Lavaṅga Mañjarī, Mañjulālī Mañjarī, Śrī Rasa Mañjarī, Kasturikā and others."

*e sabhāra anugā hoiyā, prema sevā nibo cāiyā,
iṅgite bujhibo sab kāja.
rūpe guṇe ḍagamagi, sadā hobo anurāgī,
vasati koribo sakhīra mājha*

(Prema Bhakti Candrikā)

"I will follow in their footsteps and render loving devotional service. Simply on their hints I will understand what is my duty. I will always be passionately absorbed in Rādhā and Kṛṣṇa's forms and qualities while I reside amongst the *sakhīs*."

"O Śyāma! I will worship Your Priyā, and Your worship will follow automatically, because You are dearer to Each other than millions of lives!"

prāṇebhyo'py adhikā priyā mura-ripor yā hanta yasyā api

*svīya prāṇa parārddhato'pi dayitās tat pāda-reṇoh kaṇāḥ
dhanyām tām jagatī-traye parilasaj jaṅghāla kīrtim hareḥ
preṣṭhā-varga śīro'gra bhūṣaṇa-maṇim rādhām kadāham bhaje*

(Śrīla Raghunātha dāsa Gosvāmī's Utkanṭhā daśakam)

"When will I serve Śrī Rādhā, who is dearer to Kṛṣṇa than His own life, who considers a speck of Kṛṣṇa's footdust millions of times more dear than Her own life, who is supremely fortunate, whose fames shine in the three worlds, and who is the crownjewel of all of Hari's beloveds?" The treasure that is attained by single-mindedly worshiping Śrī Rādhā is very precious, as Śrī Prabodhānanda Sarasvatī explains in 'Rādhā Rasa Sudhānidhi (74):

*dūre snigdha paramparā vijayatām dūre suhṛṇ maṇḍalī
bhṛtyāḥ santu vidūrato vraja-pater anyāḥ prasaṅgaḥ kutah
yatra śrī vṛṣabhānujā kṛta ratih kuñjodare kāmīnā
dvārasthā priya kiṅkarī param aham śroṣyāmi kāñci-dhvanim*

"Let Kṛṣṇa's parents and all elders of Vraja stay at a distance, all glories to them! Let the circle of Kṛṣṇa's friends keep some distance! Let the servants of the Lord of Vraja, Kṛṣṇa, stay especially far away, what to speak of others! Let them all stay away from the *kuṣja*-gate where I stand as a loving maidservant, hearing the sash of bells of Vṛṣabhānu's beautiful daughter jingling as She makes love with Her lusty lover!" When I hear these waistbells jingling I know that Your pastimes are finished and my time for serving has come. I will blissfully enter the *kuñja* and:

*mukhera muchābo ghāma khāoyābo guyā;
ghāmete bātāsa dibo candanādi cūyā
vṛndāvanera phulete gānṭhiyā dibo hāra;
vināiyā bāndhibo cūḍā kuntalera bhāra
kapāle tilaka dibo candanera cānd
narottama dāsa kohe pirītera phānd
(Prārthanā)*

"I will wipe Their faces and feed Them betelleaves. I will fan the perspiration from Their bodies and anoint Them with sandalwoodpulp and other ointments. I will string garlands for Them with Vṛndāvana's flowers and place them in His crown and in Her braid. I will draw *tilaka* on Their foreheads and I will serve Them sandalpulp and camphor. Narottama dāsa says: "That is the noose of love!"

"O Śyāma! Your Priyājī is *vraja nava yauvata mauli mālikā*, the crowning garland, or the greatest, of all the young Vraja-sundarīs! When You leave all these *gopa-sundarīs* and become eager to meet with Rādhikā alone, then You will need my service!"

*yasyāḥ kānti tanūllasat parimalenākṛṣṭa uccaiḥ sphurad
gopivṛnda mukhāravinda madhu tat prītyā dhayann apy adaḥ
muñcan vartmani vambhramīti madato govinda bhṛṅgaḥ satām
vṛndāraṇya vareṇya kalpa-latikām rādhām kadāham bhaje*

(Śrīla Raghunātha dāsa Gosvāmī's Utkaṅṭhā daśakam)

"Although the Govinda-bee very much loves the honey (of love) that oozes from the beautiful lotusfaces of the *gopīs*, He suddenly leaves them and wanders here and there over the pathways searching for the best of wishyielding vine of Vṛndāvana, being attracted to the superexcellent fragrance of Her blissful body. When will I worship that Rādhā?"

*paśupāendra kumāra vrajera śrī hari;
praṇata hoiyā pade nivedana kori
varaja ramaṇī mauli mālīkā rādhikā;
tava priyatamā tava keli ārādhikā
kuṅjeśvarī rādhikāra karuṇā viśeṣa;
kemote pāibo āmi koro upadeśa
bhāgavata cūḍāmaṇi śrī rūpa gosvāmī;
prakāśilā bhajana rahasya cintāmaṇi*

"I bow down to the feet of Śrī Hari, the son of Vraja's cowherd-king. Rādhikā, the crown of all of Vraja's young girls, is Your beloved, who worships You in Your plays. Please instruct me into how to attain the special mercy of Kuṅjeśvarī Rādhikā?" Śrī Rūpa Gosvāmī, the crownjewel of all devotees, thus reveals the Cintāmaṇi jewel of confidential worship.

VERSE 20:

**BHAVATĪM ABHIVĀDYA CĀṬUBHIR
VARAM ŪRJEŚVARI VARYAM ARTHAYE
BHAVADĪYATAYĀ KṚPĀM YATHĀ
MAYI KURYĀD ADHIKĀM BAKĀNTAKAḤ**

bhavatīm - You; *abhivādyā* - praising; *cāṭubhiḥ* - anxiously; *varam* - a benediction; *ūrjeśvari* - the goddess of Kārtika; *varyam* - excellent; *arthaye* - I pray; *bhavadiyatayā* - being Yours; *kṛpām* - mercy; *yathā* - so that; *mayi* - to me; *kuryād* - does; *adhikām* - more; *bakāntakaḥ* - the killer of Baka (Kṛṣṇa).

O Ūrjeśvari (Rādhikā, the goddess of the Kārtika-month)! I pitifully pray to You for this benediction: May Bakāntaka (Kṛṣṇa, the killer of Bakāsura), be more kind to me, knowing me to be Yours!

RĀDHĀ NIṢṬHĀḤ (Loyalty to Rādhā)

Makaranda Kaṇā Vyākhyā: The loyalty of Rādhā's maidservants is evident from these prayers of Śrīla Rūpa Gosvāmī. To Śrī Kṛṣṇa he prays: "Please make me the object of Śrī Rādhā's grace", and to Śrī Rādhā he prays: "May Kṛṣṇa give me more mercy, knowing me to be Your maidservant!" Śrīman Mahāprabhu's gift is revealed through the *ācāryas*. This Rādhā-*dāsya* is an unprecedented gift of mercy. The conditioned souls are floating in the ocean of material existence, but by some stroke of good luck some of them receive the mercy of *guru* and Kṛṣṇa in the form of the seed of the vine of devotion. *samsāre bhramite kon bhāgyavān jīva; guru-Kṛṣṇa prasāde pāy bhakti latā bīja* (C.C.) By taking shelter of the lotusfeet of Śrī Guru a fortunate person can attain purification of the self. Gurudeva is bringing the remembrance of a long forgotten thing back into the heart. When fortunate *sādhakas* take shelter of Śrī Guru's lotusfeet in the Gauḍīya Vaiṣṇava Sampradāya they become acquainted with the service of Śrī Rādhā. After establishing the self-identification as Rādhā's *dāsī* they continue their *bhajana* according to the love of *rādhā snehādhikā* (greater love for Rādhā than for Kṛṣṇa) How enchanting it is to think of oneself: "I am Rādhā's fallen maidservant!" My *bhajana* is disturbed by bodily consciousness; my life is contaminated by all kinds of external behaviour! Śrī Jīva Gosvāmī says: "What to speak of internally, even externally, while following the process of hearing, chanting and deity-worship, one should think of oneself as Rādhā's maidservant." This is the *bhūta-śuddhi* (spiritual self-identification) of the Gauḍīya Vaiṣṇavas. *atha teṣāṃ śuddha bhaktānāṃ bhūta-śuddhyādikāṃ yathāmatir vyākhyāyate. tatra bhūta-śuddhir nijābhilaṣita bhagavat sevaupayika tat pārṣada-deha bhāvanā paryantaiva tat sevaika puruṣārthibhiḥ kāryā nijānukūlyāt* (Bhakti Sandarbhaḥ - 286) "Here the *bhūta śuddhih* of the pure devotees is explained. This means thinking of one's own desired spiritual body, in which one associates with the Lord and which is suitable for serving Him. The real *bhūta śuddhi* for a pure devotee is to think himself in his own *siddha svarūpa* (spiritual body). This way of thinking is favorable for those who know that the highest goal of life is to serve God."

When Śrī Rūpa Gosvāmī prays he calls Rādhārāṇī 'Ūrjeśvarī'. The month of Kārtika (October-November) is also called 'Ūrjā', therefore Śrī Rūpa means to call Śrī Rādhā "O presiding goddess of the month of Kārtika!" This address indicates Śrī Rādhā's superiority. In the Uttara-khaṇḍa of the Bhaviṣya Purāṇa it is said:

*saṅketāvasare cyute praṇayataḥ samrabdhayā rādhayā
prārabhya bhrukutīm hiraṇya rasanā dāmnā nibaddhodaram
kārtikyām janani kṛtotsava vare prastāvanā pūrvakam
cātuni prathayantam ātma pulakam dhyāyema dāmodaram*

"Once, in the auspicious month of Kārtika, Kṛṣṇa could not meet His beloved Rādhārāṇī in the *kuñja* on time, so Śrīmatī frowned Her eyebrows out of loving anger and bound Kṛṣṇa around the belly with a golden rope. Śrī Kṛṣṇa then explained to Her that He was too late for His appointment because He had been held up in Mā Yaśomatī's festival, so Śrīmatī released Him again. Since then Śrī Kṛṣṇa has been named 'Dāmodara' or 'Nīvi Dāmodara (the girdle-Dāmodara)'. We meditate on this Dāmodara, who is studded with goosepimples of loving ecstasy!"

The month of Kārtika is also called the month of Dāmodara. It is not just the month in which mother Yaśodā bound up Kṛṣṇa, but also the month in which Śrī Rādhā bound

Him up. At first the ropes with which mother Yaśodā tried to bind up Kṛṣṇa were two fingers too short because of her lack of eagerness, and it took Mother Yaśodā a lot of trouble to get Kṛṣṇa bound up, but Śrī Rādhā's loving eagerness was so great that She easily bound Kṛṣṇa up, and released Him again also. By calling Śrī Rādhā the goddess of the month of Kārtika, Śrīla Rūpa Gosvāmī has indicated Her absolute supremacy over all the other devotees.

Śrī Rūpa says: "O goddess of Kārtika! I praise You and I pray to You with sweet, anxious words: "May Kṛṣṇa give me more mercy, knowing me to be Your maidservant!" "He will serve You with His own hands, and I will assist Him. Then He will shower me with His mercy, knowing me to be Yours!"

*vāsantī kusumotkarena parita saurabhya vistāriṇā
svenālaṅkṛti sañcayena bahudhāvirbhāvitena sphuṭam
sotkampam pulakodgamair murabhidhā drāg bhūṣitāṅgīm kramair
modenāśru bharaṅh plutām pulakitām rādhām kadāham bhaje*

(Śrīla Raghunātha dāsa Gosvāmī's Utkanṭhā daśakam)

"When will I serve Śrī Rādhā, who sheds many tears of joy and whose hairs stand on end when Kṛṣṇa gradually decorates Her in so many ways with many self-made ornaments made of spring-flowers that extend their excellent fragrance everywhere, trembling and horripilating of ecstasy?" My assistance will be required when You are served in this way, and Kṛṣṇa will give me more mercy, knowing me to be Your maidservant! O Svāmini! I don't have anyone but You in this world! My most merciful Śrī Gurudeva has submitted me to Your lotusfeet. I will not mix with this world and its people! I will only think of You, and I will give my heart and my life to Your service!" This is how those whose hearts are attached to the mood of service to Śrī Rādhā are thinking.

"O Svāmini! Please let me attain Your Priyatama's mercy as Your maidservant! Kṛṣṇa is erotic sentiment personified, and His body blazes with an abundance of transcendental lust, so He has a strong desire to play with You! There are other consorts also, but His mind is really fixed on You! Therefore He ultimately desires me to serve Him as Your maidservant." She prays with all her heart:

*he ūrjeśvari! rādhe! āmāra īśvari!
cātu-vākye tava pade nivedana kori
śrī Kṛṣṇa tomāri bheve (more) koribe karuṇā
ei to vidhāna koro Kṛṣṇa-priyatamā*

"O Ūrjeśvari Rādhe! O my goddess! I pray to Your feet with plaintive words: May Kṛṣṇa bestow His mercy upon me, considering me to be Yours! Please let this be, O beloved of Kṛṣṇa!"

VERSE 21:

**DIŚI VIDIŚI VIHĀRAM ĀCARANTAḤ
SAHA PAŚUPĀLA VAREṆYA NANDANĀBHYĀM
PRAṆAYI JANA-GAṆĀS TAYOḤ KURUDHVAM
MAYI KARUṆĀM BATA KĀKUM ĀKALAYYA**

diśi vidiśi - in all directions; *vihāram* - playing; *ācaranta* - behaving; *saha* - with; *paśupāla* - cowherders; *vareṇya* - the best; *nandanābhyām* - both children; *praṇayi* - loving; *jana* - people; *gaṇāḥ* - group; *tayoḥ* - of both; *kurudhvam* - please do; *mayi* - unto me; *karuṇām* - mercy; *bata* - alas!; *kākum* - pitiful words; *ākalayya* - please hear.

O Loving companions of the children of the best cowherders (Rādhā-Kṛṣṇa)! You always play and wander all over Vṛndāvana with Them! Please hear about my sorrow and be merciful to me!

PRAṆAYI JANA KR̥PĀ PRĀRTHANĀ (Praying For The Mercy Of The Beloveds):

Makaranda Kaṇā Vyākhyā: Śrī Rūpa Gosvāmī is painfully eager and thus he laments out of strong desire for the service of Śrī-Śrī Rādhā-Mādhava. The aspirants will also get some of this eagerness while hearing and chanting the great words of the Gosvāmīs. He submits his heart's anxious prayers to the feet of his beloved deity. I have no peace if I just practise *smaraṇa* or see You in visions or dreams - I want You directly! When a *sādhaka* hears and chants these eager prayers of the Gosvāmīs some of their eagerness will also be infused into his heart. Śrīla Rūpa Gosvāmī is the *guru* of the *sampradāya*, and the Gauḍīya Vaiṣṇavas do *bhajana* following in his footsteps. Śrīla Raghunātha dāsa Gosvāmī has written:

*ābhīra pallipati putra kāntā dāsyābhilāṣāti balāścvavārah
śrī rūpa cintāmala sapti saṁstho mat svānta durdānta hayecchur āstām*

(Stavāvalī)

"The desire to serve the lover of the son of the king of the cowherd-village is like a strong rider. May he mount the spotless horse of remembrance of Śrī Rūpa Gosvāmī. This should be the desire of the wild horse of my heart." In other words: Let my desire for Śrī Rādhā's devotional service be in faithful adherence to the longings of Śrīla Rūpa Gosvāmī. As much as the heart of a *sahṛdaya* (sensitive *rasika*) *sādhaka* thus associates with the mind of a great soul and attains the same feelings, to that amount eagerness will be infused into it, and to that amount he will relish the sweetness of the beloved deity.

In this verse Śrī Rūpa prays for the mercy of the loving associates of the Divine Couple for the fulfillment of his desires. Although the pastimes of the Divine Couple are all-pervading and self-manifest they can never be nourished without the aid of these associates.

*vibhur ati sukha-rūpaḥ sva-prakāśo'pi bhāvaḥ
kṣaṇam api nahi rādhā-Kṛṣṇayor yā rte svāḥ
pravahati rasa-puṣṭim cid vibhūtīr iveśaḥ
śrayati na padam āsām kaḥ sakhinām rasajñāḥ*

(Govinda Līlāmṛta 10,17)

"Just as the allpervading Lord cannot be satisfied without His blissful *cit*-potency, so Radha and Kṛṣṇa's great, self-manifest and blissful love cannot be nourished without Their girlfriends. Which man of taste will not take shelter of these ladyfriends?"

*sakhī vinā ei līlā puṣṭi nāhi hoy;
sakhī līlā vistāriyā sakhī āsvādoy*

(Caitanya Caritāmṛta)

"Without the *sakhīs* these pastimes can not be nourished. The *sakhīs* expand these pastimes and the *sakhīs* make them relishable."

Also cowherdboyfriends like Subala, Ujjvala and Madhumaṅgala are well aware of these intimate pastimes and have therefore taken shelter of the mood of the *sakhīs*. This is the teaching of Śrīla Rūpa Gosvāmī in Ujjvala Nīlamaṇi: *ātyantika rahasyajñāḥ sakhī bhāva samāśritaḥ*. Śrīla Jīva Gosvāmī writes in his 'Locana Rocanī'-commentary on this verse: *sakhī-bhāvaḥ śrī Kṛṣṇas tat preyasyoḥ paraspara melanecchā taṁ samāśrita iti tena tasya puruṣa bhāvaś cāvṛta iti bhāvaḥ* "Sakhī-bhāva means taking full shelter of the mood of Śrī Kṛṣṇa and His sweethearts as They desire to meet Each other. This mood covers over their masculine mood." Śrī Rūpa Gosvāmī gives the following example:

*pratyāvartayati prasādyā lalanām kṛdā kali prasthitām
śayyām kuñja-grhe karotyaghabhidaḥ kandarpa lilocitam
svinnam vījayati priyā hṛdi parisrastāṅgam uccair amuṁ
kva śrīmān adhikāratām na subalaḥ sevā vidhau vindati*

Śrī Rūpa Mañjarī told her friend Bhaktimatī: "Sakhi! What service Subala is not qualified for? Sometimes, when Kṛṣṇa gets into a quarrel with His beloveds they walk out on Him and Subala brings them back after pacifying them with different humble words. He makes a bed of flowers fit for erotic fighting in the *kuñja*, and when Kṛṣṇa lies down on the chest of one of His sweethearts, tired of lovemaking, Subala serves them by fanning them!"

Śrī Rūpa Gosvāmī prays: "O beloved associates of Śrī-Śrī Rādhā-Mādhava!" How intimate is this address! In his Ujjvala Nīlamaṇi Śrī Rūpa says that one elevated stage of love of God is named *viśrambha* and that through that *praṇaya* is attained. *Viśrambha* is a technical term. *viśrambhaḥ parijanena saha sasyābheda mananam* (Śrī Jīva Gosvāmī). "When the lover considers himself to be nondifferent from the beloved out of great love it is called *viśrambha*." Śrīla Viśvanātha Cakravartī says: *viśrambho viśvāsaḥ sambhrama rāhityam* "Viśrambha means that faith in which you keep no thoughts hidden from each other and there is no awe and reverence." Therefore the *praṇayi* girl- and boyfriends are the Yugala's greatest objects of faith and trust in the *madhura rasa*. The Yugala Kīśora

considers them to be nondifferent from Them and They always openly reveal Their most intimate thoughts to them. The *sakhās* and *sakhīs* reciprocate by serving Them accordingly. When the *sakhīs* watch Śrī Rādhā's love for Mādhava awakening, they say:

*rāi keno vā emona hoilā; ki rūpa dekhiyā āilā
marama koho nā moy; veyādhi ghucāo toy
nā pāri bujhite rīta; sab dekhi viparīta
sonāra varaṇa tanu; kājara bhoi gelo janu
nayāne bohoye dhārā; kohite vacana hārā
jñāna dāsa mone jāpa; kohile ghucibe tāpa*

"Rāi! How have You ended up in this condition? Tell me frankly; I will soothe Your heartache! I don't understand, I see everything opposite! I see Your golden body turning as black as eyeliner! Streams of tears flow from Your eyes and Your speech is taken away from You!" Jñāna dāsa mutters to himself: "If You speak Your pain will be soothed!" Śrīmatī also openly tells Her *praṇayi* girlfriends what's on Her heart:

*ālo mui keno geluṁ yamunāra jale;
chaliyā nāgara cita hari nilo chale
rūpera pāthāre āṅkhi dubiyā rahilo;
yauvanera vane mana hārāiyā gelo
ghare yāite patha more hoilo aphurāna;
antare vidare hiyā kibā kore prāṇa
candanera cānda mājhe mṛgamada dhāndā;
tāra mājhe parāṇa putalī roilo bāndhā
kaṭi pīta-vasana rasanā tāhe jaḍā;
vidhi niramilo ghāṭe kalaṅkera koḍā
jāti kula śīla sab heno bujhi gelo;
bhuvana bhariyā mora ghoṣaṇā rahilo
kulavatī hoiyā du-kūle diluṁ dukha;
jñāna dāsa kohe - dṛḍha kori thāko buka*

"Why did I go to the water of the Yamunā, where this tricky lover stole My heart? My eyes drowned in the ocean of His beautiful form and I lost My mind in the forest of His youthfulness. My homeward path seems to have become endless and My heart is broken. How can I remain alive then? The puppet of My heart only remains (alive) amidst (soothing substances like) sandalwoodpulp, camphor and musk. The yellow *dhoti* on His waist is bound by a sash. It is as if the Creator has made Him as a lash of infamy. I understand that My caste, My family and everything is being proclaimed throughout the world. I see that I have given misery to both My families (My parents' family and My in-laws' family.)"

In the same way Subala describes Śrī Mādhava's beginnings of love after having witnessed them:

*anukṣaṇa heriye tohe āna cita;
dūra geo murali ālāpana gita
marama nā koho kāhe prāṇa sāṅgāti;
tuyā mukha heri jvalata majhu chāti*

"I see that Your thoughts are constantly wavering! Your flutesongs have gone far away. O Heart's friend! You don't reveal Your heart to anyone! When I see Your (sad) face my heart is burning!"

*marakata jiniyā kalevara kānti;
so aba jhāmara kuvalaya bhānti
heraite niramala locana jora;
ko jāne kaiche koroto hiyā mora
śunaite aichana sahacara vāñi;
choḍi niśvāsa ulaṭāyala pāñi
dūra avagāha marama abhilāṣa;
samujhiyā koho ghanaśyāmara dāsa*

"Your body, which normally shines like an emerald, is now shining like a Kuvalaya-flower (darker than before). Who knows how my heart feels when I see Your spotless eyes crying all these tears?" Ghanaśyāma dāsa says: "Hearing these words from His friend, Kṛṣṇa breathed out deeply and turned His hand around. He understood that His friend had gone down (entered) deep into the desires of His heart." When Kṛṣṇa heard Subala's words He openly revealed His heart to him:

*kāliya damana dina māha; kālindī kūla kadambaka chāho
koto śata vraja nava bālā; pekhaluṃ janu thira vijurika mālā
tohe kahoñ subala sāṅgāti; taba dhari hāma nā jāno dina rāti
tahi dhanī mañi dui cāri; tahi mana mohinī eka nārī
so rahu mañhu mone paiṭhī; manasija dhūme ghume nāhi diṭhi
anukhaṇa tahika samādhi; ko jāne kaichana viraha veyādhi
dine dine kṣiṇa bhelo dehā; govinda dāsa koho aiche nava lehā*

"How many hundreds of Vraja-gopīs didn't I see under the shade of the Kadamba-tree on the bank of the Yamunā on the day I subdued the Kāliya-snake, looking like a garland of lightning? I tell you, O friend Subala! Then (I was so startled that) I didn't know whether it was day or night! Amongst them there were about two or four jewellike girls, and among them there was again one particularly mind-enchanting girl. She entered My mind and the resultant smoke of Cupid did not allow me to sleep anymore. I am now constantly meditating on Her; who knows how the pain of separation feels? My body becomes skinnier and weaker every day." Govinda dāsa says: "Such are the ways of new, young love!"

After that follows the anxious meeting of the *praṇayī* girl- and boyfriends, that help with the supreme nourishment of pastimes like *māna* (pique), *kalahāntarītā* (repentance after a quarrel), *prema vaicittya* (separation even during union), *viraha* (separation) and *milana* (meeting). These extra-marital affairs are eternal and transcendental, and not temporary. Śrīla Rūpa Gosvāmī said: "O Loving associates of Śrī-Śrī Rādhā-Mādhava! You are always rambling all over Vṛndāvana with Them! This wretched maidservant is very unhappy, because she does not have the service you are already engaged in! You are most merciful! Please give one drop of your mercy to me, seeing how much I am suffering!"

*he praṇayi jana gaṇa yugala pārṣada
tomādera prāṇa-dhana śrī rādhā mādhava*

*yugalera saṅge nitya ei vṛndāvane;
sukhe vicaraṇa koro koriyā sevane
āmāra marama duḥka kori vivecanā
suprasanna hoiyā sabe koroho karuṇā*

"O beloved associates of the Divine Pair! You always blissfully wander all over Vṛndāvana with your heart's beloved Śrī Rādhā-Mādhava to serve Them. Please consider my heartache, be pleased with me and give me all your mercy!"

VERSE 22:

**GIRI-KUÑJA KUṬĪRA NĀGARAU LALITE DEVI SADĀ TAVĀŚRAVAU
ITI TE KILA NĀSTI DUṢKARAM KṚPAYĀṄGĪKURU MĀM ATAḤ SVAYAM**

giri - of the mountain; *kuñja* - grove; *kuṭīra* - cottage; *nāgarau* - both lovers; *lalite* - O Lalitā; *devi* - O goddess!; *sadā* - always; *tava* - your; *śravau* - surrendered; *iti* - thus; *te* - your; *kila* - surely; *na* - not; *asti* - there is; *duṣkaram* - difficult to do; *kṛpayā* - please; *aṅgīkuru* - accept; *mām* - me; *ataḥ* - then; *svayam* - yourself.

O Lalitā-devi! The lovers of the *nikuñja*-cottage on the hill are under your loving control, so there is nothing which is hard to attain for you! Please personally accept me out of your mercy (and engage me in the Yugala-service)!

ĀṄGĪKĀRA (Acceptance):

Makaranda Kaṇṭha Vyākhyā: In his natural humility Śrīla Rūpa Gosvāmī anxiously prays to the lotusfeet of the associates of the Divine Couple. The devotees who worship in the Vraja-mood should follow in his footsteps. A person who has strong aspirations to serve Rādhā and Mādhava cannot remain calm while staying in Śrī Vṛndāvana. The natural beauty of Śrī Vṛndāvana will remind him so much of his beloved deity! When *premamaya* Śrīman Mahāprabhu simply heard the name of Śrī Vṛndāvana, even while being in another country, He became agitated by ecstatic feelings: *anya deśe prema uchale 'vṛndāvana' nāme* (C.C.). And when He actually came there:

*mayūrera kaṇṭha dekhi Kṛṣṇa smṛti hoilā;
premāveśe mahāprabhu bhūmite poḍilā
prabhuke mūrccita dekhi sei to brāhmaṇa;
bhṛṅgācārya saṅge kore prabhu santarpaṇa*

*āste vyaste mahāprabhura loiyā bahirvāsa;
 jala-seka kore aṅge vastrera bātāsa
 prabhu karṇe 'Kṛṣṇa nāma' kohe ucca kori;
 cetana pāiyā prabhu yān gaḍāgaḍi
 kaṅtake durgama vane aṅga kṣata hoilo;
 bhāṭṭācārya kole kori prabhu suṣṭha koilo (C.C.)*

"When the Lord saw the bluish necks of the peacocks He remembered Kṛṣṇa and He fainted and fell to the ground in ecstatic love. Seeing the Lord in a swoon, Balabhadra Bhāṭṭācārya and the *brāhmaṇa* took care of Him. They quickly took off the Lord's outer cloth, sprinkled Him with water and fanned Him with the cloth. They loudly chanted Kṛṣṇa's name in the Lord's ear, and the Lord regained consciousness and rolled around on the ground. His body was scratched by the thorns in the deep forest, so Balabhadra Bhāṭṭācārya embraced the Lord and consoled Him."

*nilācale chilā yabe premāveśa mana;
 vṛndāvana yāite pathe hoilo śata guṇa
 sahasra guṇa prema bādhe mathurā darśane;
 lakṣa guṇa prema bādhe bhrame yabe vane (C.C.)*

"When the Lord was at Purī He was already overwhelmed by ecstatic love; when He went on His way to Vṛndāvana that ecstasy increased a hundred times, when He saw the city of Mathurā His ecstatic love increased a thousand times and when He rambled in the forests of Vraja His love increased a hundred thousand times."

This eagerness comes as a result of intense *bhajana*: "Here is Vṛndāvana! Here You perform Your pastimes eternally! Show Yourself to me once! My heart can not stay in my body any longer if I can not see You!" In this anxious mood the *virahī bhajana niṣṭha sādhanā* should stay in Vraja. Śrīpāda Prabodhānanda Sarasvatī writes: *saraṇam upayāsyāmi vikalah* "When can I take shelter of Vṛndāvana in an anxious mood?" For here all the birds, deer, ponds, trees and vines greatly remind one of the Yugala Kīśora:

*rādhā-Kṛṣṇau parama kutukād yal latā pādapānām
 citvā puṣpādīkam uru vidham ślāghamānau juṣāte
 snānādyaṁ yat sarasi kurutaḥ khelato yat khagādyaiḥ
 vṛndāraṇyaṁ parama paramaṁ tan na seveta ko vā*

(Vṛndāvana Mahimāmṛtam 2.10)

"In topmost ecstasy Rādhā and Kṛṣṇa pick the many kinds of fruits and flowers from the trees and vines and praise them in many ways while engaging them in Their devotional service. They always bathe and play in the lakes and play with the birds and other creatures there. Who will not serve Vṛndāvana forest, the supreme and most beautiful abode?"

Śrīla Rūpa Gosvāmī, who is an eternal associate of the Lord, continues to relish the flavours of *sādhanā*. He prays to Lalitā-*sakhī*: "O Lalitā-devi! Rādhā and Mādhava always submit Themselves to Your words; They never want to ignore your words!" In Ujjvala Nīlamanī Śrīla Rūpa Gosvāmī writes *durlaṅgha vākya prakharā prakhyāto gauravocitā* "A

harsh *sakhī*'s words will never be disregarded; she's always the object of everyone's respect." *dhṛta kṛṣṇekṣaṇautsukyā lalitā bhīti māninī* (Although Rādhikā is eager to see Kṛṣṇa, She is angry with Him out of fear of Lalitā). One day Lalitā impels Rādhikā to be angry with Kṛṣṇa. Although Kṛṣṇa humbly tries to pacify His beloved Rādhā, He realises that He's wasting His time, so He goes home empty-handed. Then Śrīmatī becomes *kalahāntarītā* (remorseful after picking an unreasonable quarrel). Lalitā withdraws herself into another *kuñja* and leaves Śrīmatī sitting alone, not being really angry with Kṛṣṇa. Even if Śrī Śyāmasundara comes to Her, Śrīmatī remains angry with Him, out of fear of Lalitā. Although She may be very eager to meet with Him again She can't, out of fear of Lalitā. In this way Śyāmasundara is always dependent on Lalitā's favours. The *sakhīs* are also all dependent on Lalitā's words; as soon as they waver even a little Lalitā chastises them.

*mugdhe tuṣṇīm bhava śaṭha-kalā maṇḍalākhaṇḍalena
tvaṁ mantreṇa sphuṭam iha vaśikṛtya tenānuśiṣṭā
kuñje govardhana śikharino jāgareṇādya rādhām
dṛṣṭvāpy uccaiḥ sakhi yad asi me cātu-vāde pravṛttā*

(Ujjvala Nilamaṇi)

Once Śrī Rādhā is *māninī*, and in order to please Her again Kṛṣṇa takes shelter of Citrā-*sakhī*. With many pitiful, flattering words He manages to please Citrā-*sakhī* and send her to Śrī Rādhā to break Her huff. When Citra approaches Śrīmatī for this purpose, though, Lalitā notices it and says: "O stupid girl! Be quiet! I understand that this king of cheaters (Kṛṣṇa) has put His spell on you and has sent you here! How amazing! All glories to your attitude! Śrī Rādhā has spent the whole night awake in a grove on the summit of mount Govardhana (vainly waiting for Kṛṣṇa to show up for Their tryst), and although you know this you are still using flattering words (to soften Her feelings towards Kṛṣṇa). So far so good! Don't speak any humble words to me anymore! Go! Get out of here!"

Śrī Rūpa Gosvāmī prays: "O Lalite! Today I am a beggar at the gate of your mercy! Although I am unqualified in all respects I will be blessed with the devotional service of Śrī-Śrī Rādhā-Mādhava by your grace! Please make this unworthy soul qualified and give him that Yugala *caraṇa sevā*! Give me your independent mercy and engage me in the Yugala *sevā*!"

*lalitā ādeśa pāiyā, caraṇa sevibo yāiyā,
prīya sakhī saṅge harṣa mone
duhuṁ dātā śiromaṇi, ati dīna more jāni,
nikaṭe caraṇe dibe dāne*

(Prārthanā)

"Receiving Lalitā's order I will blissfully go to serve Their lotusfeet with my dear girlfriends. Rādhā-Kṛṣṇa are the crownjewels of donors. They know that I'm very fallen and They grant me a place at Their lotusfeet." This prayer comes forth from the *siddha svarūpa*, that's why it is so sweet, and only a Gauḍīya Vaiṣṇava whose *siddha svarūpa* has

awoken can understand it. How enchanting is such consciousness! This desire is the life-support of the Gauḍīya Vaiṣṇavas. The waves of Śrī Rūpa's prayers keep on rolling...

*he devi lalitā sakhi koro nivedana;
tomāra vacana sthita yugala ratana
sakhīra parama preṣṭha ei tava yaśa
tomāra asādhya nāi, donhe tava vaśa
vṛndāvana madhye nava nikuñja kuṭīre;
sevana koribo tava nikuñja nāgare
tāhāra upāya koro kṛpā kore tumi;
ei to prārthanā kore śrī rūpa gosvāmī*

"O Lalitā sakhi! Please heed my call! The two jewels (Rādhā-Kṛṣṇa) are controlled by your words, and you are famous as Their dearmost sakhi. Therefore there is nothing that can not be accomplished by you. I will serve your Nikuñja Nāgara (Kṛṣṇa, the amorous hero of the groves) in a new nikuñja kuṭīra in Vṛndāvana. Please help me in this! This is the prayer of Śrī Rūpa Gosvāmī."

VERSE 23:

**BHĀJANAM VARAM IHĀSI VIŚĀKHE
GAURA NĪLA VAPUṢOḤ PRAṆAYĀNĀM
TVAM NIJA PRAṆAYINOR MAYI TENA
PRĀPAYASVA KARUṆĀRDRA KAṬĀKṢAM**

bhājanam - object; *varam* - best; *iha* - here; *asi* - you are; *viśākhe* - O Viśākha!; *gaura* - golden; *nīla* - blue; *vapuṣoḥ* - both bodies; *praṇayānām* - of the lovers; *tvaṁ* - you; *nija* - own; *praṇayinoḥ* - of both lovers; *mayi* - to me; *tena* - by that; *prāpayasva* - make me attain; *karuṇā* - mercy; *ardra* - melting; *kaṭākṣam* - glance.

O Viśākhe! You are the greatest object of golden Rādhikā's and bluish Kṛṣṇa's love! Please bless me and help me to obtain Their merciful glances!

KṚPĀ KAṬĀKṢAḤ (Merciful Glance)

Makaranda Kaṇā Vyākhyā: In this verse Śrīla Rūpa Gosvāmī prays to Viśākhā's lotusfeet: "You are the greatest object of Rādhā and Mādhava's love! Please help me to attain the merciful glance of your beloved divine Pair!" Viśākhā is nondifferent from Śrīmatī Rādhikā and is the supreme object of Her trust. Śrīla Raghunātha dāsa Gosvāmī has written:

bhāva nāma guṇādīnām aikyāt śrī rādhikaiva yā

kṛṣṇendoh preyasi sā me śrī viśākhā prasidatu

"May Śrī Viśākhā, Kṛṣṇa-candra's beloved, who has the same mood, name (Viśākhā is another name of the Rādhā-constellation) and qualities as Śrī Rādhikā, be pleased with me!" In the Yugala-pastimes Śrī Viśākhā is Śrī Rādhā's *narma bhūmi*, the abode of Her confidence. In Viśākhānandadā-stotram it is seen:

*viśākhā gūḍha narmokti jita kṛṣṇārpita smitā
narmādhyāya varācāryā bhāratī jayi vāgmitā
viśākhāgre rahaḥ keli kathodghāṭaka mādhevam
tāḍayantī dvirabjena sabhrūbhaṅgena līlayā*

"Śrī Rādhikā smiles when She sees that Kṛṣṇa is defeated by Viśākhā's intimate joking words. Viśākhā is the best teacher in joking and she defeats even Sarasvatī-devī in eloquence. When Mādhava reveals His intimate pastimes before Viśākhā, she playfully beats Him with her playlotus while frowning her eyebrows." In his Ujjvala Nīlamanī-grantha Śrīpāda Rūpa has revealed Śrī Viśākhā's very *rasika* and confidential message-bringing, through which she has become the object of such great love for Śrī Rādhā-Mādhava.

*tvam asi mad asavo bahis carantas tvayi mahatī paṭutā ca vāgmitā ca
laghur api laghimā na me yathā syān mayi sakhi rañjaya mādhevaṁ tathādya*

(Dūtī Bheda - 87)

Śrī Rādhā told Viśākhā: "Sakhi! You are My life-airs on the outside (i.e. My second form)! You are both very clever and very eloquent! Therefore today you must make Mādhava attached to Me in such a way that My prestige is not even slightly diminished! Śrīla Viśvanātha Cakravartīpāda has made a truly incomparably relishable commentary on this verse in his Ānanda Candrikā-ṭikā:

Śrī Rādhikā said: "Sakhi Viśākhe! You are the external manifestation of My life-airs, and therefore I have great faith in you! You are very clever and eloquent, so please go and see Mādhava on the pretext of picking flowers, but pretend not to see Him. Just speak about Me casually with your girlfriends, describing the supremacy of My form, qualities and love in front of Him. Hearing this, Kṛṣṇa will then ask you: "Sakhi! Whose wonderful sweetness are you glorifying? Then you will anxiously and carefully bite your tongue and say: "No, no-one's!" Then Kṛṣṇa will say: "Sakhi, why are you afraid? There's no harm in telling Me! Allright, then don't tell Me, but I'm already acquainted with Her anyway!" Then you will have to say: "Mādhava! What's the use to You of being acquainted to Her?" He will say: "Sakhi, I have a very confidential relationship with Her!" Then you must say: "Get out of here, Mādhava! There's too much difference between the Two of You! There can't be any intimacy between You!" He will say: "Sakhi! What difference is there between Our natures?" Then you must say: "You are a debauchee and She's devoted to Her husband. You are whimsical and She is steady. You are impious and She is devoted to the demigods. You are dirty and She takes three baths a day, after which She puts on clean clothes!"

Kṛṣṇa will then say: "Viśākhē! (As far as chastity is concerned:) I'm also a *brahmacārī*! In the Gopāla Tāpanī Upaniṣad I am described as a *brahmacārī*! And how can you call Me whimsical? I held up Govardhana Hill for seven days with steady hand! You were all able to see that! And how am I impious? On the order of My parents I took initiation into Viṣṇu-*mantra* from Bhāgūrī Muni! (Brāhmaṇas like) Paurṇamāsī, Gārgī and Nāndīmukhī all know this! And I'm also not dirty, I'm *śuci* (purity, or eros) itself! I can prove it through your own experience!"

Then you must say: "But Mādhava! Still You are a man and She's a married girl. She will never look at You!" He will then say: "Even if She does not look at Me I will be blessed by looking at this virtuous girl even from afar!" Then you must say: "Mādhava, how will You accomplish that?" He will say: "There is one way. Today I will personally install a deity of the Sungod in a cave of Govardhana Hill, smear that temple with My own hands (with clay or unguents) and wait for Her from a distance. Then you must take Her there to see and worship that deity. When She sits there for doing *pūjā* I will be satisfied just by looking at Her from the back, and if you are kind upon Me then I will be allowed just to touch Her footsoles once!"

Then you must say: "Mādhava! What reward will You give me?" He will say: "Sakhī! What more is there to give to you? I will sell My very soul to you!" Then you must say: "Just wait Mādhava! I will fulfill all Your desires!", and come back to Me to bring Me there!"

From this example the assembled devotees can understand what a great object of love Viśākhā is to the Divine Couple, that she can take part in such a verbal exchange. Viśākhā is also one of the leading *sakhīs* when it comes to *māna śikṣā* (teaching a proud huff) or *māna bhanjana* (breaking that same huff). In Ujjvala Nīlamanī Śrī Rūpa has written:

*giro gambhīrārthāḥ katham iva hitās tena śṛṇuyām
nigūḍho mām kintu vyathayati murārer avinayah
mayollāsāt tasmai svayam upahṛtā hanta sakhī yā
kuraṅgākṣī keśopari paricitā sā srag adhunā*

(Sakhī Prakaraṇa - 18)

It is the day before the auspicious fullmoon-day of Śrāvana (August), called Saubhāgya Pūrṇimā, and Śrī Rādhikā is *māninī*, possibly on the instruction of Viśākhā-*sakhī*. Campakalatā-*sakhī* then tells Viśākhā: "O Viśākhē! Tomorrow it is Saubhāgya Pūrṇimā and the proud huff of Śrī Rādhikā will be a source of great joy to Her enemies' party! Please realise this and pacify Śrī Rādhikā's *māna*!" Hearing this, Viśākhā replied: "Sakhī! I agree with you, but Murāri's great indecency gives me great pain! How amazing! I've seen the garland that I personally strung for Him with great joy on the hair of Candrāvalī's girlfriend Kuraṅgākṣī!" Realizing Viśākhā's special position in the pastimes of Rādhā and Mādhava, Śrīla Rūpa Gosvāmī prays: "O Viśākhē! Please make me obtain the merciful glances of your beloved Rādhā and Mādhava!"

*he viśākhē! śunīyāchi tomāra vaibhava;
gaura nīla vapu sei śrī rādhā mādhava*

*yugalera tumi śreṣṭha praṇaya bhājana;
tava kṛpā kaṇā yāce ei abhājana
tomāra praṇayī sei yugala ratane;
karuṇā kaṭākṣa saha korāo darśane*

"O Viśakhe! I have heard of your glories. You are the greatest object of love for the Divine Pair Śrī Rādhā-Mādhava, who have golden and blue forms. This unworthy wretch prays for one drop of your mercy. Please show me these two beloved jewels of yours, and cast your merciful glance on me!"

VERSE 24:

**SUBALA BALLABA-VARYA KUMĀRAYO
DAYITA NARMA SAKHAS TVAM ASI VRAJE
ITI TAYOḤ PURATO VIDHURAM JANAM
KṢAṆAM AMUM KṚPAYĀDYA NIVEDAYA**

subala - Subala; *ballaba* - cowherders; *varya* - best; *kumārayo* - of both children; *dayita* - dear; *narma* - intimate; *sakhaḥ* - friend; *tvam* - you; *asi* - are; *vraje* - in Vraja; *iti* - thus; *tayoḥ* - of both; *purato* - before; *vidhuram* - distressed; *janam* - person; *kṣaṇam* - for a moment; *amum* - this; *kṛpayā* - please; *adya* - today; *nivedaya* - submit.

O Subala! You are Rādhā and Kṛṣṇa's best friend here in Vraja! Please have a little pity on me and tell Them of my sorrow!

DUḤKA VṚTTĀNTA NIVEDANA (Submitting One's Sorrow)

Makaranda Kaṇā Vyākhyā: Śrīla Rūpa Gosvāmī anxiously prays to the beloved friends of Śrī Rādhā-Mādhava and tells them of his painful love-in-separation. The aspirant devotee can only understand this by awakening his *svarūpa*. How sweet is that feeling: "I am a maidservant, dedicated to the devotional service of Śrī Rādhā-Mādhava!" *Bhāva* (feeling) makes the stream of thoughts in the human mind deeper and deeper. There is always one particular in the human mind that clashes with the objects of the phenomenal world. But the feelings that awaken in the world of devotion as a result of clashing with the transcendental objects of this world are completely different from the sensual feelings in the material world. When the human mind is absorbed in a certain object, that can be called a '*bhāva*', and when the devotee's mind is absorbed in the sounds and flavours of God it is called '*bhagavad bhāva*'. *mañjarī bhāva* is the highest kind of *bhagavad bhāva*, and the *mañjarīs* can relish Śrī Rādhā-Mādhava's transcendental flavours, forms and

qualities to the utmost. The aspirant can also experience this by following in the footsteps of the Gosvāmīs.

*mahatera bhāva, bhāvite bhāvite, tad bhāve hobe sarva vismaraṇa
antar bāhye tabe, ekākāra hobe, mahad bhāve rasa hobe āsvādana*

"When you think in the way that the great devotees do you will forget everything else. The external and the internal world will then take one single form and **in the mood of the great saints *rasa can be relished.***"

In this verse Śrīla Rūpa Gosvāmī offers his heart's prayers unto the lotusfeet of Rādhā and Mādhava's dearest boyfriend Subala. In Vraja Subala is the dearest and most intimate friend of Kṛṣṇa.

*sarvebhyaḥ praṇayibhyo'sau priya-narma sakhā varah
sa gokule tu subalas tathā syād arjunādikaḥ*

(Ujjvala Nīlamaṇi 2.13)

"Of all of Kṛṣṇa's boyfriends the *priyanarma sakhās* are the greatest. In Gokula (Vraja) Subala is the greatest and in Dvārakā Arjuna and others are the greatest." These *priya narma sakhās* play an important role in the secret meetings of Rādhā and Mādhava, and Subala's role in this is most confidential.

In the condition of *pūrva rāga* (falling in love) Kṛṣṇa did not feel good when He was attracted to Śrī Rādhā's sweetness and beauty. His mind, that was eager to meet Her, constantly remembered this Priyājī. The love of His friends, the affection of His mother and father - He had no taste for any of this anymore. Although He had come to the forest to tend His cows He went far away, alone, on the pretext of admiring the beauty of the forest, leaving the responsibility over the cows to His friends. The lonely forest was filled with Kadamba-trees and nightingales were singing in the different trees. The forest was maddened with the fragrance of the fresh flowers. Śyāma stood there a little with His flute in His hand, but He did not enjoy all this beauty at all. Again He walks on, entering a solitary Mādhavī-grove, where He sat down on a jewelled platform at the base of a Tamāla-tree, having only one thought on His mind:

*aparūpa pekhaluṁ rāmā!
kanaka latā ava-lambane uyalo,
hariṇī hīna hima dhāmā*

"What a wonderful girl I have seen! Her face is like a rising spotless moon resting on a golden vine." His lotuslike face became greyed as He thought of the beautiful girl He saw lately and His eyes became indifferent. Meanwhile *priya narma sakhā* Subala came there, and seeing Govinda's sad face, he felt pain in his heart. He sat down next to his friend and asked Him with a voice anointed with love and affection: "Friend! Why do I see Your face so morose today? Why have You left us and the cows to sit here all alone?" Śyāma replied: "Brother, there's nothing wrong!" Subala said: "O Friend! Don't try to hide anything from

me! I can see deep within Your heart! Tell me openly what happened!" Hearing Subala's words Govinda slowly moved His hand over His chest. Then one or two teardrops fell over Subala's hand, making Subala even more upset. "Hey friend! What is this? You are crying? When I see You like this My heart breaks into a hundred pieces! Tell me what's going on and I will give my life if necessary to relieve You from Your distress!" Govinda replied: "Friend, I have nothing to hide from you! Listen, and I will tell you a secret. Every day when I come to the forest one beautiful girl crosses the path of My eyes. Every time I pretend not to see Her and I go on My way again. This has been going on for some time. I just ramble in the forest, tending My cows and playing My flute, trying to forget Her and think of something else. Since a few days, though, I understand that I'm wasting My time trying to forget Her. This girl has entered into My heart and I realise now that I can not live without Her anymore. Surely She must know some art of enchantment, so that She can enter My heart and madden Me!"

Subala then asked: "Friend, who is this girl? What does She look like? Where have You seen Her, tell me!" Kṛṣṇa said: "I don't know who She is and I cannot describe Her to you! Whom can I compare Her to? She can only be compared to Herself, but still I can tell you something:

*tuṅga maṇi mandire, thira bijurī sañcare,
megha ruci vasana paridhānā*

"She shines like a steady lightning-strike on a high jewelled temple, and She wears a *sārī* that shines like a cloud."

"That's why I couldn't see whether She was a goddess or a human being when I first saw Her, because a human girl on this earth can never be so beautiful!"

*janamīyā dekhi nāi heno nārī
bhaṅgima raṅgima, ghana se cāhani
gale se motima hārī*

"In My entire life I have never seen such a girl! Her playful gestures, Her piercing glances, the necklace around Her neck!"

Subala laughed and replied: "Hey friend! You don't have to worry anymore! I know who You're speaking about! She shines like lightning, She wears a blue *sārī* and a pearl necklace and You see Her standing on the turret of a palace - from these attributes I can understand that it is Vinodinī Rādhā, the daughter of Mahārāja Vṛṣabhānu!" When Śyāma heard the name of Śrī Rādhā, He became even more agitated, so Subala consoled Him by assuring Him that he was going to arrange for Him to meet Her somehow or other.

Meanwhile Śrī Rādhā, who had also fallen deeply in love with Śyāma, had given up eating and sleeping out of separation from Him. In this way She was sometimes a *virahinī* (separated girl), a *yoginī* (a female mystic or a girl united with her man), or a *pāgalinī* (madwoman).

*virati āhāre, rāṅgāvāsa pare,
yemon yoginī pārā*

"She gave up eating and wearing colorful *sārīs*, becoming like a *yoginī*." She stared at a fresh cloud, practised *japa* of Śyāma's names and cried streams of tears, flapping and jumping like a fish out of water, not knowing what is back and what is front. Now She will burn to death and there's no way back either. The hope of attainment is far away. The darkness has no name, but the sky ahead is filled with dark clouds. The *sakhīs* are very worried when they see Rādhā's condition, and finally with Subala's mediation they manage to accomplish the sweet meeting of Śrī Rādhā-Mādhava.

Śrīpāda Rūpa prays: "O Subala! How wonderful is your role in the meeting of the Divine Couple! In this way They are completely subdued by you! Please be kind upon this wretch and submit to Their lotusfeet how miserable I feel! There is only one misery in this world, and that is that Rādhā and Mādhava are not here!" The aspirant devotee should also feel some of this transcendental distress. Only the devotional service of Rādhā and Mādhava is blissful, and everything else is miserable - this realization is required. But this distress is just another kind of bliss; a relishable distress - that can only be understood by experienced devotees, not by others. Śrī Rūpa's heart is thus absorbed in the flavour of prayer.

*he subala! śuniyāchi ei kothā āmi;
yugalera priya narma sakhā hao tumi
vrajera ballaba varya kumāra govinda;
sukumāri śrī rādhikā bhānu kulacandra
navīna yugala pade āmāra vedanā;
nivedana koro tumi koriyā karuṇā
ei vṛndāvana mājhe āmi boḍo duḥkī
yugala darśana dāne koro mora sukhi*

"O Subala! I have heard that you are the dearest friend of the Divine Pair, the son of Vraja's greatest cowherd, Śrī Govinda, and the moon of Bhānu's dynasty, the tender Śrī Rādhikā. Please submit at The lotusfeet of this youthful Couple how much I am suffering. In this Vṛndāvana I am very miserable. Please make me happy by giving me the audience of the Divine Pair!"

VERSE 25:

**ŚRĪNUTA KR̥PAYĀ HANTA PRĀṆEŚAYOḤ PRAṆAYODDHURĀḤ
KIM API YAD AYAM DĪNAḤ PRĀṆĪ NIVEDAYATI KṢAṆAM
PRAVAṆITA MANĀḤ KIM YUṢMĀBHĪḤ SAMAM TILAM APY ASAU
YUGAPAD ANAYOḤ SEVĀM PREMNĀ KADĀPI VIDHĀSYATI**

śr̥nuta - listen; *kr̥payā* - please; *hanta* - alas!; *prāṇeśayoḥ* - of the Lord and Mistress of my life; *praṇaya* - love; *uddhurāḥ* - intense; *kim api* - whatever; *yad* - what; *ayam* - this; *dīnaḥ* - low; *prāṇī* - creature; *nivedayati* - submits; *kṣaṇam* - moment; *pravaṇita* - aspiring; *manāḥ* - the minds; *kim* - whether; *yuṣmābhīḥ* - by you; *samam* - equal; *tilam* - a sesame seed; *api* - even; *asau* - this;

yugapad - simultaneously; *anayoḥ* - by both; *sevām* - service; *preṃṇā* - with love; *kadāpi* - whenever.

O Beloved maidservants of Rādhā and Kṛṣṇa, the Lord and Mistress of my life! Please listen for a moment to what this fallen soul has to tell you! Can I be even a sesame-seed in comparison with you? Will I ever attain the Loving service of this Divine Couple?

PREMA SEVĀ LĀLASĀ (Yearning for Loving Service):

Makaranda Kaṇā Vyākhyā: In this verse Śrīla Rūpa Gosvāmī prays to Śrī Rādhikā's maidservants. The blessed service of the Divine Couple can never be attained without the mercy of these maidservants, that are absorbed in the flavours of this devotional service day and night. Śrīla Rūpa Gosvāmī is himself Rūpa Mañjarī in the eternal Vraja, but still he is praying like this, just to instruct those who aspire for *mañjarī bhāva*. Śrīla Narottama dāsa Thākura described in his Prārthanā Gītī how the blessed service of Śrī Yugala Kīśora is attained under the direction of Śrī Rūpa Mañjarī:

śrī rūpera kṛpā yeno āmā prati hoy;
se pada āśraya yāra sei mahāśaya
prabhu lokanātha kobe saṅge loyā jābe;
śrī rūpera pāda-padme more samarpibe

"May I get the mercy of Śrī Rūpa (Gosvāmī or Mañjarī)! Anyone who surrenders to his/her feet is a great soul! When will my master Lokanātha Gosvāmī take me along and submit me to Śrī Rūpa's lotusfeet?"

ei nava dāsī boli śrī rūpa cāhibe;
heno śubha kṣaṇa mora koto dīne hobe
śīghra ājñā koriben - dāsī hethā āya!
sevāra susajjā kārya koroho tvarāya
ānandita hoiyā hūyā tāra ājñā bole;
pavitra monete kārya koribo tatkāle
sevāra sāmagrī ratna thālete koriyā;
suvāsita vāri svarṇa jharite pūriyā
doñhāra sammukhe lo'ye dībo śīghragati;
narottamera dasā kobe hoibe emati
śrī rūpa paścāte āmi rohibo bhāta hoiyā;
doñhe puna kohiben āmā pāne cāiyā
sadaya hṛdaye doñhe kohiben hāsi;
kothāy pāile rūpa ei nava dāsī?
śrī rūpa mañjarī tabe doñha vākya śuni;
mañjulālī dilo more ei dāsī āni!
ati namra citta āmi ihāre jānilo;

*sevā kārya diyā tabe hethāy rākhilo
heno tattva donhākāra sākṣāte kohiyā
narottame sevāya dibe niyukta koriyā*

"When will that blessed moment come when Śrī Rūpa Mañjarī will look at me and call me 'this new maidservant', quickly ordering me: "O *dāsi!* Come here! Quickly get the paraphernalia of your service!'" My heart will be filled with joy when she orders me like this, and I will render my service with a pure heart. I will keep my paraphernalia for service on a jewelled plate, fill up a golden pitcher and quickly come before Rādhā and Kṛṣṇa. When will Narottama Dāsa attain that state? I will shyly stand behind Śrī Rūpa as Rādhā and Kṛṣṇa look at me again, smile and ask Rūpa with kind hearts: "O Rūpa! Where did you get this new maidservant?" Hearing Their inquiry, Śrī Rūpa Mañjarī then tells Them: 'Mañjulālī Mañjarī (the spiritual name of Śrīla Lokanātha Gosvāmī) has given me this maidservant to bring her before You!' I've come to know her as a very humble girl, so I'm keeping her here to serve You. Then she (Rūpa Mañjarī) engaged me, Narottama in the devotional service of the Divine Couple, after personally telling Them these things."

