

# Śrī Śrī Saṅkalpa-kalpa-druma

by Śrī Śrīmad Viśvanātha Cakravartī Ṭhākura

## Prārthanā

1. O hey Goddess of Vṛndāvana Śrī Rādhe! You are the ocean of all youthfulness, good qualities, beauty, pastimes of pleasure, good fortune, romantic love and compassion. Please give me Your attention, for there is something that I have to say that You please hear from me: “I will become Your *dāsī*.” You will be in the company of Your beloved Śrī Kṛṣṇa and surrounded by the *sakhīs* and *mañjarīs*—at that time I will serve You and make You happy. This is my only desire; I don’t want anything else.

## Pradośa-lilā

(The first part of the night)

8.24 P.M.—10.48 P.M.

2. After dressing and decorating You with various ornaments, I will take You out on *abhisāra* (the secret journey between loved ones for meeting each other). Then, after some time, when You first see Kṛṣṇa from a distance, You will become shy and start to return back home. Then, by firmly holding the border of Your outer garment, I shall pull You until we arrive just in front of Hari. For my efforts, all of Your scolding and abusing words I shall enjoy as nectar pouring upon my head.

3. Seeing You thus angry, I will place my head at the feet of that *nāgara* (flirtatious romantic) and give an indication for Him to take You away. Then with His two strong arms, Śrī Kṛṣṇa will firmly embrace You. At this time, seeing Your whole body trembling with *sāttvika* emotions and Your hairs standing on end, the purpose of my having eyes will become successful.

4. Then Śrī Kṛṣṇa, taking You by the hand, will say, “O hey *prāna-priya* (dearest of my heart), You please become the decoration of this flower bed.” Hearing these words, my happiness will know no bounds. Your voice at this time will become choked up, and speaking falteringly You will say, “Hey Mādhava, I am a *satī* (chaste woman)—let me go!” Then at the very moment You say this, I shall stand by Your side and chastise Śrī Kṛṣṇa.

5. Having the nature of a *vāma-nāyikā*, You will hold Kṛṣṇa back with Your arms. You will thus be submerged in a waterfall of ecstasy and for some time remain in opposition. Your curling waist-long hair will become loosened and Your garments will become slackened. Seeing You in this condition, my life will become successful.

## Niśā-līlā

(The night *līlā*)

10.48 P.M.—3.36 A.M.

6. Next, You will be lying on the artistic and superbly decorated bed arranged by me. Again and again You will be exclaiming to Mādhava, “No, no, no!” But Kṛṣṇa, being the ocean of unlimited *līlās*, in supreme happiness will make love to You. I will be peering through the window, making the purpose of my eyes again successful.

7. During the time of Your love sporting, I shall remain outside pulling on the ropes of the ceiling fan, and thus mitigate Your fatigue and perspiration. Hearing the sweet sounds caused by Your union will bring a slight smile to my face.

8. Then Śrī Rūpa Mañjarī, coming accompanied by a few others, will give the order, “Let go of the rope and go pick flowers”. Bowing my head, I will accept this order and thus proceed to perform that prescribed *sevā*. I will not be depressed in the least, for having to give up that pleasure of seeing Rādhā and Kṛṣṇa’s *līlā* in the *kuñja*. By following such an order, I will remain the object of dear affection and recipient of grace from Śrī Tulasī Mañjarī (Śrī Viśvanātha Cakravartī’s *guru-rūpa sakhī*). For this reason, I will feel exceedingly happy to execute the prescribed *sevā* of Śrī Rūpa Mañjarī.

9. I will then proceed to make flower garlands, polish Your necklace and bracelets, and prepare a brush for painting designs on Your body. Next, in the company of the *sakhīs* I will grind camphor and *kuñkuma* powder as well as prepare *pāna* from cloves, *betel* nuts and other various ingredients.

10. After the conclusion of Cupid’s battle, Śrī Rūpa Mañjarī, Śrī Raṅga Mañjarī, Śrī Tulasī Mañjarī and Śrī Rati Mañjarī will proceed into the *kuñja* to dress You up again as You were before. At that time, they will motion to me to quickly bring the garlands and other articles before You.

11. Hey Vṛndāvana Īśvari, after dressing You gorgeously from head to foot, Kṛṣṇa will become anxious to enjoy You again and approach You desiring to touch Your body. Then with great pride I will raise my eyebrows and chastise Kṛṣṇa.