The *mañjarīs* have access to even more blessed services than the *sakhīs*; this unique fortune of devotional service is clearly described by Śrīla Raghunātha dāsa Gosvāmī in his Vraja Vilāsa Stava (38):

*tāmbūlarpana pāda-mardana payo dānābhisārādibhir
vṛndāraṇya maheśvarīm priyatayā yās toṣayanti priyāḥ
prāṇa preṣṭha sakhī kulād api kilāsaṅkocitā bhūmikāḥ
kelī bhūmiṣu rūpa mañjari mukhās tā dāsikāḥ saṁśraye*

"I take shelter of Śrī Rādhikā's maidservants, headed by Rūpa Mañjarī, that always engage in serving betelleaves, massaging the feet, serving water, and arranging for the Divine Couple's secret trysts. These maidservants are even more dear to the great Queen of Vṛndāraṇya (Śrī Rādhikā) than the *prāṇa preṣṭha sakhīs* (the girlfriends that are dearer to Her than life), and She is therefore not at all shy before them!" This shows that the *mañjarīs*' position is more special than that of the *sakhīs*. Furthermore, in Mukta Caritra (274), Śrīla Raghunātha Dāsa Gosvāmī says: *raṅgaṇa-mālā prabhṛtayaḥ parama praṇayī sakhyāḥ api svābhilaṣita paricaraṇa viśeṣa lābhāya paricārikā iva vyavaharanti* "Although Raṅgaṇa-mālā (another name of Rūpa Mañjarī) and others are Śrī Rādhikā's most beloved girlfriends they behave just like maidservants, and therefore they are eligible to render services that even the *parama preṣṭha sakhīs* like Lalitā and Viśākhā can not enter into." The service of Rādhā and Mādhava is their very life! The most coveted services come after Rādhā and Kṛṣṇa have finished Their *vilāsa*:

*rati-raṇe śrama-yuta, nāgarī nāgara
mukha bhari tāmbūla yogāya
malayaja kuṅkuma, mṛgamada karpūra,
militahi gāta lāgāya*

*aparūpa priya sakhī prema!
nija prāṇa koṭi, dei niramāñchai,
naha tula lākho bāṇa hema*

"How wonderful is the love of the *priya sakhīs!* They serve Nāgarī (heroine Rādhikā) and Nāgara (hero Kṛṣṇa) with millions of lives when They are tired of lovemaking, by filling Their mouths with betelleaves and by anointing Their bodies with sandalwoodpaste, vermilion, musk and camphor. Their love is so pure that it cannot even be compared to gold molten a hundred thousand times over!"

*manorama mālya, duhu gole arpai,
vijai śīta mṛdu bāta
sugandhī śītala, koru jala arpaṇa,
yaiche hota duhu śānta*

"They offer enchanting garlands to Their necks, give Them a cool breeze by fanning Them, and relieve Them from Their heated affliction by offering Them cool and fragrant water."

*duhuka caraṇa puna, mṛdu samvāhana,
kori śrama korolohi dūra
iṅgite śayana, korolo duhu sakhī-gaṇa
sabahu manoratha pūra*

"These *sakhīs* again softly massage Their feet and thus remove Their fatigue. On Their indication they put the Divine Pair to rest and fulfill any of Their other desires."

*kusuma śeje duhu, nidrita herai,
sevana parāyaṇa sukha.
rādhā mohana dāsa, kiye herabo,
meṭabo saba mano-duḥkha*

"These girls, that are totally dedicated to their devotional service, then put the Divine Pair to sleep on a bed of flowers. All the mental distress of Rādhā Mohana dāsa is mitigated when he sees this."

The opportunity to peek through the latticed windows of the solitary *kuñja* to admire the sweet confidential *vilāsa* of Rādhā and Mādhava, and the opportunity to render confidential service to Them at that time is the very life-support of these maidservants. On Rādhā's request the other *sakhīs* may sometimes act as *nāyikās* (heroines) to please Kṛṣṇa, but the *mañjarī* never has this.

*ananya śrī rādhā padakamala dāsyaika rasadhī
hareḥ saṅge raṅgaṁ svapana samaye nā'pi dadhati
balāt Kṛṣṇa kūrṇāsakabhidi kim apy ācarati kā-
py udāsrur meveti pralapati mamātma ca hasati*

(Vṛndāvana Mahimāmṛta 16,94)

"The maidservants, that are exclusively devoted to the service of Śrī Rādhā's lotusfeet, that are like an ocean of nectar, do not enjoy with Śrī Hari even in their dreams.

When Kṛṣṇa forcibly pulls at their bodices they cry out: 'No, no!', while Rādhikā watches and laughs." Śrīmatī laughs because She sees the loyalty of Her maidservants, and this amuses Her. The *mañjarīs* find so much pleasure in serving Śrī Rādhā and Mādhava during Their amorous pastimes and in watching these pastimes through the latticed windows of the arbour that they don't desire anything else anymore.

Here Śrīla Rūpa Gosvāmī prays at the lotusfeet of the *mañjarīs*: "O beloved maidservants of the Rasika Yugala! Please allow me to join you, so that I can assist you in your loving devotional service! The *mañjarī bhāva sādḥaka* should also pray like that to the lotusfeet of Śrī Rādhā-Mādhava for attaining Their service in the company of the *sakhīs*. Śrīla Narottama dāsa Ṭhākura prayed in Prārthanā:

*prāṇeśvari! ei bāra karuṇā koro more!
daśanete tṛṇa dhari, añjali mastake dhari,
ei jana nivedana kore*

"O Queen of my life! This time be merciful to me! This person holds a straw between his teeth and folds his hands on his head while praying to You!"

*priya saḥacarī saṅge, sevana koribo raṅge,
aṅge veśa koribeka sādhe
rākho ei sevā kāje, nija pada pañkaje
priya saḥacarī-gaṇa mājhe*

"I will blissfully serve You along with the *priya sakhīs*, dressing Your limbs nicely. Keep me at Your lotusfeet for this devotional service, amidst Your beloved girlfriends."

*sugandhi candana, mañimaya ābharāṇa,
kauśika vasana nānā raṅge
ei sab sevā yāra, dāsī yeno hao tāra,
anukṣaṇa thāki tāra saṅge.*

"I always stay with the *sakhīs* as if I am their maidservant, serving the Divine Couple with fragrant sandalwoodpulp, jewelled ornaments and silken garments."

*jala suvāsita kori, ratana bhṛṅgāre bhari,
karpūra vāsita guyā pāna.
e sab sājāiyā ḍālā, labaṅga mālatī mālā,
bhakṣya dravya nānā anupāma*

"I fill up a jewelled pitcher with fragrant water and I prepare betelleaves that are scented with camphor. I will string a garland of Labaṅga- and Mālatī-flowers and I will prepare different matchless eatables."

*sakhīra iṅgita hobe, e sab ānibo kobe,
yogāibo lalitāra kāche.
narottama dāsa koy, ei jeno mora hoy,*

dāḍāiyā rahu sakhīra pāche.

"When will I, on the *sakhīs'* indication, bring all these things here and hand them to Lalitā? Narottama dāsa says: "May I then stand behind the *sakhīs* (waiting for orders)?"

This most confidential service of Śrī Rādhā is the unique and unprecedented merciful gift of Śrī Caitanya Mahāprabhu. Even after Śrī Gaurasundara, who is the combined form of *rasa rāja* (Kṛṣṇa, the king of relishers) and *mahā bhāva* (Rādhā, the embodiment of the topmost ecstatic love) fulfilled His three desires, He had the supreme savour of *mañjarī bhāva* left to relish. This ecstasy caused His transcendental limbs to slacken and to become disconnected, and this ecstasy caused Him to contract His limbs like a turtle! Śrīla Rūpa Gosvāmī is His intimate associate, hence he prays with his heart like this -

*ei nivedana dhorō yoteko mañjarī;
yugala praṇaya pātra premera kiṅkarī
nata citte māge yāhā ei akiñcana;
karuṇā koriyā sabe koroho śravaṇa
rādhā-Kṛṣṇa prāṇa mora īśvara īśvarī;
yugalera pāda-padme sevāra bhikhārī
heno dina hoibe ki tomādera sane;
prema sevā koribo śrī yugala caraṇe
sei śubha lagna kobe hoibe āmāra;
śrī rūpa gosvāmī kohe koriyā phutkāra*

"O, all of you *mañjarīs!* O objects of Rādhā and Kṛṣṇa's love! O loving maidservants! I pray to you humbly, please listen to me. I am a beggar for the service of the lotusfeet of Rādhā and Kṛṣṇa, my master and mistress who are my very life!" Śrī Rūpa Gosvāmī weeps and says: "When will that auspicious day come that I can serve Their feet in your company?"

VERSE 26:

**KVA JANŌ'YAM ATĪVA PĀMARAḤ
KVA DURĀPAṂ RATI BHĀGBHIR APY ADAḤ
IYAM ULLALAYATY AJARJARĀ
GURUR UTTARṢA-DHURĀ TATHĀPI MĀM**

kva - where; *janaḥ* - person; *ayam* - this; *atīva* - very much; *pāmara* - low; *kva* - where; *durāpaṁ* - hard to attain; *rati* - love; *bhāgbhiḥ* - by those who possess; *apy* - even; *adaḥ* - that; *iyam* - this; *ullalayati* - shakes; *ajarjarā* - new; *guruḥ* - heavy; *uttarṣa* - thirst; *dhurā* - burden; *tathāpi* - still; *mām* - me.

Where is a low fool like me? Where is this loving devotional service, that is hard to attain even by the loving devotees? Still I feel a new strong desire for this and this makes me tremble!

MAHATĪ ĀŚĀḤ (Strong Hope):

Makaranda Kaṇā Vyākhyā: Śrīla Rūpa Gosvāmī was praying to the lotusfeet of the *mañjarīs* for the loving service of the Yugalā Kīśora in their company. Suddenly great humility wells up in his heart and, remembering his own unworthiness, he laments: "Where is this loving devotional service, that is rarely attained by any devotee, and where is a fallen wretch like myself?" What a great words, drenched by the *rasa* of *bhajana*! This mentality can only arise in someone who has *prema*! Although Śrī Rūpa is the most elevated person, he considers himself to be a most fallen soul who is not doing any *sādhana*. This is the nature of devotional practise: On the one hand the heart is attracted by strong devotional aspirations (*lobha* or sacred greed), and on the other hand the devotee desperately cries, knowing himself to be totally unworthy.

Humility generally means being poor, totally unworthy, fallen and wretched, but it also means that attitude that causes one to anxiously think: "There is no one in the world lower than me, I am not able to do anything. I am in all respects unqualified, fallen and wretched!", although he is actually the most elevated personality, that is actual humility. Anyone who has attained that treasure of humility may be following all the regulated principles of the scriptures, may be doing a lot of *sādhana* and may be decorated with all divine attributes, but he still considers himself to be a low fool and cries anxiously. This anxiety is a sign of great humility. Without this humility one's surrender can not be perfect and complete; after all, why should one take shelter of someone else (particularly the Supreme Lord) while thinking oneself to be qualified and able? How can a person who (thinks he) needs no shelter surrender himself? Actually, when humility does not come to the mind natural surrender can not occur. Humility and surrender are therefore one and the same thing. Humility attracts the Lord's mercy and mercy dwells in humility. That is why Śrīman Mahāprabhu taught the chanter of the holy name the *trṇād api* verse, so that the grace of the Supreme Lord and *bhakti devī* (the goddess of devotion) can be attained.

*trṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

(Śikṣāṣṭakam)

"The holy name of Lord Hari should always be chanted in great humility. One should think oneself to be lower than a blade of grass, one should be as tolerant as a tree, one must offer all honour to others and one should never expect any honour for oneself."

*uttama hoiyā āpanāke māne trṇādhama;
dui prakāre sahiṣṇutā kore vṛkṣa sama
vṛkṣa yeno kāṭle-o kichu nā boloy;*

*śukhāiyā moile kāre pāni nā māgoy
 yei ye māgoye tāre deya āpana dhana;
 gharma vṛṣṭi sohe, ānera koroye rakṣaṇa
 uttama hoiyā vaiṣṇava hobe nirabhimāna;
 jīve sammāna dibe jāni Kṛṣṇa adhiṣṭhāna
 ei mata hoiyā yei Kṛṣṇa nāma loy;
 śrī Kṛṣṇa caraṇe tāra prema upajoy*

(Caitanya Caritāmṛta)

"Although the devotee is the most elevated person, he considers himself to be lower than a blade of grass, and he tolerates everything in two ways, just like a tree. Even when a tree is cut, it does not say anything, and even when it dries up and dies, it does not ask anyone for water. But it freely gives its own wealth to anyone who may ask for it, protecting others while tolerating heat and rain. Although the Vaiṣṇava is the greatest personality, he is devoid of pride and he honours all living beings, knowing that Kṛṣṇa dwells in them. Whoever chants the name of Kṛṣṇa in this way will attain love for Śrī Kṛṣṇa's lotusfeet."

The more *prema* increases as a culmination of humility, the more eager the devotee becomes to see Kṛṣṇa and please Him with his service, and through the supremacy of this eagerness *prema* reaches its culmination. There is no comparison within the kingdom of *prema* to the eager love and humility of the *mahābhāvavatī gopīs* when they were separated from Kṛṣṇa. Śrīla Jīva Gosvāmī has written:

*dāvas trastā mṛga duhitaras candra hīnās cakoryaḥ
 srastā vṛkṣān nava latikā nīra riktāḥ śapharyaḥ
 ūrjja prāntād bahir apagatā hanta navyābja nālyo
 yadvad dṛṣṭā hari virahitā rādhikādyās ca tadvat*

(Gopāla Campū, Pūrva - 33.110)

"Alas! When Śrī Rādhikā and the *gopīs* are separated from Hari, they look like fawns that are scared of a forestfire, Cakori-birds that are deprived of the moonlight, vines that have lost hold of their supporting trees, fishes that have come out of the water or small uprooted lotusflowers!" Actually these extraordinary feelings of humility and eagerness awaken within the *gopīs*, who have no desire to gratify their own senses and who only want to gratify Kṛṣṇa's senses, when they are deprived of Śrī Kṛṣṇa's devotional service, and by Śrī Rādhā's grace the *kinkarīs* are endowed with the same extraordinary feelings. Therefore Śrīla Rūpa Gosvāmī feels himself totally unqualified, as a result of the humility that wells up in his heart when he suffers the want of Rādhā and Mādhava's audience and devotional service, but at the same time he prays with great desire - *iyam ullalayaty ajarjarā gurur uttarṣa-dhurā tathāpi mām* "Although this devotional service is difficult to attain for any devotee, still there is an ever-fresh and great aspiration for it in my heart". This deep thirst causes the heart to break, therefore this hope cannot be given up. It is as if the hope for attaining the beloved makes a seat in the heart and mind of the devotee and sits on it. Although the devotee humbly thinks himself to be unworthy, he cannot give up hoping,

even if he tries it. Hope will not leave his heart. Śrīla Sanātana Gosvāmī says: "Hope gives me pain".

*nā premā śravaṇādi bhaktir api vā yogo'thavā vaiṣṇavo
jñānam vā śubha karma vā kiyad aho saj jātir apy asti vā
hinārthādhika sādha ke tvayi tathāpy acchedya mūlā satī
he gopījana vallabha vyathayate hā hā mad āsaiva mām*

"O lover of the *gopīs*! I don't have any love for You, I don't perform any spiritual practises like hearing and chanting, I don't practise any Vaiṣṇava *yoga*-meditation, I don't possess any knowledge about the Lord and I don't perform any auspicious activities (such as deity worship), nor am I from a good family. But I know that You are always benevolent to the low and unqualified, and therefore my unuprootable hope for attaining You is giving me great pain! Alas! Alas! What should I do now?" Śrīla Rūpa Gosvāmī is now struck with the same ever-fresh and strong hope.

*hāya! hāya! āmi ati adhama pāmara;
tritāpa jvālāya sadā jvaliteche antara
vicāra korile dekhi āmi vā kothāy;
bhakata durlabha prema sevā vā kothāy
yadyapi amāra kichu nāhi bhakti bol;
tathāpiho āsā more koriche cañcala
premotthita dainya bhare madhura prārthanā;
śrī rūpa gosvāmīpāda korilā ghoṣaṇā*

"Alas! Alas! I am so fallen and wretched! The threefold material miseries are constantly scorching my heart. Just consider: Where am I, and where is this devotional service, which is so rarely attained even by the great devotees? Although I have absolutely no devotional strength this hope is still making me restless. Thus Śrī Rūpa Gosvāmīpāda proclaims his own humility, born out of his pure devotion, through his sweet prayers."

VERSE 27:

***DHVASTA BRAHMA MARĀLA KŪJITA-BHARAIḤ ŪRJEŚVARĪ NŪPURA
KVĀṆAIḤ ŪRJITA VAIBHAVAS TAVA VIBHO VAṂŚĪ PRASŪTAḤ KALAḤ
LABDHAḤ ŚASTA SAMASTA NĀDA NAGARĪ SĀMRĀJYA LAKṢMĪM PARĀM
ĀRĀDHYAḤ PRAMADĀT KADĀ ŚRAVAṆAYOR DVANDVENA MANDENA ME***

dhvasta - defeated; *brahma* - of Lord Brahmā; *marāla* - swan; *kūjita* - cooing; *bharaiḥ* - abundance; *ūrjeśvarī* - the goddess of the month of Kārtika; *nūpura* - anklebells; *kvāṇaiḥ* - with the sounds; *ūrjita* - great; *vaibhavaḥ* - glory; *tava* - Your; *vibho* - O allpervading Lord!; *vaṁśī* - flute; *prasūta* - born; *kalaḥ* - music; *labdhaḥ* - attained; *śasta* - best; *samasta* - all; *nāda* - sounds; *nagarī* - city; *sāmrājya* - kingdom; *lakṣmīm* - opulence; *param* - great; *ārādhyā* - worshipable; *pramadāt* -

out of joy; *kadā* - when; *śravaṇayoḥ* - of the ears; *dvandvena* - with both; *mandena* - by the dull; *me* - mine.

O Allpervading Lord! When will my ears attain the regal opulence of the best of sound vibrations, the metropolis of sounds, when I hear Your flutesong which is mixed with the jingling sound of Ūrjeśvarī's (Rādhikā's) anklebells, that defeats the sweetness of the warbling of Lord Brahmā's swan, and that delights my dull ears (that have been contaminated by hearing mundane topics)?

THE REGAL GODDESS OF FORTUNE OF THE METROPOLIS OF SOUNDS:

Makaranda Kaṇā Vyākhyā: In the previous verse Śrīpāda Rūpa has revealed on the one hand his unworthiness and on the other hand his deep devotional thirst. A strong thirst awakens to attain some rarely attained thing. Life is filled with this strong desire. That is the beauty of *bhajana*. "Although I am unworthy to serve You I am unable to give up this yearning." The intense yearning for the Lord gradually increases, and the awareness of the external world disappears. Just when the life-airs approach Śrī Rūpa Gosvāmī's throat (when he is about to die of separation), the *līlā śakti* (transcendental pastime-potency) brings a new transcendental pastime before his eyes, and in that vision he sees the Rāsa-*līlā*. How eagerly Śyāmasundara relishes the flavours of the love of His greatest devotees, the *gopīs*! The whole of Vṛndāvana is illuminated by the incomparable sweetness of Rāsa Vihārī Śrī Śyāmasundara and the Rāsa-*nāyikās* (the *gopīs*, heroines of the Rāsa-dance). *maṇḍali-bandhe gopī-gaṇa korena nartana; madhye rādhā saha nāce vrajendra-nandana* (C.C). "The *gopīs* hold hands and dance in a circle, and the prince of Vraja dances in the middle in a circle." In this way Kṛṣṇa, the embodiment of *śṛṅgāra rasa* (the erotic sentiment), who is called *raso vai saḥ* (He veritably is *rasa*) in the Upaniṣads, and the *gopīs*, the embodiments of His internal potency, are absorbed in relishing intimate sentiments. Although Kṛṣṇa is *rasa* personified, He is at the same time a *rasika*, the Supreme relisher of *rasa*, and although He is bliss personified, He also enjoys His own transcendental bliss. He is eternally dwelling in *rasa*, and He descended to the terrestrial Vraja in the material world to bless all the conditioned souls by making them also relish this nectar. Rasarāja Rasikendra Mauli Śrī Vrajarāja Nandana relishes such confidential flavours in this greatly ecstatic dance with His greatest pleasure-potency *mahābhāva svarūpiṇī* Śrī Rādhārāṇī and the circle of innumerable *gopīs*, that are Her *kāya-vyūha*-phalanx; that is why it is called the Rāsa-*līlā*. The *gopīs* are Kṛṣṇa's *śaktis* (transcendental energies) and *mahābhāva svarūpiṇī* Śrī Rādhā is their fountainhead, hence She is called Rāseśvarī. *tāhā vinā rāsa līlā nāhi bhāy cite* (C.C.) "Without Her Kṛṣṇa has no taste in the Rāsa-*līlā*." Because She worships Kṛṣṇa by fulfilling His desires to relish the mellows of the Rāsa-dance She is called Rādhikā. Although millions of *gopīs* are dancing along, Kṛṣṇa's mind is only falling on Śrī Rādhā. They are both totally absorbed in tasting Each other's love.

"O Queen of Vṛndāvana! When Madhupati (Kṛṣṇa) holds Your most cooling lotusfeet, that are filled with the honey of ambrosial love-*rasa*, on His heart, He extinguishes the burning fire of His desires there. I take shelter of those feet!"

Śyāmasundara and all the other *gopīs* relish the sound of Svāminī's jingling anklebells, that is inseparable from the song of the Muralī. Suddenly it is as if the flute does not sound so sweet anymore, as if something's missing. Śyāma looks all around and then sees that one anklebell has fallen off Svāminī's feet. Śyāma keeps on dancing, but at the same time He shows His supreme dexterity by sitting at Svāminī's feet and putting the anklebells back on, without even anybody noticing it! Everyone present just thinks it is another one of Śyāma's clever and complicated dances. Kiṅkarī Śrī Rūpa Mañjarī's heart is nondifferent from Śrīmatī's heart, and therefore the Divine Pair can not keep anything secret from her. By Svāminī's grace Rūpa can understand everything. Once more the *rasika* jingling of the anklebells resounds, and the beauty of Śyāma's fluteplaying is enhanced again like before. Śrī Rūpa experiences it as the goddess of fortune of the metropolis of divine sounds. In other words, as much as sounds can delight the ears, the jingling of Rādhikā's anklebells enhances the sweetness of Śyāmasundara's fluteplaying, for it is the essence of the treasury of this metropolis of sounds. Again the enchanting dance continues; the bliss of the *sakhīs* and *mañjarīs* knows no bounds!

*sakhi he! kiye iha parama ānanda
śrī rādhā mohana, śyāma vimohinī,
nācata atula prabandha*

"O *sakhi!* Behold the pinnacle of bliss! Śrī Rādhā Mohana (Kṛṣṇa, who enchants Śrī Rādhā) and Śyāma Vimohinī (Rādhā, who enchants Śyāma) are dancing an incomparable dance!"

*nāgari dāhina, bhujā virājita,
śyāma vāma bhujā saṅge
nīlima hema, mṛṅgāla ki khelata,
ānanda sāyare taraṅge*

"The heroine places Her right arm on Śyāma's shoulder and Śyāma gives His left arm to Her. Thus They resemble blue and golden lotusstems playing in a wave of a lake of bliss."

*naṭana vege yaba, antarita duhu jana,
taba hi milāyata aṅga
kara pada cālani, kaṅkaṇa kiṅkiṇī dhvani,
korotohi vividha taraṅga.
duhu aṅga mādhurī, duhu avalokahi,
duhu jana nayana vibhora*

"Sometimes, in the force of the dance, They are separated, and sometimes Their bodies meet again. Bangles jingle on Their hands and anklebells jingle on Their feet, creating different waves of sound. Their eyes are absorbed in staring at Each other's sweetness."

Śrī Rūpa, absorbed in his *siddha svarūpa*, is absorbed in seeing the dancing of Śrī Rādhā and Mādhava and hearing the sweet opulence of the sounds They produce. Suddenly this vision vanishes and Śrī Rūpa Gosvāmī anxiously laments, submitting his prayer for hearing the sounds of Śrīmatī's anklebells combined with the sound of Śyāma's flute: "Alas! When will my ears, that are contaminated by hearing all kinds of mundane sounds, attain the most blissful treasure of the metropolis of sounds?"

*śrī rāsa-maṇḍale dhani, nāce rādhā vinodinī,
nṛtya kalā ati adabhuta
brahma haṁsa nāda jini, caraṇe nūpura dhvani,
pade pade siñce parāmṛta*

"Rādhā Vinodinī dances in the circle of the Rāsa-dance with wonderful artful expertise! The jingling of Her anklebells defeat the sweet cooing of Lord Brahmā's swan and sprinkle nectar at every step!"

*nūpurera dhvani sāthe, sumadhura vaiṁśī nāde,
eka saṅge miśrita hoilo.
kibā sei kala-dhvani, sudhā sāra śikhariṇī,
akhila bhuvane veyāpilo*

"The very sweet sound of Kṛṣṇa's flute mixes with the sound of these anklebells. Is that sound like a Śikhariṇī-beverage, the essence of nectar that pervades all the worlds?"

*ei śabda nāda grāma, samrājya lakṣmīra dhāma,
āra kobe koribo śravaṇa?
śrī rūpa gosvāmīra bhāṇe, e lālasā mora prāṇe,
kṛpā koro ohe rādhā śyāma!*

"When will I hear that metropolis of sounds, that is like the abode of the regal goddess of fortune, again? Śrī Rūpa Gosvāmī sings: This is the desire of my heart; give me Your mercy, Rādhā-Śyāma!"

VERSE 28:

**STAMBHAM PRAPAÑCAYATI YAḤ ŚIKHI-PIÑCHA MAULI
VEṆOR API PRABALAYAN SVARA-BHAṄGAM UCCHAIḤ
NĀDAḤ KADĀ KṢAṆAM AVĀPSYATI TE MAHATYĀ
VṚNDĀVANEŚVARI SA ME ŚRAVAṆĀTITHITVAM**

stambham - inertia; *prapañcayati* - creates; *yaḥ* - who; *śikhi* - peacock; *piñcha* - feather; *mauli* - crown; *veṇoh* - of the flute; *api* - even; *prabalayan* - turning; *svara* - of the tune; *bhaṅgam* -

breaking; *uccaiḥ* - loudly; *nādaḥ* - the sounds; *kadā* - when; *kṣaṇam* - moment; *avāpsyati* - will attain; *te* - your; *mahatyā* - with the Vīṇā; *vṛndāvaneśvari* - O Queen of Vṛndavana!; *sa* - he; *me* - my; *śravaṇa* - ears; *atithitvam* - being a guest.

O Queen of Vṛndāvana (Rādhike)! When will that blessed day come when the sound of Your Mahatī-vīṇā, which even stifles the flute of peacockfeather-crowned Kṛṣṇa, becomes a guest of my ears?

THE VĪṆĀ CAUSES THE FLUTE'S TUNE TO CHANGE:

Makaranda Kaṇā Vyākhyā: Śrī Rūpa Gosvāmī laments when the vision vanishes, and then he prays for another vision of such transcendental pastimes. When this desire, that arises from one's *siddha svarūpa*, awakens, the material conditioning, that we have since time immemorial, melts away, and gradually our eternal transcendental *saṁskāra* (cultivation) is developed and the meditation on Rādhā and Mādhava's pastimes, forms and qualities becomes natural. When devotees continue to meditate and the heart ripens, then transcendental revelations appear. The *rāga sādḥaka* performs *nāma sankīrtana* of his beloved deity to make relish of the hearing, chanting and meditations even more brilliant.

*tad dhi tat tad vraja kṛiḍā dhyāna gāna pradhānayā
bhaktyā sampadyate preṣṭha nāma sankīrtanojjvalam*

(Bṛhad Bhāgavatāmṛta 2.5.218)

"The devotion which contains mainly of singing and meditating about the Vraja-pastimes of Rādhā and Kṛṣṇa and which is made splendid by means of dear *nāma sankīrtana*, causes Vraja-prema to awaken." Just as a *sādḥaka* who is fixed in meditation develops a strong desire to meet the object of his meditation face-to-face when his meditation subsides, similarly when the vision of the loving devotee ends he gets a strong desire to perceive the pastimes he meditated on. Śrīpāda Rūpa is unsteady with eagerness and he laments. Just then he perceives a transcendental pastime by the grace of Śrī Rādhā-Mādhava.

In the Rāsa-pastime the enchanting flutesong of Śyāma and the sweet Vīṇā-playing of Śrīmatī are clearly audible. How sweetly Śrīmatī's *mahā-bhāva*-fingers, that resemble fresh golden buds of Campaka-flowers and that are decorated with jewel-studded rings, are twanging the strings of the Vīṇā! Each twang stirs Śyāmasundara's heart!

*nīraja nayanī loilo vīṇa
sakala guṇaka ati pravīna
madhura madhura bāoi tāla
madana mohana mohinī*

"The lotus-eyed Rādhikā (*nīraja nayanī*) took the Vīṇā, and being very expert in all arts, She began to play ever-so-sweet songs. She enchants the enchanter of Cupid!"

*jhaṅkṛta jhaṅkṛta jhanana jhaṅka
colato aṅgulī lolata aṅga
kuṭīla nayane koroto bhaṅga
bhāṅg bhāṅgī śohinī*

"Her body sways as She makes Her fingers move over the strings and She plays the Śohinī (mode) with crooked eyes."

*lalitā lalita dharata tāla
mohita mana mohana lāla
kohotahi ati bhāli bhāla
rādhā guṇa śālinī*

"Lovely Lalitā gives the rhythm, and enchanting mind-enchanting Kṛṣṇa says: "Well done, well done!" Rādhā is a reservoir of attributes!"

.....
*lalitā kohoto madhura vāta
kānu nācata rāi sātha
aṅga bhaṅga sarasa raṅgi
kohoto śekhara tuhinī
(Padāmṛta Mādhurī)*

"Lalitā speaks sweet words while Kānu dances with Rāi, moving in a very luscious way."

The sound of this Vīṇā agitates Śyāma's heart and makes waves of feelings in the Śyāma-ocean. It is as if this sound takes His ability to play His flute away. His hands slacken and He stops playing His Muralī. The Vīṇā causes the flute's aphonia; the sound of Śrī Rādhā's Vīṇā enchants even the enchanter of the world! This is the worst situation for the flute-song of the enchanter of all the mobile and immobile creatures. Śyāmasundara is overwhelmed by the *sāttvika bhāva* called *stabdha*; He is stunned. This shows Śrī Rādhā's superiority and this is just what Śyāmasundara wants to see; it is His highest aspiration. Just to announce Śrī Rādhārāṇī's superiority He imitates the playing of the Vīṇā with His flute-playing.

*vipañcita supañcamam rucira veṇunā gāyatā
pṛiyena saha vīṇayā madhura gāna vidyānidhiḥ
karīndra vana sanmilan mada kariṇy udāra kramā
kadā nu vṛṣabhānujā mīlatu bhānujā rodhasi*

(Rādhā Rasa Sudhānidhi - 58)

"When may the daughter of king Vṛṣabhānu, Who is expert in playing the Vīṇā and singing sweetly, and whose gait is as charming as that of a she-elephant in rut, meet the king of elephants Śrī Kṛṣṇa, Who plays His celebrated flute so nicely in the fifth note that it resembles the sound of a Vipañcita-Vīṇā, on the bank of the Yamunā?" By awakening his

svarūpa in the mood of a maidservant of Śrī Rādhā, the *sādhaka* must experience Śrī Rādhā's supremacy. While meditating on one's *siddha deha* and thinking of one's *nikuñja sevā* there are eleven stages to be considered in the practise of the *siddha deha*.

*asya siddha dehasya sādhanāni yathā-kramam
ekādaśa prasiddhāni vakṣyate'ti manoharam
nāma rūpa vayo veśa sambandha yūtha eva ca
ājñā-sevā parākāṣṭhā pālya dāsī nivāsakaḥ*

(Śrīpāda Dhyānacandra Gosvāmī's Arcanā Paddhati)

"In the practise of the *siddha deha* there are eleven stages known, that are very enchanting: name, form, age, dress, relationship, group, order, service, culmination (ultimate ambition), maintainer (being a protected maidservant) and abode." If one does not accept this *ekādaśa-bhāva* the *siddha deha* cannot be developed and nourished. This *ekādaśa bhāva* is attained by taking shelter of the lotusfeet of a bonafide *guru*. This is the eternal spiritual *siddha deha* of the *sādhaka*. By constantly thinking of these pastimes and engaging in the devotional service of Śrī Śrī Rādhā Mādhava the desire for attaining a *gopa kiśorī*-(adolescent transcendental cowherdgirl)-body will become strong. The pure spirit soul is neither female, nor male. The Upaniṣads say:

*naiva strī na pumān eṣa na caivāyam napuṃsakaḥ
yad yac charīram ādhatte tena tena sa rakṣyate*

(Śvetāśvatara Upaniṣad)

"The soul is not female, nor male, nor neuter, but according to the feelings it develops it will attain a purely transcendental male or female body. In the spiritual world a *śānta bhakta* will attain a transcendental neuter state, a devotee in the maternal mood attains a transcendental female form, a person in the paternal or fraternal mood will attain a male form and a devotee in the amorous mood will again attain a transcendental female form." The Upaniṣads also say: *yathākratur asmil loke puruṣo bhavati tathetya pretya bhavati* "Whatever a man thinks of during his *sādhana* he will attain in his next life."

Śrīla Rūpa Gosvāmī is the original *ācārya* of *mañjarī bhāva*; he always purely thinks of himself as Śrī Rādhā's maidservant. Suddenly, while he relishes the vision of his *sphūrtira devatā*, deity of his visions, this vision subsides, and with great eagerness he submits his prayer: "O Rādhē! When will the sweet sound of Your Mahatī-Viñā, which even causes aphonia and inertia to the flute of peacockfeather-crowned Kṛṣṇa, become a guest of my ears for even just a moment? I pray that I can hear this highly enchanting Viñā-sound even for a moment, just as a guest momentarily stays in the abode of a householder and accepts his hospitality!"

*he vṛndāvaneśvari! rādhā thākuraṇi!
viñāra jhaṅkāra yeno sudhā taraṅgiṇi
vaṁśi-svara bhaṅgakāri viñāra jhaṅkāra
stabdha kore viñā-dhvani yoto garva tāra*

*tomāra se vīṇā-dhvani koribo śravaṇa
śrī rūpa gosvāmī kore ei nivedana*

"O Queen of Vṛndāvana! O Goddess Rādhā! The twanging of Your Vīṇā is like a river of nectar. It causes aphonia to the flute-sound and arrests its pride. Śrī Rūpa Gosvāmī prays: "Will I hear this sound of Your Vīṇā?"

VERSE 29:

**KASYA SAMBHAVATI HĀ TAD AHAR VĀ
YATRA VĀM PRABHU VARAU KALA-GĪTIḤ
UNNAMAN MADHURUMORMI SAMṚDDHĀ
DUSKṚTAM ŚRAVAṆAYOR VIDHUNOTI**

kasya - whose; *sambhavati* - is born; *hā* - O!; *tad* - that; *ahaḥ* - day; *vā* - or; *yatra* - where; *vām* - yours; *prabhu* - Lord; *varau* - both the best; *kala-gītiḥ* - songs; *unnaman* - raising; *madhurima* - sweetness; *ūrmi* - waves; *samṛddhā* - opulent; *duskṛtam* - impurity; *śravaṇayoḥ* - of both ears; *vidhunoti* - purifies.

O Best of monarchs (Rādhā-Kṛṣṇa)! When will that day come when I can hear the waves of Your very sweet songs that will cleanse all the dirt from my ears?

**MĀDHURYA TARANĠA PŪRṆA GĀNA:
(Songs That Are Filled With Waves Of Sweetness)**

Makaranda Kaṇā Vyākhyā: In a transcendental vision Śrīpāda Rūpa attained the good fortune of relishing the sweetness of the flute- and Vīṇā-playing of the Divine Couple during the Rāsa-līlā, and when that vision ceases he feels great anguish. His ears are agitated with thirst. His heart is greatly stirred by the sound-waves of the flute and the Vīṇā. He enjoys his *nitya svarūpa* in an unadulterated manner. In his transcendental form of a maidservant of Śrī Rādhā he goes through the motions of upsurging ecstasy and anguish as he meets his Beloveds during visions and misses Them when these visions subside. There are no comparisons of this in this material world. The *sādhakas* must understand it by awakening their *svarūpa* (transcendental intrinsic identities). Eagerly the *sādhakas* must pray: "O Svāmini! Awaken my *svarūpa* - I don't want anything else! Although I am unworthy to serve You, ultimately please let me know that I don't have anyone else in this world but You! Your lotusfeet are my all-in-all!"

*tumi se kāliyā cāndā,
jñāna dāsa kohe - kāliyā pīriti,
āmāra antare antare bāndhā*

"O friend! I am the pride of Your pride and the form of Your form! Thinking like this, I always keep Your feet in My heart! Others may have many, but I have only You! I consider You to be dearer to Me than My life a hundred times over! O friend! From My childhood I have been My mother's dearest beloved and I consider My girlfriends to be like My very life, but You are the friend of My life-airs. You are the (blackish) eyeliner on My eyes, and the ornament on My body, You are that blackish moon!" Jñāna dāsa says: "Love for Kāliya Kṛṣṇa is bound within my heart of hearts."

Śrī Kṛṣṇa sings with similar feelings:

*śuno rādhe! ei rasa, āmi sei tomāri vaśa,
tomā vine nāhi bhāy mone
japite tomāra nāma, dhairya nāhi dhare prāṇa,
tuwā rūpa koriye dheyāna*

"Listen, O Rādhe! I am under the control of Your *rasa* and I don't think of anyone else but You! I cannot stay calm when I repeat Your name and meditate on Your form!"

*śrī rādhe śrī rādhe vāñī, ye dige yāra mukhe śuni,
sei dike dhāya mora mon.
cātaka phukāre yeno, ghana cāhe variṣaṇa,
teno heri o cānda vadana*

"My mind runs to any direction where My ears hear the sound of "Śrī Rādhe! Śrī Rādhe!" I look at Your moonlike face like a Cātaka-bird that is thirsty for rainwater."

*khene khene mukha tuli, ghana dāki rādhā buli,
tabe prāṇa hoy nivāraṇa
tomā anusāre āsi, kuñjera bhitorē bosī,
tomā lāgi ei vṛndāvana*

"I raise My head, loudly crying and crying 'Rādhā!'. Then I can save My life! I have come here following You, sitting down in this *kuñja*. I only enjoy Vṛndāvana because You are here!"

*korete muralī thāke, ghana rādhā boli dāke
yoto kṣoṇa nā pāy dekhite
tomāra nūpura dhvani, āpana śravaṇa śuni,
tabe mora kṣamā hoy cite*

"Taking My flute in My hand, I cry out loud: 'Rādhā!' as long as I don't see You, but when My ears hear the jingling of Your anklebells, then My mind finds peace!"

*rādhā-Kṛṣṇa duṭi nāma, tāhe tumi āguyāna,
āmi kori tomāra bharasā*

tabe se saphala hobo, tuyā pada paraśibo
dāsa vṛndāvanera e āśā

"Of the dual name Rādhā-Kṛṣṇa You are mentioned first. I always eagerly desire You! I will be fulfilled when I can just touch Your feet! This is the aspiration of Vṛndāvana Dāsa."

Both Rādhā and Kṛṣṇa are maddened by relish. In his *siddha svarūpa* Śrīla Rūpa Gosvāmī relishes the sweetness of Śrīmatī's songs through Śyāmasundara and the sweetness of Śyāma's songs through Śrīmatī. These songs are filled with waves of the most exquisite sweetness. Suddenly the transcendental vision disappears and it is as if Śrī Rūpa's vision gets dimmed and his heart becomes anxious with thirst.

se amṛtera eka kaṇa, karṇa cakora jivana,
karṇa cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye pipāse

(Caitanya Caritāmṛta)

"Even one drop of this nectar is the life-support of the thirsty Cakora-bird of My ears, and these Cakora-ears can only survive in the hope that they will get it. When they are fortunate they get it sometimes, and when they are unfortunate they sometimes do not get it, and when they do not get it they will die of thirst." "I have fallen on the ground of Your play-forest; please come over this path once more, singing Your sweet songs, so that I will be blessed by catching a glimpse of You! Let the wickedness of my ears vanish by hearing Your songs!"

ohe śyāmasundara! vṛndāvaneśvari!!
rādhā-Kṛṣṇa prāṇa mora kiśora kiśorī
doṅhe mili madhukaṅthe nikuñja kānane
sumadhura gāna doṅhe koribe nirjane
mādhurya taraṅga pūrṇa rasāmṛta gāna
śravaṇa koriyā kobe juḍābe parāṇa
śravaṇendriyera yoto duṣkṛta āchaya
āra kobe dūre hobe karuṇā nilaya
bhāgavata cūḍāmaṇi rasika sujana
śrī rūpa gosvāmī kore ei nivedana

"Ohe Śyāmasundara! Vṛndāvaneśvari! O Rādhā-Kṛṣṇa! O Kiśora Kiśorī! You are my very life! They both meet with honey-sweet voices in the *nikuñja*-forests and They both sing sweet songs in solitude. When will My life-ears be soothed by hearing Their *rasika* nectarean songs, that are filled with waves of sweetness? O abodes of mercy! When will all wickedness thus be cast far away from my ears?" This is the prayer of Śrī Rūpa Gosvāmī, the crownjewel of all pure *rasika* devotees!

VERSE 30:

**PARIMALA SARAṆIR VĀM GAURA NĪLĀṄGA RĀJAN
MṚGAMADA GHUṢṚṆĀNUGRAHIṆĪ NĀGAREŚAU
SVA MAHIMA PARAMĀṆU PRĀVṚTĀŚEṢA GANDHĀ
KIM IHA MAMA BHAVITRĪ GHRĀṆA BHRṆGOTSAVĀYA**

parimala - fragrance; *saraṇiḥ* - the path; *vām* - of You both; *gaura* - golden; *nīla* - blue; *aṅga* -bodies; *rājan* - shining; *mṛgamada* - musk; *ghuṣṛṇa* - vermilion; *anugrahiṇī* - decorated; *nāgareśau* - best of lovers; *sva* - own; *mahima* - glories; *paramāṇu* - atomic fraction; *prāvṛta* - dressed; *aśeṣa* - limitless; *gandha* - fragrance; *kim* - whether; *iha* - here; *mama* - my; *bhavitrī* - will be; *ghrāṇa* - nose; *bhrṅga* - bee; *utsavāya* - for the festival.

O Best of lovers (Rādhā and Kṛṣṇa)! When will my bee-like nose experience a festival of bliss by catching the fragrance of Your blazing golden and bluish limbs, that are scented with musk and vermilion and which defeats the glories of all other fragrances with even its atomic fraction?

ŚRĪ AṄGA PARIMALA DHĀRĀ (A Stream Of Bodily Fragrance)

Makaranda Kaṇā Vyākhyā: In a transcendental vision Śrīpāda Rūpa continues to relish the sweetness of Śrī Rādhā-Mādhava. When this vision subsides he eagerly desires to see these relishable pastimes again, then he has another vision - in this way it continues. He does not personally endeavour to have such visions, they come naturally. The *bhajana* of a *sādhaka* should be that natural. At first the *sādhaka* should endeavour to perform *sāsaṅga bhajana* (worship with attachment to the Lord), depending on the eternality of *bhajana*, but later their *bhajana* will become natural. *Bhagavad-bhajana* is not an activity of the material body's senses and mind. By the grace of Śrī Guru, Vaiṣṇava and Śrī Bhagavān the conditioned soul becomes favorable to *bhagavad-bhajana*, and he becomes able to do so when, by the will of the Lord, his mundane mind, body and senses become identical with the Lord's innate energy (*svarūpa śakti*). The name, form, qualities and pastimes of the Lord can not be heard, glorified or remembered by material senses of a human being. When the senses of the conditioned soul become favorable to *bhagavad bhajana* they become identical with the Lord's innate energy and thus become able to perform *bhajana* in the form of hearing, chanting and remembering. As a result of constantly performing *sādhana bhajana* the mind and senses of the *sādhaka* become purified and their natural attachment to sense objects disappear. When attachment to the Lord thus awakens *bhajana* becomes natural. Gradually *rati* appears in the heart of the *sādhaka* and takes him along into the kingdom of transcendental visions. When *prema* appears even this preceding bliss

(of the stage of *rati*) cannot be attained anymore in visions. Then the senses of the *sādhaka* become extremely eager to have the direct vision of the Lord and to render direct service to Him for His pleasure. Śrīpāda is in the kingdom of *mahā-bhāva*, therefore he weeps for the direct vision and service of the Lord. Suddenly he attains a transcendental vision of Śrī-Śrī Rādhā-Mādhava's *vana bhramana līlā* (Their pastime of rambling through the forest).

What wonderful sweet pastimes Nāgararāja (Kṛṣṇa, the king of amorous heroes) and Nāgarī-maṇi (Rādhikā, the jewel of lady-loves) manifest! Their delicious bodily fragrance permeates all directions and causes all moving and nonmoving creatures to have goosebumps of wonderful ecstasy on their skins. With Their own sweetness They defeat the sweetness of all fragrances. The natural fragrance of the bodies of the Vilāsi Yugala (Playful Divine Pair) is mixed with a mixture called *yakṣa kardama*, consisting of an equal blend of vermilion, *aguru* (aloe), musk and sandalwoodpulp, and this combination extends an exquisite fragrance. Śrīpāda Rūpa is intrinsically a maidservant of Śrī Rādhā, and he is especially acquainted with this fragrance.

During the Mahā Rāsa-dance Rādhā and Kṛṣṇa ran off from billions of *gopīs*, who then frantically started to search for Them, asking all the trees and vines about Kṛṣṇa's whereabouts. The *sakhīs* of Śrī Rādhā, though, caught the fragrance of Śrī-Śrī Rādhā-Mādhava that could not be perceived by the other *gopīs* and enquired about the Yugala Kīśora from the nearby deer:

*apy eṇapatny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ
kāntāṅga-saṅga kuca-kuṅkuma rañjitāyāḥ
kunda srajaḥ kulapater iha bāti gandhaḥ*

(Śrīmad Bhāgavata 10.30.11)

"O wife of the deer! Has Acyuta come by here after having met His beloved, greatly delighting your eyes in this way with His charming limbs? Here comes the fragrance of the garland of Kunda-flowers of the Lord of His clan, and the saffron that has come on His person after He embraced His beloved!"

*koho mṛgi! rādhā saha śrī Kṛṣṇa sarvathā;
tomāya sukha dite āilā, nāhiko anyathā
rādhā priya sakhi morā, nahi bahiraṅga;
dūra hoite jāni tāra yaiche aṅga gandha
rādhā aṅga saṅge kuca kuṅkume bhūṣita;
Kṛṣṇa kunda-mālā gandhe vāyu suvāsita*

"Tell Me, O doe! Rādhā and Kṛṣṇa have come here to make you happy in all respects, and for no other reason! Rādhā is my dearest girlfriend; She's not an outsider to me. I can tell Her bodily fragrance from a distance! The odour of Kṛṣṇa's garland of Kunda-flowers and the vermilion that decorates Rādhā's breasts are scenting the wind!"

When Śrī Caitanya Mahāprabhu, who had accepted the feelings of Śrī Rādhā, was rambling in the Jagannātha Vallabha-gardens at Puri on the full moon night of the month of Vaiśākha (May), He became overwhelmed with ecstasy after hearing the verse '*lalita*

labanṅa latā' from Śrī Gīta Govinda, that reminded Him greatly of Śrī Vṛndāvana, from the mouth of Svarūpa Dāmodara. Śrī Kṛṣṇa then appeared to Him, and then disappeared again, leaving His exquisite odour behind and making Mahāprabhu lament as follows:

*kasturī lipta nīlotpala, tāra yei parimala,
tāhā jini Kṛṣṇa aṅga gandha
vyāpe caudde bhuvane, kore sarva ākarṣaṇe,
nārī-gaṇera āñkhi kore andha*

"The fragrance of Kṛṣṇa's body defeats that of a blue lotusflower smeared with musk. This smell pervades all the fourteen worlds and attracts everyone, making the eyes of the girls blind"

*sakhi he! Kṛṣṇa gandha jagat mātāy
nārīra nāsāya poiṣe, sarva kāla tāhā boise,
Kṛṣṇa pāṣe dhari loiyā yāy*

"O *sakhi!* Kṛṣṇa's fragrance maddens the world! It enters the womens nostrils and remains sitting there, holding them and taking them to Kṛṣṇa!"

*netra nābhi vadana, kara yuga śrī caraṇa,
ei aṣṭa padma Kṛṣṇa aṅge
karpūra lipta kamala, tāra yaiche parimala,
sei gandha aṣṭa padma saṅge*

"Kṛṣṇa's body has eight lotusflowers: His eyes, His navel, His face, His hands and His feet, and these eight lotusflowers are endowed with the fragrance of camphor-smeared lotuses."

*hema kīlita candana, tāhā kori gharṣaṇa,
tāha aguru kuñkuma kasturī.
karpūra sane carcā aṅge, pūrva aṅgera gandha saṅge,
mili tāra yeno koilo curi*

(Caitanya Caritāmṛta Antya 19)

"When sandalpaste bedecked with gold is ground with aloe, vermilion and musk and camphor is added to the body, it seems to steal the previous fragrance of the body."

This exquisite bodily fragrance again meets with the bodily fragrance of Śrī Rādhā. Although Śyāmasundara's bodily fragrance steals the mind of everyone in the world, even His mind is stolen by Śrīmatī's bodily fragrance! *yadyapi āmāra gandhe jagat sugandha; mora citta prāṇa hare rādhā aṅga gandha* (C.C.) "Although My fragrance scents the whole world, My own heart and mind are stolen by Rādhā's bodily fragrance." Śrī Govinda relishes the sweetness of Śrīmatī's bodily fragrance, Śrīmatī relishes the sweetness of Govinda's bodily fragrance, and the *mañjarīs* relish the sweetness of both Their bodily fragrance! When Śrīla Rūpa Gosvāmī smells this delicious fragrance in this transcendental vision he becomes wholly intoxicated. Suddenly the divine vision disappears and Śrīla Rūpa Gosvāmī feels as if he is falling out of the sky, so he laments: "Where is that heart-enchanting sweet

fragrance of Your limbs? My bee-like nose is about to die out of want for this odour! When will my nose blossom from this fragrance?"

*śuno he nāgara rāja nikuñja vihārī
vrajera nāgarī śreṣṭhā rādhikā sundarī
nikhila sugandhi dravya yoto dekhā yāy
parājaya koilo yāhā nija mahimāya
se kuñkuma mṛgamade koto kori raṅga
vicitrita hoiyāche gaura nīla aṅga
sei nava yugalera śrī aṅga saurabhe
mora nāsā madhukara kobe vā mātibe?*

"Listen, O king of amorous heroes, O enjoyer of the Nikuñjas! Listen, O greatest of Vraja's amorous heroines, Rādhikā Sundarī! With Your own glories You defeat the fragrance of all other objects in existence. How wonderful Your golden and bluish bodies smell with the fragrance of vermilion and musk! When will my bee-like nose be maddened by the bodily fragrance of this youthful Pair?"

VERSE 31:

**PRADEŚINĪM MUKHA-KUHARE VINIḶṢIPAN
JANO MUHUR VANABHUVI PHUTKAROTY ASAU
PRASĪDATAM KṢAṆAM ADHIPAU PRASĪDATAM
DṚṢOḤ PURAḤ SPHURATU TAḶID GHANACCHABIḤ**

pradeśinīm - index finger; *mukha* - of the mouth; *kuhare* - in the hole; *vinikṣipan* - placing; *janaḥ* - person; *muhuḥ* - repeatedly; *vanabhuvi* - in the forest; *phutkaroti* - loudly crying; *asau* - this; *prasīdatam* - be pleased; *kṣaṇam* - for a moment; *adhipau* - O king and Queen; *prasīdatam* - have mercy; *dṛṣoḥ* - the eyes; *puraḥ* - before; *sphuratu* - let it be manifest; *taḍid* - lightning; *ghana* - cloud; *cchabiḥ* - splendour.

O Lord Śrī Kṛṣṇa! O Queen of Vṛndāvana, Śrī Rādhike! Putting my indexfinger in my mouth I'm constantly sighing and crying here in Vṛndāvana! Be pleased with me! Be merciful! Let Your sweet forms, that shine like the lightning and a raincloud, become manifest to me!

YUGALA RŪPA DARŚANECCHṆ (The Desire To See The Two Forms):

Makaranda Kaṇā Vyākhyā: A spiritual vision saves the life of a devotee who feels separation from the Divine Couple, and when there is any delay in that vision it becomes

very difficult to tolerate the resultant misery. It is in this condition that Śrīla Rūpa Gosvāmī places his indexfinger in his mouth and sighs and cries. He cannot tolerate the separation from Rādhā and Mādhava anymore. The stories we hear in the confidential *rāgānuga* Vaiṣṇava history about Rūpa Gosvāmī's strong yearning for Rādhā and Mādhava's service and *darśana* are extraordinary, and they are an example that should be followed by all the *rasika rāgānugā*-devotees of the world. When aspirants discuss the topics of Śrīla Rūpa's extraordinary ecstatic behaviour the light on the path of *rāga bhakti* will shine for them, and when they meditate on this eager kind of devotion-in-separation they can also develop this transcendental yearning for the intimate love of Vraja within their hearts.

The Gauḍīya Vaiṣṇavas worship in a spontaneous mood, not in a formal mood. To have a natural, deep loving thirst for the Lord is called *rāga*, and that *rāga*, that loving thirst creates the greatest absorption in God-consciousness. This passionate devotion is called *rāgātmikā bhakti*, according to Śrīla Rūpa Gosvāmī:

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktiḥ sātra rāgātmikoditā*

(Bhakti Rasāmṛta Sindhu 1.2.272)

*iṣṭe gāḍha tṛṣṇā 'rāgera' - svarūpa lakṣaṇa;
iṣṭe 'āviṣṭatā' - taṭa-stha lakṣaṇa kathana*

(Caitanya Caritāmṛta)

"The primary symptom of *rāga bhakti* is a deep thirst for the beloved Lord, and a marginal symptom is complete absorption in God-consciousness." With 'deep thirst' is meant the intense and pure desire to make the Lord happy with one's service; this is the main characteristic. The result of this strong desire is the complete absorption in God-consciousness. This is the marginal characteristic of *rāga bhakti*.

*ākṛti prakṛti dui svarūpa lakṣaṇa;
kārya dvārā jñāna ei taṭastha lakṣaṇa*

"Each thing can be recognized through its *svārūpa lakṣaṇa* and its *taṭastha lakṣaṇa*. The *svārūpa lakṣaṇa* is the shape and nature of the object and the external activities and symptoms are its *taṭastha lakṣaṇa*." Śrīla Jīva Gosvāmī writes in Bhakti Sandarbha (310): *tatra viṣayinaḥ svābhāviko viṣaya saṁsargecchātīśaya-mayaḥ premā rāgaḥ. yathā cakṣurādīnām saundaryādau tādrśa evātra bhaktasya bhagavatya api rāga ity ucyate* "A materialist is naturally very fond contacting his beloved sense-objects, and this is normally called *rāga*, or passion. Just as the eyes are naturally attracted to seeing beautiful objects, and they don't have to be encouraged in this attraction, the devotee is also naturally attracted to the Lord. Such a 'thirsty' (eager) love is called *rāga*, and devotees who are endowed with such natural love are called *rāgātmikā*- devotees". Caitanya Caritāmṛta says:

*rāgātmikā bhakti mukhyā vrajavāsī jane;
tāra anugatā bhakti rāgānugā nāme*

"The main *rāgātmikā*- devotees are the inhabitants of Vraja, and devotion in their wake is called '*rāgānugā bhakti*.'" Śrīla Rūpa and Raghunātha dāsa Gosvāmī are the *rāgātmikā* Vraja-devotees that are followed by the Gauḍīya Vaiṣṇavas. *Rāgānugā bhakti* means to hear about their expert and anxious loving devotional service from the scriptures and from the mouths of the great devotees.

Śrīla Rūpa Gosvāmī suffers separation from the Divine Pair and takes shelter of Śrī Vṛndāvana-*dhāma*, placing his indexfinger in his mouth, and repeatedly sighing and crying: "Please be pleased with me for just a moment! Please show me Your fresh cloud-blue and lightning-bright luster just once! A person who has surrendered to Your lotusfeet can not find peace and happiness in anything of this world anymore, except for the soothing shade of Your umbrella-like lotusfeet!"

kobe Kṛṣṇa dhana pābo, hiyāra mājhāre thobo, juḍāibo e pāpa parāṇa
sājāiyā dibo hiyā, bosāibo prāṇa priyā, nirakhībo se candra vayāna

"When will I get the Kṛṣṇa-treasure, place it in my heart and thus soothe my sinful life? I will place my heart's beloved in my heart and stare at Her moonlike face there!"

eka bāra pāile dekhā caraṇa du khāni;
hiyāra mājhāre rākhi juḍābo parāni
tāre nā dekhiyā mora mone boḍo tāpa;
anale paśībo kiṁ vā jale dibo jhāmp

(Prārthanā, Narottama dāsa Ṭhākura)

"When I once see these lotusfeet I will keep them in my heart just to soothe it. If I don't see Them I feel great heartache. Shall I enter into the fire or shall I jump into the water?"

The Vraja-devotees give the best examples of these moods of anxiety and separation from their beloved deity. No one can relish the bliss of union without first feeling separation, just as no one relishes food and drink without being thirsty and hungry. That is why the Gauḍīya Vaiṣṇava-*ācāryas* are doing their worship in the mood of separation, teaching us: "First experience separation, and then you can relish the bliss of union!"

he nātha! śrī govinda! girivaradhāri;
he rādhe! gāndharvike! āmāra īsvārī
mukhete aṅgulī diyā ei vṛndāvane;
phutkāra koriyā āmi kāndi niśi dine
kṣaṇa kāla suprasanna hao mora prati;
karuṇā nayāne cāho yugala mūrati
abhinava jaladhare sthira saudāminī;
divya chabi daraśane juḍābo parāṇi
agrete dāḍāo mora yugala ratana;
śrī rūpa gosvāmī kore ei nivedana

'O Lord Śrī Govinda! Girivaradhāri! O Rādhe! Gāndharvike! My mistress! In this Vṛndāvana I stick my indexfinger in my mouth and weep day and night. Be pleased with me for just a moment! O Yugala Mūrti! Cast a merciful glance on me! I will soothe my burning life-airs with the vision of Your divine forms, that shine like fresh monsoonclouds and steady lightning-streaks. Śrī Rūpa Gosvāmī prays: "Please, O two jewels of mine! Stand before me!"

VERSE 32:

**VRAJA MADHURA JANA VRAJĀVATAMSAU
KIM API YUVĀM ABHIYĀCATE JANO'YAM
MAMA NAYANA CAMATKṚTIṂ KAROTU
KṢAṆAM API PĀDA NAKHENDU KAUMUDĪ VĀM**

vraja - of Vraja; *madhura* - sweet; *jana* - people; *vraja* - many; *avatamsau* - the decorations; *kim api* - anything; *yuvām* - from You both; *abhiyāce* - I beg; *janaḥ* - person; *ayam* - this; *mama* - my; *nayana* - eyes; *camatkṛtiṁ* - astonishment; *karotu* - may it do; *kṣaṇam* - a moment; *api* - even; *pāda* - feet; *nakha* - nails; *indu* - moon; *kaumudī* - moonlight; *vām* - of You both.

O crownjewels of all the sweet people of Vraja! This person begs from You: may the rays of Your moonlike toenails astonish my eyes for even a moment!

ŚRĪ-ŚRĪ PĀDA NAKHENDU CHAṬĀḤ (The Lustre Of Beautiful Moonlike Toe-nails):

Makaranda Kaṇā Vyākhyā: The ocean-like heart of Śrī Rūpa Gosvāmī is turbulent as he speaks this verse, and his eyes are very eager to see his beloved Śrī-Śrī Rādhā-Mādhava. "When will You astonish My eyes with Your beautiful forms? The loving devotees desire: "When will I see Your sweet forms, and when will I hear the sounds of Your flute and Your Vīṇā?" In Bṛhad Bhāgavatāmṛta (2.2) Sanātana Gosvāmī describes how one of the nine Yogendras, named Pippalāyana, tells the hero Gopa Kumāra: "The Lord's form can not be seen with the material eyes. He can only be seen with spiritual eyes, in *samādhi* - that is real *darśana*! The Lord of the heart Vāsudeva can only be seen in a purified heart and not with the material eyes!"

*samādhatsva manaḥ svīyaṁ tato draṅsyasi taṁ svataḥ
sarvatra bahir antaś ca sadā sākṣād iva sthitam
paramātmā vāsudevaḥ sac cid ānanda vigrahaḥ
nitāntaṁ śodhite citte sphuratyeṣa na cānyataḥ*

These are the *śānta bhaktas* (tranquil devotees). *śāntera svabhāva kṛṣṇe mamatā gandha hīna; para brahma paramātma - jñāna pravīṇa* (C.C.) "The tranquil devotees naturally do not have a whiff of any feeling of mine-ness towards Kṛṣṇa. They are very clearly seeing Him as the Supreme Brahman and the Supreme Self, though." Although they can experience the bliss of the Personality of Godhead they can not experience the enchanting relationships like servanthood with Him (His tenderness and beauty), nor can they experience the sweetness of His pastimes like His lifting of Govardhana Hill or His subjugation by His devotees. They feel themselves blessed simply by having an internal vision of the Lord.

*tatrāpīśa svarūpānubhavyaivoru hetutā
dāsādivan manojñatva līlāder na tathā matā*

(Bhakti Rasāmṛta Sindhu 3.1.6)

Gopa Kumāra's mind was not satisfied by Pippalāyana's conclusion, for his eyes were eager to see the Personality of Godhead. Then, when he met the inhabitants of Vaikuṅṭha, they told him:

*śrī Kṛṣṇacandrasya mahānukampāsmābhiḥ sthirā tvayyavadhāritāsti
līnā na sākṣād bhagavad didṛkṣā tvat tapoloka nivāsi vākyaiḥ
rūpaṁ satyaṁ khalu bhagavataḥ sac cid ānanda sāndraṁ
yogyai grāhyaṁ bhavati karaṇaiḥ sac cid ānanda rūpaṁ
mām sākṣibhyaṁ tad api ghaṭate tasya kārūṇya śaktyā
sadyo labdhyā tad ucita gater darśanaṁ svehayā vā*

.....
*prabhoḥ kṛpāpūra-balena bhakteḥ prabhāvato vā khalu darśanaṁ syāt
ataḥ parichinna dṛśāpi sidhyen nirantaraṁ tan manaseva samyak
na cet kathañcin na manasyapi syāt svayaṁ prabhasyekṣaṇam īśvarasya
ghanam sukham sañjanayet kathañcid upāsitaḥ sāndra sukhātmako'sau*

(Bṛhad Bhāgavatāmṛta)

"O Gopa Kumāra! We have understood that you have received the great immutable mercy of Lord Kṛṣṇa, for you were not diverted by the words of Pippalāyana and the inhabitants of Tapoloka, and you could not renounce your desire to see the Lord in Person! The Lord's form is certainly transcendental and eternal, but still His form can be perceived through the senses also (provided these senses are filled with love of God). When the Lord's mercy-potency is with you and when you are deeply devoted, you will see Him even with the naked eyes, and this *darśana* will be as perfectly complete and revealing as the *darśana* obtained with the mind's eyes! But if He does not bestow His mercy He cannot be seen with any faculty, for He is the Supreme Controller, Self-manifest, invisible to the senses and completely independent. In whatever form He is meditated upon, though, He gives the highest bliss!"

Virahī Śrī Rūpa is very eager to see the sweet forms of the Yugala Kīśora, and therefore he prays: "O ornaments of all the people of Vraja! All the people of Vraja are unrivalled in love, beauty, nature, compassion and generosity, and You are their very

ornaments. Just as Your most attractive beauty and sweetness is maddening everyone's mind and heart, Your hearts are also filled with endless mellows of compassion. Indeed, Your merciful hearts melt out of compassion for the suffering people! With this aspiration I pray for a single drop of Your mercy, although I am so unworthy. You are *premamaya* and *premamayī*, and You are always engaged in blissful pastimes in the Vraja-forests. I don't want to let You know of my misery (not wanting to disturb Your blissful sports), but what to do? I cannot stay calm anymore! My heart is burning in the fire of separation day and night! I cannot keep from telling You anymore! Please, for once, show me Your lotusfeet!"

While Śrīla Rūpa Gosvāmī thus floats on the waves of prayer, the picture of a transcendental pastime appears before his loving eyes. The whole world becomes illuminated with the splendour of a fresh monsooncloud and a steady lightningstreak. Compassion is dripping from Their forms! It is as if Svāminī says with a nectar-sweet voice: "Rūpa! Why are you crying? We are always with you!" *ṇhā!* How these nectar-sweet voices make the heart and the mind melt! Every syllable showers a stream of nectar! Śrī Rūpa's heart dances of ecstasy, and as he looks at Their lotusfeet with goosebumps on his skin of ecstatic love he becomes astonished by the moonlike splendour of Their toenails. Only eyes that are anointed with the salve of love can be so astonished by these moonbeams! The great poet Karṇapūra glorified the moonlike lustre of Śrī Kṛṣṇa as follows:

*jaya jaya nandātmaja jaya vṛndāvana rasa-kandātula guṇa vṛndā-
dhikatara nanda cin-makaranda sva-padāravinda dvaya kuruvinda
prabha nakha candrāvalibhir atandrāmala ruci sāndrākṛtibhir alaṁ
drāvita nija loka vyatikara śoka sphurad astoka
prathita śloka śrīdhara dhīra vrajavara vīra
prakaṭābhīra śyāma śarīra*

(ṇnanda Vṛndāvana Campūḥ - 15.220)

"O son of Nanda! All glories to You! All glories to You! You are the root cause of both the object and subject of *rasa*, or: You delight everyone with Your Vṛndāvana-*rasa*, meaning *rāga*. Your lotusfeet are adorned with incomparable attributes, they are most beautiful, opulent and endowed with the honey of transcendence. These lotusfeet have nails that shine like rubies or moons, and they are very wonderful, complete, uncontaminated and lustrous. You remove the lamentations of Your associates when You meet them by making the moonlight of Your toenails shine on them. Your great glories are manifest everywhere. You are the possessor of endless beauty and opulence, You are grave by nature, You are the greatest hero of Vraja and You appear as a most enchanting dark-complexioned cowherdboy! All glories to You!"

The description of the sweetness of Śrī Rādhārāṇī's moonlike toenails by Śrī Prabodhānanda Sarasvatī is truly matchless!

*subhaga śikhara lakṣmī koṭi kāmyaika pādā
dhr̥ta nakha maṇi candra jyotir āmoda mātrā
ati madhura caritrā'naṅga līlā vilāsā
mama hṛdi rasa mūrtiḥ sphūrtim āyātu rādḥā
nava rasa mada ghūrṇan mādḥava prāṇa koṭi*

*priya nakha maṇi śobhā sarva saubhāgya bhūmiḥ
sphuratu hṛdi sadā me kāpi kāsmīra rocir
vraja nagara kiśorī vṛnda sīmanta bhūṣā
govinda prāṇa sarvasva nakha candraika candrikā
kāpi prema rasodārā kiśorī mama jīvanam*

(Saṅgīta Mādhava 24-26)

"May Śrī Rādhā, the embodiment of *prema rasa*, whose lotusfeet are the coveted treasure even of millions of goddesses of fortune, that are the crownjewels of all fortunate and beautiful girls, who carries sheer ecstasy in the moonlike rays that emanate from Her jewellike nails, whose character is very sweet, and whose playful pastimes are full of eros, be manifest in my heart!"

"May Śrī Rādhikā, the crownjewel of all the adolescent girls of Vraja, whose beautiful jewellike nails are dearer to Mādhava than millions of lives, who is totally dizzy of fresh *rasika* intoxication, who is the abode of all good fortune, and who is endowed with some indescribable vermilion-tinted fair complexion, always be manifest in my heart!"

"This indescribable adolescent Rādhikā, a single drop of whose moonlike nails are everything to Govinda, and who is very generous with *prema rasa*, is my very life!" The Divine Pair shines like the crownjewels of all sweet Vraja-people before Śrīla Rūpa Gosvāmī. Then suddenly the transcendental vision disappears and he anxiously prays: "When can the moon-like splendor of Your toenails cause astonishment to My eyes?"

*he vṛndāvaneśvari! śrīmatī rādhike!
hā Kṛṣṇa karuṇā-sindhu boli he tomāke
vrajera madhura mūrti yoto nara nārī
sabākāra śiromaṇi kiśora kiśorī
tāi to minati kori yugala rūpete
bāreka dāḍāo dekhi āmāra agrete
yugalera pādapadma nakhendu kaumudī
nayanera camatkṛti hok niravadhi
kāṅḍiyā kāṅḍiyā kuñje divasa rajanī
ei to prārthanā kore śrī rūpa gosvāmī*

"O Queen of Vṛndāvana, Śrīmatī Rādhike! O Kṛṣṇa, ocean of mercy! I tell You, O Kiśora and Kiśorī! You are the crownjewels of all the sweet boys and girls of Vraja. Thus I humbly pray to You: Please stand before me one time and let my eyes always be astonished by the moonrays that flash from the toenails on Your lotusfeet. In this way Śrī Rūpa Gosvāmī weeps and prays day and night in the *kuñja*."

VERSE 33:

**ATARKITA SAMĪKṢAṆOLLASITAYĀ MUDĀŚLIṢYATOR
NIKUÑJA BHAVANĀṄGANE SPHURITA GAURA NĪLĀṄGAYOḤ
RUCAḤ PRACURAYANTU VĀM PURAṬA YŪTHIKĀ MAÑJARĪ
VIRĀJAD ALI RAMYAYOḤ MAMA CAMATKṚTIṀ CAKṢUṢOḤ**

atarkita - sudden; *samīkṣaṇa* - seeing; *ullasitayā* - beautified; *mudā* - joyfully; *śliṣyatoḥ* - embracing; *nikuñja* - of the *nikuñja*; *bhavana* - abode; *aṅgane* - in the courtyard; *sphurita* - manifest; *gaura* - golden; *nīla* - bluish; *aṅgayoḥ* - both bodies; *rucaḥ* - splendor; *pracurayantu* - may increase; *vām* - of You both; *puraṭa* - golden; *yūthikā mañjarī* - bud of a Yūthikā-flower; *virājad* - shines; *ali* - blackbee; *ramyayoḥ* - both charming; *mama* - my; *camatkṛtiṁ* - astonishes; *cakṣuṣoḥ* - both eyes.

After You suddenly see Each other in the courtyard of a nikonja-cottage, You become very happy and embrace Each other with love. At that time my eyes will be astonished by seeing Your blue and golden splendor that resembles the bud of a golden Yūthikā-flower (Rādhikā) with a blackbee (Kṛṣṇa) on it!

GAURA NĪLĀṄGA ŚOBHĀḤ (The Beauty Of Golden and Blue Limbs):

Makaranda Kaṇā Vyākhyā: In a transcendental vision Śrī Rūpa Gosvāmī relished the sweetness of the effulgent toenails of the Yugala Kiśora, and when that vision disappears his heart becomes very unsteady and he prays: "May the moonbeams that emanate from Your jewellike toenails astonish my eyes for even a moment!" This prayer was made in *svaṛūpāveśa*, consciousness of the spiritual body, and these aspirations grind his heart. These toenails are the fountainhead of all honey-sweet transcendental bliss, as the Upaniṣads proclaim: *viṣṇoḥ pade parama madhvaḥ utsaḥ*. Even a single drop of this sweet honey makes this whole miserable world beautiful and blissful: *etasyaivānandasyānyāni bhūtāni mātrām upajīvanti* (Upaniṣads). "The people of the world transcend all happiness, distress, pleasant and unpleasant feelings, loss and gain and all other dualistic affairs when they experience even a single drop of this beauty." When they attain this they consider the position of Lord Brahmā (the highest position in the universe), liberation or the bliss of *brahman* to be quite insignificant. Even tranquil sages like the four Kumāras, Lord Brahmā, Lord Śiva and Nārada Muni cannot remain calm anymore when they taste this nectar, so it is easily understood that a loving devotee experiences a wonderful kind of ecstasy when he relishes the sweetness of these beautiful toenails with his love-anointed eyes. Just as Śrīla Rūpa Gosvāmī is in ecstasy when he relishes this sweetness during a revelation, he is also burning in the fire of separation when this vision disappears. By Rādhā and Mādhava's grace a vision of another amazing pastime comes to him:

Divābhisāra (daytime rendez-vous). Śrī Rādhā is enchanted by Śyāma's flutesong and quickly goes out on *abhisāra*. *Kiṅkarī* Śrī Rūpa Mañjarī follows her Svāminī like Her shadow:

mātha hi tapana, tapata patha bāluka,
ātapa dahana vithāra
nonika putali tanu, caraṇa kamala janu,
dina hi koyolo abhisāra
hari hari! premaka gati anivāra!
kānu paraśa rase, paravaśa rasavati,
vichurala sakala vicāra
guru-jana nayana, pāśa-gaṇa vāraṇa,
māruta maṇḍala dhūli.
tā sae meli, calali vara raṅgiṇī,
pati geḥa nītahi bhuli
yoto yoto vighini, jitali anurāgini,
sādhali manasija mantra.
govinda dāsa kohoi - aba samujhau,
hari sae rasamaya tantra

"The sun shines on Her head and scorches the sand on the road, spreading itself in the sky like a burning canopy as She goes out to meet Kṛṣṇa at noontime. Her body is as soft as butter and Her feet are as tender as lotusflowers. Hari! Hari! The course of love cannot be stopped! This amorous girl gives up all considerations, desiring to be touched by Kṛṣṇa! The most excellent playful Rāi is shielded from the noose-like looks of her suspicious elders by a whirlwind that throws up a lot of dust. In this way She went, forgetting all about Her home and Her husband. O Passionate Rāi! You have conquered over all obstacles after mastering all of Cupid's *mantras*! Govinda Dāsa says: "May Hari now teach You the *tantras* of *rasa*!"

Just as a river (the Gaṅgā is called Sura-taraṅgiṇī, or river of the gods) with its powerful waves floods both its shores, accelerated by the extra water coming in during rainy season while it swiftly rushes towards the ocean, Śrī Rādhā, who is called Sura-taraṅgiṇī, or a woman who enjoys erotic pastimes, and who is empowered by Her passionate love for Kṛṣṇa, leaves both Her families (*kula* means shore or family), Her own family and Her in-laws' family, making high waves with the exquisite sweetness of Her form as She powerfully flows towards the Śyāma-ocean. Śrī Rūpa Mañjarī, who follows Her, cries out: "O Rādhe! The path is full of thorns and pebbles! Don't go so fast! Walk a little slower! You will hurt Your tender lotusfeet!"

rādhe pathi muñca sambhramam abhisāre
cāraya caraṇāmburuhaṁ dhīraṁ sukumāre

(Gīta Govindam)

From afar Śrīmatī catches the fragrance of Śyāma's body and follows the scent, just like a bumblebee-girl. Śyāmasundara sits on a jewelled platform on the courtyard of a solitary *nikuñja*, waiting for Rādhārāṇī to arrive and being absorbed in thinking about Her. Suddenly He hears anklebells jingling and with astonished eyes He sees Śrīmatī entering

the *kuñja* with Rūpa Mañjarī. The *kuñja*-yard is illuminated by a golden splendor and Kṛṣṇa, who is transcendental bliss personified, drowns in an ocean of loving bliss. The same happens to Śrīmatī.

*duhu doñhā daraśanera ulasita bhelo;
ākula amiyā sāgare dubi gelo
duhu jana nayana hoyala yab thira;
duhu mukha duhu heri ḍharakata nīra*

(Govinda Dāsa)

"They were both very happy when They saw Each other and They both drowned in a nectar-ocean of eagerness. When Their eyes finally became steady They could stare at Each others faces with tear-filled eyes."

Although Śrīmatī is naturally *vāmyavatī* (an unwilling girl) She is very generous today. In an upsurge of love They bind Each other in an embrace. When the Divine Pair is locked in this sweet embrace Their golden and blue bodies are even more beautiful than a golden Yūthikā-flower whose honey is being enjoyed by a blackbee. This vision is truly incomparable!

*duhu mukha sundara ki dībo tulanā;
kānu marakata maṇi rāi kāñcā sonā
nava gorocanā gorī kānu indivara
vinodinī vijurī vinoda jaladhara
kanakera latā yeno tamāle beḍilo;
nava ghana mājhe yeno bijurī paśilo
rāi kānu rūpera nāhiko upāma
kuvalaya cānda milalo eka ṭhāma
rasera āveśe duhu hoilā vibhora
dāsa ananta pahu nā pāolo ora*

"What can I compare Their beautiful faces with? Kānu resembles an emerald and Rāi gold. Gorī (golden Rādhā) looks like fresh Gorocanā-pigments and Kānu a blue lotusflower, Vinodinī Rāi looks like the lightning and Vinoda Śyāma like a fresh monsooncloud! They resemble a golden vine embracing a Tamāla tree or the lightning entering a fresh raincloud. Indeed, there is no comparison to Rādhā and Kṛṣṇa's forms! They resemble a blue lotusflower and the moon in one place, and they are both absorbed in *rasika* ecstasy. Ananta dāsa cannot find the limits to this!"

The fish-like eyes of Śrī Rūpa Gosvāmī are blissfully swimming in the lake of the Divine Couple's forms, and his eyes are astonished, not being able to carry the weight of the savour. This astonishment is *rasa*. *rāse sārāś camatkāro yaṁ vinā na raso rasah* (Alaṅkāra Kaustubha): "The essence of *rasa* is astonishment; without this there is no question of relishing *rasa*." This astonishment carries ecstasy, and that ecstasy causes the hairs to stand up of ecstasy and all the senses to become overwhelmed. Then the spiritual world is sweet, the material world is sweet, and Rādhā and Mādhava are, of course, sweetest of all! *madhuraṁ madhuraṁ madhuraṁ madhuraṁ*. The eyes and mind of Śrī Rūpa, who is absorbed in his *svarūpa*, are immersed in a great relish. Suddenly the transcendental vision disappears and Śrī Rūpa Gosvāmī feels as if he falls from an ocean of *rasa* into an ocean of

misery, so he prays: "May my eyes be astonished by Your golden and blue forms, that resemble a golden Yūthikā-flower and a blackbee!"

*nikuñja aṅgana mājhe navīna yugala;
atarkita daraśane ānanda vihvāla
paraspara āliṅgane gaura nīla tanu;
kanaka yūthikā pore madhukara janu
sei śrī rādhā mādḥava yugala ratana;
nayanera camatkṛti koru sarva kṣaṇa*

"Suddenly the youthful Pair meet Each other on the courtyard of the *nikuñja* and become overwhelmed by ecstasy. May this pair of jewels, Śrī Rādhā-Mādhava, constantly astonish my eyes when They embrace Each other's golden and blue bodies, resembling a golden Yūthikā-flower with a blackbee on it!"

VERSE 34:

**SĀKṢĀT-KṚTĪM BATA YAYOR NA MAHATTAMO'PI
KARTUMĀ MANASY API MANĀK PRABHUTĀM UPAITI
ICCHANNAYAM NAYANAYOḤ PATHI TAU BHAVANTAU
JANTUR VIJITYA NIJAGĀRA BHIYAM HRIYAM CA**

sākṣāt-kṛtīm - personal meeting; *bata* - alas!; *yayoḥ* - of whom; *na* - not; *mahattamaḥ* - the greatest souls; *api* - even; *kartum* - to do; *manasi* - in the mind; *api* - even; *manāk* - slightly; *prabhutām* - majestic; *upaiti* - attaining; *icchann* - desiring; *ayam* - this; *nayanayoḥ* - of both eyes; *pathi* - on the path; *tau* - both; *bhavantau* - You; *jantur* - living being; *vijitya* - having conquered; *nijagāra* - conceals; *bhiyam* - fear; *hriyam* - shame; *ca* - and.

O Śrī Rādhā-Mādhava! How amazing! Although even the greatest accomplished souls were not able to get Your majestic audience even slightly within the mind, this living being has now swallowed all shame and fear by desiring You to cross the path of his eyes!

DURĀŚĀḤ (Vain Hope):

Makaranda Kaṇā Vyākhyā: In the previous verse Śrī Rūpa Gosvāmī prayed that his eyes may become astonished by the sweetness of the Divine Pair, and he laments in *sādhakāveśa* (the consciousness of an aspirant), in great humility, considering himself to be quite unworthy. Humility breeds love and love breeds humility, they are each other's cause

and effect. This goes especially for the supremely humble love-in-separation of the devotees of Vraja. Eager and humble prayer is the very life of devotion, and this attracts the mercy of the Lord. Although the Gosvāmīs are eternal associates of the Lord they came down to earth and acted like ordinary *sādhakas* just to show the real aspirants the path of humility and eager devotion. Even now innumerable aspirants benefit from their great example, keeping it before their eyes and thus treading the path of greatly enthusiastic devotion, following in their footsteps.

Śrīla Rūpa Gosvāmī says: "How rarely the lotusfeet of Rādhā and Mādhava, that are not perceived even once in the meditations of the greatly advanced sages, are attained!" Śrīpāda Prabodhānanda Sarasvatī has written:

*yo brahma rudra śuka nārada bhīṣma mukhyair
ālakṣito na sahasā puruṣasya tasya
sadyo vāsīkaraṇa cūrṇam ananta śaktiṁ
taṁ rādhikā caraṇa-reṇum anusmarāmi*

(Rādhā Rasa Sudhānidhi - 4)

"I constantly remember the footdust of Śrī Rādhikā, whose unlimited power instantly subdues even the Supreme Person (Śrī Kṛṣṇa), Who Himself cannot be easily seen even by the greatest souls like Lord Brahmā, Lord Śiva, Śukadeva, Nārada Muni and Bhīṣma." The purport of this is that Lord Brahmā and Nārada Muni were somewhat able to see Kṛṣṇa playing some of His childhood pastimes, but they were not able to see His enchanting adolescent pastimes with the Vraja-sundarīs, because it is in all respects difficult to enter into these pastimes for anyone who is in a male consciousness. The worship of Vraja is one of pure sweetness. Kṛṣṇa as the prince of Vraja, the embodiment of spiritual sweetness, is unattainable through respectful and reverential worship. Caitanya Caritāmṛta says: *aiśvarya jñāne nā pāya vrajendra-nandana*; and: *rāga bhaktye vraje svayam bhagavān pāya*; *vidhi bhaktye pārṣada dehe vaikunṭhe yāya* "Through the practise of spontaneous devotion one attains the Original Form of Godhead Kṛṣṇa in Vraja, and through the practice of formal, reverential devotion one attains the spiritual body of an associate of Lord Viṣṇu in Vaikunṭha." What to speak of these liberated souls, even the friends, servants and parents of Kṛṣṇa in Vraja cannot enter into the amorous pastimes of Śrī Rādhā-Govinda! *sabe eka sakhī-gaṇa ihāra adhikāra* (C.C.) "Only the *sakhīs* can enter into it." Boyfriends like Subala, who are able to enter into these pastimes, have also taken shelter of the mood of the *sakhīs*.

Once Kṛṣṇa sent His eternal servant and friend from Mathurā and Dvārakā, Uddhava, to Vraja to console the *gopīs*, who were suffering the pangs of separation from Him after He had left Vraja for Mathurā, and when Uddhava saw the high waves of the *gopīs'* ecstatic love-in-separation he became stunned of astonishment and realised how inferior his love for Kṛṣṇa was to theirs. Seeing this superexcellent love of the *gopīs*, that is vaster than millions of oceans, Uddhava prayed for birth even as grass or a vine in Vraja, so that he could have at least their footdust on his head.

āsām aho caraṇa reṇu juṣām ahaṁ syām

*vṛndāvane kim api gulma latauṣadhīnām
yā dustyajānī svajanam ārya-patham ca hitvā
bhejur mukunda padavīm śrutibhir vimṛgyām*

(Śrīmad Bhāgavata 10.47.61)

"O! What a rare thing I am desiring! All the blades of grass, vines and herbs in Vṛndāvana are most blessed and fortunate, because they can easily carry the footdust of the cowherdwives on their heads! If I could just take birth as any of these vines, straws and bushes myself then I could also attain this rare footdust of the *gopīs* and become blessed. These *gopīs* have given up the path of local tradition and virtuous behaviour, which is normally hard to renounce even for the goddess of fortune, who worships the Lord as being the goal of all the world and all the Vedic scriptures. She also does not have that passionate, eager devotion! The *gopīs*, though, worship Kṛṣṇa as the prince of Vraja with great passionate love, leaving the path of virtue and their family-members, totally relying on Mukunda, something which is not even found by the Vedas, although they search for it!" The purport of this is that the *gopīs* attained Kṛṣṇa with passionate, eager, love-anointed devotion, and the same Kṛṣṇa (in His Vraja-feature) was and is not perceivable by (following) the Vedic regulations and by great saints like Uddhava. The Vedic scriptures and the great Vedic saints may instruct us to follow the path of injunctions, but how can they ever understand this great loving thirst?

From this it is easily understood how rarely the desire to see the crownjewel of *gopikās*, Śrī Rādhārāṇī, and the Lord of Her Life Śrī Govinda is attained, and that actually counts for the saints and the scriptures in all ages. After each day of Brahmā, viz. at the end of each *kalpa*, at the end of each *Dvāpara-yuga*, Śrī Kṛṣṇa descends to earth, and in the following *Kali-yuga* Vrajendra-nandana, assuming the mood and complexion of Śrīmatī Rādhārāṇī, descends again in Śrī Navadvīpa to fulfill three wishes He could not fulfill in His Vraja-pastimes in the *Dvāpara-yuga*⁸, as Śrī Gaurasundara, to preach the confidential worship of Rādhā and Kṛṣṇa. That is why the *mahājanas* (great Bengali poets) sing:

*yadi gaura nā hoto, ki mene hoito,
kematē dharitām de.
rādhāra mahimā, prema rasa sīmā,
jagate jānāto ke*

"If Gaura would not have come, how would it have been? Who would have shown the world the limits of Rādhā's glorious love for Kṛṣṇa?"

*madhura vṛndā- vipina mādhurī,
praveśa cāturī sāra.
varaja yuvati, bhāvera bhakati,
śakati hoito kāra.*

⁸ To understand the glory of Śrīmatī Rādhārāṇī's love for Him, the wonderful qualities in Him that She alone relishes, and the happiness She feels when She realises the sweetness of His love.

"Who would have been able to enter into the devotional mood of the young girls of Vraja, which is the essence of cleverness, and into the sweetness of sweet Vṛndāvana?"

Śrī Rūpa Gosvāmī is Vraja's Rūpa Mañjarī herself, descending along with Śrīman Mahāprabhu to bless the world with *mañjarī bhāva*, bringing the storehouse of *mañjarī bhāva* down, keeping this treasure within his own books, and also giving the perfect example of devotional eagerness and humility, the ornaments of a devotee. That's why Śrīla Rūpa Gosvāmī says: "Alas! What a vain hope for a foolish and lecherous person like me to see that Divine Pair, whose audience is not even attained by the greatest souls in the mind? Alas! Have I completely swallowed all fear and shame?"

*he śrī govinda rasikendra cūḍāmaṇi!
he vṛndāvaneśvari! rādhā ṭhākurāṇi!
yogīndra munīndra yoto mahājana
tāhādera-o sudurlabha yugala darśana
sei sthāne manda buddhi āmi akiñcana;
sākṣāt korite cāhi yugala caraṇa
asambhava prārthanāte āmi lajjā bhaya
sab jaya koriyāchi heno mone loy*

"O Śrī Govinda! Crownjewel of relishers! O Vṛndāvaneśvari! Rādhā Ṭhākurāṇi! Who am I, a wretched fool, that I covet the direct *darśana* of the lotusfeet of this Pair, that cannot be perceived even by the greatest mystics and philosophers? I think I must have conquered all shame and fear when I offer such an impossible prayer!"

VERSE 35:

**ATHAVĀ MAMA KIM NU DŪṢAṆAM
BATA VṚNDĀVANA CAKRAVARTINAU
YUVAYOR GUṆA MĀDHURĪ NAVĀ
JANTUM UNMĀDAYATĪHA KAṆ NA VĀ**

athavā - or; *mama* - my; *kiṁ nu* - what; *dūṣaṇam* - fault; *bata* - alas!; *vṛndāvana cakravartināu* - both monarchs of Vṛndavana; *yuvayor* - of You both; *guṇa* - divine qualities; *mādhurī* - sweetness; *navā* - fresh; *jantum* - living being; *unmādayati* - maddens; *iha* - here; *kaṁ* - whom; *na* - not; *vā* - or.

But still, O King and Queen of Vṛndāvana, what is my fault in this? Who will not be intoxicated by the everfresh sweetness of Your divine qualities?

NITYA NAVĪNA GUṆA MĀDHURĪ (Ever-Fresh Sweet Qualities):

Makaranda Kaṇā Vyākhyā: In the previous verse Śrī Rūpa Gosvāmī admonished himself for being so shameless to desire something which is not even perceivable or attainable by the greatest saints: the vision of Rādhā and Mādhava's lotusfeet. Suddenly the light of hope illuminates his heart as he perceives the sweetness of the attributes of the adolescent Divine Pair: "Who will not be maddened by Your qualities like redeeming and purifying the fallen?" Śrī Caitanya Mahāprabhu said: *āpanā ayogyā dekhi mone pāo kṣobha; tathāpi tomāra guṇe upajāya lobha* "My mind is agitated when I think how unqualified I am, but still the remembrance of Your qualities creates new aspirations in My heart!"

*prācīnānām bhajanam atulaṁ duṣkaram śrīvato me
nairāśyena jvalati hṛdayam bhakti leśālasasya
viśvadrīcīm aghahara tavākarṇya kārūṇya vīcīm
āśā-bindūkṣitam idam upaity antare hanta śaityam*

(Stavamālā)

"O Destroyer of Aghāsura! My heart burns with despair when I hear about the difficult spiritual practises of the great ancient saints like Śukadeva, Ambarīṣa and others, for I am totally devoid of devotion! But when I hear from the scriptures and the sages that the waves of Your compassion are flowing towards everyone, from Lord Brahmā down to the meanest creature, the drops of nectarean hope cool off my heart and soothe it!"

Whose heart will not be filled with hope after hearing how merciful Govinda redeems the fallen by, for instance, kindly granting the position of a nurse to the witch Pūtanā, who came to Him to kill Him? Śrīla Jīva Gosvāmī teaches: *ārambhād eva līlayā bakī dhātrī gatipradāḥ. Kṛṣṇaḥ sva guṇa mādhye tṛṣṇayāmāsa vaiṣṇavān* "By killing the Pūtanā-witch and granting her the position of a nurse Kṛṣṇa began His merciful manifest pastimes on earth. This pastime is attracting the devotees to the sweet attributes of Kṛṣṇa like compassion upon the wicked and protection of His devotees." If a witch dresses and behaves like a devotee (Vrajavāsī), but actually comes to Kṛṣṇa to kill Him, and is still granted liberation and the position of Kṛṣṇa's nurse, then what can we say of the destination of spontaneous and sincere devotees? Therefore Lord Brahmā prayed as follows to Kṛṣṇa after having stolen His friends and calves:

*eṣām ghoṣa nivāsinām uta bhavān kiṁ deva rātetī naś
ceto viśva-phalām phalaṁ tvad aparāṁ kutrāpy ayan muhyati
sad veṣād iva pūtanāpi sakulā tvām eva devāpitā
yad dhāmārtha suhṛt priyātma tanaya prāṇāśayās tvat kṛte*

(Śrīmad Bhāgavata 10.14.35)

"O Lord! This witch Pūtanā just dressed herself like a cowherdwoman devoted to You, and thus she and her brothers became blessed by taking shelter of Your lotusfeet. The Vrajavāsīs keep their houses, friends and possessions, and everyone and everything they

love, only for Your pleasure. What will You then not grant to them, I cannot imagine! Liberation, sense-gratification, mystic perfections and even attainment of Your lotusfeet can not be a sufficient reward for their selfless love for You! You will always remain indebted to them for this!"

Śrī Uddhava Mahāśaya also noticed these glorious qualities and preached the necessity of taking shelter at Kṛṣṇa's lotusfeet:

*aho bakī yaṁ stana kālakūtaṁ jighāṁsayāpāyayad apy asādhvī
lebhe gatim dhātryucitāṁ tato'nyam kam-vā dayāluṁ śaraṇam vrajema*

(Śrīmad Bhāgavata 3.2.23)

"Aho! Although the Pūtanā-witch came to kill Kṛṣṇa with her poison-smearred breasts, Kṛṣṇa granted her the position of a nurse! To whom else but this merciful Kṛṣṇa, who grants a good destination even to someone who simply dresses like a devotee, should I take shelter?"

The quality of compassion of Śrī Rādhikā is incomparable! Indeed, Her body melts of compassion! She cannot tolerate anyone's suffering! In Ujjvala Nīlamanī Śrīla Rūpa Gosvāmī gives the following example of Her compassionate nature:

*tārṇa sūci śikhayāpi tarṇakaṁ viddha vaktram avalokya sāsrayā
lipyate kṣatam avāpta bādhayā kuṅkumena sahasāsya rādhayā*

Vṛndā told Paurṇamāsī-devī: "O devi! Someone as compassionate as Rādhā cannot be found! One day She saw that a newly-born calf had its mouth pierced by a blade of grass and, shedding tears of compassion, She smeared its lips with *kunkuma*." Śrīmat Jīva Gosvāmī comments on this verse: *tarṇako'yaṁ sva kāntāyopaharaṇīya dugdhāyā dhenor iti jñeyam* "The calve was born to one of the favorite cows of Her lover Kṛṣṇa." In other words, Śrī Rādhā's heart melts even more when it involves something or someone who pleases and serves Kṛṣṇa. There's no limit to Rādhārāṇī's compassion on those who are always eager to serve Kṛṣṇa. Śrī Rūpa Gosvāmī says: "You are glorious because You redeem the fallen souls! I am also a fallen soul, and therefore I'm also worthy of Your mercy! Your mercy will reach its perfection by redeeming a most fallen soul like me!" Śrīla Rūpa and Sanātana Gosvāmī, the mines of humility, also prayed like that when they first met Śrī Caitanya Mahāprabhu:

*āmā uddhārite bolī nāhi tribhuvane
patita pāvana tumi - sabe tomā vine
āmā uddhāriyā yadi dekhāo nija bala;
patita pāvana nāma tabe se saphala
satya eka bāta kaho - śuno doyāmoy
mo vinu dayāra pātra jagate nā hoy
more dayā kori koro sva dayā saphala;
akhila brahmāṇḍa dekhuka tomāra dayā bala (C.C.)*

"There's no one in the three worlds that can uplift me and purify the fallen - only You. If You redeem me and thus show Your strength, then Your name '*patita pāvana*', or

purifier of the fallen, is justified! Listen, O merciful One! I tell You the truth - there is no better object of mercy in the world than Me! By bestowing Your mercy on me Your compassion is fulfilled! Let the whole world see the power of Your mercy!" Śrī Rūpa Gosvāmī says: "O Rādhā and Mādhava! Who will not be maddened by the sweetness of Your ever-fresh qualities? One who is thus maddened does not allow any consideration of worthiness or unworthiness in the heart. Where is the ability to distinguish in a person who is mad? It is certainly not wrong of a fallen and unworthy person like me to desire Your mercy. That a poor man desires something lovely and beautiful is the glory of the object he desires; it is because the object is lovely. That's why these vain hopes arise in my heart!". Śrīla Prabodhānanda Sarasvatī has said:

*na devair brahmādyair na khalu hari bhaktair na suhṛdā-
dibhir yad vai rādhā madhupati rahasyam suviditam
tayor dāsibhūtvā tad upacita keli rasamaye
durantāḥ pratyāśā hari hari dṛṣor gocarayitum*

(Rādhā Rasa Sudhānidhi - 149)

"Hari! Hari! I have unlimitedly strong hopes to see the intimate pastimes of Rādhā and Madhupati, that are not known even by demigods like Lord Brahmā, by the devotees of Lord Hari or by Govinda's friends, as a maidservant!"

*mora kichu doṣa nāhi kohi satya kori;
unmāḍita kore sabe yugala mādhurī
patita pāvanatā guṇe vimatta ye āmi
ei to prārthanā kore śrī rūpa gosvāmī*

"It is not my fault at all. I tell you the truth. Everyone is maddened by the Yugala-sweetness! I am simply maddened by Your quality of redeeming the fallen. This is the prayer of Śrī Rūpa Gosvāmī."

VERSE 36:

**AHAHA SAMAYAḤ KO'PI KṢEMO GHAṬETA NARASYA KIM
VRAJA NAṬAVARAU YATRODDĪPTĀ KṚPĀ SUDHAYOJJVALĀ
KṚTA PARIJANA-ŚREṆI CETAŚ CAKORA CAMATKṚTIR
VRAJATI YUVAYOḤ SĀ VAKTRENDU-DVAYI NAYANĀDHVANI**

ahaha - Alas!; *samayaḥ* - time; *ka api* - any; *kṣemaḥ* - auspicious; *ghaṭeta* - moment; *narasya* - of a person; *kim* - whether; *vraja* - of Vraja; *naṭa-varau* - best of lovers; *yatra* - wherever; *uddīptā* - shines; *kṚpā* - mercy; *sudhayā* - by the nectar; *ujjala* - splendid; *kṚta* - done; *parijana* - associates; *śreṇi* - group; *cetaḥ* - hearts; *cakora* - bird; *camatkṚtiḥ* - astonishes; *vrajati* - goes;

yuvayoḥ - of You both; *sa* - he; *vaktra* - face; *indu* - moon; *dvayi* - couple; *nayana* - eyes; *adhvani* - path.

O best of dancers! Ahaha! When will that blessed day come when I can see Your effulgent moonlike faces, that give astonishment to the Cakora-bird-like heart of Your associates and that are full of splendid nectarean compassion?

VADANA CANDRA-DVAYA (A Pair Of Moonlike Faces)

Makaranda Kaṇā Vyākhyā: The vision of the sweet qualities of the adolescent Pair illuminates Śrī Rūpa Gosvāmī's heart with the light of hope. In this verse he reveals the desire to relish the sweetness of Their moonlike faces. Śrī Rādhā and Mādhava dwell in his heart and his whole being is swallowed by his devotion to Them. He sees Them always - in dreams, in his meditations and in visions - but he can never be satiated. He wants Them directly! In external consciousness he very much misses this wonderful Couple, and he laments in a heartrending way for the vision of Their moonlike faces. There's no end to the stream of his love, no rest! Innumerable waves of hope play on the river of His love, that forcefully streams towards the Rādhā-Mādhava-ocean. Śrīpāda Rūpa is the beloved associate of Śrī Caitanya Mahāprabhu and hence some of the divine madness that Lord Caitanya Himself felt when He floated on the high waves of the nectar-ocean of *Vraja-rasa* is also infused in him. The Lord cried:

kāhā koro kāhā pāo vrajendranandana;
kāhā mora prāṇa-nātha muralī vadana
kāhāre kohibo ke vā jāne mora duḥka;
vrajendranandana vinā phāṭe mora buka (C.C.)

"Where shall I go, what shall I do to get Vrajendranandana? Where is the fluteplaying Lord of My life? Whom shall I tell, who will know of My distress? Without Vrajendranandana My heart breaks!"

Our Śrī Rūpa has gone mad after relishing the sweetness of the Yugala Kiśora. Suddenly, by Their grace, he gets the vision of a sweet pastime. He sees Rādhā and Mādhava sitting on a large jewelled platform on the naturally beautiful bank of the Yamunā, surrounded by some *sakhīs*, illuminating all directions with their golden and bluish luster and showering the whole surrounding with endless streams of Their nectarean forms. The *sakhīs'* eyes are like Cakora-birds that are busy relishing all this nectar. The *sakhīs'* desire to see the *yugma nṛtya* (dual dance) of Rādhā and Śyāma. Understanding the *sakhīs'* desires, Rādhā and Śyāma start to dance sweetly on the broad jewelled platform, causing waves to well on the ocean of sweetness. The fish-like eyes of the *sakhīs* blissfully swim on the waves of this ocean of sweetness.

*kanaka ketakī rāi, śyāma marakata kī
darapa darapa koru cura.
naṭavara śekharinī, naṭinīra śiromaṇi,
duhu guṇe duhu mana jhura*

"Rāi's luster steals the pride of a golden Ketakī-flower and Śyāma's luster steals that of an emerald. **Naṭavara Śekharinī (the crownjewel of dancers) and Naṭinīra Śiromaṇi (the crownjewel of dancing girls)'s minds are enchanted by Each others qualities.**"

*śrī mukha sundara vara, hema nīla kānti-dhara,
bhāva bhūṣaṇa koru śobhā
nīla pīta vāsa-dhara, gaurī śyāma manohara,
antarera bhāve duhu lobhā*

(Narottama Dāsa Ṭhākura, Prema Bhakti Candrikā)

"Their beautiful golden and blue faces are adorned with ornaments of ecstasy. They show that They are very greedy for Each others love by wearing blue and yellow clothes, the colour of Each other's complexion."

In his transcendental consciousness (*svarūpāveśa*) Śrī Rūpa Gosvāmī relishes the lustre of the faces of the Divine Pair, that shine with the nectar of compassion. The eyes of the *sakhīs* are like Cakora-birds that are absorbed in ecstatic astonishment after drinking the nectar that oozes from these moonlike faces. How amazing is this world-enchanting dance of the enchanting Couple, that distributes natural beauty! Vṛndāvana is illuminated by the autumnal moonlight, the bumblebees sing, and the forest is filled with the singing of the cuckoos. All the ten directions are filled with the fragrance of Mallikā, Mālatī, Jāti and Yūthī-flowers and the moon constantly drips pleasant drops of nectar from the sky on to the chest of the natural scenery of cool Vṛndāvana. The soft Malayan breezes teach the Mallikā and Mālatī-flowers to dance in the branches of the vines, the bumblebees are drinking the storehouse of honey that oozes from the lilies, lotus- and Kahlāra-flowers that float on the chest of the Yamunā-river, and a fragrant and pleasant wind blows from the Yamunā and removes the Divine Couple's fatigue of dancing by carrying drops of water from the river inside the arbour.

*rāi kānu vilasaye raṅge
kibā rūpa lāvani, vaidagadhi khani dhani,
maṇimaya ābharaṇa aṅge*

"Rāi and Kānu are enjoying Their playful sports. How beautiful are Their forms, how clever They are, and how brightly Their ornaments are shimmering!"

*rādhāra dakṣiṇa kara, dhari priya giridhara,
madhura madhura colī yāy
āge pāche sakhī-gaṇa, kore phula varīṣaṇa
kono sakhī cāmara ḍhulāya*

"Dear Giridhārī walks along ever-so-sweetly, holding Rādhā's right hand. Behind and in front of Them the *sakhīs* shower flowers and some *sakhī* fans Them."

parāge dhūsara sthala, candre kore suśītala,
mañimaya vedīra upore
rāi kānu kara joḍi, nṛtya kore phiri phiri,
paraśe pulake tanu bhare

"Rāi and Kānu hold hands and dance around and around on a jewelled stage which is greyed by pollen and cooled by the moon, Their hairs standing on end of ecstasy when They touch Each other."

mṛgamada candana, kore kori sakhīgaṇa,
variṣaye phula gandha rāje
śrama-jala bindu bindu, śobhā kore mukha indu,
adhare muralī nāhi bāje

"The *sakhīs* keep musk and sandalpaste in their hands and throw fragrant flowers. Rādhā and Kṛṣṇa's moonlike faces are beautified by sweatdrops and Kṛṣṇa cannot play His flute anymore."

hāsya vilāsa rasa, sarasa madhura bhāsa,
narottama manoratha bhoru
duhuka vicitra veśa, kusuma racita keśa,
locana mohana līlā koru

(Narottama dāsa Thākura, Prārthanā)

"Narottama's mind is absorbed in Their joking, humorous pastimes, Their sweet luscious words, Their wonderful dresses, Their flower-decorated hair and Their enchanting pastimes."

Rādhā and Kṛṣṇa's faces are compared to moons because They are shining with the nectar of compassion and because they astonish the Cakorabird-like eyes of the *sakhīs*. Otherwise what is the value of the moon in the sky compared to Their faces? Śrīpāda Bilvamaṅgala Ṭhākura has said:

vadanendu vinirjitaḥ śaśi daśadhā deva padaṁ prapadyate
adhikāṁ śriyam aśnutetarāṁ tava kārūṇya vijrmbhitāṁ kiyat

(Śrī Kṛṣṇa Karṇāmṛta - 96)

"O Lord! When Your moonlike face rises it seems as if the moon accepts defeat and divides itself into ten parts, taking shelter of Your feet, and even then its beauty is enhanced. There is no comparison to the pastimes of Your compassion!" Śrīla Kṛṣṇa dāsa Kavirāja writes in his Sāraṅga Raṅgadā-commentary on this verse: "Śrī Līlāśuka could not find any object of comparison to Kṛṣṇa's endlessly beautiful face in this world, so he became speechless. Wanting to hear Līlāśuka express his love for Him, Kṛṣṇa asked him: "O Līlāśuka! Why don't you compare My beautiful face with the moon or the lotus?"

Lilāsuka remained silent for some time and then said: "O Lord! Your moonlike face is full, spotless and splendid! Seeing Your beautiful face the moon feels defeated and takes shelter of Your feet, after dividing itself into ten parts (out of shame that the poets compare Your face to the moon) to serve Your toenails." Kṛṣṇa: "Allright, compare My toenails with moons then!" Bilvamaṅgala answers: "No, no, is that possible? How much compassion is there not in Your lustrous toenails? Is that present in the moon? Your moonlike toenails are also spotless, unlike the material moon! Therefore there is a lot of difference between them!" Śrī Kṛṣṇa said: "Then why have the ancient poets compared My face to the lotusflowers and the moon?" Hearing this, Lilāsuka said:

*śuśruṣase śṛṇu yadi praṇidhāna pūrvam
pūrvair apūrva kavibhir na kaṭākṣitam yat
nīrājana krama dhurām bhavad ānanendor
nirvyājam arhati cirāya śaśi pradīpaḥ*

(ibid. 98)

"If You want to hear the answer to that question, then listen, I will tell You: "The poets of yore did not cast a glance at this, not even after profound consideration. Instead of saying 'face' or 'feet', they said 'moon-face' and 'lotusfeet' because it sounds beautiful, but it was not their purpose to make comparisons. Actually, this moon (in the sky) can only be used as a lamp in *ārati* (to Your face) and after using it for this purpose it can be thrown far away!" Śrī Prabodhānanda Sarasvatī has written about Śrī Rādhikā's moonlike face in his Rādhā Rasa Sudhānidhi (126):

*rākāneka vicitra candra uditaḥ premāmṛta jyotiṣām
vīcibhiḥ paripūrayed aḡaṇita brahmāṇḍa koṭim yadi
vṛndāraṇya nikuṅja sīmani tad ābhāsaḥ param lakṣyase
bhāvenaiva yadā tadaiva tulaye rādhe tava śrī mukham*

"O Rādhe! If millions of universes would be filled with the waves of the ambrosial love-effulgence of many simultaneously rising wonderful full moons, it would only slightly resemble the beauty of Your face, that is visible of the arbours of Vṛndāvana. I can only make a comparison with an idea!"

Śrī Rūpa Gosvāmī's consciousness is absorbed in the *rasa* of the beauty of Rādhā and Mādhava's faces. Suddenly the vision ends and he anxiously prays: "When will that blessed day come when these moonlike faces, that astonish the Cakorabird-like eyes of the *sakhīs* with the nectar of their compassion, cross the path of my eyes?"

*he vraja naṭavara śyāma guṇamaṇi
naṭinīra sīromaṇi rādhā ṭhākuraṇi
kṛpā sudhā paripūrṇa o cānda vayāna
sakhī citta cakorera premānanda dhāma
parama sundara sei yugala vadana
mora bhāgye āra kobe hobe daraśane?*

"O best dancer of Vraja, Śyāma Guṇamaṇi! O crownjewel of dancing-girls, Rādhā Ṭhākuraṇi! Your moonlike faces are filled with the nectar of compassion, that are the abodes of the Cakorabird-like *sakhīs*' ecstatic love. When will I be so fortunate to see Your two most beautiful faces?"

VERSE 37:

**PRIYA JANA KṚTA PĀRṢṆIGRĀHA CARYONNATĀBHIḤ
SUGAHANA GHAṬANĀBHIḤ VAKRIMĀḌAMBAREṆA
PRAṆAYA KALAHA KELI KṢVELIBHIḤ VĀM ADHĪSAU
KIM IHA RACAYITAVYAḤ KARṆAYOR VISMAYO ME**

priya - dear; *jana* - people; *kṛta* - done; *pārṣṇi grāha* - choosing side; *carya* - conduct; *unnatābhiḥ* - elevated; *sugahana* - very deep; *ghaṭanābhiḥ* - deeds; *vakrimā* - crookedness; *ḍambareṇa* - pride; *praṇaya* - loving; *kalaha* - quarrel; *keli* - play; *kṣvelibhiḥ* - with pastimes; *vām* - You both; *adhīsau* - both monarchs; *kim* - whether; *iha* - here; *racayitavya* - to be performed; *karṇayoḥ* - ears; *vismayo* - be astonished; *me* - my.

O My Lord Śrī Kṛṣṇa! O Śrīmatī Rādhike! When will You astonish my ears with Your funny loving quarrels, that are hard to understand because of all the crooked proud words that You use, and in which You are supported by Your individual friends, that choose Your sides?

PRAṆAYA KELI KAUTUKAḤ (Funny Amorous Pastimes):

Makaranda Kaṇā Vyākhyā: In a divine vision Śrīpāda Rūpa was so fortunate to relish the sweetness of the moonlike faces of the Yugala Kīśora, that were filled with the nectar of compassion as They were dancing a *yugma-nṛtya* (dual dance). When the vision subsides the anguish of separation is hard to bear. The deity of his vision once appears to him and then disappears again. Thus a wonderful succession of bliss and anguish takes place. Such a succession of darkness and light, meeting and separation are the stream of life for the devotee. Floating on the waves of prayer Śrīpāda's heart and mind entered once more into the kingdom of transcendental pastimes. He attained the vision of a confidential pastime.

Śrī Rūpa Gosvāmī had a vision of the *Dāna-līlā*, that takes place at the base of Govardhana Hill. For the welfare of his son Balarāma, Vasudeva Mahāśaya had engaged Bhāgurī Muni and other sages in a fire sacrifice near Govinda Kuṇḍa (a lake at the base of Govardhana Hill). Then it was announced all over Vraja that the *gopīs* would certainly have all their desires fulfilled if they carried the required *ghī* (clarified butter) to the sacrificial ground. Śrī Rādhikā heard this news from Her pet parrot Sūkṣmadhī and set out from

Rādhākūṇḍa with Her *sakhīs* like Lalitā, Viśākhā, Citrā and Campakalatā and Her *mañjarīs* like Rūpa, carrying a golden *loṭā* with *ghī* on a roll of silken cloth on Her head. The *gopīs* were so sublimely dressed and ornamented that the foot of Govardhana Hill shone with their golden effulgence. '*dāna chole bheṭibo kānāi!*' We will meet Kṛṣṇa on the pretext of donating *ghī*! That was their hearts' desire. Śrī Rādhikā cast Her glances here and there, thinking: "Where is that Lord of My Life?"

Meanwhile Kṛṣṇa had heard from His pet parrot Vicakṣaṇa: "Śrī Rādhārāṇī is coming to the sacrifice to donate *ghī*", so He climbed on top of Govardhana Hill in topmost ecstasy with His friends like Subala and Madhumaṅgala at the spot known as Śyāma Vēdī, erected a toll station there and stood there dressed like a toll-collector.

When Śrī Rādhikā eagerly arrived at the Mānasa Gangā-lake with Her girlfriends, She remembered Kṛṣṇa as She saw the blackbees humming around the blossoming lotusflowers in the lake. Just then She heard Śyāma's very sweet fluteplaying from the Dāna Ghāṭī. Hundreds of flower-like ecstasies appeared on Her vine-like body. Slowly She walked on, immersed in love and talking about Kṛṣṇa with Her friends. Vṛndā showed Rādhikā how beautiful Śyāma looked on top of the hill and in amazement Śrīmatī said:

*prapannaḥ panthānam harir asakṛd asmann nayanayor
apūrvo'yaṁ pūrvam kvacid api na dṛṣṭo madhurimā
pratike'py ekasya sphurati muhur aṅgasya sakhi yā
śrīyas tasyāḥ pātuṁ lavam api samarthā na dṛg iyam*

(Dāna Keli Kaumudī)

"Vṛnde! Hari has crossed the path of My eyes many times before, but I have never seen Him in this unprecedented sweet way before! My eyes have never been able to drink even a drop of the nectarean beauty of even one of His limbs yet!" Rādhā and Kṛṣṇa thus become enchanted by the beauty of Each others forms, and the *sakhīs* and *mañjarīs* became absorbed in relishing the sweetness of both Their forms, telling each other:

*dekho sakhi! aparūpa raṅga
nirupama prema- vilāsa rasāyana,
pibaite pulakita aṅga*

"Behold, O *sakhi*, that extraordinary pastime! They drink the elixir of Their matchless loving pastimes and Their hairs stand on end of ecstasy!"

*dura saie daraśana, animikha locana,
vahatahi ānanda nīra.
ānanda sāyare ḍubalo duhu jana,
bahu kṣaṇe bhai gelo thira.*

"They stare at Each other from afar with unblinking eyes, that carry tears of ecstasy. They drown in a ocean of bliss and They only become steady again after a long time."

atīśaya ādara, vidagadha nāgara,

rāi niyaḍe upanīta
iha yadunandana, nirakhaye duhu jana,
ati sukhe nimagana cita

"Very carefully the clever lover comes up to Rādhā. Yadunandana is absorbed in bliss when he sees the pastimes of this divine Pair."

How amazing was Nāgara (Kṛṣṇa)'s tax-collector's dress! He was accompanied by Subala and Madhumaṅgala. Śrīmatī and the *sakhīs* walked down the road, and Subala said: "O cowherdgirls! Where are you going with these *ghī*-pots on your heads? Aren't you going to pay tax?" The *gopīs* don't even move an eyebrow and proudly walk on. Śyāma Nāgara noticed every step that Svāminī made. The jingling of Her anklebells sprinkled His ears with nectar and He came forward, enchanting the *gopīs* with His soft smile, His glances and the flute in His hand. The fish-like eyes of the *sakhīs* and *mañjarīs* swam in the ocean of the Yugala's sweetness. How beautifully Svāminī moved Her eyes when Kṛṣṇa blocked Her path and said: "Pay Me My tax!", expressing Her feelings in the *bhāva* named '*kila kiñcita*'.

garavahi sundarī, cololahi ānata,
nāgara pantha āgora
kohotahi bāta, dāna deho majhu hāta,
āna chale kācalī tora

"While the proud beautiful girl walked on, the Nāgara blocked the way and said: "Hand Me the tax, otherwise I will take Your blouse away!"

aparūpa prema taraṅga
dāna keli rasa, kalita mahotsava,
vara kila kiñcita raṅga

"How amazing are the waves of love! Rādhikā then showed the *kila kiñcita bhāva* in this great festival of the Dāna-play!"

alpa pāṭala bhelo, athira dṛgañcala,
tahi jala-kaṇa parakāśa
dhūnāita bhurū dhanu, pulake pūralo tanu,
alakhita ānanda hāsa

"The corners of Her unsteady eyes became pink and showed drops of water, Her eyebrows were arched, Her whole body was studded with goosepimples, and She laughed ecstatically in an unseen way."

aichana heri carita, puna toikhone,
bāhuḍala pada dui cāri
rādhā mādhava duhu kara padatala,
rādhā mohana bolihāri

"When Kṛṣṇa saw Her acting like this He turned back two or four paces again. Rādhā Mohana dāsa glorifies the footsoles and handpalms of Rādhā and Mādhava!"