12. By this time Śrī Lalitā will arrive. With an intent of catching You off guard, she was thinking of having an opportunity to make some jokes about Your love sporting, but, due to the expertise and quick arrangement of Your dressing by Rūpa Mañjarī and others, Śrī Lalitā becomes surprised to see You decorated beautifully as You were before. Then she mistakenly thinks that there was no love-making. Śrī Kṛṣṇa then takes this opportunity to bluff Lalitā by pointing to me with His finger and saying, “Hey Lalitā! I came with the intent of removing the thorn of Rādhārāṇī’s chastity, but why is this impudent maidservant interfering? This impudent *mañjarī* is very busy to see that Rādhārāṇī will not mix with Me, and because of her efforts I wasn’t able to do anything.” Hearing these honey coated words of Śrī Kṛṣṇa, the bumblebee of my heart will constantly drink such nectar.

13. Thereafter, hey *prāna-īśvari* (goddess of my heart), when You proceed outward from the *kuñja*, Śrī Govinda will be embracing You with His left hand. You will be talking with Your *sakhīs* and with a bright face enjoying the beauty of the different sites of the Vṛndāvana forest. I will then proceed behind You with a *cāmara*, fanning You as You proceed along the path.

14. Hey Svāmini (mistress of my life)! I will follow behind You singing Your glories in the company of the *sakhīs*, and on the path that You traverse I shall throw flowers. In this way a rainfall of flowers will accompany You at every step.

15. Next, along the way, Kṛṣṇa will take the opportunity to sit You down and with His own hand decorate You with different types of flower ornaments. Then I will also decorate You with a poem that I composed myself. In other words, I shall recite a poem about Kṛṣṇa's decorating You with flowers in the company of the more sophisticated *sakhīs*, giving them happiness.

16. In that place where the rays of the moonlight filter through the branches of the trees and where the bees constantly sing Your glories, being attracted by the sweet fragrance of the *kadamba* flowers, there You will begin Your *rāsa-līlā* on the banks of the Yamunā in great happiness. At this time I, being an expert player of the *vīṇā* (which I learned from You), will play on to accompany Your dancing.

17. O hey goddess of Vṛndāvana! When You finally bring Your *rāsa-līlā* to a close and then with Your *prāna-vallabha* (heart's beloved) come to take rest in a *kuñja* of newly blossomed *mālatī* flowers, at that time I will bring freshly cut fruits such as mango, pomegranate, bananas and grapes, as well as various fruit drinks and serve them to You.

18. Hey Rādhe! On a bed (fit for the sporting of Cupid) which has been so expertly arranged with the petals of lotus flowers by my *guru-devī*, Śrī Tulasī Mañjarī, we shall lay You and Kṛṣṇa down to rest. At this time I will be bright faced and smiling in the matter of offering fresh *pāna* for the both of You.

19. O hey goddess of my life! I will then begin to massage Your feet. With my long braids of hair I shall touch those feet. Then I shall smell the fragrance of Your feet and thus be submerged in an ocean of happiness. I shall also saturate my eyes with the *darśana* of Your lotus feet. Then I will hold those feet and rub them on my breasts, and finally, after looking to see that no-one is watching, I shall kiss those lotus feet of Yours.

### Nisānta-līlā

(The *līlā* at the end of the night)

3.36 A.M.—6.00 A.M.

20. Hey Rādhe! At the end of the night You and Your dearest loved one's hair and jewellery as well as nose ornament will be all caught up together. Seeing this situation, I shall awaken my dearest *sakhīs* (the disciples of Viśvanātha Cakravartī) and we shall all arrive there on the scene.

21. Then, after showing my dearest *sakhīs* all of these knots and snags, they will begin to untangle You from Kṛṣṇa, being absorbed in an ocean of bliss. Hearing the sounds of their ankle-bells however, You may awaken from sleep. Looking about anxiously You will be slightly embarrassed and try to sit up. At that time I will worship You.

22. O hey Svāmini! When You see the *priya-sakhīs*, You will feel shy and anxious. When You try to get up, however, due to being entangled You will not be able. At this time I will manifest supreme dexterity and with my fingers quickly unloosen all of the knots.

23. First I will untangle Your nose-ring. From your two earrings I shall also untangle the strands of Kṛṣṇa's hair, and Your golden necklace I shall also loosen from His. Hey Devi! One strand of Your hair is more dear to me than my life millions of times over, so bearing this in mind I shall be especially careful to see that I do not cause You any discomfort while untangling all of Your hair.