First the *sakhīs* took up the defense and Svāminī remained grave and silent. The *sakhīs* and *sakhās* then chose sides and began a tumultuous quarrel. It is very difficult to understand the crooked words they spoke to one another in this loving quarrel. Śrī Rūpa Gosvāmī's ears are astonished when he hears it in his transcendental *svarūpāveśa*-consciousness. Sometimes Śyāmasundara came up to Rādhikā to touch Her. How beautifully Svāminī then frowned Her eyebrows, that defeat the strength of millions of Cupid's bows, walking away as if Śyāma didn't exist! Śyāma then became very offended and said: "Do You dare to ignore Me? Don't get too offensive now!"

*kṛṣṇa kuṇḍalinaś caṇḍī kṛtaṁ ghaṭṭanayānaya
phutkṛti krīyayāpy asya bhavitāsi vimohitā*

(Dāna Keli Kaumudī)

"O Caṇḍī (hot-tempered girl)! There's no need trying to chase away a black snake (*Kṛṣṇa kuṇḍalī*)! When He simply hisses at You, You will be enchanted! (Or: When Kṛṣṇa, who wears nice earrings (*kuṇḍala*), simply kisses You, You'll be enchanted)" Svāminī proudly frowned Her eyebrows and said:

*dharṣaṇe nakula strīṇāṁ bhujāṅgeśaḥ kṣamaḥ katham
yad etā daśanair eṣa daśanāpnoti maṅgalam*

"How will a snake be able to attack a *nakula strī* (she-mongoose)? She will simply bite him back! It will not be a good opportunity for that snake! (Or: *dharṣaṇena kula strīṇāṁ* -Why wouldn't You be able to ravish housewives? Today is a very good and blissful opportunity for Your meeting!)" In *svarūpāveśa* Śrīpāda Rūpa relishes the mellows of this pastimes in a vision. The words They thus exchanged during this loving quarrel are very grave and inconceivable. How clever are these *rasika* joking pastimes! As is Śyāma, so is Svāminī! The clever *sakhīs* all nourish the *Yugala-līlā*. Blocking the path, the tax-collector stood there. Pointing at Svāminī, Śyāma told the *sakhīs*: "If You don't have any money on You now, You can keep only Her with Me and go on yourselves! As soon as you bring Me the tax I will let Her go!" Saying this, He went up to Śrīmatī to touch Her. Then the *sakhīs* said:

*ei mone vane, dāni hoiyācho,
chuite rādhāra aṅga
rākhāla hoiyā, rāja kumārī saṅge,
kiserā rabhasa raṅga*

"In this mind, in this forest You became the taxcollector just to touch Rādhā's body! You're quite bold to touch a princess (like Her), being a mere cowherder!"

*emon ācara, nāhi koro ḍoro,
ghanāiyā āsicho kāche
guruvara āge, koribo gocara,*

tokhon jānibe pāche

"Are You not afraid to behave like that, coming so close to Her? I will tell this to our superiors, You will find out about them later (when they punish You)!"

*chu'io nā chu'io nā, nilaja kānāi,
āmarā parera nārī
para puruṣera pavana paraśe,
sacele sināna kori*

"Don't touch! Don't touch, O shameless Kānāi, we are other men's wives! When even the wind from another man touches us we take a bath with all our clothes on!"

*giri giyā yadi, gaurī ārādhaho,
pāna koro kanaka dhūme,
kāma sāgare, kāmanā koroho,
veṇī badarikāśrame
sūraya uparāge, sahasra sundarī,
brāhmaṇe koroho sāta
tabu hoye nahe, tomāra śakati,
rāi aṅge dite hāta
govinda dāsera, vacana mānaho,
nā koro emona dhaṅga
yoi nāgarī, o rasa āgarī,
koroho tāhāra saṅga*

"Even if You go to the mountains and worship Gaurī (Durgā), drink golden smoke, bathe in the holy tank called the Kāma Sāgara, or in the Triveṇī, go on a pilgrimage to Badarikāśrama or serve thousands of *brāhmaṇas* during the solar eclipse, You will still not have the power to lay Your hand on Rāi's body. Govinda dāsa says: Heed my words, don't act like that! Just unite with any other heroine, who may be an ocean of *rasa*!"

When Śyāma heard these luscious jokes of the *sakhīs* He gave the following intimate reply to Śrīmatī:

*tohāri hṛdaye, veṇī badarikāśrama,
unnata kuca giri kora
sundara vadana chabi, kanaka dhūma pibi,
tatahi tapata jiu mora*

"In Your heart is the Triveṇī and Badarikāśrama, and Your raised breasts are mountains (proper for performing penances on). When I drink the golden smoke of Your beautiful face I will be able to maintain My burning life!"

*sundari! tohāri caraṇa yuga choḍi.
gaurī ārādhane, kāhā coli yāobo,
tuhu se tirithamaya gaurī*

"O beautiful girl! Why should I leave Your lotusfeet to worship any Gaurī? You are Yourself Gaurī (the golden beauty), the sumtotal of all holy places!"

*sindūra sundara, mṛgamade paraśala,
ehi sūraya graha jāni,
tuyā pada nakha dvija, rājahi soṅpaluṇi,
sundari sahasra parāṇī*

"I consider the beautiful red *sindūra* in Your part, touched by musk (Your dark and fragrant hair) to be like the solar eclipse (the *sindūra* being the sun and the hair being the eclipse). Your toenails are like so many moons (Kṛṣṇa compares the moon to the *brāhmaṇas* the *sakhīs* advised Him to serve in the previous song. Both *brāhmaṇas* and the moon are called *dvija* or twice-born)

*kāma sāgare hām, sahajai nimagana,
kāma pūrabi tuhu rāi
śyāmara boli aba, caraṇe nā ṭhelabi,
govinda dāsa mukha cāi*

"I easily drown in the Kāma Sāgara (the holy tank of that name, or lit. an ocean of lust), and You, O Rāi, can fulfill these desires!" Śyāma says: "Now don't kick Me with Your feet!", and Govinda dāsa looks at His face.

After Śyāmasundara thus offered humble prayers to Śrīmatī He anxiously revealed His desire to meet Her to the *sakhīs* with a hint of His eyes. The *sakhīs* then secretly told Her:

*sundari! alakhita hao tirodhāna!
girivara kuṅja, kuṭire ati gopate,
yāi rākhaho nija māna*

"O beautiful girl! Disappear in an unseen way and keep Your honour in a hidden harbour-cottage near Govardhana Hill!"

*iha ati capala, carita vara giridhara,
kiye jāni koru viparīta
śuni uha suvacana, bhīta hi janu jana,
rāi korolo soi nīta*

"This Giridhārī is very naughty by nature, who knows what He's up to?" Hearing their good advice Rāi became a little scared and did what they told Her."

*bujhi puna nāgara, saba guṇa āgara,
alakhita tahi upanīta
rādhā mohana puna, dekhi sunāyarī,
ānande nimagana cita*

"Understanding (Her whereabouts) the Nāgara, who is a mine of qualities, came there in an unseen way. Rādhā Mohana (the poet or Kṛṣṇa, the enchanter of Rādhā) is absorbed in ecstasy when He sees this fine heroine."

The *sakhīs* and *mañjarīs* are placing their eyes at the latticed windows of the *nikuñja* to relish the sweet pastimes of their beloved Yugala Kiśora.

*paraśahi gada gada nahi nahi bol
tanu tanu pulakita ānanda hilola
ko koru anubhava duhuka vilāsa
eka mukhe śitakāra eka mukhe hāsa
nimīlita nayana nayana aru thira
maṇi taralita maṇi mañju mañjira
nāgarī deolo ghana rasa-dāna
rādhā mohana pahurñ amiyā sināna*

"When They touched Each other Their voices faltered and They became unable to speak. Waves of ecstasy caused the hairs on Their bodies to stand on end. Who can understand the pastimes of this adolescent Pair? One mouth was crying and the other was laughing! Their eyes were closed and steady and They wore jewelled lockets and lovely jewelled anklebells. Nāgarī (heroine Rādhā) gave abundant *rasa* in charity, and Rādhā Mohana (the poet or Kṛṣṇa, the enchanter of Rādhā) bathes in an ocean of nectar."

Śrīpāda Rūpa relishes the mellows of this pastime in his transcendental vision. When this vision disappears from he prays to the lotusfeet of the Yugala that he may perceive this pastime again and that he may hear Their clever *rasika* words again.

*he rādhe! gāndharvike! madana mohana!
du'janāra pakṣa loiyā duhuñ parijana
paraspara vakroktite ye kalaha kore
atīva durjñeya marma bujhite ke pāre
se saba praṇaya keli kautuka vilāsa
śravaṇe darśane mora cira abhilāṣa
śrī rūpa gosvāmī bhāṇe duhuñ kṛpā-bole
camatkṛta koribe ki śravaṇa yugale*

"O Rādhē, Gāndharvike! Madana Mohana! You and Your friends choose sides and engage in a quarrel with crooked words. Who can understand the very grave words that are being used in this loving and blissful pastime? I always wanted to see and hear these pastimes. Śrī Rūpa Gosvāmī sings: "Will my ears ever be astonished by this, through Their grace?"

VERSE 38:

**NIBHṚTAM APAHṚTĀYĀM ETAYĀ VAMŚIKĀYĀM
DĪŚĪ DĪŚĪ DRŚAM UTKĀM PRERYA SAMPRCCHAMĀNĀH**

**SMITA ŚABALA MUKHĪBHIR VIPRALABDHAḤ SAKHĪBHIS
TVAM AGHAHARA KADĀ ME TUṢṬIM AKṢNOḤ VIDHATSE**

nibhṛtam - secretly; *apahṛtāyām* - when taken away; *etayā* - by Her; *vaṁśikāyām* - the flute; *diśi diśi* - in all directions; *drśam* - eyes; *utkāṅṅ* - eager; *prerya* - sent; *sampr̥cchamānaḥ* - inquiring; *smita* - smile; *śabala* - mixed; *mukhībhiḥ* - by the faces (fem.); *vipralabdhaḥ* - separated; *sakhībhiḥ* - by the friends; *tvam* - You; *aghaḥara* - Kṛṣṇa; *kadā* - when; *me* - me; *tuṣṭim* - satisfaction; *akṣnoḥ* - the eyes; *vidhatse* - will do.

O killer of Aghāsura (Kṛṣṇa)! After Your flute was secretly stolen by Śrī Rādhikā, You eagerly look and ask for it everywhere (who has taken My flute, who has stolen My flute?!), while the *sakhīs* (that are on Rādhā's side) tease You with smiling faces (pointing at each other, saying: She has taken it! She has taken it! and then telling themselves: "I have deceived that trickster!"). When will You give pleasure to my eyes by starting a quarrel over this?

VAMŚĪ VINODA (Flute-Pastimes):

Makaranda Kaṇā Vyākhyā: When Śrīpāda Rūpa is in *svarūpāveśa* he has visions, then the visions vanish, then they come again - in this way it continues gradually. He has had a vision of the confidential *Dāna-līlā*. The hearts of Śrī Rādhā-Mādhava and Their *sakhīs* were absorbed in the wonderful flavours of funny and playful pastimes. When the vision disappears the maidservant, who suffers the pangs of separation, weeps for her beloved deity with an anxious heart. The heart of a practitioner of *Vraja-rasa* is naturally as soft as a flower. By becoming as soft as a flower the human soul becomes absorbed in the mood of a girl of *Vraja*. Forgetting Śrī Govinda's lotusfeet the living entities have fallen from their own pure nature and become involved in *māyā*'s trickery of successive happiness and distress. By the instructions of the saints, the *guru* and the scriptures this illusion vanishes and the pure nature of the living entity can become manifest. According to the Gauḍīya Vaiṣṇava Sampradāya the living entity is intrinsically a maidservant of Śrī Rādhā. At the time of initiation Śrī Gurudeva grants the disciple acquaintance to this *svarūpa*. Therefore when the pure nature of the *sādhaka* is awakened the remembrance of Śrī-Śrī Rādhā-Kṛṣṇa, the embodiments of sweetness, becomes strong and one remembers one's Eternal Companion. How beautiful, how sweet and how tasteful is that Companion - when this consciousness is experienced the anxiety of separation begin. Just a loving woman is suffering the separation from her beloved man, similarly the soul of the *sādhaka* attains the feelings of a woman in *Vraja* and becomes eager to directly see and serve Śrī-Śrī Rādhā-Mādhava, who are an ocean of sweetness and beauty and who are his eternal heart's friend. Śrīpāda Rūpa Gosvāmī is an eternal associate of the Lord, therefore he feels the limit of the pangs of separation. As he is weeping and weeping a wonderful transcendental vision comes to him:

He sees how the *gopīs* are stealing Kṛṣṇa's flute during their first meeting with Him at Śrī Rādhākuṇḍa at noontime!

Śrī Kṛṣṇa was hit by the arrow-like glances of Śrī Rādhā, that are smeared with the ecstatic love named *mādana rasa*, and dropped His Muralī-flute. Rādhā quickly hid the flute and continued Her pastimes with Her *sakhīs* and with Kṛṣṇa, who had not noticed that He had lost His flute. Then, at a certain point, Kṛṣṇa wanted to kiss Śrīmatī on the mouth, and Śrīmatī, pretending to be unwilling, told Him: "O cheater! If You want to kiss somebody, then let another man's wife (Me) in peace and go and kiss Your beloved flute!"

When Kṛṣṇa heard these words He remembered His flute and said: "Alas! Where has My flute gone? It must have fallen from My hand!" He was astonished for a moment and stared at Kundalatā in a questioning way. Kundalatā looked towards Śrī Rādhā with her restless eyes, and Śrī Rādhā, understanding this hint, quickly handed the flute to Her maidservant Tulasī. Tulasī carefully hid the flute and hid herself behind Lalitā and Viśākhā's backs. Meanwhile Kṛṣṇa went up to Rādhikā and, wanting to hold Her, asked Her: "O thief! You pierced My spotless mind, which is otherwise free from lusty agitation, with the sharp arrows of Cupid in the form of Your glances! No wonder that You were able to steal My flute! I will bind You with the ropes of My arms and place You in the hands of King Cupid in the *kuñja*-prison after taking all Your clothes and ornaments away!" Although Rādhā was touched by Kṛṣṇa's joking words She pretended to reject Him. Looking at Him with disregard, She said: "Don't touch Me!", and walked away. Kṛṣṇa then stopped Her on the pretext of looking for His flute and said: "O thief! Don't vainly try to wrestle Yourself loose from the tight bondage of My arms! As long as You don't give Me My flute back I won't let You go!"

Lalitā then frowned her eyebrows in false anger and stood before Kṛṣṇa with a proudly smiling face, telling Him: "O You who are purified by uniting with other men's wives! O destroyer of the married girls' vows of chastity! Go away! Don't touch this Rādhā, who is freshly bathed and who is completely pure before commencing Her worship of the Sungod! O trickster! You have become drunk from drinking the honey-sweet lips of bold Śaibyā, who stole the flute from You at Kusuma Sarovara! Tulasī has witnessed all this, You can ask her!" Saying this, Lalitā looked at Tulasī with flickering eyes.

Tulasī understood the hint and tried to run away to hand the flute over to Śrī Rūpa mañjarī, but Kṛṣṇa brutally caught her, so with her hairs standing on end and her entire body shivering she humbly prayed to Him: "O merciful One! Leave this unworthy maidservant! I don't have that flute that You are so eagerly looking for! I've seen it in Śaibyā's hand!" While saying all this Tulasī made a gesture towards Śrī Rūpa Mañjarī. Kṛṣṇa then left Tulasī and went to Rūpa Mañjarī, but Rūpa Mañjarī immediately handed the flute over to Lalitā and stood before Kṛṣṇa just like a saint (as if she was completely innocent). Kṛṣṇa then came up to Rūpa Mañjarī, bound her with the ropes of His arms and began to search for His flute in her bodice, saying: "O thief! Where have you hidden My flute? Give it back to Me!" Rūpa Mañjarī stopped Kṛṣṇa and said: "Am I a thief? It is Your great fortune that You lost this flute, so that now You can have all of Your desires fulfilled by searching for it (in our blouses)! I think You have hidden Your flute somewhere Yourself, so that You have a good excuse to touch us everywhere!" Saying this she made a hint with her eyes towards Lalitā. Kṛṣṇa then left Rūpa Mañjarī and went up to Lalitā. Lalitā secretly handed the flute to Kundalatā and proudly told Kṛṣṇa: "Stay away! I don't have that what You're

looking for on me! Know that You will suffer the proper reaction if You have the audacity to come any closer to me! O cheater! Why would Śrī Rādhā's girlfriends, who don't care even to tread on Cintāmaṇi-gems with their feet, steal this lousy bamboo-flute of Yours? Alas! What a miserable situation! This dry piece of bamboo, which has the length of a mere hand, and which is full of holes and other faults, is the only treasure of the Lord of Gokula! Alas! Who could have stolen this?" In this way Kṛṣṇa went to all the different *sakhīs* to look for His flute, like a blue swan going from one golden lotusstem to another to relish their sweet nectar. He saw everyone who didn't have the flute, and when the *sakhīs* saw the sweetness of His face they clapped their hands, laughed and said: "I've cheated this trickster pretty well!" What an unprecedented *līlā vinoda* (pastime of amusement)! Śrīlā Rūpa Gosvāmī is completely absorbed in relishing the mellows of this pastime, and when this vision disappears he prays to the lotusfeet of his beloved deities for seeing this pastime once again.

*he aghahara hari koro ho śravaṇa;
 priyājī tomāra vaṁśī korile haraṇa
 mora vaṁśī chala kori ke korilo curi?;
 jijñāsā koribe tumi anveṣaṇa kori
 heno kāle śrī rādhāra yoto sakhīgaṇa;
 anya jane dekhāiyā bolibe tokhon
 ei to caturā sakhī kori caturāli;
 haraṇa korilo ājī tomāra murali
 eto śuni tāra saṅge kalaha koribe;
 thekilo ye dhūrta āja sakhīra samīpe
 eto boli nikuñjete sakhīgaṇa mili;
 uccaisvare hāsibeka diyā karatāli
 tomāra aichana bhāva koriyā darśana;
 paritrpta hoibe ki āmāra nayana*

"O Aghahara Hari! Please hear me! When Priyājī steals Your flute You will ask: "Who has stolen My flute by trickery?" and start searching for it. At this time all of Śrī Rādhā's girlfriends will point at the others and say: "This *sakhī* has played this trick on You! She has stolen Your Muralī!" Hearing this You will quarrel with them. Gathering together in a *nikuñja* the *sakhīs* laugh loudly, clap their hands and say: "Today this trickster was defeated by the *sakhīs*!" When will my eyes be satisfied by seeing Your attitude at that moment?"

VERSE 39:

**KṢATAM ADHARA DALASYA SVASYA KṚTVĀ TVAD ĀLĪ-
 KṚTAM ITI LALITĀYĀM DEVI KṚṢṆE BRUVĀṆE
 SMITA ŚĀBALA DRG ANTA KIŅCID UTTAMBHITA BHRŪR
 MAMA MUDAM UPADHĀSYATY ĀSYA LAKṢMĪḤ KADĀ TE**

kṣatam - bitten; *adhara* - lips; *dalasya* - of the petal; *svasya* - my own; *kṛtvā* - having done; *tvad* -Your; *ālī* - girlfriend; *kṛtam* - done; *iti* - thus; *lalitāyām* - of Lalitā; *devi* - O goddess!; *kṛṣṇe* - Kṛṣṇa; *bruvāṇe* - speaking; *smita* - smile; *śabala* - mixed; *dr̥g* - of the eyes; *antā* - corner; *kīṣcid* - slightly; *uttambhita* - raised; *bhrūḥ* - eyebrows; *mama* - my; *mudam* - joy; *upadhāsyati* - will perform; *āsya* - face; *lakṣmīḥ* - beauty; *kadā* - when; *te* - Your.

O Goddess Rādhike! When will I become happy to see Your beautiful smiling face as You cast crooked glances at Kṛṣṇa from the corners of Your eyes and You raise Your eyebrows out of false anger when He tells Lalitā: "Hey, look Lalite! Your sakhī has bitten My lips (during Our loveplay)!", after He had secretly bitten His own lips?

ŚRĪ RĀDHĀ'S ĀSYA LAKṢMĪH (Beautiful Face)

Makaranda Kaṇā-Vyākhyā: This Utkalikā Vallari is a record of the unbroken nectarstream of transcendental visions of pastimes that floats through the heart and the mind of Śrīla Rūpa Gosvāmī when he is in *svarūpāveśa*. In these prayers Śrī Rūpa gives an indication of how those who intensely covet the service of Śrī Rādhā should take shelter of humility, eagerness and anxiousness while being dedicated to *bhajana*. The Gosvāmīs are teaching how to give up all sense-gratification and how to spend one's life doing *rāgānugā bhajana* by remembering, hearing and chanting the holy names, pastimes and qualities of the Prāna preṣṭha Yugala Kīśora in the company of *rasika* devotees, feeling separation from Them. Unless one fixes the mind fully on the lotusfeet of the beloved deity one won't be able to relish the mellows of Their transcendental pastimes.

rādhā Kṛṣṇa sevana, ekānta koriyā mana,
carāṇa kamala boli yāo
doṅhāra nāma guṇa śuni, bhakta mukhe puni puni,
parama ānanda sukha pāu

"Fix your mind completely on the service of the lotusfeet of Rādhā and Kṛṣṇa, constantly hear of Their attributes from the mouths of the devotees and you will reach the pinnacle of bliss!"

hema gaurī tanu rāi, āṅkhi daraśana cāi,
rodana koribo abhilāṣa
jaladhara dhara dhara, aṅga ati manohara,
rūpe bhuvana parakāśa

"My eyes want to see the golden form of Rāi, and I am weeping out of this desire. Kṛṣṇa's very enchanting body shines in the world like a dripping raincloud."

sakhī-gaṇa cāri pāse, sevā kori abhilāṣe,
se sevā parama sukha dhare

*ei mana tanu mora, ei rase sadā bhora,
narottama sadāi vihare*

(Prema Bhakti Candrikā)

"I desire to serve while being surrounded on all sides by the *sakhīs*, and when I get that service I remain most blissful!" Narottama Dāsa says: "My mind and my body are always absorbed in this *rasa*."

After the Vamsī Vinoda-Līlā had disappeared from Śrī Rūpa Gosvāmī's spiritual eyes he begins to cry with an anxious, afflicted heart. Then his loving eyes perceive another pastime:

He sees Rādhā and Śyāma enjoying Their pastimes in a *kuñja*-forest on the bank of Śrī Rādhākuṇḍa. How wonderful is the natural beauty of the surrounding! Many flowers are blooming in the trees and vines, sprinkling their leaves and buds with honey that is attracting humming bumblebees. The humming of these bees resound throughout the summit of the *kuñja*. Cuckoos are singing and different other birds are also chirping on the bank of the *kuṇḍa*. The forest on the bank of the *kuṇḍa* reminded the Sporting Pair of so many of Their sweet previous pastimes, and the *sakhīs*, understanding that this remembrance awakened desires in the hearts of the Yugala Kīśora, expertly arranged for Their loving union in a lonely *kuñja*. Rūpa Mañjarī looked through the latticed windows of the *kuñja* and relished the sweetness of these amorous pastimes. After Their amorous pastimes were over, the Playful Pair sat down on Their playbed and Rūpa Mañjarī took two to three of her maidservants along in the *kuñja* to serve the Pair by massaging Their feet, serving Them betelleaves and water, and by fanning Them. How fortunate they are that they can perform all these services! How beautiful are the Yugala Kīśora after these pastimes! *utphullendīvara kanakayoḥ kānti-cauram kīśoram jyotir dvandvam kim api paramānanda kandaṁ cakāsti* (Rādhā Rasa Sudhānidhi) "There is an indescribable, most blissful and beautiful pair of transcendental lights, that are of adolescent age and that steal the luster of blooming blue and golden lotusflowers!"

Meanwhile, the *sakhīs*, headed by Lalitā and Viśākhā, entered the *kuñja*, giggling and covering their mouths with their veils. Śrīmatī abruptly sat up on the bed and took some distance from Her lover, sitting on His left side. Lalitā said: "Rādhē! We've been looking all over for You! Where did You meet this cunning guy? Are You sitting here with Him as if nothing happened? Come, it's getting late! We have to do our daily *sūrya pūjā* now!" Hearing Lalitā's words, Kṛṣṇa covered His mouth with His yellow scarf and secretly bit in His own lips. Then He told Lalitā: "Look, I'm not a debauchee! I didn't start all this! Śrī Rādhikā has bitten in My lips! You judge who's naughty around here!"

All the *sakhīs* laughed when they heard Śyāma's words. How wonderfully beautiful is Śrīmatī's face at that time! Her slight smile was anointed with slight feelings of anger, She frowned Her eyebrows and cast crooked glances at Kṛṣṇa's face. Śyāmasundara and the *sakhīs* floated on the ocean of beauty when they saw these beautiful expressions. Śrīpāda Rūpa, who is in *svarūpāveśa*, is immersed in an ocean of beauty-mellows. Śrīmatī is adorned by the *lalitālaṅkāra*:

vinyāsa bhaṅgi raṅgānām bhrū vilāsa manoharā

sukumārā bhaved yatra lalitām tad udīritam

(Ujjvala Nilamaṇi)

"When the bodily features are delicate and nicely curved and when the eyebrows are frowned in an enchanting way, the ornament of charm called *lalitālaṅkāra* is manifest." Śrīpāda Rūpa's heart is absorbed. Suddenly the transcendental vision disappears and Śrīla Rūpa Gosvāmī anxiously prays to Śrīmatī Rādhikā: "When can I see Your beautiful face (*āsya lakṣmīḥ*) again?"

*he devi! śrī rādhike! āmāra īśvarī
tomāra caraṇa padme nivedana kori
śaṭha dhṛṣṭa sukapaṭa vrajendranandane
kṣata kori nijādhara āpana daśane
lalitāra sannikate bolibe śrī hari
dekho dekho tuyā sakhī rādhikā sundarī
nibhṛta nikuñja mājhe nija icchāmata
āmāra adhara bimbe korilo ye kṣata
śravaṇa koribā mātra aiche rasa-vāṇī
īṣat madhura hāsye kuñja vilāsinī
bhrukuṭi kaṭākṣa pāte govinda vadana
prema pulakita bhare koribe darśana
sei divya candrānana dekhāye āmāke
paritṛpta koribe ki e dīna dāsīke?*

'O goddess Śrī Rādhike! O My goddess! I pray to Your lotusfeet: This fraudulent bold cheater Vrajendranandana bit His lips with His own teeth and then this Śrī Hari told Lalitā "Just see how your *sakhī* Rādhikā Sundarī has willfully bitten My lips in this lonely grove!" Simply by hearing these words Kuñja Vilāsinī smiled sweetly and mildly, frowned Her eyebrows and cast crooked glances at Govinda's lotusface. When will this wretched maidservant be satisfied by seeing this divine moon-like face with goosepimples of ecstatic love all over her body?"

VERSE 40:

**KATHAM IDAM API VĀÑCHITUM NIKṚṢṬAḤ
SPHUṬAM AYAM ARHATI JANTUR UTTAMĀRHAM
GURU LAGHU GAṆANOJJHITĀRTA NĀTHAU
JAYATITARĀM ATHAVĀ KR̥PĀ DYUTIR VĀM**

katham - how; *idam* - this; *api* - even; *vāñchitum* - to desire; *nikṛṣṭaḥ* - low; *sphuṭam* - manifest; *ayam* - this; *arhati* - is worth; *jantuḥ* - living being; *uttama* - supremely; *arham* - worthy; *guru* - great; *laghu* - small; *gaṇana* - count; *ujjhita* - abandoned; *ārta* - distressed; *nāthau* - Lord and Mistress; *jayatitarām* - all glories; *athavā* - or; *kṛpā* - mercy; *dyutiḥ* - splendor; *vām* - of You both.

O Lord and Queen of the distressed! The greatest, most qualified devotees desire Your service! If even then this fallen soul desires it, then do not consider who is qualified or unqualified. All glories to the splendor of Your mercy !

DĪNA GĀMINĪ KRPAḤ (Mercy That Reaches The Fallen)

Makaranda Kaṇā-Vyākhyā: Transcendental revelations are the support of the loving devotees, and when there is any delay in such a vision coming, the devotee feels unlimited anxiety and pain, and the ocean of his humility increases. In the previous verse Śrī Rūpa attained the relish of a sweet and tasty pastime in a transcendental vision, and when this vision ends he submits his prayer to the lotusfeet of the Yugala that he may see this pastime again. When there is any delay in this vision Śrīpāda is immersed in an ocean of humility. This nectarean loving humility belongs to the original, constitutional consciousness of the spirit soul. The spirit soul is not an independent entity, it is always dependent on the Supreme Soul, and in the conditioned state it is also dependent on factors such as time and *karma*. In the conditioned state the soul identifies himself with his different material coverings (the perishable body) and is bound by conceptions of "I" and "mine", suffering the different miseries of material existence, until he is enlightened by the saints and the Guru, who make him realise that is eternally dependent on God and completely unable to control anything himself. Then the fortunate soul is able to surrender himself to God in all respects. Gradually all his illusory identifications will disappear and he will realise that God is the only 'doer' in the creation, and thus he reaches the state of liberation. Śrīla Rūpa Gosvāmī is an eternal associate of the Lord, so his surrender, coming forth from his humility, is complete. He shows his heart's anxiety when he says: "O Lord and Lady of the distressed, Śrī Rādhā Mādhava!" The Lord often purposefully disappears from the devotees, just to increase their love and eagerness for Him, and stays at a distance, witnessing the devotee's feelings of separation. This eager love-in-separation gradually causes the ecstatic feelings of the devotee to increase more and more. Those pure devotees who worship Them with their hearts filled with the greatest passionate attachment cannot remain complacent. The Lord is always subdued by their love, whether in separation or in meeting.

"O Rādhā and Mādhava! Your devotional service is coveted by the greatest saints. Although the greatest saints may covet this they cannot attain it. No one else but those who practise *sakhī*- and *mañjarī-bhāva* can attain it." Śrīla Prabodhānanda Sarasvatī has written:

*na devair brahmādyair na khalu hari bhaktair na suhṛdā-
dibhir yad vai rādhā madhupati rahasyam suviditam
tayor dāsībhūtvā tad upacita keli rasamaye
durantāḥ pratyāśā hari hari dṛṣor gocarayitum*

(Rādhā Rasa Sudhānidhi - 149)

"Hari! Hari! I have unlimitedly strong hopes to see the intimate pastimes of Rādhā and Madhupati, that are not known even by demigods like Lord Brahmā, by the devotees of Lord Hari or by Govinda's friends, as a maidservant!" *Mañjarī bhāva*, the most intimate service of the Divine Pair Śrī-Śrī Rādhā-Mādhava, is the unprecedented merciful gift of Śrī Caitanya Mahāprabhu. Lord Gaura personally relished it in His own manifest pastimes, and distributed it afterwards:

*āpane kori āsvādana, śikhāile bhakta-gaṇe,
prema cintāmaṇira prabhu dhanī.
nāhi jāne sthānāsthāna, yāre tāre koilo dāna,
mahāprabhu dātā śiromaṇi*

"He relished it Himself and then taught His devotees. The Lord is the rich owner of the Cintāmaṇi-jewel of love of God, and, not considering who was qualified or unqualified, He distributed this love to everyone. Mahāprabhu is the crownjewel of donors!"

*ei gupta bhāva sindhu, brahmā nā pāya yāra bindu,
heno dhana bilāilo saṁsāre
aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keho nāre varṇibāre*

"He distributed the treasure of the ocean of confidential transcendental emotions, of which even Lord Brahmā could not get even one drop, to the whole world. There has never been such a merciful descension of God or donor. Indeed, no one can describe His glories!"

*kohibāre kathā nahe, kohile keho nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yāre,
hoy tāra dāsānudāsa saṅga*

(Caitanya Caritāmṛta)

"It is not to be discussed, because nobody would understand it. Such are the amazing pastimes of Lord Caitanya! Anyone who has received Lord Caitanya's mercy will understand it, by associating with the servants of His servants!"

Śrī Rūpa Gosvāmī humbly says: "I'm such a low fool that I look as ridiculous as a beggar asking for a kingdom when I'm begging You for Your loving service. Still I know that You are so merciful that You don't distinguish between qualified and unqualified candidates, and hence I cannot give up hoping! The splendor of Your compassion shines supremely, and I am looking out for that supreme mercy! I want to become Your maidservant, know all the desires on Your hearts and serve You accordingly with love!" Śrīla Rūpa Gosvāmī offers the following prayers to Śrīmatī Rādhārāṇī for this loving service in his 'Cāṭu Puṣpāñjali (17-21)':

*apāra karuṇāpūra pūritāntar mano-hrade
 prasīdāsmīn jane devi nija dāsya spṛhā-justi
 kacit tvam cātu paṭunā tena goṣṭhendra sūnūnā
 prārthyamāna calāpāṅga prasādādrakṣyase mayā
 tvam sādhu mādhavī puṣpair mādhavena kalāvidā
 prasādhyamānām svīdyantīm vījayiṣyāmy aham kadā
 keli visramśino vakra keśa vṛndasya sundari
 saṁskārāya kadā devi janam etam nidekṣyasi
 kadā bimboṣṭhi tāmbūlam mayā tava mukhāmbuje
 arpyamāṇam vrajādhiśa sūnur ācchidya bhokṣyate*

"O goddess the lake of whose heart is filled with a flood of mercy! Please be kind to this person who yearns to attain Your service! When will I see the sweetly flattering prince of Vraja beg for Your mercy when You are angry with Him, and You bestowing that mercy on Him with a sidelong glance? When, as artistic Mādhava beautifully decorates You with Mādhavī-flowers, and You begin to perspire of ecstatic love (from being touched by His hand), will I fan You (with a palmleaf-fan)? O beautiful girl, when will You order this person to rearrange Your curly locks of hair now disarrayed because of Your (amorous) pastimes? O girl with the cherry-lips! When will I see the prince of Vraja snatching away and enjoying the betelnuts that I place in Your lotuslike mouth?" In this way Śrī Rūpa Gosvāmī prays for the mercy of his beloved deities, completely forgetting whether he is qualified or not as he becomes absorbed in the sweetness of Their mercy.

*ohe ārta-nātha Kṛṣṇa! śrīmati rādhike!
 nivedana kore dīna caraṇa antike
 bhāgavata jana prārthanūya tava sevā
 e nikṛṣṭa jana tāra yogya hoy kibā
 tomādera kṛpā yogyāyogya nāhi māne
 tāi to pravṛtti mora jāgiyāche mane*

"O Lord of the distressed, Kṛṣṇa! Śrīmati Rādhike! This wretch prays at Your lotusfeet: Your service is coveted by the greatest devotees; is this fallen soul then qualified for it? Your compassion does not take qualification or disqualification into account, hence this aspiration has arisen in my mind."

VERSE 41:

**VṚTTE DAIVĀD VRAJAPATI SUHRN NANDINĪ VIPRALAMBHE
 SAṂRAMBHEṆOLLALITA LALITĀŚAṆKAYODDBHRĀNTA NETRAḤ
 TVAM ŚĀRĪBHĪḤ SAMAYA PAṬUBHIR DRĀG UPĀLABHYAMĀNAḤ
 KĀMAM DĀMODARA MAMA KADĀ MODAM AKṢNOR VIDHĀTĀ**

vr̥tte - in the event; *daivād* - by chance; *vraja pati* - the Lord of Vraja; *suhṛd* - friend; *nandinī* - daughter; *vipralambhe* - in separation; *saṁrambheṇa* - with great desire; *ullalita* - beautified; *lalitā-sāṅkayā* - fear of Lalitā; *udbhrānta* - agitated; *netraḥ* - eyes; *tvaṁ* - You; *śāribhiḥ* - by female parrots; *samaya* - time; *paṭubhiḥ* - by experts; *drāk* - at once; *upālabhyamānaḥ* - being chastised; *kāmaṁ* - desire; *dāmodara* - Kṛṣṇa; *mama* - my; *kadā* - when; *modam* - joy; *akṣnoḥ* - eyes; *vidhātā* - will create.

O Dāmodara! When, by chance, You suffer separation from the daughter of the friend of the king of Vraja (Vṛṣabhānu-nandinī Rādhā), Your eyes wander around out of fear of Lalitā-sakhī. When will my eyes find great pleasure when the śārikās (female parrots) of the nikuñja, who know very well when their time to intervene comes, will chastise You then?

NAYANĀNANDA VIDHĀNA (Delighting The Eyes)

Makaranda Kaṇā-Vyākhyā: Śrīla Rūpa Gosvāmī's heart is stirred by feelings of humility, and he feels very agitated when he realises his own unworthiness. Again, the light of hope illuminates his heart when he remembers the compassionate nature of his beloved deities. "You are so merciful that You forget who is qualified and who is unqualified! Tell me when You will bless me with Your loving devotional service!" Suddenly he sees a sweet pastime, by the grace of Rādhā and Mādhava.

It is the rainy season, and the night is dark as Śrīmatī goes out with Her *sakhīs* like Lalitā and Viśākhā to meet Kṛṣṇa in some arbour. Śrī Rūpa Mañjarī follows them with some other maidservants, carrying different items of their devotional service with them.

boyoni kājara bom, bhīma bhujāṅgama,
kulisa para-e duravāra
garaja taraja mana, rose barisa ghana,
saṁsa-a poḍo abhisāra

"The night vomits *kājala* (collyrium, viz. it is steeped in dense darkness) and dangerous snakes are slithering around. Thunderbolts are striking again and again. The clouds are roaring angrily and are showering torrents of rain, making Rādhārāṇī wonder whether She will go on *abhisāra* (love journey) or not."

sajani, vacana chaḍaite mohi lāja
jo ho-e se ho-a-o boru, sabe hame aṅgīkoru
sāhasa mana delo āja

Śrī Rādhārāṇī tells Her *sakhī*: "O *sakhī*! I said that I would go and meet Kṛṣṇa, and I will be embarrassed if I do not keep My word. Whatever will happen will happen, I will accept it. Today My mind has given Me courage to go on *abhisāra*."

āpana ahita lekha, kohoite paratekho

hṛdayaka nā pāi-a ora
cānda hariṇa baha, rāhu kabala saha,
prema parābhava thora

"It does not even cross My mind that I may attain something unbeneficial. The moon is stained with the mark of a deer, and it has to endure eclipses as well, but *prema* does not accept any defeat or stain of infamy."

caraṇa bedhilo phaṇi, hita ka-e mānilo dhani,
nepura na koro-e rora
sumukhi puchaṣo tohi, svarūpa kohosi mohi,
sineha koto dūra ora

"When Her feet are surrounded by snakes in the dark night, Dhani Rādhā considers it to be a good thing, for She will no longer worry about the jingling of Her anklebells. Sumukhī (fair-faced Rādhā) asks Her *sakhī*: "How far is it before we reach the limit of love?"

thāmahi rahi-e ghumi, paraśe cihni-a bhūmi
dīgamaga upaju sandeha
hari hari śiva śiva, tāhe jāiho jiva
jābe na upaju sineha

"In the densely dark night Rādhā wanders around in one place, testing how far She has progressed in Her journey by touching the earth. She doubts in which direction She is going. Prema is giving such intolerable anguish. Hari Hari! Śiva Śiva! It is as if you have to die before *prema* awakens!"

bhaṇai vidyāpati- śunoho sucetani
gamana na koroho vilambe
rājā śiva siṃha, rūpa nayā-ena
sakala kalā avalambe

Śrī Vidyāpati Ṭhākura says: "Listen, O most conscious Śrī Rādhe! Do not delay Your love-journey anymore! King Śiva Siṃha and Rūpa Nārāyaṇa are expert in relishing all kinds of art."

Śrīmatī overcomes thousands of obstacles to arrive at the trysting-arbour. Śyāma was also on His way to the same trystingplace, but by chance Candrāvalī's *sakhī* Padmā saw Him, and took Him along to Candrāvalī's *kuñja*. What means '*daiva*' (by chance) here? Those events upon which no hand rest, that occur although one wishes or endeavours otherwise, are called *daiva*. Śrī Rādhā-Mādhava's honey-sweet pastimes are not connected to time, *karma*, the modes of material nature or fate. Śrīla Baladeva Vidyābhūṣaṇa writes in his commentary on this verse: *ujjalākhya śrī Kṛṣṇa sakhaḥ smaro devas tasyedaṃ karma daivas tasyedaṃ karma daivaṃ tasmāt tad icchāta ity arthah. lilā vistārārthā khalu tad icchāiva pravartate*. "For nourishing Śrī Rādhā-Mādhava's pastimes Kṛṣṇa's friend Ujjvala is Cupid and all the pastimes are taking place because of his pastime potency. His desire is the Fate of Kṛṣṇa." Śrīla Jīva Gosvāmī writes in his commentary on the verse *daivopahata*

cetasah in Śrīmad Bhāgavata: *devo bhagavān tasyedam lilā-śakti vaibhavam* "Deva means the Lord, and the power of His pastime-potency is called *daiva*, or transcendental fate." Nothing else but Yogamāyā or the *lilā śakti* has any control over the independent Supreme Person. In order to nourish the transcendental pastimes of Rādhā and Govinda there are inimical *gopīs* like Candrāvalī and so on. If Kṛṣṇa did not occasionally go to Candrā's *kuñja* Śrī Rādhā would never be able to delight Him with transcendental moods like *māna* (a proud huff) *khaṇḍitā* (disappointment) and *kalahāntarītā* (remorse after picking a quarrel). The other *gopīs* are there to make Kṛṣṇa relish a variety of Śrī Rādhā's moods. *rādhā saha kṛīḍā rasa vṛddhira kāraṇa; āra sab gopī-gaṇa rasopakaraṇa* (C.C.) "The *sakhīs* increase the play-*rasa* Kṛṣṇa enjoys with Rādhā and they are the ingredients of that *rasa*."

Śrīmatī came to the trysting-*kuñja*, decorated the place with Her *sakhīs* and sat down to wait for Śyāmasundara. But the appointed time expired and Śrīmatī became impatient and anxious. Weeping and weeping She told Her *sakhīs*:

e ghora rajanī, megha garajanī,
kemone āobo piyā
śeja vichāiyā, rahilum bosiyā,
patha pāne nirakhiyā

"How can My lover come in this terrible night with rumbling clouds? I've made the bed and I'm sitting on it, looking down the road for Him to come."

soi, ki korbo, koho more
etahu vipada, tariyā āilum,
nava anurāga bhare

"*Sakhi*, tell Me, what shall I do? I've conquered all these obstacles out of fresh passion for Him!"

e heno rajanī, kemone gowābo,
bañdhura daraśa vine
viphala hoiyā, mora manoratha,
prāṇa kore ucāṭane

"How can I pass such a night without seeing My friend? All my desires are frustrated and My heart is breaking!"

dahaye dāminī, ghana jhanjhani,
parāṇa mājhāre hāne
jñāna dāsa kohe, śunaho sundari,
milabi bandhura sane

"The lightning flashes, the clouds rumble, and these things strike My heart." Jñāna dāsa sings: "Listen, O beautiful girl! You will meet Your friend!"

The *sakhīs* tried to console Śrī Rādhikā, but alas! Where is the path to consolation of that heart which is rent by feelings of love-in-separation? She spent the whole night in that

agony of separation! In the morning Kṛṣṇa came to the gate of Rādhikā's *nikuñja* with all the signs of Candrāvalī's lovemaking on His body, and Śrīmatī then sarcastically told Him:

*bhālo hoilo āre bandhu āilā sakāle;
prabhāte dekhilu mukha dina yābe bhāle
bandhu, tomāra śukāyeche mukha
ke sājāle heno sāje heri bāsi duḥka
bandhu tomāya bolihāri yāi
phiriyā dāḍāo tomāra cānda mukha cāi
āi āi poḍyāche mukhe kājarera śobhā;
bhāle se sindūra bindu muni mana lobhā
khara nakha daśanete aṅga jara jara;
bhāle se kaṅkaṅa dāga hiyāra upora
nīla pāṭera sātī koṅcāra balani;
ramaṅī ramaṅa hoiyā vañcilā rajani
surāṅga yāvaka raṅga ure bhālo sāje;
ekhon koho manera kathā āilā kibā kāje
cāri pāne cāhe nāgara, āñcare mukha moche
gopāla dāsera lāja dhuile nā ghuce*

"Very nice My friend, that You come here in the morning! My day will be fine after seeing Your face in the morning! Friend, Your face is dried up! Who made You up like that? When I see You like that I feel really unhappy! O friend! All glories to You! Turn around so that I can see Your face! Alas! Alas! How beautiful Your face became with that eyeliner! How nice is that spot of *sindūra*! It enchants even the minds of the *munis*! Your body is bruised by sharp nails! How nice is that mark of a bangle on Your chest! This colorful footlac looks very nice on Your chest! The fact that You are wearing this blue *sāḍī* (of Candrāvalī) is the greatest proof that You have spent the night with Your ladylove as Her lover. Tell Me now, for what purpose have You come here? What do You want? You have spent the whole night making love with women! The hero looks all around, wiping His face off with His scarf. Gopāla dāsa says: "This embarrassment cannot be washed off just like that!"

Lalitā-devī starts burning of anger towards Kṛṣṇa, knowing that her dearest princess Rādhikā had spent the whole night in great misery, vainly waiting for the offender (Kṛṣṇa) to come and burning in the fire of separation from Him. Whenever there are intense loving feelings of mineness (*madīyatā-prema*) such clashes take place. Seeing Lalitā thus enflamed with rage, Śyāmasundara anxiously looks all around with restless eyes, fearfully thinking: "Who knows how much Lalitā will chastise Me?"

Meanwhile the *sārikās* (female parrots) of the *kuñja* begin to rebuke Śyāma, singing: "O Crownjewel of debauchees! How much misery You have given to our tender princess, making Her come to this *kuñja* for nothing! Alas! The whole night She lamented over You in this *kuñja*, suffering separation from You, making even the birds, trees and vines of Vṛndāvana crying! And now You come before this loving princess with the love-signs of another girl on Your body, to strew salt in Her wounds? Although You are a most beautiful prince, Your mind is so contaminated! Your intelligence has no beauty whatsoever!"

After hearing the *sārikās'* rebukes Śyāma's eyes go around in an even more restless way, afraid that He will now get even more chastisements from Lalitā. Śrīla Rūpa Gosvāmī, absorbed in his transcendental *svarūpāveśa*, is very happy to see these sweet moods and these sweet forms. It is as if transcendental bliss takes a shape before his eyes! The maidservants of Śrī Rādhikā love to relish Kṛṣṇa's sweetness when He is afraid of Śrī Rādhikā and Her *sakhīs*. At that moment He is most beautiful to them when He is anxious with fear of Śrī Rādhā, He is under Her control or He is eager for Her! Śrīla Raghunātha dāsa Gosvāmī has written:

*kvacana ca dara doṣād daivataḥ Kṛṣṇa-jātāt
sapadi vihita māna mauninī tatra tena
prakaṭita paṭu cātu prārthyamāna prasādā
kṣaṇam api mama rādhe netram ānandaya tvam*

(Prema Pūrābhidha Stotram - 8)

"O Rādhe! When Kṛṣṇa accidentally makes just a slight mistake, You become angry and You refuse to speak to Him. Please delight my eyes for just a moment as He prays for Your mercy with flattering words!"

Seeing Kṛṣṇa in this condition Kiṅkarī Rūpa Mañjarī becomes very happy and finds some clever way to pacify Lalitā, so that she can accomplish the sweet meeting of the Yugala Kīśora. Suddenly the vision disappears and Śrī Rūpa Gosvāmī wails and prays for another view of it.

*ohe dāmodara hari! priyājīra sane
daivāt viccheda hoile nikuñja kānane
lalitāra bhaye tuyā udbhrānta nayana
bhartsanā koroye pāche dhṛṣṭatā kāraṇa
samaya rasajñā yoto nikuñjera śāri
tiraskāre bolibeka 'śunoho śrī hari'
kuñje tvad adhūnā rāja putrī rādhikāya
keno vā vañcanā koile śaṭha śyāma rāya
sārīra vacana śuni tat kālocita
tomāra tādrśa bhāva ati adabhūta
darśana korāye mora tṛṣṭita nayana
ānandita koribe ki madana mohana
śrī rūpa mañjarī devī śrī rūpa gosvāmī
bhajanera guḍha tattva prakāśe āpani*

"Ohe Dāmodara Hari! When, by chance, You are separated from Your Priyājī in the *nikuñja*-forest, Your eyes go here and there out of fear of Lalitā, afraid that she will chastise You afterwards for Your shameless behaviour. The *sārikā*-parrots in the *nikuñja*, who are sensitive to the time, will then also rebuke You by saying: "Listen, O Śrī Hari! O cheater Śyāma Rāya! Why did You cheat our princess Rādhikā, who is submissive to You in the *kuñja*?" When will the thirst of my eyes be quenched when I see Your wonderful moods as You hear these words of the Śāri? When will Madana Mohana thus delight me? O Śrī Rūpa

Mañjarī Devī, O Śrī Rūpa Gosvāmī! Thus you personally reveal the hidden truths of *bhajana*!"

VERSE 42:

**RĀSĀRAMBHE VILASATI PARITYAJYA GOṢṬHĀMBUJĀKṢĪ
VR̄NDAM̄ VR̄NDĀVANA BHUVI RAHAḤ KEŚĀVENOPANĪYA
TVĀM SVĀDHĪNA PRIYATAMA PADA PRĀPAṆENĀRCITĀṄGĪM
DŪRE DR̄ṢṬVĀ HR̄DI KAM ACIRĀD ARPAYIṢYĀMI DARPAṀ**

rāsa - the Rāsa dance; *ārambhe* - in the beginning; *vilasati* - shines; *parityajya* - giving up; *goṣṭha* - of Vraja; *ambuja* - lotus; *akṣī* - eyes (fem.); *vr̄ndaṁ* - group; *vr̄ndāvana bhuvī* - Vr̄ndāvana; *rahaḥ* - in private; *keśavena* - by Keśava; *upanīya* - being taken; *tvāṁ* - You; *svādhīna* - independent; *priyatama* - dearest; *pada* - feet; *prāpaṇena* - by attaining; *arcita* - worshiped; *aṅgīm* - the body; *dūre* - from afar; *dr̄ṣṭvā* - having seen; *hr̄di* - in the heart; *kam* - whether; *acirād* - soon; *arpayīṣyāmi* - I will offer; *darpaṁ* - pride.

O Rādhe! When will my heart be filled with pride as I see from afar how Keśava leaves all the lotuseyed girls of Vraja at the beginning of the Rāsa dance and takes You to a lonely place where He, under Your command, decorates You with flowers?

THE PRIDE OF RĀDHĀ'S MAIDSERVANTS:

Makaranda Kaṇā-Vyākhyā: When the transcendental vision disappears from Śrīla Rūpa Gosvāmī he anxiously starts crying, his heart filled with great eagerness. His strong yearning causes Him to perceive these transcendental pastimes and within these visions he relishes their sweetness. He entrusts the recollection of his emotional experiences to paper in the form of these lovely poetic prayers as a gift to the society of the *rasika* devotees. Śrīla Narottama dāsa Ṭhākura sings:

jaya sanātana rūpa, prema bhakti rasa kūpa
yugala ujvalamaya tanu
yāhāra prasāde loka, pāsarilo sab śoka,
prakāṭa kalapa taru janu

"All glories to Sanātana and Rūpa Gosvāmī, the wells of the nectar of loving devotion! Their bodies are filled with the blazing flavours of the pastimes of the Divine Couple! By their grace the people can forget about all their miseries. Indeed, they are like manifest wishyielding trees!"

*prema bhakti rīti yoto, nija granthe suvekata
likhiyāchen dui mahāśaya
yāhāra śravaṇa hoite, premānande bhāse cite,
yugala madhura rasāśraya*

"These two saints revealed all the ways of loving devotion by writing them down in their own books. By hearing these topics the heart floats in ecstatic love and one takes shelter of the *madhura rasa* (amorous mellow)".

*yugala kiśora prema, lakṣa bāṇa yeno hema
heno dhana prakāśilo yārā
jaya rūpa sanātana, deho more prema dhana
se ratana more gole hārā*

(Prema Bhakti Candrikā)

"They revealed the treasure of love of the Adolescent Pair of Vṛndāvana, which is a thousand times purer than gold. All glories to Rūpa and Sanātana! Give me this treasure! I will wear this gift like a jewel necklace around my neck!"

For want of a vision Śrī Rūpa weeps, and then again a vision awakens. Now he gets a vision of the Mahā-Rāsa-dance. The *gopīs* came to Kṛṣṇa, being attracted to His fluteplaying. At first Kṛṣṇa verbally rejected them (*upekṣā vāṇī*), and therefore the *gopīs* offered prayers to Him, after which He accepted Their company. Although Kṛṣṇa could have loving dalliances with billions of *gopīs* His mind fell only on Śrī Rādhā. Śrī Rādhā, though, thought that Kṛṣṇa treated all the *gopīs* equally and became jealous in the mood of *madīyatā* ("He is Mine alone"). Thus the Rāsa began with the *gopīs*' pride of their fortune and Śrīmatī's jealous pique, so Kṛṣṇa disappeared from the Rāsa-dance to simultaneously subdue their pride and soothe their pique, taking Śrīmatī with Him.

*tāsām tat saubhaga madam vikṣya mānam ca keśava
prasamāya prasādāya tatraivāntara dhīyata*

(Śrīmad Bhāgavata 10.29.48)

"Seeing the pride of the Vrajasundarīs of their fortune and Their jealousy, Śrī Kṛṣṇa left the playground to pacify them and please them." Throughout the Rāsa-dance Śrī Suka Muni described the *nāyikā-bhāva*, the dealings of the full-blown heroines with Kṛṣṇa, but it is not that he did not describe the *sakhī-bhāva*. In the verse *apy eṇa patny upagata* (Ś.B. 10.30.11) Śrī Rādhā's *sakhīs* enquired from the does about the whereabouts of Śrī-Śrī Rādhā-Kṛṣṇa, that is clearly shown. In the Laghu Toṣaṇī-commentary (Śrī Jīva Gosvāmī) it is written: *atrākhaṇḍasya vākyasya nikhila padānām apy anumodana vyañjaka evārthaḥ pratipadyate. tataḥ sakhyam evāsām tan mithunam anulakṣyate tad darśanotkanṭhā ca tatra vākyārthaḥ*. "All the words in this verse show that the *sakhīs* here approve of the *rati* of the heroine, so that they can be classified here as *tad bhāvecchātmikā sakhīs*. (*sakhīs* that find more pleasure in assisting the heroines than in personally taking part in amorous

pastimes with Kṛṣṇa) Therefore it is clearly seen that Rādhikā's *sakhīs* became eager to see Rādhā and Kṛṣṇa, and they impatiently inquired from the does about Their whereabouts." In Śrīmad Bhāgavata it is not clearly mentioned whether there were *mañjarīs* present during the Rāsa-*līlā* or not. Before the advent of Śrī Caitanya Mahāprabhu no one had written about any distinction between *sakhīs* and *mañjarīs*. At first Śrīla Rūpa Gosvami mentioned the names of eighteen *mañjarīs* in his book Rādhā Kṛṣṇa Gaṇoddeśa Dīpikā. Therefore the secret of *mañjarī bhāva sādhanā* is the merciful revelation of Śrī Caitanya Mahāprabhu and the Gosvāmīs who surrendered to Him. Śrī Rūpa, Sanātana and the other *ācāryas* are themselves eternal *mañjarīs* in Vraja, that have descended with Lord Caitanya teach by example how to practise *mañjarī bhāva*. From this verse of Śrīla Rūpa Gosvāmī, who is identical with Rūpa Mañjarī, it is clear that there were *mañjarīs* present during the Rāsa dance, and that they were able to relish pastimes of Rādhā and Kṛṣṇa that even the *sakhīs* could not enter into. They went along with Rādhā and Kṛṣṇa even after They left all the other *gopīs* behind to enjoy in a lonely place. When Lalitā and other *sakhīs* are present such intimate pastimes are impossible to accomplish. The maidservants are non-different from Śrī Rādhā's heart. *śrīmatīra samā sabe deha bheda mātra; eka ātmā eka prāṇa sabe rādhā tantra* "They are completely equal to Śrīmatī, only their bodies are separate from Hers. They are one soul, one life and they are all controlled by Rādhā." Therefore when the *kiṅkarīs* enter into this field of intimate pastimes Śrīmatī is not at all shy! They are always required for special services in these intimate pastimes. They are always staying close to Śrīmatī's lotusfeet, because without Her they cannot live. What's more, during the most intimate pastimes in a vine-cottage Śrīmatī sometimes lets them on the play-bed and covers them with Her own sheets! Śrīpāda Prabodhānanda Sarasvatī has written :

*kṣaṇam caraṇa vicchedyāc chrīsvaryāḥ prāṇa hāriṇīm
padāravinda samlagna tayāivāhar-nīsam sthitām
bahunā kim sva kāntena krīḍantyāpi latā grhe
paryāṅkādhīṣṭhāpitām vā vastrair vācchādītām kvacit*

(Vṛndāvana Mahimāmṛta 8.22-23)

How wonderful were the intimate pastimes of Śrī-Śrī Yugala Kiśora when They disappeared from all the other *gopīs* during the Rāsa-dance! Śrī Rūpa Mañjarī watches and relishes everything from a short distance. Millions of *sakhīs* were desperately searching from forest to forest, weeping and asking all the plants, creepers and animals of Vṛndāvana where Rādhā and Kṛṣṇa were, but Kṛṣṇa did not look in that direction, being absorbed in Śrī Rādhā's intense love. *reme tayā svātmārata ātmārāmo'py akhaṇḍitaḥ* (Śrīmad Bhāgavata 10.30.34): "Although Kṛṣṇa is Self-satisfied He fully enjoyed with Her (Rādhā)". During this free enjoyment Śrī Rādhā assumed the role of *svādhīna bhartṛkā* (independent ladylove). *svāyattāsanna dayitā bhavet svādhīna bhartṛkā* "A ladylove who always keeps her lover subdued is called a *svādhīna bhartṛkā*."