24. Hey Vṛndāvana Īśvari! When You leave the *kuñja* and proceed homeward, I shall briefly give up Your association to follow behind Kṛṣṇa. When Kṛṣṇa thus comes into the camp of Candrāvalī and her *sakhīs*, He will find her to be in a *kandita* condition (angry for having been stood up the previous night). Before Kṛṣṇa gets a chance to make up with her, I shall boldly describe all of the previous night's pastimes that Kṛṣṇa had with You.

### Prātaḥ-līlā

(Early morning *līlā*)

6.00 A.M.—8.24 A.M

25. With scented water I will wash Your face, with a mango twig I will brush Your teeth and with a golden tongue scraper I shall clean Your tongue. Then with a damp cloth I shall again freshen up Your face and show a mirror.

26. Hey Devi! For Your bath I shall cover You in a thin white cloth and remove all of Your ornaments. Then I shall proceed to rub Your body with a scented cooling reddish oil. Later I shall remove that oil with another oil substance produced from fresh *kuṅkuma* powder, camphor and various other scents.

27. Then next I shall bath You, pouring scented water from a golden *loṭā* and with a fresh towel dry off Your body. Then carefully I will dry Your wet hair with the smoke of burning *aguru* crystals, making Your hair more fragrant.

28. Next I shall dress You in the outfit of Your choice and then comb Your hair with a golden comb. I shall also braid Your hair with various jewels and flowers.

29. Hey Devi! I shall place a crown-jewel on the top of Your head. Just above Your forehead I shall set an ornament that has strings of pearls which will hang above both sides of Your face. On Your forehead I shall decorate You with *tilaka* and other designs. Your eyes I shall further decorate with *kājjala*, Your ears with jewelled earrings, and from the bottom of Your nose I will hang a beautiful pearl.

30. Hey Vraja-sundari (most beautiful one of Vraja)! On Your cheeks I shall paint pictures of dolphins, and on Your chin I will put a small black dot of *kastūrī*. On Your breasts I will paint other various designs. On Your arms I shall attach a special arm bracelet and on Your wrists, bracelets made from blue sapphires.

31. Hey Rādhē! Then I will further proceed to cover Your hands with golden chains and rings, a special locket I shall place around Your neck. Then I shall cover Your breasts with a blouse which is embroidered with pearls hanging from it. A fresh flower garland will then be put around Your neck accompanied by a jewelled necklace.

32. Hey Devi! Next, over Your buttocks I shall hang a golden chain attached with small golden ringing bells (*kiñkiñī-mālā*). On Your feet I shall put ankle bells that attach to Your toes with chains that jingle. Even though the bottoms of Your feet are naturally red, I shall apply *alta* mixture, making them even redder.

33. Your body is naturally very sweet smelling, but to further enhance that sweetness I will anoint You with a fresh *kuñkuma* mixture. Then in Your right hand I shall place a blue lotus flower and at last bring a jewelled mirror and show You Your supremely enchanting spiritual form.

34. At the time of viewing Your incomparable beauty, You will become anxious, concluding that this beauty is befitting to attract the restless bumblebee eyes of Madhusūdana. Then, with my eyes filled with tears of happiness, I shall offer my life force millions of times over to You in an *ārati* performed with a camphor lamp.

35. Hey Devi! You will then proceed to Kṛṣṇa's house in the morning to do the cooking for Him as requested by mother Yaśodā. When You proceed on Your way surrounded by Kundalatā and Your dearest *sakhīs*, I shall follow behind holding a container of fresh *pāna* and happily fan You with a *cāmara* that has a jewelled handle.

36. When You arrive at the house of Goṣṭhīśvarī (mother Yaśodā), You will fall at her feet offering *praṇāma*. She will then inquire about Your well-being and with her tears flowing onto Your body, will smell Your head. Seeing You feeling shy at this instance, I shall also offer my obeisances at the feet of mother Yaśodā.

37. Next mother Yaśodā will say, “Oh beautiful Rādhe, You are directly the very form of *tapasyā* for the dynasty of Vṛṣabhānu Rāja and when You come into my house, You are also the embodiment of good fortune, as You have received the boon from Durvāsā Muni.” (i.e. Whatever Rādhārāṇī will cook will increase the life's duration of whoever shall eat it, plus this food will be more tasteful than nectar.) Hearing these words of Kṛṣṇa's mother, I shall smile.

38. Hey goddess of my life! After Kṛṣṇa is bathed and nicely dressed and decorated in the morning by His servants in another part of the house, I shall understand Your restlessness for getting an opportunity to take His *darśana*. At this time I shall arrange to take You to a place from where, being unnoticed by others, You will be able to see Him.