Śrīmatī told Śyāmasundara: "Mādhava! During Our free pastimes My clothes, hair and ornaments became dishevelled! Dress and ornament Me again as before!"

racaya kucayo patraṁ citraṁ kuru citraṁ kuruṣva kapolayor

*ghaṭaya jaghane kāñcīmam ca srajā kabari-bharam
kalaya balaya śreṇīm pāṇau pade kuru nūpurāv
iti nigaditah prītaḥ pītāmbaro'pi tathākarot*

(Gīta Govinda)

Śrīmatī said: "O Kṛṣṇa! Draw musk-pictures on My breasts and draw different other pictures on My cheeks! Hang a sash of bells on My waist, make My braid with a garland of flowers, put bangles on My wrists and anklebells on My feet!", and Pītāmbara (Kṛṣṇa) lovingly followed Her orders.

Our Nāgara (hero) then picked flowers with His own hands, made different kinds of ornaments with them, and lovingly decorated Śrīmatī with them. Nāgara is completely controlled by Śrīmatī; whatever She tells Him He will do. All His heart's attachment is with Śrī Rādhārāṇī. Śrī Rūpa Mañjarī witnesses everything from a short distance, her heart filled with pride of her Īsvarī's great fortune. There's no end to the ecstasy of the maidservants, whose hearts are given to Svāminī, when they can see Śrī Rādhā's good fortune during the Mahā-Rāsa-dance, in which Kṛṣṇa prefers their mistress over billions of other *gopīs*! Suddenly the transcendental vision disappears and Śrīla Rūpa Gosvāmī prays to the lotusfeet of his beloved deity for another vision of this pastime.

*he śrī rādhike! rāsārambhe madana mohana
tomāra mahimā yoto korite khyāpana
ambujākṣī sarva kāntā parityāga kori
tomā loiyā antardhāna koribe śrī hari
rahaḥ sthāne śrī keśava tomāra ājñāya
kusumera veśa-bhūṣā koribe tomāya
tat kāle donhākāra ullāsa vacana
vicitra vilāsa yoto durlabha ratana
dūra hoite kobe āmi koriyā darśana
apāra gaurava hṛde koribo sthāpana*

"O Śrī Rādhike! At the start of the Rāsa-dance Madana Mohana Śrī Hari announces Your glories by leaving behind all other lotus-eyed *gopīs* and taking You away to a lonely place, where He, on Your order, starts dressing and ornamenting You with flowers. At that time I will hear Your blissful words and witness Your wonderful pastimes, which are like precious gems, from a distance, and thus establish endless pride within my heart!"

VERSE 43:

**RAMYĀ ŚOṆA DYUTIBHIR ALAKAIR YĀVAKENORJA DEVYĀḤ
SADYAS TANDRĪ MUKULAD ALASA KLĀNTA NETRĀ VRAJEŚA
PRĀTAŚ CANDRĀVALĪ PARIJANAIḤ SĀCI DRṢṬĀ VIVARNAIR**

ĀSYA-ŚRĪS TE PRAṆAYATI KADĀ SAMMADAM ME MUDAM CA

ramya - charming; *śoṇa* - reddish; *dyutibhiḥ* - splendor; *alakaiḥ* - with the hairs; *yāvakena* - with footlac; *ūrja-devyāḥ* - of the goddess of Kārtika, Rādhā; *sadyaḥ* - suddenly; *tandrī* - fatigue; *mukulad* - closed; *alasa klānta* - fatigue; *netrā* - eyes; *vrajeśa* - O king of Vraja!; *prātaḥ* - in the morning; *candrāvalī* - Candrāvalī's; *parijanaḥ* - by the friends; *sāci* - crooked; *dr̥ṣṭā* - seen; *vivarṇaiḥ* - become pale; *āśya* - the face; *śrīḥ* - beauty; *te* - Your; *praṇayati* - does; *kadā* - when; *sammadam* - pride; *me* - my; *mudam* - joy; *ca* - and.

O Lord of Vraja (Kṛṣṇa)! When will You make me happy and proud as I see Your beautiful face at dawn (after You went from Candrāvalī's kuñja into Śrī Rādhā's kuñja) and Rādhikā printed Her footlac on Your glossy locks of hair (which You made Her do while offering Your obeisances to Her to break Her pique), making them shine with crimson splendor? Candrāvalī's girlfriends will become pale of misery when they see with crooked glances how Your eyes are half-closed of fatigue from staying up the whole night!

ŚYĀMA-CĀṆDA'S MUKHA-ŚRĪ (Beautiful Face):

Makaranda Kaṇā-Vyākhyā: One by one the transcendental visions trickle into Śrī Rūpa Gosvāmī's heart, making him swim in a pool of topmost bliss and sweet *līlā-rasa*. Then, when the visions disappear, he returns to *sādhakāveśa* and his heart is torn apart by feelings of separation and feelings of humility and pain arise. On the one hand the relish of these visions defeat an ocean of nectar and on the other hand the disappearance of these visions make him suffer severe pangs of separation, defying the scorching pain caused by a mountainous flame. The more his *aprakāṣa-kāla* (time of death) was approaching, the more eager he became to attain the direct service of Śrī-Śrī Rādhā-Mādhava like a greatly loving *sevikā* (maidservant). By discussing the confidential topics of this extraordinary loving activities, an aspirant can get light on the path of *rāga-bhakti*, a topic which is so hard to understand, and by meditating on the eager and anxious way Śrīla Rūpa Gosvāmī performed his *bhajana* in great love-in-separation he can understand the deep inner secrets of the love of the Yugala Kīśora. These expert prayers of Śrīla Rūpa Gosvāmī in *sādhaka*-consciousness are another mark in the confidential history of *rāgānugā bhajana*. How wonderfully that *svārūpāveśa* (consciousness of the spiritual body) is twanging through in the *sādhaka*-condition!

In the previous verse the heart of the *kiṅkarī*, who loves Rādhā more than Kṛṣṇa (*rādhā snehādhikā*) was filled with pride of the glories of her mistress, and when this vision vanished he prayed for another vision of this pastime. Again she sees a wonderful pastime that indicates Śrī Rādhā's supremacy. In his transcendental identity of Śrī Rūpa Mañjarī he sees that Śrī Rādhā and Her *sakhīs* are eagerly waiting for their beloved (*vāsaka sajjikā*) in

the *kuñja*. Seeing that Śyāmasundara is late Rādhā becomes very anxious. Weeping and weeping She lamented:

kānuka sandeśa, beśa boni āyalu
sāṅketa keli nikuñja
mādhavī parimale bhari tanu jārai
phukarai madhukara puñja

"After I received Kṛṣṇa's message I came to the forest to meet Him here in this playgrove, which is filled with fragrant Mādhavī-flowers surrounded by swarms of buzzing bees."

abahu nā milalo dāruṇa kān
nilaja cita pīṛīti anurodhai
ithe nāhi yāta parāṇa

"Until now I did not meet cruel Kṛṣṇa! My heart is so shameless and devoid of love that my life still didn't leave My body!"

kānuka vacana amiyā rasa secane
becalu tanu mana jāti
nija kula dūṣaṇa bhūṣana kori mānalu
tei bhelo aichana sāti

"When I Kṛṣṇa's showered Me with His nectarean words I sold My mind, My body and My caste (to Him), thinking that the corruption of My family (that was caused by My infidelity) was an ornament".

himakara kiraṇe, gamana avarodhala,
ki phala calabahu geha
govinda dāsa koho, yāi sati jāñaho
kāñu ki tejala leha

"The moonbeams stopped My progress on the path. With what result will I go home now?"

In this way She spent the night lamenting. Meanwhile Kṛṣṇa, who was actually on His way to Śrī Rādhikā's *kuñja*, was intercepted by Padmā and Śaibyā, the *sakhīs* of Candrāvalī, and taken to Candrāvalī's *kuñja*. Only after spending the whole night in Candrāvalī's *kuñja* Kṛṣṇa came to the gate of Rādhikā's *kuñja*, bearing the signs of Candrāvalī's lovemaking on His limbs. Seeing this, Śrīmatī angrily said:

ḍagamaga aruṇa, ujāgara locana,
ure nakha paratita rekhā
rati raṇe ramañī, parābhava māñaho,
deyala rati jaya lekhā

"Your eyes have become red from staying up all night, and I see the scratches of nails on Your chest! I think this girl has defeated You in the erotic battle and has left a note of amorous victory behind."

*mādhava! ab ki kohobo tuyā āge?
nā jāniye rati rasa, o sukha sampada,
ki phala tuyā anurāge*

"Mādhava! What more can I tell You? I don't know what the result is of being attached to the blissful treasure of amorous pastimes with You!"

*rati rase alasa, avaśa dīṭhi manthara,
niravadhi nīndaka sevā.
kona kalāvati, kori koto ārati,
pūjala manamatha devā*

"Your eyes have become slow from amorous fatigue and they are constantly serving the goddess of sleep. Some artful girl has eagerly worshipped the god of eros."

*vacana racana kori, kiye parabodhasi
niravadhi antare soi
govinda dāsa, paraśa tula naha
paraśane rasa nāhi hoi*

"How many words He chooses to console You. Sakhi, He always dwells in Your heart! Govinda Dāsa says: "You are not to be touched. There is no *rasa* in being touched by an untouchable!"

The Culprit sat at Śrī Rādhā's feet and tried to pacify Her in so many ways, with sweet flattering words as well as with lies:

*śuno śuno sundari koro avadhāna;
vini aparādhe kohosi kāhe āna
pūjaluṅ paśupati yāmini jāgi;
gamana vilambana bhelo tathi lāgi
lāgalo mṛga-mada kuṅkuma dāga;
ucārite mantra adhare nāhi rāga
rajanī ujāgari locana bhora;
tathi lāgi tuhu mujhe bolasi cora
nava kavi śekhara ki kohobo toy;
śapathi koroho tabe paratita hoy*

"Listen, listen, O beautiful girl! You're chastising an innocent person! I was up the whole night worshipping Lord Śiva, and that's why I'm so late! During this worship I was stained with these spots of musk and *kuṅkuma*. This is not lipstick on My lips! It comes from My pronouncing *mantras*! My eyes are red from staying awake the whole night, and for this You call Me a thief and a cheater!" Nava Kavi Śekhara says: "What more can I say? It takes an oath to convince You!"

In this way Śyāmasundara took oaths at Śrīmatī's feet, that were perspiring, and when She placed Her feet on His head the lac on Her footsoles got stuck on His hair. Meanwhile Candrāvalī's *sakhīs* thought that Śyāma had gone home after leaving their *kuñja* and they went to the Yamunā-bank, on the pretext of taking a bath, just to see how much Śrī Rādhā and Her *sakhīs* were suffering the pangs of separation from Śyāmasundara, having been defeated by them. Śrī Rūpa Mañjarī sees how wonderfully sweet Nāgara's face is! His eyes were half-closed and swollen out of fatigue from staying up the whole night and His hair was coloured by proud and angry Śrīmatī's red footlac! For the maidservants of Śrī Rādhā this sweet form is the embodiment of deep enchanting flavours, and that is the most relishable! Śrīpāda Prabodhānanda Sarasvatī says:

*rasa-ghana-mohana-mūrtiṁ vicitra keli mahotsavollāsitam
rādhā caraṇa viloḍita rucira śikhandaṁ hariṁ vande*

(Rādhā Rasa Sudhānidhi - 201)

"I praise Śrī Hari, who is the very form of profoundly enchanting spiritual flavours, who is gladdened by a wonderful great festival of play and whose head, that is decorated with a beautiful peacockfeather, rolls at Śrī Rādhā's feet!"

Candrāvalī's *sakhīs* came to see one thing, but they turned pale from seeing another thing! They almost died of misery while casting crooked glances at the Nāyaka who wore the footlac of proud and angry Mānamayī Śrī Rādhā on His head! When Śrī Rūpa Mañjarī sees it her heart is filled with pride and joy at the same time! Suddenly the divine vision disappears and Śrī Rūpa Gosvāmī prays to Śyāmasundara for another *darśana* of His sweet face.

*he vrajeśa! pītavāsa lilā rasa raṅge
rātri kori jāgaraṇa candrāvalī saṅge
prabhāte rādhāra kuñje kori āgamana
mānini priyāra māna korite bhañjana
yāvakete surañjita caraṇa kamale
gala lagni kṛta vāse mastaka luṭāye
tomāra alakāvali lohita varaṇa
nidrāveśe mukulita kamala nayana
alase avaśa aṅga klānta śyāma rāya
vivarṇā candrāra sakhī vakra dṛṣṭe cāya
heno kāle mukha śobhā darśana korābe
hṛdaye ānanda garva vistāra koribe
ei to lālasā mane madana mohana
kātare prārthanā kore śrī rūpa caraṇa*

"O King of Vraja! O Pītavāsa! Once You enjoyed pastimes the whole night in Candrāvalī's *kuñja*, and in the morning You came to Mānini Priyā Rādhā's *kuñja* to break Her proud huff. Keeping His cloth around His neck (sign of humble petition) You reddened Your hair with the lac which was smeared around Her lotusfeet. O Śyāma Rāya! Your lotus-eyes were half-closed out of drowsiness and Your limbs were numb with fatigue,

seeing which Candrā's *sakhīs* became pale and looked with crooked glances. When will You expand blissful pride in my heart as You show me Your face at that moment? Śrī Rūpa Carāṇa anxiously prays: "O Madana Mohana, this is the desire on my mind!"

VERSE 44:

**VYĀTYUKṢĪ RABHASOTSAVE'DHARA-SUDHĀ PĀNĀGLAHE PRASTUTE
JITVĀ PĀTUM ATHOTSUKENA HARIṆĀ KAṆṬHE DHṚTĀYĀḤ PURAḤ
ĪṢACCHOṆIMA MĪLITĀKṢAM ANṚJU BHRŪ-VALLI HELONNATAM
PREKṢIṢYE TAVA SASMITAM SA RUDITAM TAD DEVI VAKTRAM KADĀ**

vyātyukṣī - watersplashing; *rabhasa* - blissful; *utsave* - in the festival; *adhara* - of the lips; *sudhā* - nectar; *pāna* - drinking; *glahe* - in the wager; *prastute* - begun; *jitvā* - being victorious; *pātum* - to drink; *atha* - then; *utsukena* - with enthusiasm; *hariṇā* - by Hari; *kaṇṭhe* - around the neck; *dhṛtāyāḥ* - held; *puraḥ* - before; *īṣat* - slightly; *śoṇima* - reddish; *mīlita* - closed; *akṣam* - eyes; *anṛju* - crooked; *bhrū* - eyebrows; *valli* - vine; *hela* - neglectful; *unnatam* - raised; *prekṣiṣye* - I will see; *tava* - Your; *sa* - with; *smitam* - smiling; *sa* - with; *ruditam* - crying; *tad* - that; *devi* - goddess; *vaktram* - face; *kadā* - when?

O Goddess Rādhē! When You blissfully fight with Kṛṣṇa in the water You put the drinking of nectar of the loser's lips (kisses) at stake! When Hari wins He eagerly comes up to You to kiss You and holds You by the neck before us. When can I then see Your proudly raised lotusface, externally showing anger with reddish eyes and raised, crooked vine-like eyebrows, crying and smiling at the same time?

JALA VIHĀROTSAVAḤ (A Festival Of Watersports)

Makaranda Kaṇā-Vyākhyā: Śrīla Rūpa Gosvāmī very clearly relishes the transcendental visions he describes here, as if they take place before his very eyes. Within these pastimes he can also relish the sweet forms and qualities of our hero and heroine. Great yearning, that creates a transcendental duality of meeting and separation, bliss and anguish, makes a succession of relish of divine qualities and so to continue. Transcendental greed is the motor behind *rāgānugā bhakti*; without this greed or taste it is not so easy to attain *rāgānugā bhakti*, because Kṛṣṇa wants to see Himself as the object of His devotees' attachment before He bestows pure devotion on them. Taste or divine greed is exactly that which causes attachment to Kṛṣṇa. Śrīla Jīva Gosvāmī said: "The best kind of practise is love for and attachment to topics about Śrī Kṛṣṇa and His eternal companions. Even without

performing other devotional practises one can attain perfection in this way." *tat tat kathā ratis tu śreṣṭhaṁ sādhanam, vināpy anyais tenaiva kārya siddher ity alam* (Bhakti Sandarbhaḥ). This greed for hearing and chanting is not only the means, it is also the goal, because there is no difference between Kṛṣṇa and Kṛṣṇa-kathā (Kṛṣṇa-topics). They are both identical and self-manifest. Greedy attachment to hearing and chanting these sublime prayers of Śrīla Rūpa Gosvāmī and to the lotusfeet of Rādhā and Mādhava is the most sublime devotional practise that will lead to the attainment of the desirable Lord.

Śrīla Rūpa Gosvāmī weeps when the spiritual visions disappear from him, and suddenly he gets a sublime vision of the watersports in Śrī Rādhākuṇḍa. After wandering through the forest, drinking honeywine and making love Rādhā and Mādhava became eager to sport in the water with Their *sakhīs*, like a mad elephant sporting with so many she-elephants. Nāndīmukhī, Kundalatā and Dhaniṣṭhā were also there (to support Kṛṣṇa). Rādhā and Mādhava changed Their clothes. The *sakhīs* dressed Śrīmatī in a tight thin white *śāḍī* and Śyāmasundara in a tight thin white garment, and they asked: "What game are we playing?" "Watersports!" Kundalatā said: "Place a stake for this game - drinking the nectar of the lips! The loser must give the nectar of His or Her lips to the winner! All the *sakhīs* will be witnessing!" Without really considering the consequences (that both the winner and the loser will take part in the same kiss and the resultant public embarrassment for Her, and there's actually no distinction between winner and loser) Śrīmatī agreed to Kundalatā's proposal. But later, when She realised what She agreed to, there's no way back. What to do now?

Rādhā and Mādhava stood facing Each other, and first They started splashing Each other softly with water, so that Their delectable limbs became clearly visible through Their wet thin white clothes. They became absorbed in relishing the welling sweetness of Each other's limbs. Śrī Rūpa Mañjarī and her friends stood on the shore and were swimming in pools of prankish fun while they witnessed this pastime. Śyāma proudly beat His own chest, just like a wrestler, and said: "Rādhē! You first splash My body with water!" Thus Rādhikā first splashed Kṛṣṇa. How beautiful are Her eyes!

*tam siṣeca kara-paṅkaja koṣaiḥ sāmubhiḥ samaṇi kaṅkaṇa ghoṣaiḥ
vāruṇāstram eva tat kusumeṣo raty asahyam abhavad vijigīṣoḥ
śaślathe bhagavatī vanamālā hāra yaṣṭir apatat suviśālā
eka eva balavān priya dehe kaustubhaṁ paribhavaṁ na viṣehe*

(Kṛṣṇāhnikā Kaumudī 4/146, 149)

"Śrī Rādhā sprinkled Śrī Kṛṣṇa with the water from Her lotushands, that were decorated with jingling jewelled bangles, and this became intolerable like the missile of Varuṇa (the watergod) to Śrī Kṛṣṇa, who desired victory. Kṛṣṇa's garland of forestflowers and His big pearl necklace fell off and His stick fell out of His hand; only His powerful Kaustubha gem was able to tolerate this stream of water."

Although Priyājī showered great streams of water She did not splash in Śyāma's face or eyes, thinking it will hurt Him. Sukumārī (tender Rādhikā) just pelted His chest. But cruel Śyāma, desiring victory, **did** aim at Priyājī's eyes:

*sahyatām ayam ayam mama pāthah seka ity artha nigadya sa nāthah
preyasī vadana eva saharṣah sasmitam sarasam ambu vavarṣa*

(Kṛṣṇāhnikā Kaumudī 4.150)

"Priye! See if You can tolerate this!" Saying this He laughed delicately and blissfully began to splash the face of His Preyasī. Then a huge fight broke out in the water. The *sakhīs* prohibited Śyāma, saying: "Śyāma! Don't splash our *sakhī* in the eyes anymore! Has She ever done that with You? Just see how much She suffers!", but Śyāma did not listen. Svāminī became mad from His expert splashing, although She is normally so grave, and She became numb. What can a tender girl do against a powerful wrestler? Śrīmatī turned Her back on Śyāma. Śyāma loudly clapped in His hands and says: "You're defeated! You're vanquished!" Everyone remained silent. Nobody sang Kṛṣṇa's glories. If Rādhikā had won, the whole *kuṇḍa* would have resounded with shouts of "Rādhe jaya! Rādhe jaya!"

Śyāma said: "You must give Me My prize, otherwise I won't let You go! Would You have left Me alone if You had won?" The *sakhīs* don't say 'yes' and they also don't say 'no'. Śyāmasundara came up to Svāminī, held Her around the neck and said 'Give Me My prize!' How wonderful was Svāminī's face then! Her eyes had become slightly reddish from all the water, and on top of that they showed external anger. Her eyebrows were slightly frowned, showing the ecstatic ornament named '*helā*', an erotic sign of disrespect. The victorious hero won't let go. Śrīmatī's face smiled and cried at the same time. How sweetly She cried with a smile! Svāminī did not close Her eyes completely, but kept them opened slightly. How can She not look at such a beautiful Śyāma, after all? Śyāma said: "Give Me My prize! Give Me My prize!", but Śrīmatī didn't want to give it, She's too shy, too stubborn, too wayward. She was surrounded by Her *sakhīs*. The transcendental youthful Cupid said: "Give! Give!", and Śrīmatī's face showed so many different emotions. Externally She rejects Kṛṣṇa, but internally She accepts Him and yearns for Him.

Śrīpāda Baladeva Vidyābhūṣaṇa writes the following commentary on this verse: *atra kila kiñcita kuṭṭamita vivvokās trayo bhāva varṇitāḥ* "This verse describes three *bhāvālaṅkāras* (emotional ornaments) of Śrī Rādhā: *kila kiñcita*, *kuṭṭamita* and *vivvoka*." From Ujjvala Nīlamanī we have quoted the respective definitions of all these ornaments:

*garvābhilāṣa rudita smitāsūyābhaya krudhām
saṅkarī-karaṇam harṣād ucyate kila kiñcitam
stanādharādi grahaṇe hṛt prītāv api sambhramāt
bahih krodho vyathitavat proktam kuṭṭamitam budhaiḥ
iṣṭe'pi garva mānābhyām vivvokah syād anādarah*

"When a mixture of the seven moods of pride, desire, crying, smiling, envy, fear and anger arise out of joy, it is called *kila kiñcita*. When the lover grabs the breasts and other limbs, and the heroine externally displays anger and pain, but inwardly is very pleased, it is called *kuṭṭamita*. If the heroine disregards the lover or objects that are connected with him out of pride and anger, although they are actually dear, it is called *vivvoka*."

eto bhāva bhūṣāya bhūṣita rādhā aṅga;

dekhiyā uchale kṛṣṇera sukhābdhi taraṅga

"The ocean of Kṛṣṇa's bliss makes high waves when He sees Rādhā's body adorned with these ornaments of ecstatic love." (Hence Kṛṣṇa says):

*ei bhāva yukta dekhi rādhāsya nayana;
saṅgama hoite sukha pāy koṭi guṇa*

(Caitanya Caritāmṛta)

"When I see Rādhā's face and eyes in this mood I feel millions of times more happiness than when I unite with Her."

In his *kiṅkari*-form Śrī Rūpa Gosvāmī sees the festival of the watersports and how enriched Śrī Rādhā's sweet face then is with divine emotions. Suddenly the transcendental vision disappears and Śrī Rūpa anxiously prays:

*he devi śrī rādhike! vṛndāvaneśvari
adharera sudhā pāna ei paṇa kori
līlā raṅge jalakeli koriyā ārambha
avaśeṣe jaya lābha koriyā govinda
adharera sudhā pāna koribāra tare
dharibe tomāra kaṅṭha vrajendra kumāre
bāhya kopa prakāśiyā tumi to tokhone
bhrū-latā utkṣepete (cābe) ārakta nayane
anādara bhāva, hāsya, rodana miśrita
kuṭṭamita, vivvoka āra kila kiñcita
nānā bhāva bhūṣāya bhūṣita tava mukha
nirakhiyā pāibo ki parānanda sukha*

"O Goddess Śrī Rādhike! O Queen of Vṛndāvana! When You blissfully fight with Kṛṣṇa in the water You put the drinking of nectar of the loser's lips (kisses) at stake! When Govinda finally wins He eagerly comes up to You to kiss You and holds You by the neck. When will I then attain the topmost bliss when I see Your face adorned with different emotional ornaments like *kuṭṭamita*, *vivvoka* and *kila kiñcita*, externally showing anger with reddish eyes and raised, crooked vine-like eyebrows, crying and smiling at the same time in a disrespectful manner?"

VERSE 45:

**ĀLĪBHĪḤ SAMAM ABHYUPETYA ŚANAKAIR GĀNDHARVIKĀYĀM MUDĀ
GOṢṬHĀDHĪŚA KUMĀRA HANTA KUSUMA-ŚREṆĪM HARANTYĀM TAVA
PREKṢIṢYE PURATAḤ PRAVIŚYA SAHASĀ GŪDHA SMITĀSYĀM BALĀD
ĀCCHINDĀNAM IHOTTARĪYAM URASAS TVĀM BHĀNUMATYĀḤ KADĀ**

ālībhīḥ - with the girlfriends; *samam* - with; *abhyupetya* - having come near; *śanakaiḥ* - gradually; *gāndharvikāyām* - Rādhā; *mudā* - blissfully; *goṣṭha* - of Vraja; *adhīśa* - the king; *kumāra* - the son; *hanta* - alas!; *kusuma* - flower; *śreṇīm* - abundance; *harantīyām* - stealing; *tava* - Your; *prekṣiṣye* - I will see; *purataḥ* - before; *praviśya* - entering; *sahasā* - suddenly; *gūḍha* - secretly; *smita* - smiling; *āsya* - face; *balād* - by force; *acchindānam* - snatched away; *iha* - here; *uttariyam* - the scarf; *urasaḥ* - from the breasts; *tvām* - You; *bhānumatyāḥ* - of Bhānumati; *kadā* - when.

O Prince of Vraja (Kṛṣṇa)! When will I see the naughty smile on Your face when You suddenly and forcibly pull the scarf from Bhānumati's breasts after Gāndharvikā (Rādhikā) and Her girlfriends blissfully and gradually began to steal Your flowers?

PUṢPA-CAYANA LĪLĀ VINODA (The Fun Of Picking Flowers):

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrī Rūpa Gosvāmī relished the sweetness of Śrī Rādhārāṇī's face decorated with different ecstatic ornaments like *kila kiṣcīta* and so while She was playing in the water with Her Mādhava, and after the vision disappeared he prays for another vision like that. In this way it gradually goes on. Those who have climbed the mountain of *bhāva sādhana* are able to understand how every syllable of these verses, that causes divine emotions to awaken in the hearts of the devotees that are thirsty for sweet *rasa*, is filled with peerless nectar. Each verse is a nectar-river of *līlā-rasa*, that is only accessible to the minds of the *bhāgavata paramahamsas* (topmost swanlike theistic saints), who can see with eyes full of love, who can relish *rasa* and who float on waves of transcendental bliss. Just as Śrīla Rūpa Gosvāmī weeps over losing the vision, another revelation comes down to him.

In his *svarūpāveśa* he sees that Śrīmatī blissfully enters a flowergarden with Her *sakhīs* to pick flowers there. Suddenly Śyāmasundara arrives there, dressed as a gardener, and begins to behave with them in a very proud manner about flowerpicking. Gradually His loving quarrel with the *sakhīs* escalates. How wonderful is the beauty of Śrīmatī at that time! Along with the crookedness of the words They exchange the sweetness of Their limbs, eyes and faces increases. The *sakhīs* assist in making higher waves on the ocean of *rasa* with their clever words, and Śrī Rūpa Gosvāmī, in his transcendental vision, floats on these waves in innumerable directions.

Śrī Kṛṣṇa said: "O You thieves! Now I caught you in this lonely place, causing havoc in My invaluable flowergarden, feeling very proud of your youthful beauty! In return I will also plunder the gardens of your bodies, just to get even with you!" Saying this, He suddenly pulled the scarf from Bhānumati's chest. Externally Kṛṣṇa feigns anger, but internally He is in bliss! His secret smile is visible on His face. How sweet is the beauty of His face!

Śrī Rādhikā also feigned anger when She saw Her *sakhī* treated like this, although inwardly She was very happy, and She told Her friends: "O *sakhīs*! Whose garden is this? We come here every day to pick flowers; this garden is ours! It is He who comes here every

day to ruin this enchanting garden by making His cows graze there! And now He even has a big mouth, too!"

Śrī Viśākhā said: "O Kṛṣṇa! He who spends money on laying out a garden is its justful proprietor, but Vṛndāvana was never laid out by anyone, therefore everyone has equal rights here! Why do You think that Vṛndāvana is only Yours?"

Śrī Kṛṣṇa replied: "O Viśākhike! Didn't you ever hear that this forest is called *Kṛṣṇa vanam* in the Gopāla Tāpanī Upaniṣad? Therefore this forest is Mine!"

Hearing this, Vṛndā said: "Ohe! Who never heard from the holy mother Paurṇamāsī-devī that the all-authoritative Purāṇas are saying '*rādhā vṛndāvane vane*'? What could be greater proof than that? Therefore, this Vṛndāvana is Rādhā's!"

Śrī Kṛṣṇa: "I quoted *Kṛṣṇa vanam* from the Upaniṣads, which are more authoritative than the Purāṇas, which you quoted saying *rādhā vṛndāvane vane*!" The Upaniṣads or Śrutis are the greatest authority!"

Lalitā said: "O Kṛṣṇa! There is no contradiction between the Upaniṣads and the Purāṇas; they are always interrelated! Why do You think that there is any controversy? Tell me what kind of compound word *Kṛṣṇavanam* is?"

Śrī Kṛṣṇa: "Lalite, what's so difficult about that? It is a *ṣaṣṭhī tat puruṣa* (possessive case)! *Kṛṣṇasya vanam Kṛṣṇa-vanam* This forest belongs to Kṛṣṇa, hence it is named Kṛṣṇavana."

Lalitā: "O teacher of compounds! A nice definition You gave of this compound word! How can that take away the contradiction between the Upaniṣads and the Purāṇas? Listen, I'll tell You! The phrase *Kṛṣṇa-vanam* of the Upaniṣads is a *karma-dhāra* (second case)! *Kṛṣṇaṁ ca śyāmaṁ ca tat vanam ceti*. Because the *smṛtis* say *rādhā vṛndāvane vane* we can understand that Vṛndāvana belongs to Śrī Rādhā, and how it belongs to Rādhā is simply further explained by the *śrutis* (Upaniṣads) - it is called *Kṛṣṇa-vana* because the trees and vines have a deep blue (*śyāma*) colour. That does not infer that this forest is Yours! Why are You establishing Your own reign over this forest without understanding the words of the Upaniṣads?"

Campakalatā then said: "Lalite! You speak the truth! This forest is clearly a *karmadhāra* (place of work, or second grammatical case), because it has hosted and revealed so many eternal pastimes like the killings of Ariṣṭasura and Keśī, the subjugation of the Kāliya-snake and the lifting of Govardhana Hill!"

Śrī Kṛṣṇa: "O dull-brained girls! Although you try to establish in so many bitter speculative ways that *Kṛṣṇa-vana* is a compound word in the second case, how can you refute my claim that it is in the possessive case (*ṣaṣṭhī tat-puruṣa*)?"

Śrī Rādhā: "If Kṛṣṇavana is a *ṣaṣṭhī tat-puruṣa* implying it to be Kṛṣṇa's forest as You claim, then O lion of men! The Banyan-forest near Sakhī-sthalī will be Your forest, for *ṣaṣṭhī tat puruṣa* is always there!"

Lalitā: *ṣaṣṭhī kācid ekā tasyāḥ puruṣaḥ patir eva jano vā ṣaṣṭhī tat puruṣaḥ* "*ṣaṣṭhī tat puruṣa* is the husband of a woman named Ṣaṣṭhī."

Viśākhā smiled slightly and said: "Lalite! I can understand the meaning of the word *tat puruṣa*, but tell me who is actually this Ṣaṣṭhī!"

Lalitā: "Candrāvalī! The first (*prathama*) is Govardhana Malla or Mahā Bhairava (Candrāvalī's very terrible husband), the second (*dvitīya*) is her mother Bhāruṇḍā or Caṇḍī

(a harsh woman), the third (*tṛtīya*) is Candrāvalī's mother Mahīkarālā or Carcikā-devī, the fourth (*caturthī*) is Candrāvalī's girlfriend Śaibyā or Kālī, the fifth (*pañcamī*) is the famous Padmā or Śaṅkhinī, and the sixth, or *ṣaṣṭhī*, is Candrāvalī herself! It is well known that Ṣaṣṭhī-devī is residing under this Banyan-tree!"

Hearing this, Śrī Rādhā and all of Her *sakhīs* laughed heartily and Śyāmasundara also floated on a lake of *rasa* when He heard the *sakhīs*' clever jokes. Śrī Rūpa Gosvāmī is absorbed in his *maṣjarī svarūpa* and is immersed in the nectar ocean of these pastimes. Suddenly the transcendental vision stops and Śrī Rūpa Gosvāmī anxiously prays that he may see Kṛṣṇa's sweet face again while He is absorbed in the transcendental *rasa* of laughing and joking.

*he Kṛṣṇa! he capala! he vraja rāja suta!
sakhīgaṇe śrī rādhikā hoiyā veṣṭita
parama ānande sabe tomāra udyāne
alakṣya bhāvēte kore kusuma cayane
sahasā se sthāne tumi kori āgamana
bhānumatira vakṣa sthale ye ācchādana
bala kori uttarīya koriyā grahaṇa
bāhye kopa prakāśibe madana mohana
antarete hāsya yukta praphulla vadana
ei dīna jana kobe koribe darśana.?*

"O naughty Kṛṣṇa! O prince of Vraja! Śrī Rādhikā and Her surrounding *sakhīs* all most blissfully enter into Your garden to pick flowers there in an unseen way. Suddenly You arrive on the scene and forcibly pull the scarf from Bhānumati's breasts. O Madana Mohana! When will this fallen soul become very happy to see her then showing external anger while her face also blossoms from her heart's joy?"

VERSE 46:

**UDAÑCATI MADHŪTSAVE SAHACARĪ KULENĀKULE
KADĀ TVAM AVALOKYASE VRAJA PURANDARASYĀTMAJA
SMITOJJVALA MAD ĪŚVARĪ CALA DR̥G AÑCALA PRERAṆĀN
NILĪNA GUṆA MAÑJARĪ VADANAM ATRA CUMBAN MAYĀ**

udañcati - rises; *madhu* - spring; *utsave* - in the festival; *sahacarī* - friends; *kulena* - with a group; *ākule* - eager; *kadā* - when; *tvam* - You; *avalokyase* - see; *vraja* - Vraja; *purandarasya* - of the king; *ātmaja* - son; *smita* - smile; *ujjala* - bright; *mad* - my; *īśvarī* - goddess; *cala* - moving; *dr̥g* - eyes; *añcala* - corners; *preraṇāt* - engaging; *nilīna* - filled; *guṇa mañjarī* - Guṇa Mañjarī; *vadanam* - the face; *atra* - here; *cumban* - kissing; *mayā* - by me.

O Prince of Vraja! When can I see You being surrounded by Rādhikā's girlfriends, eager to begin the springfestival (Holi), while Śrī Rādhikā encourages You with a bright smile and restless sidelong glances to kiss Guṇa Mañjarī's face ?

VASANTOTSAVAḤ (Vernal Festival)

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī relished the vision of Rādhā and Mādhava's loving quarrel over Vṛndāvana's flowers, and after that vision vanishes he becomes afflicted by feelings of separation. At one point the transcendental visions shine before Rūpa's eyes, and the next moment they disappear from him again. This is making the heart of the loving devotee unsteady. The more he relishes, the more he thirsts. It's not a subject for discussion, but also not a subject to hide! He has presented his unseen heartache in these verses. There's no limit to the power of these words, that are filled with transcendental experiences, in the kingdom of ecstatic love, or the kingdom of *sādhana*, and the hearts of the aspirants will also swiftly be filled by these ecstatic feelings when they hear and chant these great words, that are filled with the *rasa* of *bhajana*. This is why we discuss these verses. Śrī Rūpa Gosvāmī cries out of separation, when suddenly he gets a vision of the Vasantotsava, the vernal festival.

At the beginning of the Vasanta-festival the sylvan goddess Vṛndā decorates Vṛndāvana with the entire beauty of the spring-season. The budding mangotrees are beautifully entwined by the blooming Mādhavī and Lavaṅga-vines, and the whole forest is maddened by the fragrance of the blooming flowers that grow on the red Aśoka-, Nāga-Keśara-, Mandāra- and Bakula-trees and on the golden vines and fresh jasmine-vines. The red buds on the leafless Palāśa-trees are like the beaks of parrots or Cupid's sharp arrows that pierce the hearts of all the young boys and girls. The bumblebees are intoxicated by drinking the honey from the blooming flowers, and the singing in the fifth note of the cuckoos, that eat the fresh mango-buds, becomes ever clearer. The soft Malayan breezes dance through the forest and scent the whole forest with the rich fragrance of the flowers. The forest-soil is covered with flower-pollen and sprinkled with honey. At different places the peacocks blissfully dance around with spread-out tails and deer, rabbits and other animals wander around here and there. The whole forest is filled with the chirping of different birds.

With the greatest love Vṛndā-devī and her sylvan goddesses decorated Rādhā and Mādhava with dresses and ornaments that are fitting for the spring-season. Then Vṛndā showed Them an enchanting Raṅga Veditā (colour platform), saying: "O Rādhā-Kṛṣṇa! O embodiments of Vraja's welfare! Behold this enchanting stage for performing the vernal pastimes! There are golden jugs here filled with water and paste made of mixtures of *aguru* (aloe), *kuṅkuma* (vermilion), musk, camphor and sandalwoodpulp. There are many beautiful jewelled syringes here with wide openings, balls made of *sindūra*, camphor and flowers, as well as bows and arrows made of flowers and enjoyable things like betelleaves, garlands, flower-scented water and sandalwoodpulp. There are golden lac flasks

everywhere, that explode even when you blow on them, filled with pastes and powders made of five substances - camphor, vermilion, musk, *aguru* and sandalwoodpulp."

Then Śrī Rādhā and Her girlfriends and Kṛṣṇa with His friends like Subala and Madhumaṅgala climbed on the broad platform and stood on either side, taking all their playthings like syringes, and began to play Holi by squirting scented water at Each other. Some were playing different kinds of musical instruments, some were singing vernal songs and some were throwing scented powder- and flowerballs at each other. Hāsya rasika (he who creates so many transcendental mellows with his loving jokes) Baṭu Madhumaṅgala expertly wandered around and blissfully danced. The Sulocanā (fair-eyed) Vrajarāmās (*gopīs*) made amazing jokes with each other while throwing *sindūra* and *kuṅkuma*-powder at each other, playing Vīṇās and blissfully singing the Dvipadikā *rāga* with honey-sweet voices.

When Śrīla Rūpa Gosvāmī sees this wonderful vernal pastime in his form of Rūpa Mañjarī he/she is absorbed in the *rasa* of topmost ecstasy. The *kinḅkarīs* stand at a short distance and behold the Vasantotsava of Śrī-Śrī Rādhā-Mādhava with Their *sakhīs* and *sakhās*. Guṇa Mañjarī is one of these maidservants that is watching these vernal plays through the holes in the vines in a lonely place. Śrīmatī and Her *sakhīs* and Kṛṣṇa and His *sakhās* pelted each other with fragrant water from their syringes and occasionally aimed at the *kinḅkarīs* also with the fragrant water. With a sweetly smiling face Śrī Rādhārāṇī then gave a hint to Śrī Kṛṣṇa towards Guṇa Mañjarī, who was hiding between the vines. Śrī Kṛṣṇa, understanding the hint of His Priyājī, suddenly came up to Guṇa Mañjarī, held her with His arms and kissed her on the mouth.

Guṇa Mañjarī then cried out: "O Lord! Forgive me! What are You doing? I am just Your wretched maidservant!", wrested herself out of His arms with the greatest difficulty and ran away. By Rādhārāṇī's wish the *sama snehā sakhīs* (that have equal love for both Rādhā and Kṛṣṇa) sometimes enjoy with Kṛṣṇa, but that never happens with the *mañjarīs*, that are always engaged in the devotional service of the Divine Pair with Their *sakhīs*. They are the embodiments of the mellow of loving devotional service and they don't know anything else but that devotional service. Indeed, they are always absorbed in the ecstasy of service. The maidservants, that are exclusively devoted to the service of Śrī Rādhā's lotusfeet, do not enjoy with Śrī Hari even in their dreams. When Kṛṣṇa forcibly pulls at their bodices they cry out: 'No, no!', while Rādhikā, who is their very life, watches and laughs. In other words, Śrī Rādhā is very happy with the mañjarīs' fixation in this attitude.

*ananya śrī rādhā pada-kamala dāsyaika rasadhī
hareḥ saṅge raṅgaṅ svapana samaye nā'pi dadhati
balāt kṛṣṇe kūrṇāsakabhīdi kim apy ācarati kā-
py udāśrur meveti pralapati mamātmā ca hasati*

(Vṛndāvana Mahimāṁṛta 16.94)

The deepest natural thirst in *rādhā snehādhikā tad bhāvecchātmikā rāgātmikā bhakti* is the bliss of witnessing these pastimes of Śrī-Śrī Rādhā and Kṛṣṇa. The thirst for this joy or the thirst for favorable service to Them is called *mañjarī bhāva*.

*bakaripu parirambhāsvāda vāñchā viraktiṁ
vratam iva sakhi kartī svāli saukhyaika tṛṣṇā
phalam alabhata kastūryādir aliḥ sakhinān
hari-vana vara-rājye siñcate tām yad adya*

(Śrīla Jīva Gosvāmī Mādhava Mahotsava 7.131)

O *sakhi!* maidservants like Kasturī, who have taken the vow to renounce the desire to relish Kṛṣṇa's embrace, and who only want to see Rādhā happy by seeing to it that She meets Śrī Kṛṣṇa, have attained the results of their vow in the great kingdom of Harivana, Vṛndāvana!" The Gauḍīya Vaiṣṇavas have unlimited desires for attaining this result.

*hari hari! heno dina ki hoibe āmāra?
doha aṅga paraśibo, duhuṅ aṅga nirakhibo,
sevana koribo doñhākāra*

"Hari Hari! When will that day be mine, when I can touch Their bodies, see Their bodies, and serve Them?"

*lalitā viśākhā saṅge, sevana koribo raṅge,
mālā gāñthi dibo nānā phule
kanaka sampuṭa kori, karpura tāmbūla bhori,
yogāibo adhara yugale*

"I will blissfully serve with Lalitā and Viśākhā, stringing garlands of different flowers. I fill up a golden basket with camphor and betelleaves and place them on Their lips."

*rādhā-Kṛṣṇa vṛndāvana, sei mora prāṇa dhana,
sei mora jīvana upāya
jaya patita pāvana, deho more ei dhana,
tuyā vine anya nāhi bhāya*

"Rādhā and Kṛṣṇa and Vṛndāvana are the treasure of my heart and the means of my subsistence. All glories to the saviour of the fallen! Please give me this treasure! I don't want anything else but that!"

In his transcendental vision Śrīpāda Rūpa Gosvāmī relishes the *rasa* of the Vasanta-festival, and then, when the transcendental revelations fades away, he anxiously prays:

*he vraja purandara ātmaja govinda
vṛndāvana nikuñjete sakhīgaṇa saṅga
vasanta utsave matta ānanda sabāra
heno kāle smita mukhī kaṭākṣe rādhāra
śrī guṇa mañjarī nāme sakhīra vadane
cumbana koribe tumi nibhṛta gopane
aichana vilāsa heri lālasā āmāra
mano vāñchā pūrṇa koro vrajendra kumāra*

"O Govinda, prince of Vraja! When all the *sakhīs* are intoxicated with ecstasy in Vṛndāvana's solitary bowers, celebrating the Spring-festival, smiling faced Rādhā gives a hint with Her eyes that You should secretly kiss the face of a *sakhī* named Śrī Guṇa Mañjarī. O Vrajendra Kumāra! I yearn for the vision of that pastime! Please fulfill my desire for this!"

VERSE 47:

**KĀLINDA TANAYĀ TAṬĪ VANA VIHĀRATAḤ ŚRĀNTAYOḤ
SPHURAN MADHURA MĀDHAVĪ SADANA SĪMNI VIŚRĀMYATOḤ
VIMUCYA RACAYIṢYATE SVA KACA-VṚNDAM ATRĀMUNĀ
JANENA YUVAYOḤ KADĀ PADA SAROJA SAMMĀRJANAM**

kalinda tanayā - the Yamunā river; *taṭī* - on the bank; *vana* - forest; *viharātaḥ* - enjoying; *śrāntayoḥ* -both are tired; *sphurad* - manifested; *madhura* - sweet; *mādhavī* - Mādhavī-flowers; *sadana* -abode; *sīmni* - in the boundary; *viśrāmyataḥ* - they both rest; *vimucya* - opening; *racayiṣyate* - will be done; *sva* - own; *kaca-vṛndam* - hairs; *atra* - here; *amunā* - with them; *janena* - by a person; *yuvayoḥ* - both of You; *kadā* - when; *pada* - feet; *saroja* - lotus; *sammārjanam* - massaging.

O Lord Śrī Kṛṣṇa! O Śrīmatī Rādhike! When You become tired of playing in the forest on the bank of the Yamunā You recline in an abode under a Mādhavī-vine. When can I loosen my braided hair then and wipe the dust from Your lotusfeet with it?

PĀDA-RAJA SAMMĀRJANA (Wiping The Footdust)

Makaranda Kaṇā-Vyākhyā: Before the eyes of Śrīla Rūpa Gosvāmī, that are coloured by *mahā bhāva*, the peerless sweetness of the pastimes of the Yugala Kīśora blooms up. As he floats on this stream of sweet pastimes suddenly the vision ends. The twanging of the Vīnā of his heart creates never-before relished tunes of joy and pain. When the heart is not fit for that love, though, then these experiences can not come. For making the heart fit for capturing these feelings we must perform *sādhana bhajana*. Then again, even if the heart is fit for accepting these feelings this *sādhana bhajana* goes on. There is never any end to that *sādhana*. Those who practise *jśāna* and *yoga* practise less and less *sādhana* the more they reach perfection, but the devotees practise only more and more *sādhana*, the more they approach the stage of perfection. Therefore Śrīla Rūpa Gosvāmī is always absorbed in relishing the mellows of *sādhana*, although he lives in the kingdom of *mahā bhāva*! In this way the waves of eagerness roll on, bringing visions of wonderfully

sweet pastimes before his spiritualised eyes. In the previous verse Śrī Rūpa relished Guṇa Mañjarī's loyalty to Śrī Rādhā during the Vasanta-pastimes, and now, after that vision disappeared, another sweet pastime becomes revealed to him.

Śrī-Śrī Rādhā-Mādhava are freely playing in Vṛndāvana, admiring the wonderful beauty of the bank of the Yamunā, where the soft Malayan breeze serves Them by carrying the cool drops of water from the river to Them. How wonderful is the beauty of the bank and the water of the Yamunā! The directions are filled with the fragrance of the blooming flowers that grow on the trees and vines, different kinds of birds are chirping and the forest is filled with sweetly buzzing bumblebees. The branches of the trees and vines are bowing down from the heavy weight of their fruits and flowers, as if they want to touch the lotusfeet of the enjoyers of the forest out of love and respect. The shoots on the trees are actually goosepimples of ecstasy and the streams of honey that ooze from the flowers are actually tears of love that the forest sheds. Swans, cranes and ruddy geese are freely playing on the water of the Yamunā, loudly cooing, and bumblebees that are thirsty for honey are buzzing around the blooming lotus- and Kahlāra-flowers. The *sakhīs* are all around; some are showering flowers and some are sprinkling water that is scented with *aguru* and musk. Viśākhā stands on Rādhā and Mādhava's right and Citrā stands on Their left, drying up Their sweatdrops, that appear on Their limbs out of ecstasy from seeing Each other, by fanning Them. Rādhā and Mādhava's jewelled anklebells and waistbells sweetly jingle when They sweetly walk on, blissfully chewing the luscious betelleaves that Lalitā had served Them. In this way the bank of the Yamunā is illuminated by a bluish and golden splendor, that resembles the high waves of an ocean of sweetness and beauty.

This is the picture that sensitive devotees meditate on. These sounds, touches, forms, flavours and scents are oceans of sweetness, that are experienced by transcendently meditating *rasika* devotees. Each and every *sādhaka* should try to practise some of this meditation or *smaraṇa*, as far as possible, for the result is unlimited. In the Hari Bhakti Vilāsa (13.124) the following verse from the Padma Purāṇa is quoted:

*dhyāyanti purusaṁ divyam acyutam ca smaranti ye
labhanti te'cyuta sthānaṁ śrutir eṣā purātani*

"It has been heard in the old days that anyone who meditates on the Divine Person Acyuta, or remembers Him, will attain Acyuta's abode." Śrīla Sanātana Gosvāmī writes in his commentary on this verse: *dhyāyanti śrī pādābja-talam ārabhya śrī keśāgra paryantaṁ tat tat saundaryādi sahitaṁ cintayanti; apy arthe cakāraḥ dhyāyantīty etad astu ye smaranty api - yathā kathañcit bhagavati manaḥ samyojayanti te'pi. evaṁ dhyāna smaraṇayor abhedaḥ kalpanīyaḥ dhyāyantīti smarantīti pṛthak prayogāt* "Meditation means to think deeply about the Lord's beauty, from the soles of His lotusfeet up to the crown of His hair. The word *ca* in the above-quoted verse is joined to the word *api*, which means that even if one casually or accidentally thinks of Acyuta one attains His divine abode. There is no particular difference between meditation and *smaraṇa* here. *smaraṇa* means casual meditation, and *dhyāna* means specific meditation. This specific meditation means the deep concentration of the mind, and this is the very life of devotional practise." There are four kinds of meditation: meditation on a form, meditation on attributes, meditation on pastimes and meditation on devotional services, and all these kinds of meditation have unlimited powers.

In his spiritual identity Śrīla Rūpa Gosvāmī relishes the pastimes of the Divine Couple on the bank of the Yamunā. When the tender Rādhā and Mādhava become tired of Their pastimes They sit down on a jewelled platform in a pavillion of Mādhavī-vines. Their feet are covered with dust from the forestground, making them look like red Kokanada-lotuses covered with fresh grey pollen. As Śrī Rūpa Mañjarī Śrīpāda sits at Their footsoles and loosens her curly hair to wipe the dust off Their lotusfeet and massage them. How intense is her passionate love! She worships these feet with millions and millions of hearts! Why should she massage these feet with her loosened hair? She should wipe them with her very heart! Blessed are these maidservants, who are the embodiments of devotional service! Just as she sits down at these divine footsoles and wants to hold them with her loosened hair, her hands become empty! The vision has disappeared, and Śrīla Rūpa Gosvāmī's heart becomes filled with great pain. With anxious voice he prayed:

*tapana tanayā taṭe keli kuñja vane
svacchanda vihāra kori yugala ratane
parīśrānta kalevare viśrāma korite
bosibena duhu jane mādhavī talete
vraja raja dhūsarita caraṇa kamala
vithāriyā nija keśa o pada yugala
pāda padma raja-kaṇā koribo mārjanā
śrī rūpa gosvāmī kore ei to prārthanā*

"In a forest of play-groves on the bank of the Yamunā the two jewels are freely enjoying Themselves, and when They become tired They recline under a Mādhavī-tree to take some rest. Śrī Rūpa Gosvāmī prays: "Can I then open my braided hair and wipe the dust from Their lotusfeet, that have become greyed by it?"

VERSE 48:

**PARIMILAD UPABARHAṂ PALLAVA ŚREṆIBHIR VĀM
MADANA SAMARA CARYĀBHĀRA PARYĀPTAM ATRA
MRDUBHIR AMALA PUṢPAIḤ KALPAYIṢYĀMI TALPAM
BHRAMARA YUJI NIKUÑJE HĀ KADĀ KUÑJA-RĀJAU**

parimilad - together with; *upabarhaṁ* - pillow; *pallava* - flowerbuds; *śreṇibhiḥ* - with series; *vām* - You both; *madana* - Cupid's; *samara* - fight; *caryā* - acts; *bhāra* - weight; *paryāptam* - attained; *atra* - here; *mr̥dubhiḥ* - with soft; *amala* - spotless; *puṣpaiḥ* - with flowers; *kalpayiṣyāmi* - I will make; *talpam* - a bed; *bhramara* - bees; *yuji* - with; *nikuñje* - in the grove; *hā* - O!; *kadā* - when; *kuñja* - grove; *rājau* - monarchs.

O King and queen of the *kuñjas*! When can I make a bed of soft and spotless flowers, that can tolerate the motion of Your lovegame, and a pillow of flowerbuds for You in a *kuñja* full of bees?

KUSUMA ŚAYYĀ RACANĀ (Making A Bed of Flowers)

Makaranda Kaṇā-Vyākhyā: Śrī Rūpa Gosvāmī sits down and waits for devotional service. His whole heart is dedicated to the lotusfeet of the Yugala Kīśora: "Where are these lotusfeet of Yours, that are coloured by the grey dust of Vraja? Will I never be so fortunate that I can wipe those feet with my hair?" Śrī Rūpa has reached the limit of eagerness: "Can I survive without obtaining You at all?" Śrī Rādhā and Mādhava madden the hearts of Their dear devotees with Their sweetness and beauty. How they attract them to the honey from Their lotusfeet with Their centripetal love-power, make them forget about the material world, destroy their desires for all the things of this world, and make their hearts absorbed in Their love - all this can be learned from the exemplary behaviour of the *ācāryas*. The devotees' hearts can not be attached to or have taste for anything from this world, for the Divine Couple is dearer to them than life itself! The chaste wife has no idea whether it is day or night when she is separated from her beloved husband. Because her mind is so fixed on her husband it can not go to any other subject anymore. In the same way the loving devotee's mind is completely fixed on the Lord during times of separation.

When the vision disappears from Śrī Rūpa Gosvāmī he begins to lament and pray with an anxious heart. Then his heart is filled again with a spiritual vision, which is a continuation of the previous verse's pastime. Śrī-Śrī Rādhā-Mādhava are resting on a jewelled platform at the base of a sweet Mādhavī-vine, while the *sakhīs* fan Them and serve Them betelleaves. Everyone is absorbed in a wonderful *rasa* of laughter.

duhu diṭhi duhu mukhe, avadhi nāhiko sukhe,
pulake pūralo duhu tanu
beḍhalo sakhīra thāta, yaichana cāndera hāta,
tāra mājhe sāje rāi kānu

"There's no end to Their bliss when They stare at Each other's faces and Their limbs are studded with goosepimples of ecstasy. A host of *sakhīs* surround Rāi and Kānu (Rādhā and Kṛṣṇa) like a marketplace of moons."

doñhāra rūpera chāñde, madana pāriyā kānde,
sudhākara kiraṇa lukāya
doñhāra mukhera vāñi, amiyā adhika śuni,
sakhī-gaṇa śravaṇa juḍāya

"Their beautiful forms make even Cupid cry of despair and make the moonbeams hide in shame. The *sakhīs*' ears are pleased when they hear Their words, that are sweeter than nectar!"

doṅhāra mādhuri guṇe, ulasita sakhī-gaṇe,
nānā phule doṅhāke sājāya
sugandhi candana diyā, karpūra tāmbūla loiyā,
viśākhikā doṅhāre yogāya

"The *sakhīs*, that are gladdened by Their sweet attributes, decorate Them with different flowers, and Viśākhā serves Them with fragrant sandalwoodpulp and betelleaves with camphor."

On Lalitā's indication Śrīpāda, in his *siddha svarūpa*, makes a bed of flowers in a nearby *kuñja*, which is filled with buzzing bees that serve as the *kuñja*'s gatekeepers that will not let any hostile person in. The gate is decorated with vermilion pictures that depict the pastimes of Kṛṣṇa, like the killing of Pūtanā, and inside the *kuñja* there are garlanded pictures of Rādhā and Mādhava's *pūrva rāga* (beginnings of love), that incite playful feelings. Śrī Rūpa Mañjarī makes a bed with stemless flowers for the Divine Pair to have Their erotic pastimes on. Rūpa Mañjarī keeps these soft flowers together in a thin sheet so that they will not scatter during Rādhā and Kṛṣṇa's wild lovegame. The words *madana samara caryā* (lit. Cupid's battle) here mean loving pastimes, in which both lover and beloved have only pure desires to make Each other happy, nothing more. Rādhā and Mādhava are a transcendental hero and heroine, and Their amorous pastimes are the sweet meeting between transcendence personified (Śrī Kṛṣṇa) and the supreme love personified (Śrī Rādhā). It is difficult to understand this, though, without accepting the mood of a spiritual maidservant! Śrī Śuka Muni said: "This is not mundane lust, this is the youthful spiritual Cupid, and when one hears and sings about these pastimes one will attain the highest loving devotion, the love that follows the feelings of the young *gopikās*, and become free from the heart's disease of lust (See the final verse of the *Rāsa-līlā* in Śrīmad Bhāgavata (10.33.40) *vikriḍitam vrajavadhūbhir* etc.). In Caitanya Caritāmṛta it is also said:

vraja-vadhū saṅge kṛṣṇera rāsādi vilāsa;
yei ihā kohe śune koriyā viśvāsa
hṛd roga kāma tāra tat kāle hoy kṣaya;
tina guṇa kṣobha nāhi, mahādhīra hoy
ujjala madhura prema bhakti sei pāy;
ānande Kṛṣṇa mādhye vihare sadāy

"Anyone who faithfully hears about Kṛṣṇa's pastimes with the married girls of Vraja will not be agitated by the three modes of material nature anymore. The heart's disease of lust will be destroyed and he will become very calm. He will attain the sweet amorous loving devotional service of Kṛṣṇa and will always blissfully relish Kṛṣṇa's sweetness."

Śrī Rūpa Mañjarī makes a pillow of stemless flowers. The *mañjarīs* are well aware of *nikuñja vilāsī* Śyāma-Svāminī's expertise in sweet lovemaking, and they have a very clear picture in their minds what kind of pastimes They will perform now. Blessed are these maidservants! Blessed is their service! The bed of flowers is made now and Śrī Rūpa Mañjarī takes the Śrī Yugala there by the hand as soon as They arrive in the Mādhavī-pavillion, saying: "O Śyāma! O Svāminī! You must be tired now of rambling in the forest for so long! Come, come! Take a little rest in this *kuñja mandira!*" The playful Pair then sits

down on the playbed, filling up the whole *kuñja* with Their brilliant sweetness, that simply gushes out of Them. Śrī Rūpa Gosvāmī, in his identity of Rūpa Mañjarī, sees Them as the king and queen of the *kuñja*. Suddenly the transcendental vision disappears, and he prays in great anguish:

*he kuñja rāja hari! vraja nīlamanī
he kuñješvari rādhe! śyāma vinodini!
vṛndāvane kusumita nikuñja kānane
anukṣaṇa mukharita bhramara guñjane
sei to vilāsa kuñje nava pallavete
viracita upādhāna vicitra rūpete
sukomala kusumera kori āstaraṇa
(kobe) racibo kusuma śayyā ati manorama
kandarpa yuddhera bhāra koribe sahana
keli talpe vilasibe yugala ratana*

"O Hari, king of the *kuñjas*! O Sapphire of Vraja! O Rādhe! Queen of the *kuñjas*! O enchantress of Śyāma! O two jewels of mine! When can I make a very enchanting bed of soft flowers, that can tolerate the motion of Your lovegame, and a wonderful pillow of fresh flowerbuds for You in Vṛndāvana's flowerful *nikuñja* forests, where the bumblebees are constantly humming?"

VERSE 49:

**ALI-DYUTIBHIR ĀHṚTAIR MIHIRA-NANDINĪ NIRJHARĀT
PURAḤ PURAṬA JHARJHARĪ PARIBHṚTAIḤ PAYOBHIR MAYĀ
NIJA PRAṆAYIBHIR JANAIḤ SAHA VIDHĀSYATE VĀM KADĀ
VILĀSA ŚĀYANA STHAYOR IHA PADĀMBUJA KṢĀLANAM**

ali - blackbee; *dyutibhiḥ* - splendor; *āhṛtaiḥ* - being brought; *mihira* - sun; *nandinī* - daughter; *nirjharāt* - from the stream; *purah* - before; *purata* - golden; *jharjharī* - jug; *paribhṛtaiḥ* - carried; *payobhiḥ* - with water; *mayā* - by me; *nija* - own; *praṇayibhiḥ janaiḥ saha* - with loving girlfriends; *vidhāsyate* - will do; *vām* - for You both; *kadā* - when; *vilāsa* - play; *śayana* - bed; *sthayoḥ* - the Couple who stays; *iha* - here, *pada* - feet; *ambuja* - lotus; *kṣālanam* - wash.

O Rādhā-Kṛṣṇa! When can I, together with Your loving girlfriends, bring water, which is as black as the bees, from the Yamunā in golden jugs to wash Your lotusfeet as You recline on Your playbed?

PĀDĀMBUJA PRAKṢĀLANAḤ (Washing The Lotusfeet)

Makaranda Kaṇā-Vyākhyā: Śrīla Rūpa Gosvāmī's heart is always immersed in the unadulterated self-identification of a maidservant of Śrī Rādhā. His heart is very eagerly and exclusively aspiring for the service of the Divine Pair. He perceives one divine pastime after the other and then these visions again disappear from him - in this way it gradually continues. It is an unprecedented succession of bliss and anguish. The *rasika* devotees have shown the path through which to relish *rasa svarūpa* Śrī Kṛṣṇa in a sweet way. By their grace the relish of these flavours can also awaken within the hearts of the devotees that are still situated in the material world. Both the eternally liberated souls, that are dwelling in the spiritual world, as well as the assembled devotees in the material world relish these transcendental flavours. Since the ecstatic love of the Lord's eternal associates is self-perfect they are not dependent on any kind of instruction or any kind of hearing from the sacred texts to relish their flavours. But the assembled devotees that are situated within the material world and who have a strong desire for *rasa* and pure, transparent love, are dependent on *saṁskāra* (purificatory rituals such as initiation) and *sādhana* (daily practise of devotion). That is because hearts that have no desire for *rasa* and that are not sanctified by *saṁskāras* cannot relish *rasa*. *na jāyate rasāsvādāṁ vinā ratyādi vāsanām*. By relishing the sweet flavours of the books of the eternal associates of the Lord, the Gosvāmīs, the *sādhakas* will create the best cultivation and aspiration for relishing *rasa*. The Gosvāmīs relished this *rasa* themselves and then recorded their recollections in these sacred verses for the benefit of the *sādhakas*.

Śrī Rūpa Gosvāmī floats on the waves of prayer when the picture of another sweet transcendental pastime blooms up before his eyes. In the previous verse he had become enchanted by the beauty of Rādhā and Mādhava when he, as Rūpa Mañjarī, took Them to Their playbed and he had seen them as *kuñja-rāja* and *kuñješvarī*, the king and queen of the groves. Rūpa Mañjarī understands that the Divine Couple are desirous to make love, so she goes out of the *kuñja*. How expertly They play the game of love!

*rati rase mātala atīśaya nāha
amiyā sarovare duhuṁ avagāho
sahaje niraṅkuśa nāgara rāja
tāhe manamatha nṛpa kautuka kāja
dṛḍha parirambhaṇe ghana sītakāra
anukhana kiṅkiṇi koroye phukāra
koro gahi rākhi o yuga cakebā
daṁśaite sarasija bārabo kebā
koho hari-vallabha saharāri kule
dekhoi nibhṛte ulāsahi phule*

"They become greatly intoxicated by *rati rasa* (the amorous flavour) and thus enter into a lake of love-nectar. Nāgara Rāja is enjoying freely, tightly embracing His beloved, who screams loudly, and giving great joy to king Cupid. Their waistbells are constantly jingling as They play the game of love. Śrī Kṛṣṇa holds both of Śrī Rādhā's breasts with His hands, and He bites Her lips without hindrance. Hari Vallabha says: "The *sakhīs* are

blossoming with joy when they see this intimate pastime." Śrī Rūpa Mañjarī and her maidservants watch the matchless erotic battle of the Divine Pair through the latticed windows of the *nikuñja* and thus relish its sweetness. Śrīpāda Prabodhānanda Sarasvatī writes:

*rādhā nāgara keli sāgara nimagnālī dṛśāṁ yat sukhaṁ
no tal leśa lavāyate bhagavataḥ sarvo'pi saukhyotsavam
tatrāśā yadi kasyacin nirupamāṁ prāptasya bhāgya śrīyaṁ
tad vṛndāvana nāmni dhāmni parame svīyaṁ vapur nasyatu*

(Vṛndāvana Mahimāmṛtam - 1.54)

"The entire festival of the Lord's bliss is only a drop compared to the joy the *sakhīs* experience when they stare at the ocean of pastimes of Rādhā's hero (Kṛṣṇa). If you desire this unrivalled opulence of good luck, then quickly and completely take shelter of the supreme abode named Vṛndāvana!" The fish-like eyes of the maidservants swim in the ocean of these pastimes in great bliss. Now the amorous pastimes are over and Rādhā and Śyāma lay Their tired vine-like bodies down on Their playbed. How wonderful is Their beauty!

*rati rasa charame, śyāma hiye śutali,
śarada indu mukhī bālā
marakata madane, koi janu pūjala,
dei nava kāñcana mālā*

"After the climax of intimate pastimes Śyāma lies down on the chest of His beloved, whose face shines like the autumn moon. It is as if a sapphire Cupid was worshipped and honoured with a fresh golden garland!"

*śyāma vayāna para, vayāna virājai,
ura para kuca yuga sāje.
kanaka kumbha janu, ulati boisāyalo
madana mahodadhi mājhe*

"She holds Her face near Śyāma's face and places Her breasts on His chest. They (the breasts) then look just like two golden jugs, floating upside down on the ocean of Cupid."

*joḍala tanu mana, bhujē bhujē bandhana,
adharahi adhara miśāna
beḍhalo mṛṇāle, hema nīla-maṇi janu,
bāndhalo yuga eka ṭhāna*

"Their bodies and minds are intertwined, They lock Each other in Their arms and Their lips mingle with Each other. Their arms look like golden and sapphire lotusstems entwining Each other as They embrace Each other."

*ghana saie dāminī, dukūle dukūle janu,
duhu jana eka paṭa-vāsa.*

*carāṇe beḍiyā cāru, aruṇa sarorūha,
madhukara govinda dāsa*

"They exchanged Each others silken clothes, that resemble lightningstrikes and dark rainclouds and Govinda dāsa is like a honeybee flying around Their reddish lotusfeet."

Seeing that their time to serve has come Śrī Rūpa Mañjarī takes two or three heart's friends (*kiṅkarīs*) to go and fetch water in golden pitchers to wash the feet and mouths of the Divine Pair with fragrant water that shines with even greater blackish-bluish splendour than the blackbees. Taking the water in golden jugs they enter into the *kuñja*. Śrī Yugala sits upon Their playbed. Rūpa Mañjarī sits at Their feet, takes a golden cup with Yamunā-water to wash Their lotusfeet, and just as she stretches out her hand to hold their beautiful feet she does not get anything anymore. The vision has disappeared and nothing remains. Then Śrī Rūpa Gosvāmī anxiously prays:

*he nātha! nikuñja rāja vṛndāvana candra
hā rādhike! kuñješvari! bhānukula candra
priya sakhīgaṇa saṅge rasa kutūhole
parama ānande yābo kālindīra jole
bhramarera dyuti kālo kālindīra jala
padma makarande suvāsita niramala
sumadhura vāri svarṇa bhṛṅgāre bhariyā
vilāsa śayyāra pāśe rākhibo dhariyā
se jale duhu pada kori prakṣālana
mukha prakṣālibo kobe yugala ratana?*

"O Lord, king of the Nikuñjas, Vṛndāvana's moon! O Rādhike! Queen of the *kuñjas*! O moon of Bhānu's dynasty! O two jewels of mine! When can I, together with Your loving girlfriends, in great *rasika* eagerness and in great ecstasy, go to the water of the Yamunā, fill up golden jugs with this ever-so-sweet water, which is clear, scented with lotus-pollen and as glossy black as the bees, and keep it near the playbed to wash Your lotusfeet and Your face?"

VERSE 50:

**LĪLĀ TALPE KALITA VAPUṢOR VYĀVAHĀSĪM ANALPĀM
SMITVĀ SMITVĀ JAYA KALANAYĀ KURVATO KAUTUKĀYA
MADHYE KUÑJĀM KIM IHA YUVAYOḤ KALPAYIṢYĀMY ADHĪSAU
SANDHYĀRAMBHE LAGHU LAGHU PADĀMBHOJA SAMVĀHANĀNI**

līlā - play; *talpe* - on the bed; *kalita* - placed; *vapuṣoḥ* - bodies; *vyāvahāsim* - laughter; *analpām* - much; *smitvā smitvā* - smiling and smiling; *jaya* - victory; *kalanayā* - with the desire; *kurvataḥ* -doing; *kautukāya* - for fun; *madhye* - in the middle; *kuñjām* - grove; *kim* - whether; *iha* - here; *yuvayoḥ* - of both; *kalpayiṣyāmi* - I will make; *adhīsau* - Lord and Mistress!; *sandhyā* -

evening; *ārambhe* - in the beginning; *laghu laghu* - lightly; *padāmbhoja* - lotusfeet; *samvāhanāni* - massaging.

O Lord Śrī Kṛṣṇa! O Mistress Śrī Rādhike! When can I softly, softly massage Your lotusfeet while You sit on Your played in the beginning of the evening, eager for victory in Your dice-game, and absorbed in a mood of laughter and joking?

PĀŚĀ-KRĪḌĀ KAUTUKA (The Fun Of Playing Dice)

Makaranda Kaṇā-Vyākhyā: In his transcendental vision Śrīla Rūpa Gosvāmī had fetched spotless and fragrant water from the Yamunā and washed the lotusmouth and the lotusfeet of the Yugala Kīśora with it after They had completed Their amorous pastimes. The great poets have recorded their sublime experiences for the great *rasika* devotees. Śrī Rūpa and Śrī Raghunātha dāsa Gosvāmī are the great handicraftsmen of *prema rasa*. Just as so many different ornaments, like necklaces, earrings, and bangles can be made from one material, like gold, the Gosvāmīs have also recorded so many different pastimes of the Lord, that have been revealed within their hearts, and that are made of the same 'ingredient': *prema rasa*. Just as there is a variety of ornaments you can make of one and the same material, there is also an unlimited variety of pastimes that are performed with *prema rasa*. This is because their worshipable Godhead, Śrī-Śrī Rādhā-Mādhava, is not the non-differentiated flavour of the *brahman* of the *jñānīs*, nor the qualified Supersoul-status of the *yogīs*, nor even the Supreme Personality of Godhead, who is full in six opulences and who is worshipped in awe and reverence. This is the ocean of *mādhurya rasa*, the *ānanda ghana līlā puruṣottama* (the Supremely blissful and playful Personality) and the endless ocean of artful *rasa*.

Śrī Vṛndāvana is the *kuñja*-forest of all the arts of poetry, and this kind of sweet transcendental *rasika* arts are not manifest in any other *līlā rājya* (kingdom of play). Vṛndāvana Vihārī Rādhā and Mādhava are the transcendental hero and heroine, the embodiments of the highest *rasa* and the highest *prema*, and therefore They are the best possible subjects for transcendental poetry. Persons that accept the flavours of mundane poetry and that are a little thoughtful can understand that material heroes and heroines have mortal and perishable bodies, that are a collection of worms and stool, and that their love will ultimately result in a bad taste. But Vrajendranandana, the original personality of Godhead, of whom the Upaniṣads say: *raso vai saḥ* "God is taste" *sarva rasaḥ rasānām rasatamaḥ* "Of all tastes He is the highest taste", and Śrī Rādhārāṇī, the greatest of the Lord's pleasure-potencies, are the Divine Hero and Heroine of Śrī Rūpa and Raghunātha dāsa Gosvāmī's *rasika* poetry, and that's why their Stavamālā and Stavāvalī-collections are the most relishable treasures of the *sādhana* of the swan-like theistic saints (*bhāgavata paramahamāsas*).

Śrīla Rūpa Gosvāmī's mind is very upset when the previous verse's vision vanished. He can not stay alive anymore without these visions, in which he can see the Lord directly

and render his devotional service. Just then another revelation comes to him. In each vision he gets another devotional service to do. In this verse he gets the service of massaging the lotusfeet of the Divine Couple while They are enjoying a game of dice and the many jokes that are made in it.

While he is absorbed in the flavours of *līlā* it becomes evening time and Rādhā and Mādhava are absorbed in laughing and joking with Their girlfriends. The *sakhīs* and *mañjarīs* are engaged in the service of the Śrī Yugala. On the *sakhīs'* indication Vṛndā-devī tells Kṛṣṇa: "O Lotus-eyed One! Show us Your skill in playing dice!" Śrī-Śrī-Rādhā-Śyāma then sit facing Each other on Their playbed, surrounded by *sakhīs*, while *kiñkarī* Rūpa Mañjarī brings the dice. For the first round Kṛṣṇa places His flute at stake and Rādhikā Her Vīṇā, and these stakes are kept up front. Nāndīmukhī and Vṛndā are witnesses, and Kundalatā conducts the throwing. Before the dice are thrown the hands must be kept open, and after that one can play. Śrīmatī says: "O beautiful One! You thow first!" Śyāmasundara throws, but does not open His hands. The *sakhīs* all cover their mouths and giggle. Śrīmatī Rādhārāṇī, who is the Jaya-Śrī (goddess of victory) of dice in person, tosses the dice with Her hands with a mild smile on Her face. It is as if She tosses Śyāma's mind along with it. First She throws 17 and She exchanges glances with the *sakhīs*, who say: "You will win, that we can understand! O You cowherdboy! Just run after Your cows, shouting out 'hai! hai!' What do You know of a game of dice?" How beautiful Śrī-Śrī Rādhā-Mādhava look when They desire victory in this game! It is as if the ocean of beauty wells up and the eyes of the *sakhīs* and *mañjarīs* become like fishes that blissfully swim in the waves of this ocean.

Śrī Rūpa Gosvāmī is now Rūpa Mañjarī and sits at the footsoles of the Yugala, taking these feet on her lap and softly massaging them. Śyāma is absorbed in Rādhā's sweetness, and Svāminī is also enchanted by Śyāma's moonlike face. Sometimes a suspicious move is made. Kiñkarī Rūpa sits at Svāminī's feet, gives tricky hints to Her about Her or Śyāma's next move, and thus helps Vibhrama-vatī (Rādhā, enchanted by Kṛṣṇa) to win. The *sakhīs* and *mañjarīs* then float on a high wave of wonderful ecstasy. When Śyāma has lost He pulls out His Muralī-flute, and a quarrel arises about it, with a tug-of-war. Svāminī then thrusts Herself on Śyāma's chest and thus snatches the flute away. Who can describe Śyāma's condition at that time? His hand slackens when He is thus hit by *rasa*, and Śrīmatī uses the opportunity to snatch the flute away. The *sakhīs* and *mañjarīs* roll on the ground and laugh in ecstasy. Śrī Rūpa Gosvāmī, in his transcendental identity, is immersed in relishing the *kautuka rasa* (fun-mellow) while massaging Rādhā and Kṛṣṇa's lotusfeet. Suddenly the vision vanishes and in *sādhakāveśa* he anxiously prays:

*nikuñje vilāsa talpe duhuṁ sandhyā-kāle
dyuta-kṛīḍā ārambhile praṇayi yugale
paraspara jayākāṅkṣī śrī rādhā mādhave
hāsyā parihāsa raṅge kautuka koribe
heno ki hoibe dina sei śubha kṣaṇe
mṛdu mṛdu koribo ki pāda samvāhane
vṛndāvane vṛkṣa-tale koriyā krandana
śrī rūpa gosvāmī kore ei nivedana*

"O loving Pair Śrī Rādhā-Mādhava! When will that blessed day come that I can softly, softly massage Your lotusfeet while You sit on Your playbed in the *nikuñja* in the evening, eager for victory in Your dice-game, absorbed in a mood of laughter and joking?" Thus Śrī Rūpa Gosvāmī prays, weeping under a tree in Vṛndāvana.

VERSE 51:

**PRAMADA MADANA YUDDHĀRAMBHA SAMBHĀVUKĀBHYĀM
PRAMUDITA HRDAYĀBHYĀM HANTA VṚNDĀVANEŚAU
KIM AHAM IHA YUVĀBHYĀM PĀNA LĪLONMUKHĀBHYĀM
CAṢAKAM UPAHARIṢYE SĀDHU MĀDHVĪKA PŪṚṆAM**

pramada - wild; *madana* - erotic; *yuddha* - fight; *ārambha* - beginning; *sambhāvukābhyām* - joining together; *pramudita* - blissful; *hrdayābhyām* - in both hearts; *hanta* - alas!; *vṛndāvaneśau* - Lord and Mistress of Vṛndāvana!; *kim* - whether; *aham* - I; *iha* - here; *yuvābhyām* - of You both; *pāna* - drinking; *līlā* - play; *unmukhābhyām* - becoming positive; *caṣakam* - cups; *upahariṣye* - I will give; *sādhū* - nice; *mādhvīka* - honey; *pūrṇam* - full.

O Lord and Mistress of Vṛndavana! When can I give You glasses filled with nice wine when You want to enjoy drinking-pastimes before beginning Your wild erotic fight with happy hearts?

MADHUPĀNA LĪLĀ VINODA (The Joyful Game Of Drinking Wine)

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī, in his *svārūpāveśa*, attained the great fortune of massaging Rādhā and Mādhava's lotusfeet while They were tossing dice, and when this vision disappears Śrī Rūpa Gosvāmī is tossed about by the waves of prayer in the agitated ocean of *prema*. Through their activities the Gosvāmīs showed the best example of how to practise the devotional life that has been distributed when Lord Gaura descended to earth; the treasure of Vraja's confidential love. The special responsibility of preaching the confidential news of Vṛndāvana's *rasa keli* (delicious pastimes) was especially given to Śrīla Rūpa Gosvāmī.

*vṛndāvanīyām rasa keli vārtām kālena luptām nija śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa prabhur vidhau prāg iva loka sṛṣṭim*

(Caitanya Caritāmṛta)

"Just as the Lord empowered Lord Brahmā in the beginning to create the world, Śrī Caitanya eagerly empowered Śrīla Rūpa Gosvāmī to reveal the message of Vṛndāvana's *rasa keli*, which had become lost in due course of time, again." Mahāprabhu empowered Śrī Rūpa Gosvāmī most in preaching this very confidential Vraja-*rasa*, even more than His intimate associates Svarūpa Dāmodara and Rāmānanda Rāya, because Śrī Rādhā (the selfsame Mahāprabhu) is not at all shy to speak to Her maidservants like Śrī Rūpa Mañjarī (Rūpa Gosvāmī). Svarūpa Dāmodara and Rāmānanda Rāya are *sakhīs* (Lalitā and Viśākhā), and Śrī Rādhā will not reveal everything to them! Thus Śrīla Rūpa Gosvāmī recorded the *rasa niryāsa* (the essence of all that is transcendently tasty) in his books and gave the perfect example of *sādhanā* (spiritual practise), although he is already an eternally liberated associate of the Lord.

In his transcendental *svarūpāveśa* Śrī Rūpa placed the lotusfeet of Śrī-Śrī Rādhā-Mādhava, wherefrom the honey of divine love trickles, on his lap, but now he lost that jewel and his heart is once more filled with lamentations. When the mere remembrance of these lotusfeet arises in the devotee's heart, the devotee becomes mad of ecstatic love. Śrī Rūpa had just attained these lotusfeet on his lap, and now they are gone again, so there is no end his pangs of separation. His heart is squashed and he cannot survive anymore without seeing the Śrī Yugala. Just then the vision of another nectar-sweet pastime comes and maddens his heart with feelings of ecstatic love. He attains a vision of the Yugala's honeywine-drinking pastime.

The Divine beautiful Couple has now completed Their dice-game and the expert *sakhīs*, understanding that They want to enjoy a nectarean beverage now, gave a hint to Śrī Rūpa Mañjarī to place full glasses with honeywine before Them. Kṛṣṇa took a glass and held it before the lotusmouth of His Priyatamā, saying: "O Priye! Drink!" Śrīmatī lowered Her face out of shyness and took the glass out of Kṛṣṇa's hand. Nectarfaced Śrīmatī then covered Her mouth with Her veil, smelled the honeywine just once, scented the wine once by touching it with Her lips, and then returned the glass to Her Priyatama.

*priyāṭavī vṛkṣa latodbhavaṁ priyaṁ
priyādhara sparśa susaurabhaṁ madhu
nija priyālī parihāsa vāsitaṁ
priyārpitaṁ sasprham āpapau priyaḥ*

(Govinda Līlāmṛta 14,87)

"Kṛṣṇa was eager to drink the wine from the trees of His beloved forest (Vṛndāvana), scented by the touch of His lover's lips and the joking words of Her dear girlfriends and which was handed to Him by Priyājī Herself. Kṛṣṇa returned the wineglass to His beloved, being very pleased with Her qualities and Rādhikā, covering Her face with Her veil, drank this wine scented by Her lover's lips."

*dayitā guṇamedureṇa tad dayitā pāṇi tale'munārpitam
dayitādhara vāsitaṁ papau dayitāpyamśuka sanivṛtānanā*

(Govinda Līlāmṛta 14.88)

"Kṛṣṇa returned the wineglass to His beloved, being very pleased with Her qualities and Rādhikā, covering Her face with Her veil, drank this wine, which was scented by Her lover's lips." Śrī Rādhā and Mādhava were very enthusiastic to drink the honeywine, so Rūpa Mañjarī brought more wine in a golden pitcher, but just as she wanted to serve it to Them, the transcendental vision disappeared and with aching heart he prayed:

*ohe vṛndāvana nātha! vṛndāvaneśvari!
kandarpa vilāse paṭu kiśora kiśorī
surata samarārambhe navīna yugale
madhupāne duhu jana abhilāṣī hoile
doñhāra agrete āni madhupūrṇa pātra;
upahāra diyā kobe hoibo kṛtārtha
eteko lālasā mane yugala ratana;
ei to prārthanā kore śrī rūpa carana*

"O Lord and Mistress of Vṛndavana! O Adolescent boy and girl, expert in Cupid's pastimes! O Youthful Pair! At the beginning of Your erotic battle You become desirous of drinking honeywine. When can I place glasses filled with honeywine before You, and become blessed by offering such a gift? Śrī Rūpa Gosvāmī prays: This is the desire in my mind, O two jewels!"

VERSE 52:

**KADĀHAM SEVIṢYE VRATATI CAMARĪ CĀMARA MARUD
VINODENA KRĪDĀ KUSUMA-ŚAYANE NYASTA VAPUṢAU
DARONMĪLAN NETRAU ŚRAMA-JALA-KAṆA KLIDYAD ALAKAU
BRUVĀṆĀV ANYO'NYAM VRAJA NAVA YUVĀNĀVIHA YUVĀM**

kadā - when; *seviṣye* - will I serve; *vratati* - vine; *camarī cāmara* - a fan; *marut* - wind; *vinodena* -with pleasure; *krīdā* - play; *kusuma* - flower; *śayane* - on the bed; *nyasta* - placed; *vapuṣau* - both bodies; *dara* - slightly; *unmīlad* - opened; *netrau* - both eyes; *śrama* - of fatigue; *jala* - water; *kaṇa* - drops; *klidyad* - wet; *alakau* - hairs; *bruvāṇau* - speaking; *anyo'nyam* - mutual; *vraja* - of Vraja; *nava* - young; *yuvānau* - two youths; *iha* - here; *yuvām* - You both.

O Youthful Couple of Vraja! When can I blissfully fan You with a vinebud-fan as You recline on Your flowermade playbed with slightly opened eyes, Your hairlocks moistened with sweatdrops of love- fatigue as You whisper romantic words at Each other?

VĀTĀSA VINODA (A Pleasant Breeze):

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī had a vision of Śrī-Śrī Rādhā-Mādhava's wine-drinking pastimes, and when that vision vanished he cried and prayed out of separation. Now he has another vision. As Rūpa Mañjarī he made Rādhikā and Mādhava drink the honeywine, and after drinking a lot Their clothes and ornaments fell loose, They began to laugh loudly without any cause and began to answer questions that They never put to Each other. Drunken Rādhikā said: "Alas! Is the ska-ska-sky falling down on Me? Is the earth tu-tu-turning? My body is shivering! I have fallen! O Lord! Ho-ho-hold Me!" Out of intoxicated, unbased fear She sometimes stutters, sometimes swallows some syllables, and sometimes uses little words, holding Kṛṣṇa around the neck. They fall from Each other's laps and They become aware of Each others feelings simply by touching Each other's hands. They whisper nonsensical things into Each other's ears and place Their vine-like arms on Each others shoulders. They finally become so bewildered that They mistake Themselves to be Each other. Śrī Rādhā, thinking Kṛṣṇa to be Rādhikā, then says: "O Rādhē! Kṛṣṇa is a big cheater!", and Kṛṣṇa, thinking Himself to be Rādhā, says: "O Kṛṣṇa! Be pleased with Me!" Rādhikā says: "Ayi Śyāme! Rādhē! Will Kṛṣṇa meet You tonight?", and Kṛṣṇa tells Rādhikā: "O Lord! I am Your maidservant!" Seeing these amazing feelings, the *sakhīs* and the *mañjarīs* swim in oceans of transcendental fun. Śrīpāda, in his *kinkarī*-form, is absorbed in relishing the sweetness of the Divine Pair. A devotee who is fixed in *smaraṇa* will also be able to relish the sweetness of these moods, for he is mentally constantly united with Śrī-Śrī Rādhā and Mādhava. In deep meditation the devotee does not think anymore "I am doing *smaraṇa*!" He thinks "I am now with my beloveds!" But descending revelations are even more vivid than such efforts to meditate and do *smaraṇa*. It is a perception that resembles the ultimate transcendental experience.

Then the intoxicated Pair commences Their erotic battle within the *kuñja*. The eyes of the *sakhīs* and *mañjarīs* are like fishes that blissfully swim on the high waves of this ocean of pastimes. The amorous pastimes are now over and Rūpa Mañjarī, knowing that her time to serve has come, enters into the *kuñja*. Rādhā and Kṛṣṇa are exhausted from making love and They lean against Each other with Their vine-like bodies as They recline on Their bed of flowers. They breathe deeply and Their eyes are half-closed. Their curly locks stick to Their perspiring foreheads and They speak soft and sweet words to Each other. Then Śrī Rūpa Mañjarī takes a fan made of vine-buds and starts fanning the exhausted Pair. The maidservants love this service the most!

lalitā kobe more, vijana deobo,
vijabo māruta manda
śrama jala sakala, miṭabo duhu kalevara,
herabo parama ānande
dhavala cāmara āni, mṛdu mṛdu vijabo,
charamita duhuka śarīra

(Śrīla Narottama dāsa Ṭhākura, Prārthanā)

"When will Lalitā give me a fan, so that I can softly fan the Divine Pair and the sweatdrops on Their bodies will dry up? I will be most happy to see that!" "I will bring a white fan and softly fan Them, thus relieving Their bodies." This is not just a breeze; it is a blissful breeze! Śrī Rūpa mañjarī fans Rādhā and Kṛṣṇa in such a clever way that Kṛṣṇa's divine fragrance enters Rādhikā's nostrils and Rādhikā's fragrance enters Kṛṣṇa's nostrils in the best way. This blissful breeze makes Them both swim in an ocean of happiness. While rendering this devotional service Śrī Rūpa Mañjarī floats in oceans of transcendental bliss. Her hairs stand on end of ecstasy as she overhears the intimate *rasa-kathā* of the Divine Pair and she swims in an ocean of *rasa*. Who could ever serve so expertly as the maidservants of Śrī Rādhā? When Kṛṣṇa is happy Śrīmatī is happy, when Śrīmatī is happy Kṛṣṇa is happy, and when both Rādhā and Kṛṣṇa are happy, the maidservants are happy! The bodies of the maidservants are made of the ingredients that make the Divine Couple happy. Indeed, these maidservants are the embodiments of the Yugala *sevā rasa*! Although they are *sakhīs* they are also maidservants. In form and in attributes they are *kiśorī* (adolescent girls) and they are qualified to enter into the most intimate devotional services. While Śrī Rūpa Gosvāmī floats on the ocean of blissful devotional service the revelation suddenly vanishes and in great anxiety he prays:

*ohe nava yuvarāja! vraja nilamaṇi,
hā rādhe! yuvatī gaṇe parā thākurāṇi
vilāsa kusuma talpe koribe śayana
rasabhare iṣat unmīlita śrī nayana
bindu bindu sveda kaṇā mukha candramāya;
cañcala alakāvalī ārdra hobe tāya
śrānti dūra koribāre vigalita bhāve;
rasera prasaṅga duhu ālāpa koribe
heno sukha samayete yugala kiśore;
vallarī mañjarī rūpa camarī cāmāre
preme ḍagamaga hoiyā koribo vījana
rasa-kathā madhura ki koribo śravaṇa*

"Ohe young prince! O sapphire of Vraja! O Rādhē! Supreme Goddess of all young girls! When You lie down on a bed of flowers You slightly close Your eyes, being absorbed in *rasa*! Your moonlike faces are moistened by sweatdrops, that also moisten Your curly locks, and in a tender mood You are speaking *rasika* words to Each other just to remove Each other's fatigue. O Yugala Kiśora! At such a blissful, happy moment I will take a fan made of vine-buds and lovingly fan You, weltering in *prema*. When can I then hear Your sweet *rasika* words?"

VERSE 53:

**CYUTA ŚIKHARA ŚIKHAṆḌĀM KIṆCID UTSRAṂSAMĀNĀM
VILUṬHAD AMALA PUŚPA ŚRENIM UNMUCYA CŪḌĀM**

**DANUJA DAMANA DEVYĀḤ SIKṢAYĀ TE KADĀHAM
KAMALA KALITA KOṬIM KALPAYIṢYĀMI VENĪM**

cyuta - fallen; *śikhara* - crest; *śikhaṇḍām* - peacock feather; *kiñcid* - slightly; *utsraṁsamānām* -falling; *viluṭhad* - moving; *amala* - spotless; *puṣpa* - flowers *śreṇim* - series; *ummucya* - opening; *cūḍām* - crown; *danuja* - demons; *damana* - destroyer; *devyāḥ* - of the goddess; *śikṣayā* - by teaching; *te* - You; *kadā* - when; *aham* - I; *kamala* - lotus; *kalita* - placed; *koṭim* - the end; *kalpayiṣyāmi* - I will make; *venīm* - a braid.

O Destroyer of the demons (Kṛṣṇa)! When will I, on goddess Rādhikā's order, loosend Your top knot of hair, take the spotless flowers and peacockfeathers out of it and string a braid on Your back with a lotus at the end?

VENĪ BANDHANA (Making A Braid For Śrī Kṛṣṇa):

Makaranda Kaṇā-Vyākhyā: In a transcendental vision Śrī Rūpa Gosvāmī relieved Rādhā and Mādhava from Their amorous fatigue by fanning Them in a solitary grove. The only coveted treasure of *mañjarī bhāva sādhana* is the loving devotional service of Rādhā and Mādhava, and the prime teacher of *mañjarī sevā* is Śrī Rūpa Mañjarī, the leader of all the eternally perfect *mañjarīs*. She has descended along with Śrī Caitanya Mahāprabhu, who is the combined form of *rasa-rāja* (Kṛṣṇa, the king of relishers) and *mahā bhāva* (Rādhā, the greatest lover) in the form of Śrīla Rūpa Gosvāmī to promulgate the *bhāva sādhana* (loving practise) of the *rādhā snehādhikā mañjarīs* (the maidservants who love Rādhā more than Kṛṣṇa) and to take all the aspirants of the world along to the kingdom of *mahā bhāva* by giving them the perfect example. But although Rādhā and Mādhava are attainable by his grace, Rūpa Gosvāmī is now also crying for Their loving devotional service. He came to teach the world how to relish one's *sādhana* and how to feel separation from the Lord. Without having anxious feelings of separation one cannot relish the astonishing flavour of the desired object, and one cannot become qualified for transcendental experiences. The Lord, who is expert in increasing His devotees' love for Him, causes the devotees' remembrance of Him to flow like an unbroken stream of oil by creating anxious feelings of separation in their hearts. Even if one has already attained *prema* one must constantly and eagerly think of the Lord in order for that *prema* to ripen. The *gopīs* have personally taught that to the world during the pastime of the Mahā Rāsa, when they became separated from Kṛṣṇa. Being abandoned by the Lord they wandered from forest to forest and sought for Kṛṣṇa, who was dearer to Them than millions of life-airs, with anxious hearts. With these beautiful aspirations they inquired from all the Mālatī-, Mallikā-, Tulasī-, Aśoka- and Mango-vines in the forest about ever-beautiful Kṛṣṇa's whereabouts. They were Kṛṣṇamayī (girls absorbed in Kṛṣṇa-consciousness) and they had lost all remembrance of the external world. The *gopīs* madly sought for He who is described by the Śrutis as the

transcendentally blissful All-pervading One, who pervades the sky, the water, the earth, the wind and the trees, but Who had now mercifully revealed His *līlā vighraha* (playful personal form) to the world, to bless all the living entities. When they could not find Him in the external world they began to search for Him in the inner world. Even now, in a silent night, their pitiful cries are heard on the bank of the Yamunā in Vṛndāvana, twanging on the strings of the Vīṇā of the loving devotees' hearts. This Gopī Gīti is most relishable for the devotees. Because it is filled with so much helpless pity and anxiety it is so sweet for the devotees.

When the transcendental vision disappears Śrī Rūpa Gosvāmī cries anxiously, and he gets the vision of another pastime. As Śrī Rūpa Mañjarī he sees that the Youthful Pair has started to dress Each other after They had made love. Their hearts are absorbed in relishing Each others sweetness. Śrī Rādhā's *mādana mahā bhāva* enables Her to relish Kṛṣṇa's sweetness to the utmost. *prauḍha nirmala bhāva prema sarvottama; kṛṣṇera mādhyura āsvādanera kāraṇa* (Caitanya Caritāmṛta). Just as Kṛṣṇa's sweetness is relishable through advanced passionate love, one's amount of love can also be proven through the amount in which one relishes Kṛṣṇa's sweetness. When the devotee becomes deeply absorbed in relishing Kṛṣṇa's sweetness through his powerful eagerness he is not even aware of himself anymore, nor of the relishable sweetness. All that remains is an awareness of a complete embodiment of relish. Only Śrī-Śrī Rādhā-Mādhava's absorption in Their love-game is like that. This is Śrī-Śrī Rādhā-Mādhava's *prema vilāsa vivarta. nā so ramaṇa nā hām ramaṇi. duhu mana manobhava peśala jāni*. "He is not the lover and I am not the ladylove. Their minds are squashed by Cupid, that I know!" That is ascertained from this verse by Śrīla Rāmānanda Rāya.

Śrī Rūpa Mañjarī sees that the Divine Couple became so absorbed in dressing Each other that They both lost awareness of Who was the hero and Who was the heroine. In this state Śrī Rādhārāṇī ordered Rūpa Mañjarī to make a braid of Kṛṣṇa's hair, taking Śyāmasundara to be the heroine. Rūpa Mañjarī floats in a ocean of *rasa* when she sees both Rādhā and Śyāma so deeply absorbed in this sweet delusion. On Śrīmatī's order Śrī Rūpa, floating in an ocean of fun, loosens Kṛṣṇa's crown, that had slightly tilted, takes His peacockfeather off and takes the flowers out of His hair, and begins to make a braid of it instead with a freshly blooming red lotusflower at the end. But as soon as he stretches out his hand to touch the lotusflower the whole scene disappears and he weeps and prays:

*he nātha! he śrī govinda! danuja damana
koto ye lālasā prāṇe kori nivedana
tomāra mohana cūḍā īśvari ādeśe;
bandhana khulibo āmi kautuka rasete
mayūra candrikā cāru kusuma sakala;
dhīre dhīre ghucāibo dhari ājñā-bala
cūḍā parivarte veṇī racanā koriyā
vikaca kamala agre dibo ki bāndhiyā*

"O Lord Śrī Govinda! O Subduer of the demons! I pray to You with so much desire in my heart: When will I, on goddess Rādhikā's order, loosen the enchanting knot on Your

head? When will I slowly take the spotless flowers and peacockfeathers out of Your loosened hairknot and make a braid on Your back, tying a blooming lotus at the end?"

VERSE 54:

**KAMALA-MUKHI VILĀSAIR AṂSAYO SRĀMSITĀNĀM
TULITA ŚIKHI KALĀPAM KUNTALĀNĀM KALĀPAM
TAVA KAVARATAYĀVIRBHĀVYA MODĀT KADĀHAM
VIKACA VICAKILĀNĀM MĀLAYĀLANĀKARIṢYE**

kamala - lotus; *mukhi* - face (fem.); *vilāsaiḥ* - in pastimes; *aṁsayoḥ* - on the shoulders; *sraṁsitānām* - fallen; *tulita* - equal; *śikhi* - peacock; *kalāpam* - feathers; *kuntalānām* - of the hairs; *kalāpam* - abundance; *tava* - Your; *kavaratayā* - with many; *āvirbhāvya* - by appearing; *modāt* - out of joy; *kadā* - when; *aham* - I; *vikaca* - blooming; *vicakilānām* - flowers; *mālayā* - with a garland; *alaṅkariṣye* - I will decorate.

O lotus-faced Rādhē! When can I blissfully restring Your braid that fell loose during Your amorous pastimes with Kṛṣṇa and which hangs down on Your shoulders like a spread out peacock-tail, beautifying it with a garland of blooming Jasmine flowers?

KAVARĪ BHĀRA RACANĀ (Making A Braid):

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrī Rūpa Gosvāmī, or Rūpa Mañjarī, had made a braid in Kṛṣṇa's hair on Rādhā's order, while Śrī-Śrī Rādhā-Mādhava were performing Their *prema vilāsa vivarta*-pastime. The heart and mind of Śrīpāda, who was in *svarūpāveśa*, are like a nectarstream of divine pastimes that float in innumerable directions. But this is all done by the pastimes, not by himself! These sweet self-manifest pastimes appear like spiritual pictures before the eyes of Rūpa Gosvāmī, who is afflicted by feelings of love-in-separation, and when the visions disappear he cries out of pain again. In this way it gradually goes on. In Śrī Rūpa's aching heart the vision of the previous pastime appears again.

In the previous verse Rādhā and Mādhava had become so absorbed in Their loving pastimes that They had forgotten Who was the lover and Who was the beloved. This is the culmination of the loving ecstasy named *praṇaya*. *Praṇaya* makes one feel that the body, mind, heart and intelligence of the beloved are non-different from one's own body, mind, heart and intelligence. This is a spiritually emotional one-ness, not an actual one-ness. It's not that there's no difference between the bodies of the lovers, but there's no more

difference in Their feelings. It is at that point that the lover starts thinking himself to be the ladylove and the ladylove starts thinking herself to be the lover. Slowly, slowly this feeling will subside and both the lovers will seek Their own natures back. By Rādhārāṇī's grace the maidservant understands the feelings of the Divine Couple completely. The veil of Their minds opens before the maidservant and nothing remains hidden.

Rūpa Mañjarī now arranges Rādhikā's hair, that was loosened during Her amorous pastimes with Kṛṣṇa, and makes a new braid. She admires the beauty of Svāminī's face and therefore she calls Her '*kamala-mukhi*'. Svāminī's hair, that was loosened during Her loveplay, is hanging loosely over Her shoulders and Her face resembles a blooming golden lotus, covered by Her moss-like hair, from which the *rasa* of sweetness and beauty drips. Actually, nothing can compare to the beauty of this face!

*candra kalaṅkī kṣayitāti vihvalas
tat pāda-ghātair malinaṁ tathāmbujam
sunirmalaṁ santata pūrṇa maṇḍalaṁ
kenopameyaṁ vada rādhikānanam*

(Govinda Līlāmṛta 11,93)

"The moon is contaminated by spots and is sometimes eclipsed and the lotusflower is contaminated by the touch of the moonbeams. So tell me, what may we compare Rādhikā's ever-full and spotless face with?" How beautiful is that peerless blooming golden lotusface, surrounded on all sides by moss-like hair, which is loosened during love-making! This is not hair, these are Rādhikā's thoughts, coming out of Her head with a black colour because She's always thinking of Kṛṣṇa! They have become so thin and long because they are sprinkled with the nectar of love of Kṛṣṇa!

*rādhā manovṛtti latāṅkurāgatāḥ
Kṛṣṇasya ye bhāvanayā tadātmatām
sūkṣmāyatā prema sudhābhīṣekatas
te niḥsṛtāḥ keśa miṣād bahir dhruvam*

(Govinda Līlāmṛta 11,112)

Śrī Rūpa Mañjarī sees that Śrīmatī's loosened hair, that hangs over Her shoulders after making love, looks as beautiful as a spread-out peacockfeather. Śrīla Kavirāja Gosvāmīpāda has written:

*vilāsa visrastam avekṣya rādhikā
śrī keśa-pāśaṁ nija puccha piñchayoḥ
nyakkāram āśaṅkya hriyeva bhejire
giriṁ camaryo vipinaṁ śikhaṇḍinaḥ*

(Govinda Līlāmṛta 11, 116)

"Seeing Rādhikā's loosened braid when She reclines after enjoying with Kṛṣṇa, the peacocks shyly and fearfully flee into the forest, and the deer flee into the mountains, seeing that the luster of their feathers and tails is defeated!"

Śrī Rūpa Mañjarī combs Śrīmatī's vast tress of curly hair with a golden comb and makes it into a braid, stringing it with a garland of freshly blooming jasmines. The vision is so vivid that it is as if Rūpa Gosvāmī personally experiences it. The attainment of this service is the great gift of Śrī Caitanya Mahāprabhu, and it is the highest goal of life! The scriptures and the saints say that the only way to attain the highest happiness is to love God, and that of all kinds of love of God the love of the *gopīs* is the purest and the most selfless. The *gopīs* are always immersed in an ocean of strong passionate love for Kṛṣṇa, and even the greatest saints like Uddhava were praying for birth in Vraja as mere shrubs and bushes simply to get their footdust on their heads. *Mañjarī bhāva* is again the highest way of following in the footsteps of the *gopīs*, and this is the great merciful gift of Śrī Caitanya Mahāprabhu, which is preached by the Gosvāmīs like Rūpa and Raghunātha dāsa.

Śrī Rūpa Mañjarī picks freshly blooming flowers and strings them into a garland, but just as she wants to place that garland in Śrī Rādhikā's braid the transcendental vision disappears and his hands remain empty. With aching heart Rūpa Gosvāmī can then just pray:

*he rādhe! kamalamukhi! surata vilāse
śikhi-puccha tulya tuyā śrī keśa kalāpe
skhalita hoiyā skandhe poḍibe yokhon;
punarbāra koribo ki kavari bandhana
mallikāra mālā dibo sei kavari;
ei to vāsanā mora sadā uṭhe cite*

"O lotus-faced Rādhe! When can I blissfully remake Your beautiful braid that fell loose during Your amorous pastimes with Kṛṣṇa and that hangs down on Your shoulders like a spread out peacock-tail, beautifying it with a garland of blooming Jasmineflowers? This is the desire that always arises in my heart!"

VERSE 55:

**MITHAḤ SPARDDHĀ-BADDHE BALAVATI BALATY-AKṢA KALAHE
VRAJEŚA TVĀM JITVĀ VRAJAYUVATI-DHAMMILLA MAṆINĀ
DṚG ANTENA KṢIPTĀḤ PAṆAM IHA KURAṄGAṂ TAVA KADA
GRAHĪŚYĀMO BADDHĀ KALAYATI VAYAM TVAT PRIYA-GAṆE**

mithaḥ - mutual; *sparddhā* - challenging; *baddhe* - bound; *balavati* - strong girl; *balati* - increases; *akṣa* - dice; *kalahe* - in quarrel; *vrajeśa* - O Lord of Vraja; *tvām* - You; *jitvā* - having won; *vraja* - of Vraja; *yuvati* - young girls; *dhammilla* - of the braids; *maṇinā* - by the jewel; *dṛg* - eyes; *antena* - by the corner; *kṣiptāḥ* - thrown; *paṇam* - to the wager; *iha* - here; *kuraṅgaṁ* - deer; *tava* -

Your; *kadā* - when; *grahīṣyāmaḥ* - we will take; *baddhā* - bound; *kalayati* - observing; *vayam* - we; *tvat* - Your; *priya* - dear; *gaṇe* - in the group.

O Prince of Vraja! When You challenge Each other in a game of dice You place Your pet deer at stake. When will Śrī Rādhikā, Who is the jewel in the hair of the young girls of Vraja, make a gesture to us from the corner of Her eye to take the deer away from Your friends, bind it up and bring it to Her, after She has defeated You?

COLLECTING THE STAKE OF A GAME OF DICE:

Makaranda Kaṇā-Vyākhyā: Śrīla Rūpa Gosvāmī had a vision of himself making Śrī Rādhikā's braid, and when that vision vanishes he laments and loses his patience. He is the great priest of the sacrifice of *rāga bhakti*, and although he is an eternally liberated soul he still performs the greatest *sādhana*. "O Queen of my life! Where is that braid of Yours now? When can I adorn that braid with a garland of jasmine-flowers?" In this way Śrī Rūpa Gosvāmī cries, deprived of his devotional service. He is the embodiment of devotional service and his mind, heart, life-airs and senses are filled with the *rasa* of devotion. Śrī Rādhā's lotusfeet are endless oceans of transcendental light, and the *kiṅkarīs* are like the foam that appears on the waves of this ocean, or the fragrance that emanates from a blooming Pārijāta-flower. Śrīla Prabodhānanda Sarasvatī gives the following indications of their loving nature:

*rādhā Kṛṣṇa padāravinda makarandāsvāda madyan mano-
bhṛṅgāḥ santatam udgatāśru pulakas tat prema tivraughataḥ
aty ānanda bharāt kadāpy ati laye śocyantya ātmeśayoh
sevāyāḥ vihateḥ sphurantu mama tā śrī rādhikārādhikā*

*sva prāṇa dvaya kāryatas tata ito lolāḥ kapola sthalir
velat kāñcana kundalāḥ kaṭi-ṛaṇat kāñciḥ kvaṇan nūpuraḥ
cūḍā mañju raṇat kṛtaiḥ sumadhurā dig vyāpakāṅga cchaṭā
rādhā karmakarīḥ suhema latikās tanvī kiśorī smara*

(Vṛndāvana Mahimāmṛta 6.81-2)

"May the worshipers (maidservants) of Śrī Rādhikā, whose minds are like bumblebees that are intoxicated by constantly drinking the honey from Rādhā and Kṛṣṇa's lotusfeet, who always cry great streams of tears, whose bodies are studded with goosepimples out of great ecstatic love for Them, and who greatly lament when they are unable to serve their master and mistress for even a moment, because the Divine Pair have hidden Themselves from them in great ecstasy, be revealed to me! Remember the slender, adolescent, golden vine-like maidservants of Śrī Rādhā, whose golden earrings always dangle on their cheeks as they run here and there to serve their two lives (Rādhā and

Kṛṣṇa), whose waistbells, bangles and anklebells jingle sweetly, and who permeate all directions with their bodily lustre!"

*prthu kaṭi-taṭa śāṭi visphurat kiṅkiṅikās
caraṇa kamala śiṣjan mañju mañjira śobhāḥ
kuca mukula virājat kañculī lola hārāḥ
smarata kanaka gaurī rādhikā kiṅkarīs tāḥ*

*maṇi kanaka nibaddhānarghya muktādyā nāsā
vahala cikura veṇī visphurad ratna gucchāḥ
amīta kanaka candra dyota susmera vaktrā
nava taruṇima līlāḥ kānti sammohanāṅgī*

(Vṛndāvana Mahimāmṛta 6, 83-84)

"Remember the golden maidservants of Śrī Rādhikā, who have beautiful sashes of bells on their broad hips, that are wrapped in nice *sārīs*, whose lotusfeet are beautified by sweetly jingling anklebells and who have dangling necklaces on their bud-like breasts! They have valuable pearls studded with jewels and gold in their noses and clusters of jewels tied in their vast tresses of hair. Their faces, that shine like golden moons, are sweetly smiling, and their enchanting limbs are endowed with fresh youthfulness, playfulness and lustre."

Śrī Rūpa Gosvāmī is Vraja's eternally liberated Rūpa Mañjarī, the leader of all the *mañjarīs*. In *sādhakāveśa* (the consciousness of an aspirant) he wept for want of devotional service. Suddenly a transcendental vision came to him, in which he saw the Śrī-Śrī Rādhā-Mādhava absorbed in a game of dice. Vṛndā was on Rādhā's side and Nāndīmukhī was Kṛṣṇa's witness, while Kundalatā conducted the throwing. Kṛṣṇa kept Madhumaṅgala as counsellor while Lalitā sat down next to Rādhā. When They started playing They first put Kṛṣṇa's buck 'Suraṅga' and Rādhā's doe 'Raṅgiṇī' at stake.

*rādhā mādhava, pāśaka khelato, kori koto vividha vidhāna
duhuka vacana rīti, kevala pīrīti, duhu vara rasika nidhāna
sakhi he! āju nāhi ānanda ora!
duhu donhā rūpa, nayana bhari pibai, duhu kiye candra cakora
hātahi hāta, lāgāi yab khelata, bhāve avaśa tab deha
ānanda sāyare, nimagana duhu mana, bhulalo nija nija geha*

(Pada Kalpataru)

"Rādhā and Mādhava follow so many different rules when They play dice, but Their words are simply filled with love. Indeed, They are the greatest jewels of *rasikas*! O *sakhi*! Today there's no limit to the ecstasy! They fill up Their eyes with the nectar of Each other's forms like Cakora-birds drinking the nectar of the moon, and although They play with Their hands Their whole bodies become overwhelmed by ecstasy. Their minds are immersed in an ocean of bliss and They forget Their own homes."

Śrī Rādhā, who is Jaya-Śrī (the goddess of victory) Herself, was victorious, but Kṛṣṇa didn't want to admit His defeat. He challenged Her victory and thus a huge *rasika* debate

ensued. The *sakhīs* on Rādhikā's side argued: "Śyāma! We will respect and follow whatever Your witness Nāndīmukhī says!" Nāndīmukhī slightly smiled and said: "Śyāma! Sorry, this time You were really defeated!" Hearing this, the *sakhīs* loudly laughed and clapped their hands, and Śrīmatī gave a hint to Her maidservants, headed by Rūpa Mañjarī, to bring Kṛṣṇa's buck Surāṅga to Her. Śrī Rūpa Mañjarī and two to three maidservants then forcibly took Surāṅga away from Madhumaṅgala and brought him to the side of Śrī Rādhā. The *sakhīs* were in ecstasy! Suddenly the vision disappeared and in great pain Śrī Rūpa Gosvāmī anxiously cried out, praying:

*he vrajeśa! pītavāsa! duhu kori raṅga;
 paraspare paṇa rākhi āpana kuraṅga
 dyūta kriḍā ārambhile rādhā ṭhākurāṇī
 varaja maṅḍale sarva kāntā śiromaṇi
 sucātureye parābhava koriyā tomāya;
 iṅgita korile dhani āmarā sabāya
 madhumaṅgalādi hoite kuraṅga tomāra;
 bāndhiyā ānibo ki he vrajendra kumāra
 sei to kuraṅge rākhi īśvarī caraṇe;
 koto mata sevā koro bujhiyā marama
 sevāmṛta samudrera taraṅgete snāna;
 divā nīsi vāñchā kore śrī rūpa caraṇa*

"O Prince of Vraja! O Pītavāsa! When You and Rādhā Ṭhākurāṇī commence a game of dice You place Your buck and doe at stake. O prince of Vraja! When the crownjewel of all Your lovers in Vraja-maṅḍala then defeats You in a very clever way She gives us a hint to bind up Your buck and bring it to Her! I will take Your buck away from Madhumaṅgala and Your other friends, bind it up and keep it at Īśvarī's lotusfeet. How many services will I then not render, understanding (the feelings in) Your heart? Śrī Rūpa Gosvāmī bathes in the waves of the nectar-ocean of devotional service day and night by desiring this!"

VERSE 56:

***KIM BHAVIṢYATI ŚUBHAḤ SA VĀSARO YATRA DEVI NAYANĀÑCALENA MĀM
 GARVITAM VIHASITUM NIYOKṢYASE DYŪTA SAṂSADI VIJITYA MĀDHAVAM***

kim - what; *bhaviṣyati* - will be; *śubhaḥ* - auspicious; *sa* - he; *vāsaraḥ* - day; *yatra* - wherever; *devi* - goddess; *nayana* - eye; *aṣcalena* - from the corner; *mām* - to me; *garvitam* - proudly; *vihasitum* - laughing; *niyokṣyase* - will engage; *dyūta* - of the dice game; *samsadi* - the assembly; *vijitya* - having defeated; *mādhavam* - Mādhava.