39. Next I shall wash Your feet and remove the ornaments from Your body that will disturb Your cooking work. At that time You will remember my cleverness for arranging Your *darśana* with Kṛṣṇa and joyfully say to me, “Hey *kiñkarī* (*dāsī*)! You take these ornaments.” Hearing these words, my face will blossom like *mādhavī* flowers in the springtime.

40. After finishing four categories of food preparations, including spinach, *dahl*, fried items and sweet rice, Mother Yaśodā will say to You to go forward and serve these preparations to Kṛṣṇa. You will then repeatedly say, “No, no, no!” When will I see You in this circumstance?

41. Hey Devi! When You witness Kṛṣṇa's dining in full satisfaction through the holes of the decorated kitchen window, Your body will take on a special effulgence, being pierced by the arrows of Cupid. My mind will also bathe in the ecstasy of that scene of Yours.

42. Thereafter Mother Yaśodā will say, “Hey Rādhē! O child, auspicious one, this house is Your house. How is it possible for me to consider You different from my own family members? You please now take Your meal in front of me.” After hearing these words from Vraja Īśvari (Mother Yaśodā), the sweet pure smile that will manifest on Your face will always remain fresh in my mind.

### **Purbhana-līlā**

(The mid-morning *līlā*)

8.24 A.M.—10.48 A.M.

43. In the mid-morning, when Your *prāna-vallabha* (heart’s beloved) will start to leave home accompanied by the cowherd boys to graze the cows in the forest, His mother and father will be left behind crying loudly in His absence. After taking *darśana* of this scene You, shall proceed back to the house of Your mother-in-law, Jaṭilā. She will after a short time again send You out into the forest to perform *sūrya-pūjā* (worship of the sun-god). At that time I shall follow behind You.

### **Madhyana-līlā**

(The *līlā* at midday)

10.48 A.M.—3.36 P.M.

44. After entering the forest and seeing Kṛṣṇa from a distance, You will begin to pick flowers. I will then follow behind You and collect all the flowers that You have picked in a flower basket. When Kṛṣṇa approaches You, He will ask, “Who is this thief?” You will then answer, “Nobody”. After hearing such talk between You and witnessing Kṛṣṇa’s loving glances, I shall take shelter of You.

45. Then Kṛṣṇa will look at me and say, “Hey thief! How many flowers have you stolen? Let Me see!” At hearing this I will hide the flower basket behind my back. Then He will try and snatch the flower basket by force from my hands. At this attempt I shall become very unhappy.

46. Then I will scream out “Hey Devi! Today please protect this surrendered maidservant of Yours!” In this way I shall beg for Your shelter. At this instance You will say to Kṛṣṇa, “Hey dishonest cheater! Why are You giving trouble to My *mañjarī*?” Saying these words, You shall give Kṛṣṇa a slap on the shoulder.

47. Kṛṣṇa will then give up His attempt to grab me and direct His attention to You by first tearing Your blouse. He will next remove Your flower garland and place it around His own neck, saying, “Hey thief! Are all of My flowers meant for making Your *mālā*? Therefore, I shall be forced to punish Your neck by tightly embracing it.”

48. “Hey bold one! In a cave in this mountain is the Kandarpa Rāja (the lord of love, Cupid). Let us go there and he will order Me to remove Your dress. When he thus sees You in such a condition, he will happily present Me with a pearl necklace for My forehead.” The purport of Kṛṣṇa’s words are: “I will take You to a cave and We will perform *kandarpa-keli* (Cupid’s sporting). At this time, Your perspiration will fall onto My forehead in such a way that it will appear that I have been decorated with a row of pearls.”

49. Then You will say, “Hey Kṛṣṇa! You may be the son of the king of Vraja, but since You have become the servant of that wicked Kandarpa Rāja, Your intelligence has become polluted. This is not Your fault, however. This is the fault of the bad association that You keep. As far as what will decorate this chaste woman’s (Rādhārāṇī’s) forehead, that is known by the creator.”

50. Hey Devi! In this way I shall hear the words of nectar of both of You in great satisfaction. I shall behold the exquisite beauty of Your forms and movements at such a time also. Then I shall proceed to describe such sporting behaviour in the society of the *sakhīs* to also give them pleasure.

51. Thereafter, hey Rādhē! When You arrive at the banks of Rādhā-kuṇḍa in the company of Your dearest lover, Śrī Kṛṣṇa, You will then together sit on a colourfully designed flower-decorated *hinḍolin* (swing). At first I will swing You. Next, I will throw the collected pollen of fragrant flowers over the both of You. Then I shall sing Your glories, and at last I shall enchant You by playing the *vīṇā*.