O Goddess Rādhike! When will that blessed day come when You give me a wink from the corner of Your eye to publicly mock Mādhava, Who is proud of His muscular strength, after You defeat Him in a dice game?

THE JOKES OF THE MAIDSERVANTS:

Makaranda Kaṇā-Vyākhyā: One after the other the visions come to Śrīla Rūpa Gosvāmī. How ecstatic is that condition! Even in his 'external' consciousness he sees himself as Śrī Rādhikā's maidservant! Absorption in bodily consciousness forms an obstacle to developing a relationship with Śrī Rādhārāṇī. Śrī Gurudeva has mercifully given me my acquaintance with my *mañjarī svarūpa*. I do not even remember this *svarūpa*! I am always intoxicated by my body and all that is connected with it. When one is not qualified the qualification will not be attained, and unqualified people can not enjoy treasures mercifully given to them by others, nor can they keep them. My situation is exactly like that. Because of my ill fate I am deprived of the treasure my Śrī Guru has mercifully given me. I am very eager to associate with and speak with people I have met just today, so will I not desire to associate with and speak with She to Whose lotusfeet Śrī Gurudeva has submitted me so long ago already? By hearing and chanting the sacred words of the *ācāryas* one will be able to speak with them. During *smaraṇa* one can also see them. How sweet it is to speak with them even just in one's *smaraṇa*! How can we neglect such a sweet item of devotion such as *smaraṇa*? The Mahājanas said:

*sādhana smaraṇa līlā, ihāte nā koro helā,
kāya mane koriyā susāra*

.....

*manera smaraṇa prāṇa, madhura madhura dhāma,
yugala vilāsa smṛti sāra
sādhyā sādhana ei, ihā para āra nāi,
ei tattva sarva vidhi sāra*

(Prema Bhakti Candrikā)

"Do not neglect *smaraṇa*. Make it the most essential practise of your body and mind! The very life-force of the mind is *smaraṇa*, which is the abode of all sweetness, and the best subject to remember is the pastimes of Rādhā and Kṛṣṇa. This is the goal and this is the practise. There's nothing else but this and this truth is the essence of all regulative principles."

Before the eyes of eager Śrīpāda the transcendental picture of the game of dice from the last verse blooms up once more. The Yugala Kīśora began to play again, for Kṛṣṇa's Kaustubha-gem and Rādhikā's Syamantaka-jewel. When Śrī Rādhā tossed the dice Her shoulders and breasts made such wonderful waves of sweetness that She caused Śyāmasundara's mind and eyes to drown in them, and He tossed His dice in a habitual way. Śrīmatī threw Her dice, constantly saying '*vidu vidu*' or '*daśa daśa*'. She threw exactly the

right score, won and thus became Jaya-Śrī, the goddess of victory. Kṛṣṇa jokingly said: "Priye! You threw '*vitti*', not '*daśa*'! It is therefore simply ridiculous that You repeatedly pray '*daśa daśa*' (bite Me, bite Me!)"

Śrī Rādhā, who is expert in throwing the desired score, defeated Kṛṣṇa again with Her next throw and the *sakhīs*, that are normally of a very tender nature, now became very harsh. They told Madhumaṅgala: "Ohe Baṭu! Why are you lowering your head now? You were laughing and dancing when you witnessed our defeat in the watersports, chanting '*hee! hee!*' Now where has your pride gone?" You opened up your scarf and told Kṛṣṇa: "O Kṛṣṇa! Give me everyone's ornaments like the bangles, I will sell them in Mathurā!" Where are your gestures now, with which you wanted to sell our ornaments?"

Śrīmatī jokingly said: "O *sakhīs*! Baṭu is fond of Sitopala! Bring us therefore some new white (*sita*) rocks (*upala*) from the mountains, so that we can nicely pelt him with them. Let him relish these Sitopalas!"

In this way hundreds of fountains of *parihāsa rasa* (the flavour of humour) welled up. Śrī Rādhārāṇī gave a hint to Rūpa Mañjarī with Her eyes to ridicule and humiliate Śyāma, so Śrī Rūpa Mañjarī told Mādhava: "Ohe! Don't come here anymore to throw dice! Go and play in the pasturing fields, where bodily strength is required! For playing dice You need some brain, You see? This is not the field where the cows are herded, or where You can show flimsy feats here like killing Baka, Vatsa and Bakī (Pūtanā) - this is called a game of dice, where the intelligent of the clever is tested!"

Hearing these words, Śrīmatī and Her girlfriends laughed loudly and said: "Rūpa has spoken the truth!" Śyāma is flabbergasted! He cannot find any clever and fast response to Rūpa Mañjarī's teasing stings! Everyone is absorbed in seeing Svāminī rising to prominence. Suddenly the transcendental vision disappears and Śrī Rūpa Gosvāmī anxiously prays:

*he devi svāmini rādhe! ei nikuñjete
heno ki hoibe dina amāra bhāgyete
dyūta kṛiḍā vilāsete tumi to gaurave
sucāturye parābhava koriyā mādhave
parihāsa koribāre vrajendra kumāre;
iṅgita koriyā tumi ājñā koro more
dyūta keli vilāsete yoto vijña hoy;
buddhi bole jaya kore bāhu bole noy
heno vākya boli mui hāruiyā nāgare;
kobe vā ānanda dāna koribo tomāre*

"O Goddess, O mistress Rādhike! When will that blessed day come when You proudly and expertly defeat Mādhava with playing dice in a *nikuñja*, and order me with a wink to publicly mock that prince of Vraja? When will I then delight You by telling Your defeated hero: "This dice-game can be won only with a strong brain, and not with strong arms!?"

*nakhara kṛpāne, hāni ura antara,
prema ratana hari nelo*

"Mādhava! Give up Your false love! I see a golden bangle in the mirror, go, go to her house! This patient, artful girl was not at all opposed to the erotic battle. She dug Her spade-like nails deep into Your chest and took the jewels of Your love from it!"

*prema dhana hīna, puruṣe ab ko dhanī,
jāni korabo viśoyāsa
guṇa vinu hāra, sākhi ek tuyā hiye,
dosara govinda dāsa*

"Which girl will still put her faith in a man (like You) who is totally bereft of the treasure of love? You're like a necklace without string, and only Your own heart is the witness (to that)", says the attending Govinda dāsa.

The *anurāgi nāyaka* (passionate hero) then tried to pacify Śrīmatī, but in vain. She clearly told Him: "You are a womaniser, I've heard that many times, but now I've seen it with My own eyes! What more should I say? Obeisances to You from a distance! I understood it now - You are not Mine. For You I have given up My family, My chastity, My reputation, My relatives and My patience! On Your indication I've come here in this terrible forest, and now You are cheating Me and You're coming to Me with the signs of lovemaking of another heroine on Your person? I'm finished with You! I offer a million obeisances to Your feet from a distance! Quickly go back to that girl who makes You so happy!"

Nāgara then humbly folded His hands and tried it again:

*mānini! karajoḍa kahi puna toya!
vini aparādhe, bāda dei bhāmini,
kāhe upekhasi moy*

"O Mānini! I pray to You with folded hands: You are blaming Me while I'm innocent; why do You reject Me?"

*tuyā lāgi saba niśi, jāgiyā pohāilum,
ekali nikuñjaka māha
tohāri viyoge hām, bon māhā luṭhalum,
tuhu rati cihna koho tāha*

"For You I've been up the whole night alone in this grove! I rolled on the forestground out of separation (thus I became bruised) and You mistake that for the love-signs (of another girl)!"

*gokula maṇḍale, kotoye kalāvati,
hām nāhi pālaṭi nehāri
niśi diśi tuyā guṇa, bhāviye ek mon,
ki kohobo kohoi nā pāri*

"There are so many artful girls in the circle (area) of Gokula, but I don't even blink at them! Instead I'm just remembering Your qualities day and night. What can I say? I can't say anything anymore!"

*kope kamala mukhi, kacu nāhi śunasi,
tuyā nija kiṅkara hām
vaiṅśī vadana ab, kotoye samujhāyabo,
kopinī kāmīnī ṭhām*

"O lotus-faced girl! You don't hear anything out of anger! I am Your servant!" There are so many things Vaiṅśī Vadana (fluteplaying Kṛṣṇa) must explain to His angry girl.

Although He tried many different means, Śyāma could find no means to please Rādhā, but Mānīnī's *māna* became only stronger, so He turned to Rūpa Mañjarī and pleaded with her, saying: "O beautiful girl! You are always engaged in Svāmīnī's personal service! She cannot refuse You any request! O affectionate, qualified girl! Please please Her for Me! You are My only shelter!". Seeing Śyāmasundara's anguish, Śrī Rūpa Mañjarī went to Śrīmatī and told Her:

*śuno śuno sundari rādhe!
kānu saṅhe prema korosi kāhe bādhe
anukhana yo jana tuyā guṇe bhora
tahu kaiche tejabi tākara kora
niśi diśi vayāne nā bolai āna
āna jana vacane nā pātaye kāna
tuyā lāgi tejala guru-jana āśa
kāhe lāgi tuhu tāhe bheli udāsa
aichana supurukha katahu nā dekhi
āpana dib tohe hari nā upekhi
e sab vacane yadi rākhabo māna
nā jāniye kaiche kaṭhin tuyā prāṇa
jñāna dāsa koho hita upadeśa
aichana nāyake nā koro āveśa*

"Listen, listen O beautiful Rādhe! Why do you obstruct Your own love with Kānu? I tell You how much Kṛṣṇa loves You! He's always absorbed in remembering Your attributes and He doesn't speak about anybody else but You! He does not hear anything else but Your name and He gave up His superiors for You, not caring for them anymore! I've never seen such a nice man anywhere! Don't reject Hari! If You still remain angry, despite My pleas, then I don't know how hard Your heart is!" Jñāna dāsa says: "I instruct You for Your benefit: "Don't reject such a hero!"

Śrī Rūpa's prayers softened Śrīmatī's pique and created a bud-like smile on Her mouth. There's no end to the pride of the maidservant! Her service has become a success! Placing Śyāmasundara's hand in Śrīmatī's hand, she said: "Here! Take Your beloved!" Then suddenly the vision vanishes and with an aching heart Śrīla Rūpa Gosvāmī prays:

*he nātha śrī giridhāri vrajendra kumāra;
āra kobe heno dina hoibe āmāra
nikuñjete vṛṣabhānu rājāra nandinī*

*kuñjeśvarī śrī rādhikā durjaya mānini
nija sakhī mone kori tumi samādare
kṛpā kori ājñā dibe māna bhaṅga tare
tabe to hoibe mora sukhera ullāsa
śrī rūpa gosvāmī kore ei abhilāṣa*

"O Lord! Śrī Giridhārī! Vrajendra Kumāra! When will that day come when You will consider me to be Your own girlfriend and You will humbly beg me to help You soothe the pique of Vṛṣabhānu's daughter, the Queen of the *kuñjas* Śrī Rādhikā, who is called *durjaya mānini* (a girl whose pique is hard to conquer) in the grove? Then I will become really happy! This is the desire of Śrī Rūpa Gosvāmī!"

VERSE 58:

**TVAD ĀDEŚAM ŚĀRĪ KATHITAM AHAM ĀKARṆYA MUDITO
VASĀMI TVAT KUṆḌOPARI SAKHI VILAMBAS TAVA KATHAM
ITĪDAM ŚRĪDĀMA SVASARI MAMA SANDEŚA KUSUMAM
HARETI TVAM DĀMODARA JANAM AMUM NOTSYASI KADĀ**

tvad - Your; *ādeśam* - order; *śārī* - female parrot; *kathitam* - spoken; *aham* - I; *ākarṇya* - heard; *muditaḥ* - blissfully; *vasāmi* - I live; *tvat* - Your; *kuṇḍa* - lake; *upari* - at; *sakhi* - friend!; *vilambaḥ* - delay; *tava* - Your; *katham* - why?; *iti* - thus; *idam* - this; *śrīdāma svasari* - Śrīdāma's sister (Rādhikā); *mama* - my; *sandēśa* - message; *kusumam* - flower; *hara* - carry; *iti* - this; *tvam* - You; *dāmodara* - Kṛṣṇa; *janam* - person; *amum* - this; *notsyasi* - will engage; *kadā* - when.

O Dāmodara! When I hear Your order from a *śārikā*-parrot, I joyfully come and sit on the bank of Your lake Śyāmakunḍa, where You give me a flower-like message for Śrīdāma's sister Rādhikā, saying: "Sakhi, why are You so late?" When will You send me to Śrī Rādhikā with this message?

SANDEŚA KUSUMA (A Flowerlike Message)

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī was so fortunate that he could help Kṛṣṇa breaking Rādhikā's pique, but now that that vision has disappeared his heart is burning in the high flames of love-in-separation. In this state he offers his heart's prayers to the lotusfeet of his beloved deity. He is the primeval teacher of *maṣjarī bhāva*, and with these expert prayers he shows the aspirants the beauty of carrying the desire for *maṅjarī*-service in the heart. The aspirants must awaken their *siddha svarūpa* in order to realise this. How beautiful it is to think "I am Rādhā's maidservant!" Then the

"Even one drop of the nectar-ocean of Kṛṣṇa's bodily beauty can inundate the entire universe, and the hearts of the women of the three worlds are like high mountains that are flooded by this nectar."

*kṛṣṇera vacana mādhuri, nānā rasa narma dhārī,
tāra anyāya kathana nā yāya
jagatera nārīra kāne, mādhuri guṇe bāndhi tāne,
ṭānāṭāni kānera prāṇa yāya*

"Kṛṣṇa's sweet words carry different flavours and their injustice cannot be described! The ears of the women of the world are bound to the qualities of this sweetness and this tugging is killing the ears."

*kṛṣṇera aṅga susītala, ki kohimu tāra bala,
chaṭāya jine koṭīndu candana
saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,
ākarṣaye nārī-gaṇa mana*

"What can I say about the power of Kṛṣṇa's cool limbs? Their lustre defeats millions of moons, their coolness defeats sandalwoodpulp, and they are expert in attracting the breasts and the minds of all the women."

*kṛṣṇāṅga - saurabhya bhara, mṛgamada mada hara,
nīlotpalera hare garva dhana.
jagat nārīra nāsā, tāra bhitorē kore vāsā,
nārī-gaṇe kore ākarṣaṇa*

"Kṛṣṇa's body is filled with fragrance that destroys the pride of musk and blue lotusflowers. It enters into the nostrils of all the women of the world and makes a seat there, thus attracting them."

*kṛṣṇera adharāmṛta, tāte karpūra manda smita,
sva mādhuṛye hare nārīra mana
anyatra chāḍāya lobha, nā pāīle mane kṣobha,
vraja nārī-gaṇera mūla dhana*

(Caitanya Caritāmṛta)

"The sweetness of the nectar of Kṛṣṇa's lips, that is mixed with the camphor of His slight smile, steals the minds of the women. It takes all their other desires away, and when they don't get this nectar their minds are agitated. Indeed, this nectar is the first and foremost treasure of the women of Vraja!"

Meanwhile Śyāma played His flute, calling Śrī Rādhā's name. Hearing the sound of this flute Śrīmatī and Her *sakhīs* rushed out to meet Him on the pretext of doing Sūrya-pūjā. Śrī Rūpa Mañjarī followed Svāminī like Her shadow. Keeping the paraphernalia for Sūrya-pūjā at the Sūrya Mandira they went towards Śrī Kuṇḍāranya (the forest around

Rādhākūṇḍa), illuminating the forestpaths with Her sweetness. When Svāminī saw the beauty of the forest She was deluded into thinking that it was all Kṛṣṇa. All directions were pervaded by His fragrance. Vṛndāvana's wind served Śyāmasundara by carrying the stream of Śrīmatī's fragrance into His nostrils. When Śrī Rādhikā's fragrance entered into Śyāma's nostrils He became intoxicated and sent a *sārikā* (female parrot) out to find some *sakhī* and tell her that He is very eager and that she should therefore encourage Śrīmatī to hurry up. Secretly this *sārikā* told Rūpa Mañjarī how eager Śyāma was and Rūpa therefore sat down on the bank of Śyāmakūṇḍa to calm Him down. When Śyāmasundara suddenly arrived there He bloomed up of joy when He saw Rūpa Mañjarī sitting there, for He knows that wherever the shadow (Rūpa Mañjarī) is, the origin (Rādhikā) can also be found. Coming closer, Śyāma said: "Hey Rūpa! Where is your mistress?", and Rūpa Mañjarī consoled Him, saying: "It won't be long anymore, She's coming just now!" Then Śyāmasundara, who suffered the pangs of separation, sent Rūpa Mañjarī back to Śrī Rādhā to encourage Her and quickly bring Her to the bank of the Śrī Kūṇḍa: '*sakhi*, why are You so late? Come quickly!' Rūpa Mañjarī hurried back to Svāminī to convey this flower-like message to Her and brought Her along to the bank of Śyāmakūṇḍa. What a wonderful service of Rūpa Mañjarī, to help the anxious Couple to meet Each other in this way!

*duhu doṅhā milai bāhu pasāri
 duhu sukhe mātala sab kula nārī
 duhu loi baiṭhala bakulaka chāya
 agora candana keho dei duhu gāy
 duhu pada paṅkaje keho dei nīra;
 keho keho vījai śītala samīra
 keho keho dhoyala duhu mukha canda
 lāje madana heri rahalahi dhanda
 duhu aṅge vīkasita vividha vīkāra;
 mātala manamatha lāja ki āra
 duhu meli baiṭhala nibhṛta nikuñje
 duhu guṇa gāyata madhukara puñje
 rādhā mādhava bhelo eka ṭhāi
 duhu mukha herai śekhara rāya*

(Pada Kalpataru)

"When They meet Each other They stretch out Their arms. All the married girls (*gopīs*) are intoxicated when they see Them so happy. They take the Divine Couple along in the shade of a Bakula-tree and anoint Their limbs there with sandalwoodpulp. Some wash Their lotusfeet with water and some fan Them with a cool breeze. Some *sakhīs* wash Their moonlike faces, that put even Cupid to shame. Various ecstatic transformations bloom up on Their limbs, putting even Cupid to shame, what to speak of others? They sit down together in a lonely *nikuñja*, where the bumblebees sing Their glories. In this way Rādhā and Mādhava meet and Rāya Śekhara looks at Their faces."

Suddenly the transcendental vision vanishes from Śrī Rūpa Gosvāmī and with an aching heart he prays:

he hari śrī dāmodara vrajendra-nandana

*śāri āsi more yāhā bolibe vacana
tomāra ādeśe āmi pulakita bhare
śravaṇa koriyā yābo śyāmakunḍa tīre
rādhikāra āgamana dekhiyā vilamba;
atīśaya utkaṇṭhāya tumi to govinda
āmāke to dūti kori rādhāra caraṇe;
śīghra pāṭhāibe kori vinaya vacane
sandeśa kusuma loiyā parama ānande
kobe vā yāibo āmi rādhā pada dvandve*

"O Hari, Śrī Dāmodara, Vrajendranandana! A *śāri* comes to me and conveys Your message to me, so with goosepimples of ecstasy I go to the bank of Śyāmakunḍa after hearing Your order. O Govinda! You become very anxious when You see that Rādhikā is late, so You make me a *dūti* and quickly send me to Her lotusfeet with humble words. When will I then go to Rādhā's lotusfeet in topmost ecstasy, taking this flower-like message?"

VERSE 59:

**ŚAṬHO'YAM NĀVEKṢYA PUNAR IHA MAYĀ MĀNA DHANAYĀ
VIŚANTAM STRĪ-VEŚAM SUBALA-SUHRDAM VĀRAYA GIRĀ
IDAM TE SĀKŪTAM VACANAM AVADHĀRYOCCHALITA DHĪŚ
CCHALĀṬOPAIR GOPA-PRAVARAM AVAROTSYĀMI KIM AHAM**

śaṭhaḥ - rogue; *ayam* - this; *na* - not; *avekṣya* - to be seen; *punaḥ* - anymore; *iha* - here; *mayā* - be Me; *māna* - honour; *dhanayā* - with the wealth; *viśantam* - entering; *strī* - woman; *veśam* - dress; *subala suhrdam* - the friend of Subala; *vāraya* - stop; *girā* - the word; *idam* - thus; *te* - Your; *sa* -with; *ākūtam* - anxious; *avadhārya* - hearing; *ucchalita* - risen; *dhīḥ* - intelligence; *cchalāṭopaiḥ* - with proud tricks; *gopa* - of cowherders; *pravaram* - the best; *avarotsyāmi* - will prevent; *kim* - whether; *aham* - I.

'I will not look at this rogue anymore! I will keep the wealth of My honour! Subala's friend (Kṛṣṇa) has come here disguised as a girl! Stop Him!' When can I, O Rādhē, after hearing Your anxious words, stop that best of cowherders with smart tricks?

VAÑCANĀḌAMBARA PŪRṆA VĀÑĪḤ (Words Full Of Pride And Deceit):

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī relished a vision of the sweet *kuṇḍa-milana-līlā*, and when that vision disappears he feels great pain. "I

was swimming in an ocean of nectar when I was near Your lotusfeet, but now I've fallen back into a desert!" The ever-fresh sweetness of the forms, qualities, and pastimes of the Yugala Kīśora is rising in his heart and is greatly agitating it. Śrīla Rūpa Gosvāmī is on the platform of *mahā bhāva: anurāga evāsamordhva camatkārenonmādako mahā bhāvaḥ*: "When that *anurāga*, from which a thirst arises that creates ever-fresh variegatedness, becomes incomparably astonishing it is called *mahā bhāva*." *teṣāṁ bhāvāptaye lubdho bhaved atrādhikāravān* "A person who becomes transcendently greedy after the mood of the Vrajavāsīs is a candidate for *rāgānugā bhakti*" (Bhakti Rasāmṛta Sindhu 1.2.292) *Rāga bhakti* is also called *ruci bhakti*, the devotion of taste. When one gets taste for sweet *rāgānuga bhajana* one will, through the process of hearing, chanting and remembering, relish the specific transcendental experiences of Rādhā and Mādhava's forms, qualities and pastimes, and by doing *bhajana* one will become aware of the expertise in devotional service of the eternally perfect *manjarīs*. When one hears and chants the great words of Śrīla Rūpa Gosvāmī these forms and qualities will certainly be experienced.

Śrīla Rūpa Gosvāmī feels great heartache. Having failed to catch the lotusfeet of the Yugala Kīśora he weeps. Just then another vision comes and takes his heart, that is burning from feelings of separation, back into the *amṛta rājya* (kingdom of nectar). In his *svarūpāveśa* Śrī Rūpa Gosvāmī sees Śrīmatī as Mānini in the *kuñja*. The offensive hero had come to Her in the morning with all the signs of lovemaking of another girl on His body, so Rādhikā's *māna* is hard to conquer. The *sakhīs* are also very upset at Śyāma's impudence. Lalitā teaches Rādhikā *māna* and She morosely sits down in another *kuñja*. No matter what the hero tries, nothing works. Śrīmatī chases the culprit out of the *kuñja* and vows not to look at anything black anymore. A *dūtī* tells Śyāmasundara:

*nīla vasana vara, nīla cuḍi kara,
pōntika mālā utāri
kari-rada cuḍi kara, moti mālāvara,
pahiraṇa aruṇima śāḍi*

"She takes off Her blue *śāḍi*, Her blue bangles and Her sapphire necklace (all which remind Her of You through their colour) and changes them for ivory bangles, a pearl necklace and a red *sārī*."

*asita citra kara, ura para āchilo,
miṭāilo candana lāgāi
mṛgamada tilaka, dhoi ḍṛgañcala,
kuca mukha candane chāpāi*

"She removes the blue musk-pictures that were drawn on Her breasts, the musk-*tilaka* drawn on Her forehead and the blue eyeliner painted around Her eyes, and replaces all these with decorations of white sandalpaste."

*cāru cibuka para, eka tila āchilo,
nindi madhupa suta śyāmā
tṛṇe agre kori, malayaja rañjana,
sabahu chāpāyali rāmā*

"On Her beautiful chin is a drop of musk which resembles a sleeping blackbee, but she paints some sandalpaste over it with the end of a straw. This lady covers over everything."

jaladhara heri, candrātape jhāmpalo,
śyāmari sakhī nāhi pāśa
tamāla taruṅaṇe, cune lepāyala,
śikhi piku dūre nivāsa

"When She sees a cloud, She puts up an umbrella, and She will not go to see Her girlfriend Śyāmālā (whose name reminds Her of Kṛṣṇa) anymore. She whitewashes the Tamāla-trees and She stays far away from the peacocks (whose feathers remind Her of Kṛṣṇa's crest)."

.....
madhukara dare dhanī, campaka taru-tale,
locana jala bharipūra
śyāma cikura heri, mukura kore paṭakala,
tuṭi bhai gelo śata-cūra

(Pada Kalpataru)

"At the base of a Campaka-tree She fears the blackbees and Her eyes are filled with tears. When She sees (Her own) black hair She covers the mirror and it breaks into a hundred pieces."

Śyāma, who was afflicted by feelings of separation, then desperately tried to meet Śrīmatī and change Her mind by disguising Himself as a girl and visiting Her in Her *kuñja*. He could conceal His form, but not His gestures, so Rādhikā detected Him and gave the following hint to Rūpa Mañjarī: "Rūpa! Here comes the crownjewel of cheaters, disguised as a girl! He speaks flattering words, but inwardly He is very crooked! Pique is our wealth, so let us keep our honour and not look at Him!" Śrīmatī said *māna dhanayā*: Just as in the material world we can use our wealth to serve and please our beloveds, Śrīmatī serves Kṛṣṇa with the greatest treasure of Her *māna* (pique). Although at first sight it seems as if the hero and heroine are suffering from this *māna*, it is actually causing new sensations of love in Them. It makes Their love luscious, fresh and dynamic again. *Māna* makes new what was old and makes that what is always relishable freshly sweet and desirable again. In the kingdom of love *māna* certainly is a wonderful reviving elixir - a wonderful magic!

Śrīmatī told Rūpa Mañjarī: "O Rūpa! He is the friend of Subala, who dresses like Me sometimes to cheat My superiors and to help Us meet Each other. He must have learned this science from Subala! But it won't work this time! Throw Him out of here with deceitful and proud words!"

Rūpa Mañjarī understood Svāmīnī's purpose, laughed and told the girl-disguised Śyāma: "Ohe! We have heard that You dressed up like a girl before, as Mohinī Mūrti, to delude the demons! But there are no demons here, only Rādhikā's very clever maidservants! Your tricks wont work with them! We have understood Your act in the dress of a girl well enough! O Cheater! Don't enter the *kuñja* of our mistress! Go back to that

kuñja where You spent the night with this other girl and practise Your enchanting jugglery there!" Then she takes Gopāla Cūḍāmaṇi (the crownjewel of cowherdboys) by the hand and works Him outside. Just as Rūpa Mañjarī tries to catch Gopāla's hand everything vanishes. The vision has stopped and Rūpa Gosvāmī pitifully prays:

*he śrī rādhe! nikuñjete hoiyā mānini
bolibe govinda mukha dekhibo nā māni
subalera priya sakhā madana mohana
strī-veśete dhūrta kore kuñje āgamana
śighra kori śaṭha dhṛṣṭe koro nivārana
iṅgite bujhiyā āmi tomāra marama
goparāja śrī govinda kaṭhora vākyete
niṣedha koribo āmi kuñje praveśite
kuñjeśvari rādhikāra ei to nirdeśa
ādeśa amānya kori nā koro praveśa
ei kuñje praveśile bhālo to hobe nā
āra nā vikābe hari śaṭhera chalanā
rādhā pada dāsī bhāve hoiyā garavini
ei to prārthanā kore śrī rūpa gosvāmī*

"O Śrī Rādhe! When You are Mānini in the *nikuñja* You say: "I won't look at Govinda's face anymore! Here! The shameless and impudent Madana Mohana, the beloved friend of Subala, is coming to our *kuñja*, dressed as a girl! Quickly stop this bold cheater!" I will then understand the purpose of Your hint and forbid the king of cowherders Śrī Govinda to enter into Your *kuñja* with harsh words. (I will tell Him:) "You refuse to respect the order of *kuñjesvari* Rādhikā? It won't be good for You to enter this *kuñja*! O Hari! You can't sell Your tricks in here!" Śrī Rūpa Gosvāmī prays: "When will I become such a proud and bold maidservant of Rādhikā's lotusfeet?"

VERSE 60:

**AGHAHARA BALĪVARDAḤ PREYĀN NAVAS TAVA YO VRAJE
VR̥ṢABHA VAPUṢĀ DAITYENĀSAU BALĀD ABHIYUJYATE
ITI KILA MṚṢĀ GĪRBHIŚ CANDRĀVALĪ NILAYA STHITAM
VANABHUVI KADĀ NEṢYĀMI TVĀM MUKUNDA MAD ĪŚVARĪM**

aghahara - Kṛṣṇa; *balīvardaḥ* - bull; *preyān* - dear; *navah* - young; *tava* - Your; *yaḥ* - who; *vraje* - in Vraja; *vṛṣabha* - bull; *vapuṣā* - in a body; *daityena* - by a demon; *asau* - that; *balāt* - by force; *abhiyujyate* - is now attacked; *iti* - thus; *kila* - certainly; *mṛṣā* - false; *gīrbhiḥ* - with words; *candrāvalī* - Candrāvalī; *nilaya* - abode; *sthitam* - staying; *vana-bhuvi* - forest ground; *kadā* - when; *neṣyāmi* - I will take; *tvam* - You; *mukunda* - Mukunda; *mad* - my; *īśvarīm* - mistress

"O Aghahara! A demon has come in the form of a bull and is harrassing Your dear young bull! Quickly come and help!" O Mukunda! When can I take You out of Candrāvalī's kuñja with these false words into the kuñja of my Īśvarī Rādhikā in the forest?

MITHYĀ UPACĀRE SEVĀ (Serving By Lying):

Makaranda Kaṇā-Vyākhyā: In a transcendental vision Śrī Rūpa Gosvāmī had thrown Śyāmasundara out of Śrī Rādhā's *kuñja* with cruel words. Only the maidservants of Śrī Rādhā have the right to chastise Śrī Kṛṣṇa, in whose *brahman*-effulgence or Supersoul-aspect the great *yogīs* and *munis* want to merge by dint of ardent austerities performed for many ages, with such cruel words! Only the maidservants of Śrī Rādhikā can use such harsh language against Kṛṣṇa, whose partial manifestation Lord Nārāyaṇa is worshipped for many lifetimes in awe and reverence as the controller of all the worlds by the devotees that follow the path of regulated devotion (*vidhi bhakti*)! That is why the hearts of the great souls are filled with the following aspiration:

*rādhā keli nikuñja vīthiṣu caran rādhābhīdhām uccaran
rādhāyā anurūpam eva paramaṁ dharmam rasenācaram
rādhāyās caraṇāmbujam paricaran nānopacārair mudā
karhi syām śruti śekharopari carann āścarya caryām caran*

(Rādhā Rasa Sudhānidhi - 139)

"When will I walk over the crown of the Vedic scriptures, behaving in a very amazing way while wandering over the pathways of Rādhā's playborders, loudly singing Rādhā's name, performing Rādhā's highest duty with great taste and blissfully serving Rādhā's lotusfeet with different paraphernalia?" When the previous verse's vision ended Śrī Rūpa felt the pain of separation in his heart, but then the picture of another sweet pastime blossoms up before his eyes: *divābhisārikā* Śrī Rādhā⁹ very eagerly goes out to meet Śyāma, and Rūpa Mañjarī follows Her like Her shadow. Keeping Her arm on the shoulder of a *sakhī* Śrī Rādhikā illuminates the forestpaths with Her sweetness and beauty.

*dhani dhani vani abhisāre
saṅgīnī raṅgīnī, prema taraṅgīnī,
sājali śyāma vihāre*

"This fortunate girl goes out to meet Her lover in the company of one of Her girlfriends. As a river of love She arranges for Śyāma's enjoyment!"

*coloite caraṇera, saṅge colu madhukara,
makaranda pāna ki lobhe
saurabhe unamata, dharaṇī cumbaye koto,*

⁹ She who goes out in the daytime to secretly meet Her lover.

yāhā yāhā pada-cihna śobhe

"Bumblebees accompany Her lotusfeet, greedy to drink their honey, and the earth kisses all the places that are beautified by Her footprints, being intoxicated by their fragrance."

*kanaka latā jini, jini saudāminī,
vidhira avadhi rūpa sāje
kiñkiṇī raṇaraṇi, bañka-rāja dhvani,
coloite sumadhura bāje*

"The Creator has made Her form even more beautiful than a golden vine or the lightning, and Her waistbells and Bañkarāja-footornaments are sweetly jingling along as She walks."

*haṁsa rāja jini, gamana sulāvaṇi,
avalambana sakhī kāndhe
ananta dāse bhāṇe, cololi nikuñja vane,
pūrāite śyāma mana sādhe*

"Her gait defeats the loveliness of a lordly swan as She elegantly walks on, resting on the shoulder of a girlfriend". Ananta dāsa sings: "She goes to the *nikuñja*-forest to fulfil Śyāma's desires!"

When Svāminī entered Her *kuñja* She sees that Nāgara did not show up yet for His appointment. Actually Nāgara-rāja had come there, but He had been intercepted by Candrāvalī's clever helpers Padmā and Śaibyā and had been taken to Candrāvalī's *kuñja*. As time passed by, Śrīmatī became more and more anxious and began to cry.

*pantha nehāri, vāri jharu locane,
adhara nīrasa ghana śvāsa
karatale vadana, saghane avalambai
guṇi guṇi jīvana nairāsa*

"She looks down the road with tearfilled eyes, Her lips are dry and She breathes deeply. She rests Her head in Her hands and passes Her time in despair."

*hari hari boli, dharaṇi dhari uṭhai,
bolota gada gada bhākh
nīla gagana heri, śyāma bharama bhare,
vihi saie māgaye pākha*

"With faltering voice She says 'Hari Hari!', and when She sees the blue sky She mistakes it for Śyāma and prays to the Creator for wings (so that She can fly up to it)."

*ki korobo candra, candana ghana lepana,
kiśalaya kusuma śayāna
āna veyādhi, āna paye aukhada,
govinda dāsa nāhi māna*

(Pada Kalpataru)

Govinda dāsa sings: "What can I do? A bed made of flowerbuds, smeared with cooling substances like sandalwoodpulp and camphor, can serve as a medicinal cure for such a girl, but with Rādhikā it does not help. It's just worsening Her disease!"

Śrī Rūpa Mañjarī saw how Svāminī was feeling intolerable pain, so she left Śrīmatī in the care of Her *sakhīs* and went out to search for Śyāmasundara. She looked in the forests, in the subforests, in the mountain-caves and in the arbours, but she could not find Him anywhere. Finally she became desperate and cried: "O Lord of Rādhā! O Lover of Rādhā! Show Yourself to me once! Your heart's beloved is unable to stay alive without You!" After crying like this for a while she thought: "Let me look in Candrāvalī's *kuñja* just once!", so she went to Candrāvalī's village Sakhīsthalī and lo! There she found Him sitting in Candrāvalī's *kuñja*, chatting with His hostess. Śrī Rūpa Mañjarī then thought to herself: "How can I take Śyāmasundara from here into Svāminī's *kuñja*?" Then she got a brilliant idea. She suddenly stormed into the *kuñja* with anxious, terrified eyes and said in an excited mood: "O Aghahara! Come! Come! A demon sent by Kāṁsa has come in the form of a bull and is attacking Your dearest young bull! Help!"

Rasika Cūdāmani (Kṛṣṇa, the king of relishers) recognised Rūpa Mañjarī and understood the purport of her words. He thought: "She must mean that My beloved Rādhikā has been swallowed by the demon of separation from Me. Why else would a Rādhā-*kiṅkarī* say such a thing?" and He got up from the bed as quick as a hare, telling Candrāvalī: "Excuse Me, dearest One! Duty calls! I have to kill this wicked demon! Just go home! When I kill this demon everyone will come and watch Me! I may not be able to come anymore today! Just come and see it for a while and then go home!" Saying this, He rushed out of Candrāvalī's *kuñja*, not even waiting for Her reply, and followed Rūpa Mañjarī.

While He came along with Rūpa Mañjarī she chastised Him, saying: "O crownjewel of cheaters! Why are You sitting here while Svāminī is waiting for You, dying a hundred deaths out of separation from You? Come along, today I will make You suffer the reactions to Your deeds!" Śyāma then prayed to Rūpa Mañjarī with folded hands: "Rūpa! Never tell Svāminī that you found Me in Candrāvalī's *kuñja*! Tell Her that I'm so late because I lost the way to Her *kuñja*, being mad out of separation from Her (Rādhikā) and that you thus found Me, wandering from forest to forest!" Rūpa Mañjarī said: "Are You not even ashamed to say such a thing? Come along, and You will see what I will tell Svāminī and what I will not tell Her!" How sweet is the *kiṅkarī*'s control over Śyāmasundara! Although she is a *sakhī*, she is still a maidservant. How sweet is her undaunting mood! This service-attitude is free from shame, fear and respect and it is still within the category of *madhura rasa*. Śyāma tries to please and satisfy Rūpa Mañjarī while she takes Him by the hand. Rūpa Mañjarī thinks: "He is 'Mukunda'; He can liberate Svāminī from the pangs of separation! It's therefore better not to throw oil on the fire of Svāminī's anguish!", and she wisely consoles Śyāma before they arrive in Svāminī's *kuñja*. She takes Mukunda into Svāminī's *kuñja*, places His hand into Hers, and says: "Here! Take Your beloved!" Suddenly the transcendental vision disappears and Śrī Rūpa Gosvāmī prays with aching heart:

*he śrī hari! aghahara! vrajendra kumāra!
vṛndāvane kon daitya vṛṣabha ākāra*

*chala kori praveśiyā goṣṭhe akasmāt
tomāra navīna vṛṣe kore utpāta
tvarā kori tumi tathā koro āgamana
sei vṛṣākāra daitya koro nivārana
he mukunda! tomā heno boli mithyā vāṇī
candrāvalī kuñja hoite rādhā kuñje āni
mad īsvārī śrī rādhāra viraha vedanā;
kobe vā koribo nāśa kori e prārthanā*

O Śrī Hari! O Aghahara! O Prince of Vraja! Some demon has come to Vṛndāvana in the form of a bull, entered the meadows and suddenly started to harrass Your dear young bull! Quickly go there and stop this bull-demon!" O Mukunda! By speaking such lies I can take You from Candrāvalī's *kuñja* into Rādhikā's *kuñja*. I pray that I may thus cure the pain of separation felt by my mistress Rādhikā!"

VERSE 61:

**NIGARATI JAGAD UCCAIḤ SŪCI-BHEDYE TAMISRE
BHRAMARA RUCI NICOLENĀṄGAM ĀVRTYA DĪPTAM
PARIHṚTA MAṆI KĀNCĪ NŪPURĀYĀḤ KADĀHAM
TAVA NAVAM ABHISĀRAM KĀRAYIṢYĀMI DEVI**

nigirati - swallowing; *jagad* - the world; *uccaiḥ* - greatly; *sūci-bhedye* - so dense that it can be perforated only with a needle; *tamisre* - darkness; *bhramara* - blackbees; *ruci* - colour; *nicolena* - with a veil; *aṅgam* - body; *āvṛtya* - having covered; *dīptam* - effulgent; *parihṛta* - taken away; *maṇi* - jewelled; *kāncī* - sash of bells; *nūpurāyāḥ* - anklebells; *kadā* - when; *aham* - I; *tava* - Your; *navam* - new; *abhisāram* - rendez-vous; *kārayiṣyāmi* - I will accomplish; *devi* - goddess!

O Goddess! When can I send You out for a new meeting with Kṛṣṇa in the night, that inundates the whole world in darkness so dense that it can only be perforated with a needle, by removing Your jewelled sash of bells and anklebells (whose jingling may betray Your presence to Your superiors) and covering Your shining body with a veil that is colored like a blackbee?

NAVĀBHISĀRA (New Rendez-Vous)

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī, in his *svarūpāveśa*, rendered a wonderful service to Śrī-Śrī Yugala Kīśora by speaking lies. The maidservants of Śrī Rādhā can do anything in the service of the Divine Couple! When the transcendental vision vanishes the heart is stirred. The devotees who have attained

perfection know nothing else but their own divine experiences; their lives rest on it. Śrīla Rūpa Gosvāmī is an eternal associate of the Lord, so he is naturally absorbed in his *svarūpa*; nothing is false. The aspirants should at first practise devotional service, and later their transcendental experiences will become natural and spontaneous. When the experiences become spontaneous all the activities will be dedicated to the beloved deity. When the transcendental vision disappears Śrī Rūpa Gosvāmī weeps, as if he cannot stay alive anymore. Just then another sweet pastime appears to him.

He sees Śrī Rādhā going on *navābhisāra*, the first love-journey. After Śrī-Śrī Rādhā-Mādhava's *pūrva rāga* Their first meeting takes place. Śrī Rūpa Mañjarī stays with Śrī Rādhā at Yāvata, Her in-laws' abode, and Śyāma had sent a message through a parrot about where He can be met. There is no end to the expertise of goddess Yogamāyā, who makes the impossible possible (*aghaṭana ghaṭana paṭiyasī*) in enchanting the luscious Supreme Person and His pleasure-potency with different wonderful pastimes in Vraja. In Vraja-*hlā* the eternal is happening always for the first time; new meetings, new love, new attachments. That passionate love that makes the hero and heroine eager to meet Each other before the actual first meeting is called *pūrva rāga*. Then They are already absorbed in Each others feelings and enchanted by Each others love. They spend Their days in great hardship, being very eager to meet Each other, and in great agony They spend the nights in anticipation. There are simply no words to describe this desire and this agony.

Śrī Rūpa Mañjarī will help *utkaṅṭhā-vatī* (eager Rādhikā) on *abhisāra*. It is the new-moon night, and the darkness is so dense that it can only be perforated with a needle. If you stretch out your hand before you, you won't see it! The whole world is covered with darkness, but Śrīmatī is eager to go out on *abhisāra*: "Rūpa! Take Me with you! I don't have any other shelter but you!" Rūpa Mañjarī dresses Anurāgavatī (passionate Rādhikā) with blue dresses and ornaments. The poet Govinda Dāsa sings:

nīlima mṛgamade, tanu anulepana,
nīlima hāra ujora
nīla balaya gaṇa, bhujā yuga maṇḍita,
pahiraṇa nīla nicola
sundari! hari abhisāraka lāgi!
nava anurāge, gauri bhelo śyāmarī,
kuhu yāminī bhoy bhāgi

"Rāi (Rādhā) goes on *hari abhisāra* (rendez vous with Hari), having Her body anointed with musk, wearing an azure necklace, blue bangles on Her wrists and a blue *sārī* wrapped around Her body. Out of ever-fresh passion Gaurī (Rādhā) becomes Śyāma (bluish), being afraid of the dark night."

nīla alakākula, alika hilolata,
nīla timire caluṁ goi
nīla nalinī janu, śyāmara sāyare,
lakhai nā pārai koi
nīla bhamara gaṇa, parimala dhāvai,
caudike koroto jhaṅkāra
govinda dāsa, ataye anumānala,

rāi colīla abhisāra

"Bluish locks oscillate on Her forehead and no-one recognises Her in the darkness, as She resembles a blue lotusflower in a blue lake. Buzzing blackbees swarm around Her, attracted to Her sweet fragrance. Thus Govinda Dāsa describes Rāi's *Kṛṣṇa-abhisāra* (rendez vous in the dark night).

After dressing and ornamenting Śrīmatī in blue Śrī Rūpa mañjarī takes away all the ornaments on Her that may jingle, like Her anklebells and waistbells. Śrīmatī is afraid. Her heart thumps in Her chest. She walks without making a sound, leaning on Rūpa's shoulder until they arrive at the trysting-place. The eager hero is already sitting in the trysting-bower, eagerly waiting for Her, but Svāminī is afraid to enter, so She tells Rūpa: "Why have you brought Me here? Bring Me back home!" Śrī Rūpa Mañjarī then tells the Mugdhā Nāyikā (innocent maiden):

*śuno śuno e dhani vacana viśeṣa;
 āju hām deyobo tohe upadeśa
 pahilahi baiṭhabi śayanaka sīma
 heraitē piyā mukha moḍabi gīma
 paraśite duhu kore ṭhelabi pāṇi
 mauna rahabi pahum̐ puchaite vāṇi
 yaba hāma soṃpabo kore kara āpi
 sādhasē ulaṭi dharabi mohe kām̐pi
 vidyāpati koho iha rasa ṭhāṭa
 kāma guru hoi śikhāyabo pāṭha*

Listen, O Fortunate Girl, Listen to my advise Today!
 First You sit on the edge of the Bed
 When Your lover wants to see Your face, You Turn it away
 When He wants to touch You You beat His hand away
 When He asks You something You keep Quiet
 When I want to place Your hand in His hand You Turn His hand away
 Vidyāpati says:
 Do not worry, for Cupid is the *guru* who will teach You everything!

After instructing and encouraging Śrīmatī for a long time in this way Rūpa takes Her by the hand into the *nikuñja*. When the eager hero sees the jewel of heroines He floats in an ocean of bliss. How many hundreds of waves of ecstatic love are revealed on Śrīmatī's limbs then! Rūpa Mañjarī takes Śrīmatī by the hand and says to the Nāgara:

*tharahari kāmpaye gadagada bhāṣa
 lāje vacana nāhi kare parakāśa
 śuno śuno kānu koroye dhanī bhīta
 kabahu nā jānai surataki rīta
 tahu hoyabi candana sama sīta
 tohe soṃpalo iha bāla carita
 rabhasa korobi buḅhi vidagadha rāya*

yaichana sukumārī dukha nāhi pāya

"Her hands are shivering and Her voice is faltering. She cannot utter a word out of shyness. Listen, listen, O Kṛṣṇa! This girl is very much afraid. She does not know anything about love-making! She has never done it before! Be as cool as sandalwoodpulp, then I will give You this young girl. O king of clever pranksters! Be gentle, so that this tender maiden will not feel any pain!" Saying this, Śrī Rūpa Mañjarī places Svāminī's hand in Śyāma's hand. Then everything vanishes; the vision has disappeared and with aching heart Śrī Rūpa Gosvāmī then prays:

*he śrī rādhe! vinodini! boli go tomāre
andhakāra rajanīte nava abhisāre
mañimaya nūpurādi mukhara bhūṣaṇa
aṅga hoite dūra kori koriyā yatana
Kṛṣṇa varṇa paṭṭa śāṭi bhramara varaṇa
tomāra aṅgete dibo kori āvaraṇa
abhisāra korāibo Kṛṣṇa priyatamā
śrī rūpa gosvāmī kore ei to prārthanā*

"O Śrī Rādhe! Vinodini! I tell You: When You want to go on a new rendez-vous in the dark night I will carefully remove all noisy ornaments, like Your jewelled anklebells, from Your limbs. Śrī Rūpa Gosvāmī prays: "When will I then dress You in a *sārī* that is colored like the blackbees and help You to meet Your beloved Kṛṣṇa?"

VERSE 62:

**ĀSYE DEVYĀḤ KATHAM API MUDĀ NYASTAM ĀSYĀT TVAYEŚA
KṢIPTAM PARṆE PRAṆAYA JANITĀD DEVI VĀMYĀT TVAYĀGRE
ĀKŪTAJÑAS TAD ATĪ NIBHṚTAM CARVITAM KHARVITĀṄGAS
TĀMBŪLĪYAM RASAYATI JANAḤ PHULLA ROMĀ KADĀYAM**

āsye - in the mouth; *devyāḥ* - of the goddess; *katham api* - somehow; *mudā* - gladly; *nyastam* - put; *āsyaṭ* - from the mouth; *tvayā* - by You; *īśa* - O Lord; *kṣiptam* - spat; *parṇe* - on a leaf; *praṇaya* - love; *janitād* - coming from; *devi* - goddess; *vāmyāt* - out of unwillingness; *tvayā* - by You; *agre* - before; *ākūta* - the hint; *jñah* - knowing; *tad* - that; *atī* - very; *nibhṛtam* - solitary; *carvitam* - chewed; *kharvita* - small; *aṅga* - body; *tāmbūliyam* - betelnuts; *rasayati* - tastes; *janaḥ* - person; *phulla* - blooming; *romā* - hairs; *kadā* - when; *ayam* - this.

O Lord (Kṛṣṇa)! Once You push the remnants of Your chewed betelleaves from Your mouth in *devī* Rādhikā's mouth as a gift. O Rādhe! You will spit this on a leaf, with loving (feigned) unwillingness (saying: "I will

not eat this!"). When will I relish these remnants with erect hairs of ecstasy on my small body?

PRASĀDĪ TĀMBŪLAḤ (Leftover Betelnuts):

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrī Rūpa Gosvāmī, in his transcendental *svarūpāveśa*, brought Mugdhā Nāyikā Śrī Rādhikā on Her new *abhisāra* and carefully arranged for Her first meeting with Śyāmasundara. How vividly he experiences the sweetness of the Divine Couple in this transcendental visions! God is the Supreme Truth, the Supreme Bliss and the Supreme Flavour. the Upaniṣads say: *raso vai saḥ* (God is taste) and *satyaṁ jñānam ānandaṁ brahma* (God is truth, knowledge and bliss. Devotion belongs to the Lord's *svarūpa śakti* (internal potency) and has the same qualities of blissfulness and truthfulness. Therefore the power and relish of hearing, chanting and remembering is not less. Everyone knows the story of the *brāhmaṇa* from Pratiṣṭhānapura who burned his hands while cooking sweetrice during his *smaraṇa*. When divine greed guides the devotee over the path of *rāga-bhakti* his mind becomes fixed on his beloved deity and he will vividly experience and relish the forms, qualities and pastimes of Śrī Kṛṣṇa and His eternal associates. Therefore a careful aspirant should keep his mind away from all other objects and try to fix it on his beloved deity only. In the beginning he can practice some light and easy *smaraṇa* and in the process make his mind free from material desires, later he can meditate more intensely, and finally he can fix his mind completely on his beloved deity. This is the expertise in *bhajana* of the Gauḍīya Vaiṣṇavas.

Floating on the waves of prayer, eager Rūpa Gosvāmī sees the picture of a sweet pastime before his eyes. Śrī Rūpa Mañjarī had used her intelligence in helping Śrī Rādhikā's crossing the obstacles caused by Her superiors and had arranged for Her meeting with Her anxious lover Kṛṣṇa in a *kuñja*. Svāminī's heart melted from Her maidservant's qualities. With a hundred mouths She praised Her maidservant Rūpa's cleverness and intelligence to Śyāma. Śrī Rūpa Mañjarī served the Divine Pair betelleaves and fanned Them. She became a little shy when she heard Svāminī praising her like this. The Divine Pair was enchanted by the qualities of Their maidservant and They both thought: "We should give this girl some reward!" Śrī Rādhā-Mādhava don't want to give just something that They like, but something that the maidservant herself likes most, and They know what she likes.

Rasikendra Maulī (Kṛṣṇa, the king of relishers) chewed betelleaves served by Rūpa Mañjarī. Lovingly and enthusiastically He held Śrīmatī's chin and pushed His chewed betelleaves into Her mouth, and when Rādhikā got the chewed *pān* from Śyāma She makes a dirty face and said: "Yek! Do I have to eat the remnants from this mouth that has kissed hundreds of other girls?!", cast a meaningful glance at the lotuslike face of Her lover and spat it on a leaf inside the *kuñja* while looking mercifully at the face of Her surrendered maidservant Śrī Rūpa Mañjarī. She curled Her mouth and nose while spitting, as if She was disgusted. What a wonderful, delicious reward for Her loving maidservant! Just as the devotional service within the *madhura rasa*, this feeling within the *madhura rasa* is the most coveted reward for this maidservant! It is said that when Bhīṣma-deva lay on his bed of

arrows he became thirsty, so Duryodhana had him brought him water in a golden pitcher and poured it into a jewelled cup for him, but this could not quench his thirst, for it did not fit with his situation. Finally Arjuna fired an arrow into the ground and made Bhīṣma drink the water coming up from the subterranean Pātāla Gaṅgā-river. Only this water could please and satisfy Bhīṣma, for it suited his condition. In the same way Rūpa Mañjarī could only be pleased with a reward that was connected with the *rasa* of the pastime that she served in. She was beside herself of ecstasy! Her hairs stood up on her tender and small body as she relished the betelnuts from the Divine Couple. Blessed is this maidservant! Blessed, O blessed is this maidservant! The loving maidservant feels completely fulfilled when she gets this wonderful *prasāda*. There's no end to her pride and her fortune! Her mind and body are immersed in the *rasika* bliss of relishing these *prasādi* betelleaves. Suddenly the vision disappears and Rūpa Gosvāmī cries out:

*he Kṛṣṇa karuṇā sindhu! rasika śekhara
prāṇera lālasā boli tomāra gocara
carvita tāmbūla tumi nija mukha hoite
priyāra mukhete dibe parama prītite
he devi śrī rādhike! āmāra īśvarī!
praṇaya kopete tumi bāhye chala kori
tomāra ucchiṣṭa hari āra khāibo nā
eto boli mukha hoite Kṛṣṇa priyatamā
patra madhye nikṣepibe carvita tāmbūla
se prasāda mora bhāgye hobe anukūla
tomāra marama bujhi hoiyā kuñcita
pulkita kalevare se mahā sampada
yugala prasāda kobe koribo bhakṣaṇa
tri-bhuvane advitīya parama ratana*

"O Kṛṣṇa! O ocean of mercy! O king of relishers! I will reveal my heart's desires to You! You will take Your chewed betelleaves from Your own mouth and push them in the mouth of Your beloved with the greatest love! O Goddess Rādhike! O My mistress! You then lovingly pretend to be angry and say: "O Hari! I will not eat these remnants!" Then, O beloved of Kṛṣṇa, You will spit Your chewed betelleaves out on a leaf, so that it becomes my blessed *prasāda*! Understanding Your purpose I get goosepimples on my small body after gaining this great treasure. When will I eat this Yugala-*prasāda*, the unrivalled, supreme jewel of the three worlds?"

VERSE 63:

**PARASPARAM APAŚYATO PRAṆAYA MĀNINOR VĀM KADĀ
DHRTOTKALIKAYOR API SVAM ABHIRAKṢATOR ĀGRAHAM
DVAYOḤ SMITAM UDAÑCAYE NUDASI KIM MUKUNDĀMUNĀ
DṚG ANTA NAṬANENA MĀM UPARAMETY ALĪKOKTIBHIḤ**

parasparam - mutual; *apaśyatoḥ* - not seeing; *praṇaya* - loving; *māninoḥ* - angry couple; *vān* - You both; *kadā* - when; *dhṛta* - carrying; *utkalikayoḥ* - eagerness; *api* - even; *svam* - oneself; *abhirakṣatoḥ* - saving; *āgraham* - eager; *dvayoḥ* - both; *smitam* - smiling; *udañcaye* - I raise; *nudasi* - requesting; *kiṁ* - why; *mukunda* - Mukunda; *amunā* - by You; *dṛg* - eyes; *anta* - corners; *naṭanena* - by dancing; *mām* - me; *uparama* - stop; *iti* - thus; *alīka* - false; *uktibhiḥ* - with words.

O Rādhā and Kṛṣṇa! Once You are lovingly angry with Each other (for no reason) and You refuse to look at Each other and, although You are actually eager to make up, You are both eager to keep Your honour. When will I then make You smile (and make friends again) when I falsely say to Kṛṣṇa: "O Mukunda! Why are You winking at Me from the corners of Your eyes?"

ALĪKA UKTIḤ (False Words)

Makaranda Kaṇā-Vyākhyā: In his *svarūpāveśa* Śrī Rūpa Gosvāmī attained the *prasādi* betelnuts from the Divine Couple in a wonderful luscious pastime, and when that vision is gone his heart is agitated by feelings of separation. Now, by the grace of the Śrī Yugala, he perceives another sweet pastime. In his *svarūpāveśa* he sees a vernal forest. How wonderful is Vṛndāvana's beauty in the spring! The trees and vines are full of blooming flowers, whose fragrance pervades all directions and attracts all the thirsty buzzing honeybees. Everyone's heart is intoxicated by the sweet singing of the cuckoos in the fifth note. How wonderful is the natural beauty of Vṛndāvana, with its chirping birds, dancing peacocks and its frolicking deer, hares and rabbits! The soft Malayan breeze is dancing along, causing all the moving and nonmoving creatures of Vraja to horripilate of ecstatic love. In the midst of all this natural beauty Rādhā and Mādhava were sitting in a *kuñja mandira* on a jewelled throne; the whole *kuñja-kuṭīra* was illuminated by Their splendour. It is a solitary *kuñja*-house; there are no *sakhīs* or *mañjarīs* around. Rādhā and Śyāma were absorbed in a *rasika* discussion with Each other and Rūpa Mañjarī floated in the ocean of Their sweet sounds, touch, forms, fragrance and flavours while fanning Them with a *yaktailfan*.