52. O Rādhē! At the base of the desire trees is the Yoga-piṭha Mandira. When You get up on the jewelled *śimhāsana* with Govinda, at that time I shall fully worship You with *padya*, *arghya*, incense, camphor, a lamp and four types of *bhoga* (food preparations).

53. Hey Devi! At Govardhana, when You enter the Basanta forest (the forest which manifests the spring season), You will prepare Yourself for the *holī-kela* (throwing of coloured dyes). After discarding Your shyness, You will take with You hundreds and hundreds of *sakhī* soldiers with the intention of defeating Śrī Kṛṣṇa in the battle of throwing coloured dyes. At this time I shall supply You ammunition produced from the juice of fragrant flowers.

54. Then Kṛṣṇa will shout out a challenge to You: “Hey Rādhē! Here I am standing in front of You opening up My chest. If You are bold enough let Me see You smash My chest with Your flower bullets, and in Your heart if You also possess any courage, let Me see You open up Your blouse and bravely stand before Me!”

55. Hearing these words, You will say, “Hey Kṛṣṇa! It is Your nature to show off with great pride. We have heard from Paurṇamāsī that in Your previous life You were known as ‘Ajita’ (unconquerable). This talk, however, is completely false because in the company of My *sakhīs* and *mañjarīs* I have defeated You many times, but still You continue to boast and remain arrogant.”

56. Hearing such conversation, my body will erupt with goose pimples. I will then echo the sound of Your jingling bracelets while playing the *dun-dubhi* instrument, praising Your sporting as it progresses from face to face, then hand to hand, then nail to nail and finally tooth to tooth.

57. After the conclusion of *holī-kela*, You will come to rest with Kṛṣṇa and the *sakhīs* under the shade of the trees in a valley beside Govardhana Hill. At that time I shall collect a pot of honey from the *vana-devīs* (the forest damsels, i.e. Vṛndādevī) and place that pot of honey before You.

58. Upon drinking the intoxicating honey, You will say, “Hey! This wo-wo-wo-world is tur-tur-turning, the tr-tr-trees are sh-sh-shaking! I am af-af-afraid!” In this way You will embrace Kṛṣṇa around the neck for protection.

59. Then Kṛṣṇa will say to me, “Your *swāminī* is dizzy, but I know how to free Her from Her illness. You please step out for a moment.” Hearing these sweet words, I shall step out and hide behind the foliage of the bushes to have a peek at Your *prema-keli*.

60. Next, during the *jala-keli* (water sporting) at Rādhā-kuṇḍa, You will defeat Kṛṣṇa by splashing water in His nose, eyes, ears and face. Then He will submerge under water like an alligator. All of those things that He will do to You at that time I will be able to understand by witnessing the expressions on Your face.

61. After the water sporting, I shall take all of my *sakhīs* with me and massage the two of You with oil, then bathe You, then dress You attractively, then serve You various fruits and at last lay both of You down to rest on a flower bed in a cottage of jewels.

62. While resting, You will get to play a trick on Kṛṣṇa. You will then hide Yourself in a *betasi-kuñja*. When Kṛṣṇa gets up to look for You, I will smilingly say, “Hey Kṛṣṇa! Śrī Rādhikā Devī is hiding in this *betasi-kuñja*—why are You looking here and there?” Kṛṣṇa, however, will not believe in my true words and go to search for You elsewhere. Then, showing Kṛṣṇa’s bewilderment to You, I will give You enjoyment.

63. Next, when You go to search after Kṛṣṇa, I will say, “Hey Svāminī! Kṛṣṇa is hiding in this *kadamba-kuñja*—why are You looking elsewhere?” You will then believe my true words and therefore find Kṛṣṇa. In this way I will assist in Your frolicking of hide and seek.

64. After hide and seek, both of You will become absorbed in *pāsā-kela* (a type of game played on a board). Kṛṣṇa will say to You, “Hey Rādhē! What shall We place up as a bet? I say to You that if You lose, You must give Me a kiss, and if I lose, I will give You a kiss. Look, between *rasika* couples there is no higher form of betting than embracing and exchanging kisses.”

65. To that statement of Kṛṣṇa’s, You will answer, “Hey Kṛṣṇa! Here at Govardhana there is one friend of mine named Bhṛīngī who is the daughter of a *pulinda* (aborigine). She may stand in on My behalf in the matter of winning or losing the bet.”

66. After saying this to Your *kānta* (lover), You will motion to me for bringing Bhṛīngī by saying, “Go”. I will then quickly proceed to bring her and place her sitting right before Kṛṣṇa. At that time, Kṛṣṇa will become embarrassed and all of the *sakhīs* will laugh.

67. Then Kṛṣṇa will give up the idea of exchanging kisses for the betting and will put up His flute for the first wager. After losing, however, Kṛṣṇa will become morose. Then the *sakhīs* laughingly will say, “Hey Kṛṣṇa! Here in Vṛndāvana You had one wife (the flute), but shame, shame! You don’t have the capacity for keeping her. We can see now that after being kissed for so long by Your lips, she has left You for searching out a new lover—this is most astonishing!”

68. Hearing the laughing words of the *sakhīs*, Kṛṣṇa will then say, “My flute is chaste, filled with good qualities and fortunate. It is you *sakhīs* however who are unchaste, and being envious of not having the qualities that she has, have kept her bound up in some secret place. For this reason I shall bind all of you in My arms and keep you locked up in a nearby cave.”

69. After Kṛṣṇa says this, He will start to attack You, and on the pretext of looking for His flute, His hands will begin to wander all over Your body. Just beforehand, however, I shall remove the flute which was concealed by Your breast and hide it somewhere else. When He will thus take up Cupid's battle, I will see Him giving pleasure to You.

70. Later, at the time of *sūrya-pūjā*, Kṛṣṇa will appear dressed up in the disguise of a *brāhmaṇa*. Then Jaṭilā will say to Kṛṣṇa, “Hey *brāhmaṇa*! I have the desire that You will engage my daughter-in-law in *sūrya-pūjā*. Will You accept Her?” Saying this, Jaṭilā will make You fall at the feet of the disguised *brāhmaṇa*, Kṛṣṇa, offering *praṇāma*. She will then offer Your hand to His. At the time of seeing this amusement, a slight smile will manifest on my face.

71. After *sūrya-pūjā*, fearing the ill words of Your family members and respectable elders, You will be in a hurry to return home. At this time, You will be very anxious to get a last look at Kṛṣṇa while returning in the company of Jaṭilā. Knowing Your mind, I shall purposefully remain lagging behind so that You will have a chance to look backwards to call me, saying, “Come, come.” Then You will be able to drink the nectar from Kṛṣṇa's sweet face for a few moments more.

72. In the late afternoon, when You arrive home, You shall be burning in the fire of separation from Kṛṣṇa. At this time I shall lay You down on a fresh flower bed. After a short time, when this bed becomes too hot due to Your intense burning separation, I shall anoint You with cooling camphor and *candana*, as well as lay You in a different and more cooling bed made from the wet stems of lotus flowers.

### Aparāhna-līlā

(The late afternoon *līlā*)

3.36 P.M.— 6.00 P.M.

73-74. Hey Rādhē! When the *sakhī* named Candana-kala arrives from Kṛṣṇa's house with the request from mother Yaśodā for You to prepare sweets for Kṛṣṇa's evening *bhojana* (meal), at that time You will be overjoyed. I will then wipe Your stove with fresh cow dung and supply You a clean frying pan, as well as help You keep Your fire going. For the purpose of making *karpura-keli*, *laḍḍhus* and other sweets I shall help You by supplying water, *ghee*, sugar cane molasses, bananas, black pepper, camphor, ground coconut and other ingredients.

75. Then, joking with You, I will say, “Hey Rādhē! When I put cooling *candana* and camphor on Your body to relieve the heat of Your separation from Kṛṣṇa, You only became more heated, but now I see that Your fire of separation from Kṛṣṇa has become extinguished in the fire that You are using to cook His sweets.”

76. Thereafter—“The sounds of Kṛṣṇa's mooing cows are approaching. The sky is becoming dark with the dust raised by their hooves.” This sweet news I shall relate to You, and then You shall immediately drop all work and proceed with me to the edge of the forest to have a brief *darśana* of Kṛṣṇa as He passes by on His way homeward with the cows and cowherd boys.

77. I shall bring You to the side of the path along which Kṛṣṇa will pass. Hey Īśvari! When Kṛṣṇa comes, He will momentarily hide Himself in a bush. I will then make You angry with me for pulling You into this same flower bush also. In this way, I shall relieve You from the pain that You were feeling from being separated from Kṛṣṇa.