Suddenly something amazing happened. A new wave of *rasa* arose on the ocean of the Yugala's love. They saw Their own reflections in Each other's golden and emerald-complexioned chests and They both thought They were sitting with another lover, so They became angry with Each other for no reason.

e sakhi! adabhuta prema taraṅga
duhu adaraśe duhu, ati se viyākula
daraśane aichana raṅga
marakata kanaka, mukura jini duhu tanu,
duhu chāho heri duhu aṅge
duhu jana dekhi, hṛdaye dvidhā upajala,

duhu baiṭhala mukha baṅke

(Pada Kalpataru)

"O *sakhi!* How wonderful are the waves of love! They are both very upset when They don't see Each other and They are so happy when They see Each other again! They see Each other's reflections in the golden and emerald mirrors of Each other's bodies and Their hearts break in two. Then They both sit down with scowling faces."

Śrīmatī thought: "My hero has taken another heroine on His lap!", and Śyāma thought: "Rādhā sits there with another hero!", and They angrily sat down with Their backs against Each other. This is called *praṇaya māna*, or *akāraṇa māna*, jealousy without a cause. Māna is the culmination of *praṇaya*. Praṇaya is the highest stage of *māna*. The course of love is naturally crooked like that of a snake, and thus for the loving Couple there is pique with a cause and without a cause. There is a popular saying - *premera sadāya abhimāna; prema cāya śola ānā prāṇa* "Prema always has its pride and dignity. Prema wants 100 paisa per Rupee of the heart."

*asya praṇaya eva syān mānasya padam uttamam
aher iva gatiḥ premnaḥ svabhāva kuṭilam bhavet
ato hetor ahetoś ca yūnor māna udañcati*

(Ujjvala Nilamaṇi)

After some time They both realised Their mistake and They both became eager to make up again and speak again with Each other. But pride caused Them to think: "I will not speak before He/She speaks!", and so, just to keep Their own honour, They remained silent, although Their hearts were squashed by the great eagerness to meet Each other again. Kīṅkarī Rūpa knew exactly what her beloved Couple was going through, and she thought to herself: "How can I make Them make up again?" Suddenly her intelligence was enlightened by an idea. She broke the impasse by telling Kṛṣṇa: "Hey Mukunda! Why are You winking at me? Svāminī is angry with You! She won't speak to You! I cannot woo Her for You!" Both the lovers then thought: "The job is done!" and smiled at Each other again. Svāminī said: "Here, You spoke first!" Śyāma said: "No, You did! I never winked at Rūpa! She's lying!" Śrīmatī said: "My maidservants never lie, they don't even know how to lie, but You are usually lying!" Thus They sweetly quarreled on. What a wonderful service Rūpa Mañjarī rendered by speaking such lies! Blessed is her expertise in devotional service! Blessed are these maidservants, that know how to serve the Divine Pair with the heart! They don't serve Them according to their own whims, no, they serve the Divine Couple as They want it to be done! We should follow in the footsteps of those who understand Rādhā and Kṛṣṇa's minds. The eternally perfect *kīṅkarīs*, that are qualified to serve Rādhā and Kṛṣṇa personally, are very eager to teach others also how to serve. They make the Absolute Truth happy by speaking lies! These lies are the essence of the truth (loving devotion)! For the sake of pleasing the Supreme Brahman Śrī Caitanya Mahāprabhu, Govinda dāsa did not hesitate to break the etiquette (by stepping over the Lord when He was tired after taking His meal).

By speaking lies Rūpa Mañjarī (Gosvāmī) established the reunion of Rādhā and Kṛṣṇa. Suddenly the vision disappears and in his *sādhakāveśa* Śrī Rūpa Gosvāmī prays:

*ayi devi śrī rādhike! āmāra īśvari;
he nātha! śrī Kṛṣṇacandra! girivaradhārī
kuñja bhavane dohe kori praṇaya māna
paraspara daraśane utkaṅṭhā samāna
āpana gaurava rakṣā koribāre tare
dekhite āgraha nāi duhu doṅhākāre
heno kāle bolo mui madana mohana;
kaṭākṣa koriyā keno cāho mora pāne
mānamayī śrī rādhikā tomāra kathāya;
karṇa-pāta koribe nā jāni abhiprāya
aichana alika vākye yugala kiśore;
hāsya yukta koribo ki nikuñja mandire*

"O Goddess Rādhike! O My mistress! O Lord! Śrī Kṛṣṇacandra! O Girivaradhārī! You are both angry with Each other in a *kuñja*-house, but You are also very eager to see Each other again! Just to keep Your own honour You don't want to look at Each other anymore! At that time I tell Madana Mohana: Why are You glancing at me like that? I don't know what You mean! Angry Śrī Rādhikā is not going to lend an ear to You!" When will I make the adolescent Couple smile in the *nikuñja mandira* with these false words?"

VERSE 64:

**KADĀPY AVASARAḤ SA ME KIM U BHAVIṢYATI SVĀMINAU
JANO'YAM ANURĀGATAḤ PṚTHUNI YATRA KUÑJODARE
TVAYĀ SAHA TAVĀLIKE VIVIDHA VARṆA GANDHA DRAVAIŚ
CIRAM VIRACAYIṢYATI PRAKATA PATRĀ VALLĪ ŚRIYAM**

kadāpi - ever; *avasaraḥ* - opportunity; *sa* - he; *me* - my; *kim* - whether; *u* - indeed; *bhaviṣyati* - will become; *svāminau* - master and mistress; *janaḥ* - person; *ayam* - this; *anurāgataḥ* - with love; *pṛthuni* - great; *yatra* - wherever; *kuñja* - grove; *udare* - inside; *tvayā saha* - with You; *tava* - Your; *alike* - on the forehead; *vividha* - different kinds; *varṇa* - colours; *gandha* - fragrances; *dravaiḥ* - substances; *ciram* - for long; *viracayiṣyati* - I will make; *prakata* - manifest; *patra-vallī* - leaves; *śriyam* - beauty.

O Lord and Mistress! When can I have the opportunity to make You look most beautiful in the *kuñja* by painting leafpictures on Your foreheads with different kinds of coloured and fragrant substances?

PATRĀVALĪ RACANĀḤ (Making Leaf Pictures):

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrīla Rūpa Gosvāmī had attained some very blissful devotional service, and when that vision disappears he begins to lament: "O Rādhā-Mādhava! Where are You? I could not be a maidservant as You wanted it! Now I've fallen out of Your personal service into some desert! Please take me to Your lotusfeet! Where are now these wonderful and ecstatic flowers from the jewel-vines? Where is that new enchanting *kuñja*-cottage? Where are all these divine paraphernalia meant for serving You? If only I could become a tree or a vine next to the *kuñja* where You are enjoying, then I didn't have to suffer so much separation from You anymore and I would have been blessed with Your constant association!" In this way anxious Śrī Rūpa Gosvāmī immerses in an ocean of weeping. How amazing is the indescribable condition in which he is tossed about by the waves of happiness and pain! Śrīpāda Prabodhānanda calls this condition the state of *viśva madhura*.

*Kṛṣṇa prema sudhāmbudhāv atitarāṁ magnah sadā rādhikā
padāmbhoruha dāsya lāsya padavīm svāntena santānayan
vairāgyaika rasena viśva madhurāṁ kāñcid daśām udvahan
śrī vṛndā-vīpine kadā nu satatodaśrur nivatsyāmy aham*

(Vṛndāvana Mahimāmṛta 8.82)

"When will I attain the state of *viśva madhura* by living in Vṛndāvana, carrying only the service of Śrī Rādhā's lotusfeet in my heart, being immersed in the nectar-ocean of love for Kṛṣṇa, practising pure renunciation and bathing in the stream of my tears of love?"

Śrī Rūpa Gosvāmī floats on the waves of prayer when another pastime appears before his eyes. After the divine Couple gave up Their loving pique towards Each other They desired to make love. Rūpa Mañjarī understood the desires on Their minds and went out of the *kuñja*. How many hundreds of fountains of *rasa* spring up from Their eager sweet meeting! The Yugala was beside Themselves of ecstasy during Their loveplay! Rūpa Mañjarī placed her eyes at the holes in the foliage of the *kuñja* and swam in a ocean of ever-fresh *rasānanda* as she witnessed these sweet pastimes. Then the pastimes were over and, knowing that her time to serve has come, Śrī Rūpa Mañjarī entered the *kuñja* and engaged herself in serving the exhausted Couple water and betelleaves and fanning Them. The leafpictures on Rādhā and Mādhava's foreheads had been washed away by Their sweatdrops of amorous fatigue, and on Śrīmatī's indication Śrī Rūpa Mañjarī engaged herself in restoring them. It is as if Śrī Rūpa Gosvāmī directly experiences all these services, although he is just having *sphuraṇas* (visions) and this is also how the aspirants that are fixed in *smaraṇa* should relish the mellows of devotional service! In an advanced stage of *smaraṇa* the devotee no longer thinks: "I am doing *smaraṇa*!", but he simply thinks "I am serving Them directly!" In the beginning of his Śrī Bhāṣya Śrīpāda Rāmānujācārya has written *bhavati ca smṛter bhāvanā prakarṣād darśana rūpatā* "When *smaraṇa* becomes very deep the stream of alien thoughts has stopped and the stream of spiritual meditation has become one-pointed. At that point the awareness of *smaraṇa* culminates into an

awareness of direct perception." The best place to have this stream of one's own meditations flowing is the transcendental playground Śrī Vṛndāvana. Merciful Svāminī has granted a person like me a place in Her playground and has also given me the association of Śrī Gurudeva. Still a person like me has no realizations; I remain intoxicated by bodily consciousness day and night. Since time immemorial the heart has been attracted to the sense-objects. The Mahājanas have given the following advice to a person like me:

*viṣaya vipatti jāno, saṁsāra svapana māno
nara-tanu bhajanera mūla
anurāge bhaja sadā, prema bhāve līlā kathā,
āra yoto hṛdayera sūla*

(Prema Bhakti Candrikā)

"Know the sense-objects to be a hazard, material existence to be a dream and the human life the root-facility for *bhajana*! Always worship the Lord with great loving attachment, speaking about His pastimes in a loving mood! Everything else is simply a javelin in the heart!"

Śrī Rūpa Mañjarī then made a paste called *catuḥ sama* (a mixture of musk, sandalwoodpulp, camphor and *kuṅkuma*) and mixed different colours in different jewelled cups: yellow, blue, red, white and others. Then she started drawing leaf-pictures with these substances on the foreheads of the Yugala Kiśora. With her left hand she held Their chins and with her right hand she took a brush and began to draw the leafpictures in deep concentration, while sweetly glorifying one of the lover's qualities, forms and pastimes to the other. How expertly she serves, and with how much love! The aspirants have to learn from Rūpa Mañjarī's example how to serve so expertly, and when they cannot do that they at least have to hear about their services, so that by their grace they will gradually obtain the good fortune of personal devotional service. Suddenly the transcendental vision disappears from Śrī Rūpa Gosvāmī, who was so deeply absorbed in his mental service, and with cries of agony he then prays:

*he nātha! śrī Kṛṣṇacandra! nikuñja vihārī;
hā śrī rādhe! gāndharvikā āmāra īsvarī
heno śubha kṣaṇa mora kobe vā hoibe;
anurāge sājāibo mādhavī mādhave
catuḥ sama kardamete nānā varṇa kori;
doñhāra bhālete ki racibo patrāvalī
navīna yugale kori śobhā sampādana;
nayana bhariyā kobe koribo darśana?*

"O Lord Kṛṣṇacandra! O enjoyer of the *nikuñjas*! O Śrī Rādhe! O Gāndharvikā! O My mistress! When will that blessed moment come when I can lovingly decorate Mādhavī and Mādhave?" When will I make different colours with *catuḥ sama* and make leafpictures on Their foreheads with them? When will I accomplish the Youthful Couple's beauty and fill my eyes with Their blessed *darśana*?"

VERSE 65:

**IDAṂ SEVĀ-BHĀGYAṂ BHAVATI SULABHAṂ YENA YUVAYOŚ
CHAṬĀPY ASYA PREMNAḤ SPHURATI NAHI SUPTĀV API MAMA
PADĀRTHE'SMIN YUṢMAD VRAJAM ANUNIVĀSENA JANITAḤ
TATHĀPY ĀŚĀ-BANDHAḤ PARIVṚDHA-VARAU MĀM DRADHAYATI**

idaṁ - this; *sevā* - service; *bhāgyaṁ* - fortune; *bhavati* - will become; *sulabhaṁ* - easily attained; *yena* - by which; *yuvayoḥ* - of You both; *chaṭā* - spark; *api* - even; *asya* - this; *premaḥ* - with love; *nahi* - not; *suptau* - in a dream; *api* - even; *mama* - mine; *padārthe* - in this matter; *asmin* - in this; *yuṣmad* - of You; *vrajam* - Vraja; *anunivāseṇa* - by continuously living there; *janitaḥ* - born; *tathāpi* - still; *āśā* - hope; *bandhaḥ* - the bond; *parivṛdha* - masters; *varau* - best; *mām* - me; *dradhayati* - strengthens.

O Best of masters Śrī Kṛṣṇa! O My mistress Śrī Rādhike! I don't even have a spark of that treasure of love in my heart which is needed to easily attain the fortune of Your service! Still, simply by constantly living in Vraja my hope is strengthened!

ASPIRING FOR RESIDENCE IN VRAJA:

Makaranda Kaṇā-Vyākhyā: In his *svarūpāveśa* Śrīla Rūpa Gosvāmī had one vision after the other of different wonderful transcendental pastimes. To increase His loving devotees' eagerness the Lord sometimes reveals Himself to him for a moment in dreams, in *smaraṇa* or in revelations, and then He disappears again to stir the devotees' minds. After the lightning strikes once in a dark and cloudy night the darkness becomes much more deep than before; in the same way the devotee's eagerness and lamentation doubles when the Lord disappears again after revealing Himself once.

Śrīla Rūpa Gosvāmī's successive visions have stopped now and the sky of his heart becomes covered by the dense darkness of humility and lamentation as he anxiously cries out. This is in the final stage of his life. He can not live anymore without directly seeing the Divine Couple and serving Them with love, and in great humility he thinks: "Am I qualified to attain Their loving service? Where is an insignificant living entity like me, and where is that loving service, which belongs to the kingdom of *mahā bhāva*? Is it so easy to serve Śrī Rādhā? Is it possible to attain the service of Rādhā and Kṛṣṇa without renouncing all dependence and taking full shelter of Śrī Rādhā's lotusfeet?"

The *ācāryas*, whose very life is the service of Śrī Rādhā's lotusfeet, practised this themselves and also taught the conditioned souls that one must follow in the footsteps of the (eternally perfect) people of Vraja and think like them if one wants to attain the loving service of Śrī Yugala Kīśora. Śrīla Narottama dāsa Ṭhākura sings: *vraja-janera ei rita, tāhāte*

dubāo cita, ei se parama tattva dhana (Prema Bhakti Candrikā) "Absorb your mind in the customs of the people of Vraja. This is the treasure of the supreme truth." When one ardently performs *bhajana*, following in the footsteps of the people of Vraja, the heart becomes free from ulterior desires, and the desires for attaining the service of Rādhā and Kṛṣṇa will be fulfilled. Only pure-hearted devotees, who only desire the satisfaction of Rādhā and Mādhava, can attain this loving service. When one remains materially conditioned one can not understand the worship in Vṛndāvana, what to speak of attaining that devotional service! *mahābhāvamayi* Rādhā and *śṛṅgāra rasamaya* Śrī Kṛṣṇa are the most playful Pair, that are engaged in amorous pastimes in the *kuñjas* day and night. There is nothing more pure and transcendently luscious anywhere in the material or spiritual world. This brilliant erotic worship is always sacred and pure.

Although Śrīla Rūpa Gosvāmī is an eternal associate of the Lord he is still never satisfied with *prema* and he anxiously laments: "That love with which Your loving service is attained I don't have in my heart; I didn't even experience it in my dreams! But then, if You ask me why I am praying again and again for this service of Yours, which is only attainable through pure love, then I will tell You: The strong desire to attain Your loving service has firmly rooted itself in my heart because I took shelter of Your eternal playground Śrī Vṛndāvana." Śrīpāda Prabodhānanda Sarasvatī has written: "Śrī Rādhā and Mādhava consider those who take shelter of Vṛndāvana to be Their own people!"

*taṁ naivātra kṛtākṛte vitapatas taṁ naiva māyā spṛśet
taṁ sarve'pi guṇā bhajanti mahatāṁ kāṅkṣanti taṁ sampadaḥ
taṁ sarve stuvate viriñci pramukhās taṁ rādhikā mādhavau
svāsannaikatamaṁ mudā gaṇayato vṛndāvanāṁ yaḥ śritaḥ*

(Vṛndāvana Mahimāmṛtam 5.81)

"Those who take shelter of Vṛndāvana do not have to suffer the reactions to actions performed or not performed, they cannot be touched by *māyā*, they are worshipped by all the great qualities, they are desired by all treasures, praised by all the demigods like Lord Brahmā and they are blissfully counted as Their nearest associates by Rādhikā and Mādhava." Śrī Vṛndāvana is also making a devotee who takes shelter of the holy *dhāma* qualified to relish the sweetness of the Divine Couple:

*ekānteṣu vicintayan niravadhi śrī rādhikā Kṛṣṇayos
tad rūpaṁ sakalādbhutaṁ rasamayīr lilās ca sarvādbhutāḥ
prāptaikānta nirantarajjala mahā bhāvo mahā bhāgyataḥ
sarveha vinivṛtti nitya sukha-bhāk ko'py asti vṛndāvane*

(Vṛndāvana Mahimāmṛta 6.15)

"Fortunate persons live in Vṛndāvana, constantly thinking in solitude of the all-amazing luscious pastimes and sweet forms of Rādhikā and Kṛṣṇa. They are so fortunate that they are constantly in the state of *ujjala mahā bhāva* (the topmost transcendental erotic ecstasy), they have given up all mundane activities and they are always happy."

Śrīla Rūpa Gosvāmī says: "That is why I keep this aspiration in my heart! I have now come to Your playground, and You cannot reject persons who take shelter in Vraja-*dhāma*! I have a great aspiration in my heart - please take me to Your lotusfeet one day!" These aspirations keep the devotees alive! When they are about to die for want of loving devotional service then the hundred streams of nectarean hope keep them alive and cool off their hearts. This will never allow discouragement and despair to enter the heart of a loving devotee. Then Śrī Rūpa Gosvāmī rises and prays:

*he govinda! prabhu-vara vrajera śrī hari!
hā śrī rādhike ! vinodini! āmāra īśvari
yugalera sevā bhāgya lābha koribāre
se prema sampāda nāi āmāra antare
akapaṭe bolitechī mui mūḍhamati
svapane-o dekhi nāi sei prema dyuti
kintu nitya līlā bhūmi ei vraja-dhāme
nirantara vāsa kori koriya niyame
balavati āśā prāṇe hoiyāche āmāra
niścaya pāibo tava sevā adhikāra*

"O Govinda! O Best of Lords! O Śrī Hari! O Śrī Rādhike! O Vinodini! O My mistress! That treasure of love that is required to attain Your service I do not have in my heart! I tell You frankly that I am a fool and I have never seen this splendour of love, not even in dreams! But I vow to always live in Your eternal playground Vrajadhāma, and thus my heart nourishes the strong hope that I will certainly become qualified for Your devotional service."

VERSE 66:

**PRAPADYA BHAVADĪYATĀM KALITA NIRMALA PREMABHIR
MAHADBHIR API KĀMYATE KIM API YATRA TĀRṆAM JANUḤ
KṚTĀTRA KUJANER API VRAJA-VANE STHITIR ME YAYĀ
KṚPĀM KṚPAṆA-GĀMINĪM SADASI NAUMI TĀM EVA VĀM**

prapadya - having attained; *bhavadīyatām* - being Yours; *kalita* - endowed; *nirmala* - pure; *premabhiḥ* - with love; *mahadbhir* - by the great ones; *api* - even; *kāmyate* - desired; *kim api* - even; *yatra* - wherever; *tārṇam* - being a blade of grass; *januḥ* - birth; *kṛta* - done; *atra* - here; *kujanēḥ* - of wicked person; *api* - even; *vrajavane* - in Vraja's forest; *sthitih* - situated; *me* - my; *yayā* - by which; *kṛpām* - mercy; *kṛpaṇa* - pitiful; *gāminīm* - going; *sadasi* - publicly; *naumi* - obeisances; *tām* - that; *eva* - only; *vām* - of You both.

Somehow I was so fortunate to attain residence in Vraja, despite my low background, whereas Your great devotees, that are full of pure love for

You, aspire for birth as even a blade of grass here! I publicly offer my obeisances unto Your mercy on the fallen souls!

DĪNA GĀMINĪ KṚPĀḤ (Mercy on the Fallen)

Makaranda Kaṇā-Vyākhyā: In the previous verse Śrī Rūpa had ascribed his firm hopes for attaining devotional service to his living in Vraja. This is in accordance with what he had personally written in his monumental scripture Bhakti Rasāmṛta Sindhu: One of the five most powerful items of Kṛṣṇa-devotion is living in Vraja. Associating with the devotees, serving the deity, hearing Śrīmad Bhāgavata, chanting the holy name and living in Vraja - these are the five most powerful, wonderful and incomprehensible items of Kṛṣṇa-devotion. Even if one does not practise these items with faith or attention, and even if one practises them only slightly they will immediately create love of God in the heart of an offenseless practitioner:

*durūhādbhuta vīrye'smin śraddhā dūre'stu pañcake
yatra svalpo'pi sambandhaḥ sad dhiyām bhāva janmane*

(Bhakti Rasāmṛta Sindhu 1.2.238)

Śrīpāda prays: "O Rādhā and Mādhava! This rarely attained residence in Vraja is dependent on Your mercy! Please pull me by the hair and take me to Your playground! Who can live in Vraja on his own strength and through his own endeavours if You don't bestow such mercy? This is the first manifestation of Your mercy! And if You can give this kind of mercy then it is also not impossible that You will bestow Your personal devotional service on a wretch like me and thus bless me! Living in Vraja is dependent on Your extraordinary mercy. Lord Brahmā, Uddhava and other great souls prayed for birth in Vraja even as blades of grass or as bushes. In Lord Brahmā's prayers it is seen:

*tad bhūri bhāgyam iha janma kim apy aṭavyām
yad gokule'pi katamāṅghri-rajo'bhiṣekam
yaj jīvitam tu nikhilam bhagavān mukundas
tv ady api yat pada-rajah śruti mṛgyam eva*

(Bhāgavata - 10.14.34)

"That will be my greatest fortune whereby my birth is ensured on this earth, and even more so in this forest of Gokula, so that I can bathe myself in the footdust of any of its residents, whose life is Lord Mukunda, the dust of whose feet is sought after by the Vedas!"

Great souls like Uddhava Mahāśaya also pray for birth in Vraja-vana as grass or bushes, desiring the footdust of the Śrī Gopikās:

*āsām aho caraṇa-reṇu juṣām ahaṁ syām
vṛndāvane kim api gulma latauśadhīnām
yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā*

bhejur mukunda padavīm śrutibhir vimṛgyam

(Ś. Bhāg. 10.47.61)

"O! I am aspiring for something which is really very rarely attained! The grass, bushes and shrubs of this Vraja-forest are very blessed and fortunate! Let me take birth as one of these bushes, vines or herbs in Vṛndāvana, catching, like they can, the footdust of the *gopīs*, who gave up the path of piety and their family duties to worship Mukunda, a position which is sought for even by the Vedas! If I could attain the footdust of the *gopīs* by taking birth as a herb, shrub or bush in this way I would feel blessed!"

Śrīla Rūpa Gosvāmī says: "From the glorifications by all these great souls we can understand that residence in Vraja is very rarely attained! If You have been so merciful to grant me residence in Vraja, then You will surely also grant me Your devotional service; I cannot give up that hope. And if You ask me: "How dare you, as an ordinary human being, pray for something which is rarely attained even by great souls like Uddhava?", then I will answer: "I cannot find any other cause for that but Your mercy on the fallen souls! Therefore I always offer my obeisances to Your mercy upon the fallen! You have mercifully granted a lowborn person like me residence in Your divine playground Vrajabhūmi and the association of Your own beloved devotees; from this I can understand that I'm constantly being showered by Your mercy upon the fallen souls. That's why a fallen wretch like me maintains such a great aspiration within the heart! If You have mercifully drawn me towards Your lotusfeet You will certainly also bless me with Your devotional service. I cannot tolerate the severe pain of separation from You anymore!" Thus Śrīla Rūpa Gosvāmī is absorbed in remembering the mercy of the Divine Couple on the fallen souls.

*he nātha! śrī giridhāri! nava ghana śyāma!
hā śrī rādhe! mad īśvari! koro avadhāna
haridāsa śiromaṇi uddhavādi yoto
akhila bhuvane khyāta mahā bhāgavata
premamaya vṛndāvane nitya vāsa tare
tṛṇa gulma latā janma sadā vāñchā kore
nikṛṣṭa janmā se āmi sei vrajavane
nitya vāsa koritechī ye kṛpāra guṇe
kṛpaṇa gāminī sei yugala kṛpāke
ananta praṇāma kori luṭāye mastake*

"O Lord! Śrī Giridhāri! O Fresh monsooncloud! O Śrī Rādhe! O My mistress! Please listen! The most famous saints in the world, like the crownjewel of Hari's devotees Uddhava, are always desiring eternal residence in Your loving abode Vṛndāvana, and they don't mind to take birth even as blades of grass, shrubs, or vines there! It is only by Your grace that a lowborn person like me can always stay in this Vraja-forest. I therefore roll my head in the dust of Your mercy to the fallen, offering innumerable obeisances to the mercy of You both!"

VERSE 67:

**MĀDHAVYĀ MADURĀṄGA KĀNANA PADA PRĀPTĀDHIRĀJYA ŚRIYĀ
VṚNDĀRAṆYA VIKĀSI SAURABHA-TATE TĀPIṆCHA KALPADRUMA
NOTTĀPAM JAGAD EVA YASYA BHAJATE KĪRTI-CCHAṬĀ CCHĀYAYĀ
CITRA TASYA TAVĀṄGHRI SANNIDHI JUṢĀM KIM VĀ PHALĀPTIR NṚṆĀM**

mādhavyā - by the Mādhavā-vine; *madhurāṅga* - sweet limbs; *kānana* - forest; *pada* - feet; *prāpta* - attaining; *ādhirāja* - of the kingdom; *śriyā* - by the beauty; *vṛndāraṇya* - Vṛndāvana; *vikāsi* - blooming; *saurabha* - fragrance; *tateḥ* - of the multitude; *tāpiṣcha* - Tamala tree; *kalpa-druma* - desire tree; *na* - not; *uttāpam* - distress; *jagad* - the world; *eva* - surely; *yasya* - whose; *bhajate* - gives; *kīrti* - glories; *chaṭā* - splendor; *cchāyayā* - by the shadow; *citra* - amazing; *tasya* - his; *tava* - your; *aṅghri* - feet; *sannidhi* - close by; *juṣām* - of they who attained; *kimvā* - or; *phala* - fruits; *aptiḥ* - attained; *nṛṇām* - mankind.

O Sweetformed Tamāla-tree! You are Vṛndāvana's desire-tree! Each of your branches has become very beautiful by being entwined by Mādhavī, the regal goddess of fortune of the forest, and all directions are gladdened by your fragrance. The affliction of all the people is mitigated by taking shelter of even the shade of Your glories! So what is so astonishing then about attaining the most wonderful fruit by taking shelter of your roots?

MĀDHAVĪ MADHURĀṄGA TAMĀLA: (A Tamāla Tree, Sweetened by Mādhavī)

Makaranda Kaṇā-Vyākhyā: When Śrī Rūpa Gosvāmī, who is a mine of humility, thinks of the glories of Śrī Vraja-*dhāma* his heart is illuminated by the light of hope. Although he considers himself very fallen he still received the mercy that Rādhā and Mādhava bestow upon the fallen souls and he is now living in Vraja, which is a rarely attained privilege. He hopes that if this was possible it will also not be amazing if he attains the direct service of Rādhā and Mādhava. Śrīla Rūpa Gosvāmī sits down somewhere to anxiously cry out for this devotional service and sees a Tamāla-tree before him, entwined from tip to toe by a blooming Mādhavī-vine. To this Tamāla-tree he wholeheartedly prays: "O Tamāla-tree! You are Vṛndāvana's wishyielding tree, and you give those who seek your shelter whatever they desire. The Brahma Samhitā defines the trees in Vṛndāvana as: *kalpataravo drumā*. "The trees in Vṛndāvana are wishyielding trees", and Śrīla Prabodhānanda Sarasvatī has written:

*itthaṁ svānanda sac-cid rasa ghana vapuṣo yatra śākhī-vṛnda vṛnda-
syāścaryā varṇa-bhedā atha vividha rucāṁ vīcayo durnirūpāḥ
ākārāṇāṁ prakārā api parama camatkāriṇāṁ yatra puṣpā-*

dyatyāścaryaika sīmnaḥ spuratu mama sadā saiva vṛndāṭaviyam

(Vṛndāvana Mahimāmṛta 10.82)

"May Vṛndāvana, where there are different transcendental trees, whose bodies are made of Self-bliss and flavour, that have different colours and different auras that are difficult to define, that have different most astonishing forms and different flowers that cause even greater astonishment, always be manifest in my heart! For the satisfaction of Rādhā and Kṛṣṇa the desire-trees of Śrī Vṛndāvana assume different forms: Some of them are made of the essence of nectar, some of them are beautifully made of divine condensed milk, some of them are made of intoxicating nectarwine, some of them are made of crystal (or rock candy) and some have a white dress made of camphor:"

*kecit pīyūṣa sārōttama pariṇatayaḥ kecana kṣīra sārair
divyair sannirmītā ke'py atula mada kṛtāmāsavānām ghanāṅgāḥ
kecit saītōpalāḥ ke'py ati hima-karakāḥ kalpa-rūpā iti śrī
vṛndāraṇye drumendrā dadhati bahu-vidhā rādhikā-Kṛṣṇa tuṣṭyai*

(Vṛndāvana Mahimāmṛta 10.77)

Śrīla Rūpa Gosvāmī says: "O young Tamāla tree, sweetened by Mādhavī! How beautiful and enchanting your body has become by being entwined from tip to toe and from branch to branch by the Mādhavī-vine, who is the Rāja Lakṣmī (the regal goddess of beauty and fortune) of this forest-kingdom! All the directions in Vṛndāvana are delighted by your fragrance! The people of the world will be freed from all suffering by taking shelter of the shade of your glories!" What does that fame imply? Śrīla Prabodhānanda Sarasvatī writes:

*rādhā kṛṣṇānurāgān mukula pulakino mākarandaugha vāṣpān
tat tādṛg vāta cañcat kiśalaya karato divya nityam dadhānāḥ
sat puṣpa śreṇi hāsāḥ khaga-kula virutair saṁstuvantaḥ phalāder
bhārair namrā drumās te mama parama mude santu vṛndāvanīyāḥ*

(Vṛndāvana Mahimāmṛta 6.13)

"Out of love for Rādhā and Kṛṣṇa the trees of Vṛndāvana have goosepimples of ecstasy on their trunks in the form of their buds, they shed tears in the form of their oozing honey, they perform a divine dance of ecstatic love with their leaves, that are moved by a soft breeze, they laugh with their best blossoming flowers, they praise Rādhā and Mādhava completely with the singing of the birds that perch up on their branches, and they bow down to Their lotusfeet with these branches, that are bending over from the weight of their ripened fruits. May these trees of Vṛndāvana make us most happy!"

"Therefore, O Kalpadruma! Is it so amazing that one attains the greatest fruits by taking shelter of your roots?" This fruit must surely be the fruit of *prema*, the loving devotional service of Rādhā and Mādhava. In Vṛndāvana Mahimāmṛta (6.18) it is said:

svayam nityottirṇāms triguṇa vibhavāpāra jaladheḥ

*parān apy uttāryonmada hari rasābdhyāpluti kṛtaḥ
mahārthān yogīndrair api durupalambhān vitarato
bhajān ananya premnā dayitatama vṛndāvana tarūn*

"Worship the trees of dearest Vṛndāvana, that themselves have crossed the fathomless ocean of the three modes of material nature, that redeem anyone who takes shelter of them also from that *māyā*, making them enter into the maddening ocean of Hari *rasa* and that distribute the goal of life that is rarely attained even by the greatest mystics and sages (love for the lotusfeet of Rādhā and Mādhava), with exclusive love." For the sake of attaining the lotusfeet of his beloved Rādhā and Kṛṣṇa the mind of Rūpa Gosvāmī is anxiously absorbed in the trees of Vṛndāvana.

In this verse the poetic ornament named *aprastuta praśamsā* is placed. There are five kinds of *aprastuta praśamsā*: *kāryo nimitte sāmānye viśeṣe prastute sati. tad anyasya vacas tulye tulyasyeti pañcadheti tal lakṣaṇāt*. Here the final definition, namely *tulya*, describes the irrelevant in a relevant sentence. This verse actually describes the attributes of Śrī-Śrī Rādhā-Mādhava on the pretext of describing a Tamāla-tree and a Mādhavī-vine. The Śrī Kṛṣṇa-Tamāla looks exceedingly beautiful, being embraced by the Rādhā-Mādhavī-vine! *rādhā prema kore Kṛṣṇa mādhuryera puṣṭi* (C.C.) "Rādhā's love nourishes Kṛṣṇa's sweetness". Their fragrance gladdens all of Vṛndāvana and the material suffering of anyone who takes shelter of the shade of Their fame (viz. who hears and chants of Their attributes and pastimes) is destroyed - is that so amazing? For the fulfillment of his blessed aspiration the expert transcendental poet Śrī Rūpa Gosvāmī prays to his most dearly beloved young Tamāla-tree Govinda and Mādhavī (another name of Śrī Rādhā) on the pretext of praying to a Tamāla-tree entwined by a golden Mādhavī-vine, desiring Their mercy.

*he cira sundara-vara taruṇa tamāla
vṛndāvana kalpa-taru mūrati rasāla
kuñja rājye rāja lakṣmī mādhavī latikā
tomāke jaḍāye āche parama rasikā
tāhāte ujjvala aṅga ati manohara
sarva citta camatkārī parama sundara
tomādera parimala vana upavane
daśa dike sañcārīta malaya pavane
koṭi candra suśītala kīrti chāyā tale
tritāpa santāpa yāya āśraya korile
pādamūla āśrayera tāra yei phala
mana buddhi agocara sarva sumāṅgala
śrī rūpa gosvāmīpāda kori koto chande
yugala mahimā gāya parama ānande*

"O ever-beautiful young Tamāla-tree! O luscious form of Vṛndāvana's wishyielding tree! The most *rasikā* Mādhavī-vine, who is the regal goddess of beauty of the kingdom of *kuñjas*, is embracing you! Your trunk is most brilliant and very enchanting, most beautiful and astonishing everyone's hearts. Your fragrance is carried in all ten directions by the Malayan breezes and is thus permeating all the forests and subforests. The shade of Your glories is cooler than millions of moons and destroys the threefold affliction of material

*gāyety uktā madhukara-rutair vijña gānaṁ tanoti
krandety uktā visrjati madhūtpullitā syād dhaseti
proktāśliṣya drumam iti girā sasvaje ghrṣṭa-gucchā*

(Vṛndāvana Mahimāmṛta 5.37)

"When Śrī Rādhā simply says: 'O fair-formed vines! Dance!', the vines start to dance, when She says: 'Sing!', they begin to sing intoxicating songs with their buzzing bees, when She says: 'Cry!' They begin to shed tears with the honey that oozes from their flowers, when She says: 'Smile!' they begin to blossom, and when She says: 'Embrace this tree' they embrace the trees with jubilant clusters of flowers."

One day Rādhā and Kṛṣṇa play hide and seek in the forest. There are no *sakhīs* around. Śrī Rādhā says: "Śyāma! I bet You cannot find Me without the help of My *sakhīs* when I hide!" Śyāma says: "O yes I will find You, without the help of Your *sakhīs*!", so Śrīmatī goes out and hides Herself. Śyāma looks here and there and is unable to find Her, so in separation He desperately asks the vines: "O vines! Where is the Queen of My life?", and the vines point with their wavering leaves towards the place where She hides. When Śyāma finds Rādhikā She asks Him: "Tell Me, did any of My *sakhīs* tell You where I was hiding or not?" Kṛṣṇa says: "Where are Your *sakhīs* here then?" Śrī Rādhā: "Then tell Me, how did You find Me?" Kṛṣṇa: "Vṛndāvana's vines told Me, so I became indebted to them!"

*yadā me prāṇeśvary ati nikaṭa evāti kutukān
nilīna paśyanti vikala vikalamāsthītavati
tadā vallī vṛndāvana tava sasamjñān kiśalayaṁ
karaṁ dhunvatyā sūcayad idam aho me mahad ṛṇam*

(Vṛndāvana Mahimāmṛtam 11.19)

"When the Queen of My life hides out very close by, just for fun, I become very upset. Then, O Vṛndāvana, I become greatly indebted to your vines, that show me with their leaf-like hands where I can find Her!" Śrīmatī says: "Well, You see that My *sakhīs* have shown You the way? Remember that I once told the vines to offer obeisances to Your feet and that they then bowed down to You and touched Your feet with their sprout-like hands, and You offered them the boon to become My *sakhīs*?"

*mat prāṇesaṁ nama nigaditety āpatatyeva bhūmāv
itthaṁ tat tad vacana vaśagā syāṁ ahaṁ kāpi vallī
śrī rādhāyāḥ sva kara vihita svambu sekādi puṣṭā
vṛndāraṇye mudita hariṇā datta kāntā varāśiḥ*

(Vṛndāvana Mahimāmṛtam 5.38)

Śrīla Sarasvatīpāda prays: "When Śrī Rādhā ordered me: 'Bow down to the Lord of My life!' I fell to the ground and now, on the strength of Her words, I have become a vine in Vṛndā's forest, nourished by water sprinkled on me by Śrī Rādhā's own hands and beautifully blessed by Hari to become His consort (and thereby Rādhā's girlfriend)."

Śrī Rūpa Gosvāmī says: "O desire-vine of Vṛndāvana! When the whole world is nourished by drinking the sweetness of your pastimes, then why would it be amazing that the vines that serve the dust of your feet grow higher and higher? Uddhava and other great souls have also prayed that they may become even the most insignificant vines in Vraja, so that they may be able to serve the footdust of all these vines!"

In this verse also an *aprastuta praśamsā* is placed. An *aprākaraṇika* (=not belonging to the subject matter) meaning is described here in a relevant topic. Śrīla Rūpa Gosvāmī has prayed for the mercy of Śrī Vṛndāvanēśvarī Śrī Rādhārāṇī in this verse and described the sweetness of Her pastimes and Her compassion on the pretext of praising the glories of Vṛndāvana's desire-vines. Śrī Vṛndāvana's wish-yielding vine Śrīmatī is constantly nourished by the nectar showers of sweet pastimes from the fresh monsooncloud Śrī Kṛṣṇa. Śrī Rādhā is the sweetness of Vṛndāvana Herself, and the whole world is filled with the stream of Her sweet pastimes. One of Rādhikā's attributes is *jagac chreṇī lasad yaśā* (The worlds are beautified by Her fame, Ujjvala Nīlamanī) Can there therefore by any doubt that those vine-like *mañjarīs* that take shelter of the dust of Her lotusfeet will surely attain the service of the lotusfeet of the Divine Couple?

he vṛndāvana kalpa-valli, tomāra mādhyura keli,
madhu mandākinī adabhūta
Kṛṣṇa nava jaladhare, varṣaṇa korile pore,
madhu kulyā hoy ucchalita

"O desire-vine of Vṛndāvana! Your sweet pastimes are like a wonderful Gaṅgā-river full of celestial honey and when they are showered by the fresh Kṛṣṇa-cloud this stream of honey even wells up!"

sei līlā kallolinī, taraṅga mādhyure jāni,
āpyāyita kore tribhuvana.
yāra eka bindu pāne, utphullita tanu mane,
nāce gāya bhāgavata gaṇa

"This river of pastimes is actually a wave of sweetness which quenches the thirst of all the three worlds. When the pure devotees drink even one drop of this honey their bodies and minds bloom up and they dance and sing in ecstasy!"

nikuñjete svarṇa-latā, vṛṣabhānu rāja sutā,
yāra pāda-padma raja-kaṇā.
nitya bhaje latā sakhī, premānande hoye sukhī,
eto naya āścarya ghaṭanā

"The vine-*sakhīs* always worship even a single speck of dust from the lotusfeet of the golden vine of the *nikuñjas*, the princess of Vṛṣabhānu, in great ecstatic love. This is not an amazing thing!"

śrīpāda rūpa gosvāmī, vraja rasa ratna khani,
aprākṛta kavi cūḍāmaṇi
kalpavallī rādhikāra, rūpa guṇa camatkāra,
bhaṅgi kori varṇilā āpani

"Śrīpāda Rūpa Gosvāmī is a mine of jewels of Vraja-rasa and the crownjewel of transcendental poets, who uses different pretexts to describe the astonishing forms and qualities of the desire-vine Rādhikā."

VERSE 69:

**PAŚUPĀLA-VAREṆYA-NANDANAU
VARAM ETAM MUHUR ARTHAYE YUVĀM
BHAVATU PRAṆAYO BHAVE BHAVE
BHAVOR EVA PADĀMBUJEṢU ME**

paśupāla - cowherders; *vareṇya* - the best of; *nandanau* - both children; *varam* - the boon; *etaṁ* - this; *muhur* - repeatedly; *arthaye* - I beg; *yuvām* - from You both; *bhavatu* - may it be; *praṇayah* - love; *bhave bhave* - birth after birth; *bhavatoḥ* - You both; *eva* - only; *padāmbujeṣu* - in Your lotusfeet; *me* - my.

O Prince and princess of the cowherders, I pray to You again and again for this boon: "May I love Your lotusfeet, birth after birth!"

**YUGALA CARAṆE RATI PRĀRTHANĀḤ:
(A Prayer For Love For The Lotusfeet Of The Divine Couple)**

Makaranda Kaṇā-Vyākhyā: Śrīla Rūpa Gosvāmī's heart is agitated by the highly welling waves of great humility. Herebefore he had prayed to Rādhā and Mādhava's lotusfeet for loving service again and again, but now that the ocean of humility is welling he thinks: "Is it reasonable for an unworthy wretch like me to pray for such a rarely-attained thing? Actually I will have to take birth in different species of life again and again for the activities I am performing!" That's why now he is praying: "O Prince of Vraja! O princess of Vṛṣabhānu! Since You are a prince and princess, You always shower the fallen souls with mercy! I pray to Your lotusfeet again and again that I may remain lovingly attracted to Your lotusfeet, birth after birth!" The nature of devotion is that one is never satiated with it. Although Śrīla Rūpa Gosvāmī is an eternal associate of the Lord he still returns to the kingdom of *sādhana* to relish the flavours of spiritual practise. Birth after birth he desires love for the lotusfeet of the Divine Couple. Love of God is the highest goal of life!

*yugala caraṇe prīti, parama ānanda tathi,
rati prema-maya parabandhe
Kṛṣṇa nāma rādhā nāma, upāya koroṇi rasa-dhāma,
caraṇe poḍiyā parānande*

(Prema Bhakti Candrikā)

"The greatest ecstasy exists in love for the lotusfeet of the Divine Couple. Practise the holy names of Rādhā and Kṛṣṇa, that are the abodes of all transcendental flavours, and fall at Their lotusfeet in topmost ecstasy!"

Although the loving devotees always relish the flavours of love they still always anxiously pray to the lotusfeet of their beloved deities for more, like very hungry people. This eagerness causes greater and greater emotions to well up in their hearts. Even the Lord Himself cannot remain calm when He sees the great eagerness of His pure devotees, and He consoles them by granting them His audience in dreams or in their meditations. The devotees always pray to His lotusfeet with this kind of topmost loving attachment:

*mādhava! bahuta minati koro toyā
dei tulasī tīla, e deha sompalo,
dayā janu choḍabi moyā*

"Mādhava! I very humbly pray to You: "I offer this body to You with Tulasī-leaves and sesame-seeds. Please don't let me down!"

*gaṇaite doṣa, guṇa leśa nā pāobi,
yab tuhu korobi vicāra
tuñhu jagannātha, jagate kohāyasi
jaga bāhira naha moie chāra*

"If You judge me You cannot count my faults and You will not even find the slightest virtue in me. You are the Lord of the Universe and there is no more fallen soul in this world than me."

*kiye mānuṣa paśu, pākhī bhae janamiye
athavā kīṭa pataṅgo
karama vipāke, gatāgati puna puna
mati rahu tuyā parasaṅga*

"According to the fructification of my *karma* I may take birth again and again as a human being, as an animal, as a bird, an insect or a reptile, but may my mind remain fixed on You!"

*bhaṇe vidyāpati, atīśaya kātara,
taraite iha bhava-sindhu.
tuyā pada pallava, kori avalambana
tīla eka deha dīna bandhu!*

"Vidyāpati very anxiously prays: "O Friend of the fallen! Give me just a little support of Your lotusfeet, so that I may cross the ocean of material existence!"

This was the condition of Śrīla Rūpa Gosvāmī just before he disappeared from this world. He has no more words to express himself, nor is he able to use them anymore; his heart is squashed by the pain of separation, his eyes are moistened by tears and his voice is

choked. The Lord is an ocean of mercy; if He does not extinguish this burning suffering, then can it be extinguished by anything else? *sindhu nikāṭe yadi kaṇṭha śukhāyabo ko dūra korbo piyāsā?* (Vidyāpati) "If my throat parches even in front of the ocean, then who can quench my thirst?" Are there then any words that can express this suffering? Śrī Rūpa Gosvāmī's tongue vibrates slowly as he prays:

*he vrajarāja suta girivaradhāri
he vṛṣabhānu sutā vṛndāvaneśvari
punaḥ punaḥ e prārthanā kore akiñcane
janame janame prīti thāke śrī caraṇe
vadanete hare Kṛṣṇa nāma cintāmani
smaraṇete nivedaye śrī rūpa gosvāmī*

"O Prince of Vraja! O Girivaradhāri! O Princess of Vṛṣabhānu! O Vṛndāvaneśvari! In his *smaraṇa* Śrīla Rūpa Gosvāmī humbly prays to You again and again: "Let me love Your lotusfeet birth after birth, while my mouth chants the Cintāmani-name Hare Kṛṣṇa!"

VERSE 70:

**UDGĪRṆĀBHŪD UTKALIKĀ VALLARĪR AGRE
VṚNDĀṬAVYĀM NITYA VILĀSA VRATAYOR API
VĀṆ MĀTREṆA VYĀHARATO 'PY ULLALAM ETĀM
ĀKARNYEŚAU KĀMITA SIDDHIṀ KURUTAM ME**

udgīrṇa - come out; *abhūd* - happened; *utkalikā* - of eagerness; *vallariḥ* - vine; *agre* - before; *vṛndāṭavyām* - in Vṛndāvana; *nitya* - eternal; *vilāsa* - pastimes; *vratayor* - both are dedicated; *api* - even; *vāk* - words; *mātreṇa* - only with; *vyāharataḥ* - pronounced; *api* - even; *ullalam* - trembling; *etām* - this; *ākarnya* - having heard; *īsau* - Master and Mistress; *kāmita* - desired; *siddhiṁ* - perfection; *kurutaṁ* - do; *me* - my.

O Master and Mistress! Now this vine of my eagerness has sprouted before You, who are dedicated to eternally playing Your pastimes in Vṛndātavī. I have only pronounced words, but still I'm trembling. Now please fulfill my prayers for service after hearing them!

PRĀRTHANĀ SIDDHIḤ (Prayers Fulfilled)

Makaranda Kaṇā-Vyākhyā: In his *svarūpāveśa* Śrīla Rūpa Gosvāmī cries and offers his final prayers to the lotusfeet of Śrī Rādhā and Mādhava: "O Lord Kṛṣṇa! O My

mistress Rādhike! This Vṛndāvana is Your eternal playground! How dear are Vṛndāvana's animals, birds, trees and vines to You! Just to see them You always ramble and sport here in Vṛndāvana! How happy You are to see Them! In the soil of the heart of this fallen maidservant has also grown a vine of eagerness, called Utkalikā Vallari! Please cast just one merciful glance on this vine of eagerness! I've fallen in Your playforest, deprived of Your devotional service! How long can I remain deprived of Your lotusfeet for so long? I have a great desire in my heart to serve You, knowing exactly what desires You have on Your minds. Alas! How will a person like me, who is not doing any *bhajana*, attain Your loving service, which is even coveted by the topmost swan-like loving theistic saints? What can I do? I can't subdue these strong desires; I feel like a dwarf trying to catch the moon! This is the only aspiration in my heart, and by Your grace everything is possible! I can only recite this Utkalikā Vallari, that has grown up before You, with my words. I'm not able to recite it with body, mind and words; I think I won't be able to concentrate when I recite it. You are boundless oceans of mercy, please take Me to Your lotusfeet even by just hearing this Utkalikā Vallari! And I have another request also: "Please also fulfill the prayers of anyone else who may recite this Utkalikā Vallari, even without concentrating!" While speaking Śrīla Rūpa Gosvāmī's voice gets choked and he faints. Can this great anxiety just culminate in crying? Suddenly the ten directions are delighted by the bodily fragrance of Śrī-Śrī Rādhā-Mādhava. This delicious fragrance enters Rūpa Gosvāmī's nostrils and revives him like an elixir. He opens his eyes and sees the divine jewels of his fortune standing before his very eyes, illuminating Vṛndāvana with Their golden and bluish lustre! Merciful Svāminī has come, taking the Lord of Her Life with Her! How many streams of compassion emanate from Her eyes! With Her nectar-sweet voice She lovingly calls Her maidservant: "Rūpa! Why are You crying like this? Here! I have come!" Now he is no longer Rūpa Gosvāmī - now he is Rūpa Mañjarī. Svāminī embraces Her loving maidservant and accepts her. Śrī Rūpa Gosvāmī has now attained his mistress! The maidservant, who was suffering so much from separation, has now met with her merciful Svāminī. The anxious weeping of the separated maidservant has borne its fruit!

Gaura-*līlā* is also eternal and Śrīla Rūpa Gosvāmī therefore exists eternally, as an associate of Śrī Caitanya Mahāprabhu. Eternally he lives in Vraja, forgetting his body and everything related to it as he is deeply absorbed in relishing his *sādhana*. *kono kono bhāgyavān dekhībāre pāya* "Some fortunate souls can see this!" That is why he prays in *sādhakāveśa*:

*he nātha śrī Kṛṣṇacandra girivaradhāri; hā śrī rādhike kṛpāmayi! āmāra īśvari
vilāsi yugala agre utkalikā nāme; ye vallari janmiyāche koriyā krandane
kevala vacane tāhā korile kīrtana; śravaṇānte koro doṇhe vāñchita pūraṇa
kuñja mājhe āta-nāde divasa rajanī; ei to prārthanā kore śrī rūpa gosvāmī*

"O Lord! O Śrī Kṛṣṇacandra! O Girivaradhāri! O Merciful Rādhike! O my mistress! In front of You, the playful pair, this Utkalikā Vallari, a vine of eagerness, has taken birth through my weeping! I have only glorified You with words, but please fulfill my desires after hearing them!" In this way Śrīla Rūpa Gosvāmī anxiously prays in the *kuñja*, day and night!"

VERSE 71:**CANDRĀŚVA BHUVANE ŚĀKE PAUṢE GOKULA VĀSINĀ
IYAM UTKALIKĀ PŪRVĀ VALLARĪ NIRMITĀ MAYĀ**

candrāśva - one, seven; *bhuvane* - fourteen; *śāke* - in that era; *pauṣe* - in the month of Pauṣa (December-January); *gokula vāsinā* - by a resident of Gokula; *iyam* - this; *utkalikā pūrvā* - named Utkalikā; *vallarī* - Vallarī; *nirmitā* - made; *mayā* - by me.

This Utkalikā Vallarī was written by me, a resident of Gokula, in the month of Pauṣa (December-January) 1471 Śāka-era (1549-1550 AD).

STAVA SAMĀPTI KĀLAḤ (The Time The Prayer Ended):

Makaranda Kaṇā-Vyākhyā: After completing his composition of the Utkalikā Vallarī Stava Śrī Rūpa Gosvāmī writes: *candrāśva bhuvane śāke*. Counting the marks in the left course, the rule is *candra* 1, *aśva* 7 and *bhuvana* 14. In the left course this makes 1471 Śāka-era. In the month of Pauṣa (December-January) of the Christian year of 1549 Śrī Rūpa has completed this Utkalikā Vallarī in Śrī Vṛndāvana. Since this Utkalikā Vallarī sprouted up from the soil of Śrīla Rūpa Gosvāmī's heart, less than 450 years ago, innumerable *rāga bhakti sādhakas* have become eager to serve Śrī-Śrī Rādhā-Mādhava through it and have thus become blessed, and in eternal time to come innumerable aspirants will also be blessed by it in the future. This Utkalikā Vallarī, which is growing directly from the heart of Śrīla Rūpa Gosvāmī, is so elevated and exemplary that a fallen soul like me actually has no access to it. A materialist like me, who is bereft of the treasure of *bhajana*, has actually no right to write a commentary to it, but still I kept the merciful order of the most worshipable Vaiṣṇavas that took shelter of Vraja-*dhāma* on my head and composed this commentary, named Makaranda Kaṇā (a drop of honey trickling from the Utkalikā Vallarī), just to purify my contaminated mind. I pray that the most merciful Gosvāmīs may forgive this fallen soul any offense he might have committed by diluting the deep purports of the words of Śrīla Rūpa Gosvāmī. Jaya Śrī Gaurahari! Jaya Śrī Rādhē!

caudda śata ekāttara śākābda pauṣete;
vrata kori nitya vāsa koriyā vrajete
utkalikā vallarī nāme cintāmaṇi;
racanā korilā nidhi śrī rūpa gosvāmī
hṛde dhari śrī rūpera rātula caraṇa;
chanda kori haripada korilā kīrtana
tero śata cuyāttara baṅgābda jyeṣṭhete;
padya chande prakāśilā parama sampade

"In the month of Pauṣa of the year 1471 of the Śāka-era Śrī Rūpa Gosvāmī composed this Cintāmaṇi-gem named Utkalikā Vallari while taking the vow always to live in Vraja. Holding Śrīla Rūpa Gosvāmī's red lotusfeet in his heart Haripada Śīla has sung these song-explanations. In the month of Jyeṣṭha of the Bengali year 1374 (May-June 1967) he has revealed this greatest treasure."

*jaya jaya prabhu mora śrī rūpa gosvāmī
kṛṣṇera udyāna bātī, ki vicitra paripātī,
se bāgāne mālī hoye tumi*

"All glories to my lord Śrī Rūpa Gosvāmī! You are the wonderfully expert gardener in Kṛṣṇa's garden!"

*raja kaṇā cintāmaṇi, karṣaṇa koriyā tumi,
agaṇita lālasāra bīja
ropaṇa koriyā mone, nirantara rātri dine,
siñcanete aśru-dhārā nija*

"You collected the specks of Cintāmaṇi-dust and planted the innumerable seeds of divine aspiration, sprinkling them day and night with a stream of your own tears of love."

*premāṅkura ālo kori, utkalikā nāma dhari,
gajāilo rasera ballarī
dine dine bāḍe latā, divya śloka yoto pātā,
yugalera padāśraya kori*

"This seed of love is bearing the name Utkalikā and sprouts into a vine of *rasa*, that grows day by day. Its different divine verses are the different leaves of this vine, that seeks shelter at the lotusfeet of the Divine Couple."

*kṛṣṇera yoteko khelā, kuñje kuñje rasa līlā,
śrī rādhā mādhava sakhī-gaṇa
sei līlā puṣpa yoto, thare thare vikaṣita,
suvāsete mugdha tribhuvane.*

"All the different pastimes of Rādhā and Mādhava and the *sakhīs* in the different *kuñjas* are like different flowers that blossom, scent and enchant the three worlds."

*puṣpa yoto makaranda, akhaṇḍa paramānanda,
unnata ujvala rasa jhare
yāra eka bindu pāne, bhakata bhramara-gaṇe,
utphullita madhura jhankāre*

"The honey that oozes from those flowers contain the full supreme bliss of the elevated *ujvala rasa* (erotic flavour). When the bee-like devotees drink even one drop of that nectar they begin to buzz very sweetly."

ohe mana! bhṛṅga hoye, mādhukarī vrata loye,

āśraya koriyā śrī caraṇa
śrī rūpera kṛpā hole, haripada sevā mile,
sakhī yūthe hoibe gaṇana

"O mind! Become a bumblebee and take shelter of these lotusfeet also, always avowed to begging the essence of nectar from them! By Śrīla Rūpa Gosvāmī's grace Haripada will get that devotional service and be counted among the *sakhīs*!"

Thus ends Śrīla Rūpa Gosvāmī's 'Utkalikā Vallari', a vine of eager longings for the service of Rādhā and Kṛṣṇa.

Makaranda-Kaṇā-commentary by Rādhākuṇḍa Mahānta Paṇḍita Śrīla Ananta dāsa Bābājī Mahārāja is published on Rādhāṣṭamī day September 1, 1987 from: Shri Krishna Chaitanya Shastra Mandir, Vrajananda Ghera, PO Radhakund, Dt. Mathura, U.P. INDIA) Bengali songs that follow the commentaries were composed by Dr. Haripada Sila from Howrah, W.Bengal.

Translated © 1989 - 1995 by Advaita dāsa