78. Then I will invite the bees of Kṛṣṇa's eyes to drink the honey from Your beautiful face which is like a blooming lotus flower, and likewise I shall also cause the *cakorī* birds of Your eyes to drink the nectar from Kṛṣṇa's effulgent moonlike face. In this way, I shall keep Your life-force intact by submerging You in the ocean of Kṛṣṇa's sweetnesses.

### Śayahna-līlā

(The evening *līlā*)

6.00 P.M.— 8.24 P.M.

79. After witnessing the extraordinary sight of the two of You melting at the instance of each others *darśana*, I shall bring You back home by the order of Lalitā-devī. Then, in the company of a few *sakhīs*, I shall take the *karpura-keli*, *amṛta-keli*, *laḍḍhus*, and so forth to the house of Śrī Kṛṣṇa.

80. Upon arriving there, I will offer *praṇāma* to mother Yaśodā. When she asks me about Your welfare, I shall inform her that You are well. Then, when she sees the *laḍḍhus* and other sweets, she will begin to praise Your good qualities before all of the *sakhīs* present. I will hear all these praises with an overjoyed heart.

81. When Kṛṣṇa arrives back from the *goṣṭha* (grazing the cows), Mother Yaśodā's happiness will know no bounds. The tears from her eyes and milk from her breasts will saturate her son. For Kṛṣṇa's bath, Yaśodā will engage several household maid servants and also ask me to help. For this I will offer prayers to Mother Yaśodā within my mind.

82. Kṛṣṇa, after bathing, dressing, and decorating Himself, will sit down to have some refreshments. Mother Yaśodā will then affectionately serve Him and the *sakhās* various delicious appetisers. After Kṛṣṇa gets up, unseen by others, I shall pick up the remaining *prasāda* that is left on His plate.

83. Hey Devi! I will then bring the medicine for curing Your illness of Kṛṣṇa's separation. First I will offer Kṛṣṇa's *prasāda* to You. Then I will tell You all about His bathing, taking meal, and so on. In this way, I shall give relief to Your eyes, ears, and heart.

84. For the purpose of taking bath, You shall enter the waters of Pāvana-sarovara at Nandagrāma. Kṛṣṇa will also be taking bath from another *ghāṭa*. Kṛṣṇa will then submerge Himself and swim all the way across the lake under water to embrace You and again return under water to surface where He was.

85. Even though Your mother-in-law, Jaṭilā, and sister-in-law, Koṭilā, plus Kṛṣṇa's brother Balarāma and others will be present, no-one will be able to understand what has happened. But I, understanding everything, will take a few *sakhīs* with me and relate about Kṛṣṇa's cleverness to Lalitā.

86. Thereafter, I shall take You up on the *candra-sala* (the highest room situated like a turret above the palace) which is located above a flower garden. From that room I will show You, from a great distance, Kṛṣṇa engaged in milking the cows at Nandagrāma. Receiving the *darśana* of Your *priyatam* (dearest loved one) will again submerge You in an ocean of joy.

87. Hey Devi! Mother Yaśodā, after giving Kṛṣṇa His evening meal, will put Him to rest. Just at that time I shall arrive there and from a secluded place tell Him about Your intense condition. I will also hear from Him where the *sañkeṭa-kuñja* (the arranged secret meeting place) will be. Upon returning back, I shall inform You about Kṛṣṇa's anxiousness for meeting You, plus where the *sañkeṭa-kuñja* will be.

88. O hey Madiśvarī (goddess of my life)! At last I shall dress and decorate You as befitting for the time (i.e. for the dark moon fortnight, deep blue, and for the fortnight of the waxing moon, swan white). Then I shall proceed to take You out on *abhisāra* within the forest bowers of desire trees, wherein You will again meet up with Your *prāṇa-kānta*, Śrī Kṛṣṇa. At this time You will be absorbed in the ocean of Cupid's happiness by various means of sporting pastimes, all arranged by me.

### **Prārthanā and Vijñāpati** (Prayer and submissive notice)

89. O hey Śrī Tulasī! O hey great *karuṇa-mandakinī* (heavenly Ganges of mercy)! Because at one time you placed your lotus feet on my head and I was fortunate enough to drink a small portion of your *caraṇāmṛta*, for this reason such desires have arisen in my heart.

90. My mind and heart are covered with hundreds of faults and at the same time within that same heart, all of these intense desires have taken birth. Just see how much difference there is between these two directions. But hey, Tulasī! At this time your causeless mercy is the only hope for this destitute maidservant of yours. Even though I am an offender, it is due to your influence only that such desires have come to me.

91. O hey Raṅga Mañjarī! You please be merciful to me! O hey Prema Mañjarī! You please also grace me by your glance of compassion. O hey Vilāsa Mañjarī! You please give me shelter at Your lotus feet, and give me the eligibility to be a maidservant of Śrīmatī Rādhārāṇī in the company of the other *sakhīs* and *mañjarīs*.

92. O hey Manjūlālī Mañjarī! You are always eligible to perform *sevā* to Rādhā and Kṛṣṇa. Therefore, you are incomparable. Please be favourable towards me! O hey Guṇa Mañjarī! I offer my *praṇāma* to you—please be merciful! O hey Rasa Mañjarī! You are filled with nectar—please uplift me!

93. O hey Bhanumati! You are always submerged in the incomparable ocean of *prema-sevā* to Rādhā and Kṛṣṇa. You please also accept me and award me a similar position. O hey Lavaṅga Mañjarī! You have fallen into the current of the river of Rādhā Govinda *prema-sevā* also. You please just one time manifest the rains of your heartfelt pure glance of mercy over me.

94. O hey Rūpa Mañjarī! Your mind is always colourfully decorated within the mellows of Rādhā Govinda's sporting activities. I have anticipated with determination that I will at some time receive the glance of your mercy. In the matter of attaining the fulfilment of my desires, your mercy stands supreme over all other considerations.

95. O hey Deva! Son of King Nanda! By always embracing the body of the daughter of King Vṛṣabhānu, Your own body has become golden like Hers, and similarly Your heart has also become compassionate like Hers. Due to Her constant association, You have thus become the jewel of mercy, Śrī Gaurasundara. Therefore, O Prabhu, please fulfil my desires in this connection.

96. In this Vṛndāvana, it is a specially known fact that without the mercy of Lalitā-sakhī, the service of Rādhā and Giridhārī will not be possible. O hey Lalitā! After hearing these words, I have firmly decided to take shelter of you. You please kindly bestow your glance of mercy upon me.

97. O hey bestower of benedictions, O causelessly merciful Viśākhā! Within the society of the beautiful damsels of Vraja, you are the closest replica of Śrīmatī Herself in the matter of form, qualities, nature, and age. Therefore, overlooking my hundreds of offences, you please be kind upon me and accept me as your *dāsī*.

98. O hey all of you *priya-sakhās* (cowherd boys) and *priya-narma sakhīs* (*mañjarīs*), you are all more dear to Rādhā and Kṛṣṇa than Their very lives. Let the dust of all your lotus feet become an *abhiṣeka* upon my head.

99. O hey crown of Vṛndāvana! King of mountains and worshipable by the residents of Vṛndāvana, Śrī Govardhana! By residing in front of you, from my stone-like heart the creeper of all these desires has taken birth.

100. O hey Rādhā-kuṇḍa! You belong to Śrīmatī Rādhārāṇī and are like Her in many ways. I will reside on your banks. It is from drinking your waters that all of these desires have come to me. Indeed, it is you who are the maintainer of all these desires as well, and it will be also by your grace that all of these desires become *siddha* (reach perfection).

101. O hey Yoga-piṭha (area of Vṛndāvana situated around desire trees)! You are known to be the fulfiller of all hankerings, as you have attracted me to remain in front of you by force. So, not considering any other type of spiritual practise, you please quickly fulfil all of my desires.

102. O hey maintainer of the forests of Vṛndāvana, Śrī Vṛndādevī! As you supply all of the ingredients and paraphernalia for the pleasure-filled *līlā* of Rādhā Govinda, you are in every respects an empress. Therefore, you please be merciful to me in such a way that I may also be counted among the maidservants of Śrīmatī Rādhārāṇī.

103. O hey husband of Umā, O hey Candrasēkhara (one whose head is the residence of the moon)! O hey worshipable by Sananda, Sanātana and Nārada Muni, O hey Gopīśvara Śīva! You are situated within the forest of Vṛndāvana. I offer my *praṇāma* to you. You please award me with causeless unconditional *prema* for the *yugala* Vraja-bihārī, Śrī Śrī Rādhā Govinda.

104. All of you—the faculties of my mind, my feelings and emotions—please engage yourselves in solitary worship of Śrī Vṛndāvana. If you are not able to relish the taste from the ocean of Rādhā and Kṛṣṇa’s pleasure pastimes in Vṛndāvana, but at the same time cannot free yourself from an intense greed to be able to relish such sweetness, then with full faith (or even without faith—but by some means or other) quickly take shelter of this desire tree of my aspirations.