

श्री राधाकृष्णाष्टकालीय -  
स्मरणामङ्गलस्तोत्रम्  
Śrī Rādhā-Kṛṣṇa-Aṣṭakāliya  
Smarāṇa-Maṅgala-Stotra

कृष्णादासकविराजविरचितम्  
by Kṛṣṇadāsa Kavirāja  
(sometimes ascribed to Rūpa Gosvāmin)

नीयल्देल्मानिकोनाम्ना सम्पादितमनुवादितं च  
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## 1 Introduction

In<sup>1</sup> the midst of the lovely land of Vṛndāvana  
in a cottage adorned with gold and jewels  
seated next to his lover is Govinda;  
with him and his companions  
do I seek complete shelter. (1)

I ceaselessly honor my guru,  
Śrī Haridāsa [Gosvāmin],  
overseer of his [Govinda's] service.  
A great soul is he, a shrine of all the best qualities,  
ornament of the family of *brāhmaṇas* of Vārendra. (2)

This insignificant attendant of his [Govinda's] beloved [Rādhā],  
“the servant of both [Rādhā and Kṛṣṇa]” by name,  
exerts himself so that his follower  
may fix his thoughts on being their servant. (3)

Wishing to lift up the numberless people of Kali  
fallen in the well of material existence,  
he appeared in the land of Gauḍa;  
to that Caitanya-moon do I hasten for shelter. (4)

The moon-like Śrī Kṛṣṇacaitanya, the supreme lord himself, has indeed descended here desiring to uplift all living beings after easing their threefold miseries (those arising from other beings, from themselves, and from higher causes) by spreading the ambrosia of the rapture (*rasa*) of worship of himself. After descending, he distributed various kinds of *bhakti* to various kinds of *bhaktas* whose hearts were filled with different kinds of desires, desires for the *bhakti* of servitorship, friendship, parental affection and so forth, each according to the *bhakta's* liking. But in order to teach his own he secretly gave the form of *bhakti* that he himself practiced and that he himself approved to Śrī Rūpa Gosvāmin. (5)

Now, one may ask “what then is the evidence that Śrī Kṛṣṇacaitanya was the supreme lord?” [We reply:] Though there are many statements in the *Purāṇas* and experiences of it among the learned let the statement of the Upaniṣad known as the *Bhagavad-gītā* which is the essence of all of the Upaniṣads be considered first: “In order to establish *dharma* I appear in every age.”<sup>2</sup> And the main *dharma* in the Age of Kali is the *saṅkīrtana* of the Holy Names that he initiated, as it is said in the *Viṣṇu Purāṇa*:

“What one gained by meditating in the Kṛta Age, sacrificing with sacrifices in the Tretā, worshiping sacred images in the Dvāpara, one gains in Kali by loudly praising (*saṅkīrtya*) Keśava (Kṛṣṇa).”<sup>3</sup>

In the *Bhāgavata* his god-hood is clearly described. Take for instance in the 11th Canto in the context of the description of the form of worship in the Age of Kali:

The wise worship with sacrifices that are primarily *saṅkīrtana* him who is possessed of the syllables “kṛṣṇa,” who in complexion is not dark, and who is accompanied by his limbs, sub-limbs, weapons, and companions.<sup>4</sup>

Its meaning: *tviṣā* means with a luster that is *akṛṣṇa*, not dark, rather, golden. Him do the wise, that is, those able to discriminate [the true from the false], worship. With what do they worship? With sacrifices, that is, the implements of worship. What sort of implements? Mostly *saṅkīrtana*. *Saṅkīrtana* is several people getting together to sing very loudly songs about Śrī Kṛṣṇa. Primarily [he is worshiped] by that. *Kṛṣṇa-varṇa* means he who describes the name “Kṛṣṇa Kṛṣṇa,” he who sings it overwhelmed by *preman*, and he who with the greatest compassion teaches it to his own devotees. His limbs like his hands and feet and so forth because of being supremely beautiful are his assistants and his physical ornaments like the *kaustubha*, garlands, flute and so forth (!?) are his weapons because his enemies, who are equal to demons worthy of being killed by his discus, when they see his limbs and so forth give up their demon natures and become engaged in the *bhakti* of the Lord. Thus they become companions because of being always feeling single-minded [towards him]. Or, companions means Śrī Advaitācārya and the others with whom he was present. And his being golden is from the consequential evidence in the statement of Garga:

His colors were three who takes bodies according to the ages: white, red, and yellow. Now he has become dark blue.<sup>5</sup>

By the “now” in the words “now he has become dark blue” the Dvāpara Age is meant. And also because of the statement in the 11th Canto: “in the Dvāpara the Lord is dark blue,” Kṛṣṇa is clearly the object of worship for Dvāpara. White and red indicate the objects of worship of the Satya and Tretā Ages and are described in the 11th Canto (5.20-26) along with the modes of worship of those Ages. Śrī Gaura [yellow] thus remains for the Age of Kali. Therefore in the *Viṣṇu-sahasra-nāma Stotra* of Vaiṣampāyana his names are found: “Golden-colored, Golden-limbed, Best-limbed, Wearer of Sandal Armlets,” (92) and also “Renunciant, Tranquil, Peaceful, Devoted to Faith and Peace” (75). So say the members of the community (*sāmpradāyika*). (6)

Now, because of the statement “His colors *were* three ...” the yellow color is said to be in the past. Because of that how can it apply to Śrī Gaura who is in the future [with respect to the time of *Bhāgavata*]?” We reply that because it refers to an ancient descent of Śrī Gaura, it is designated as in the past. Śrī Gaura has not descended only in this Age of Kali. Whenever Śrī Kṛṣṇa descends in the Dvāpara Age Śrī Gaura’s descent in the Age of Kali is certain to follow. This is because it is established by the perceptions of all the learned that he is Kṛṣṇa himself and he reveals the confidential parts of the Kṛṣṇa’s descent which are beyond the reach of the minds of even the sages.

Now, about his being Kṛṣṇa, it is said:

The Deity Hari who takes on visible forms is not seen in the Age of Kali, but he is in the Kṛta and the other ages. Therefore he is called Three-age (Triyuga). When the end of the Age of Kali arrives Vāsudeva enters the teacher of Brahman named Kalki and stabilizes the world.<sup>6</sup>

Doesn’t this statement from the *Viṣṇu-dharma* contradict his (Śrī Kṛṣṇa’s) being visible [i.e. present] in the Age of Kali? Not so, because this is the chief sign that he

indeed is Kṛṣṇa himself. Like Kṛṣṇa who with his overwhelming lordliness ignored custom and departed from the earth at the beginning of Kali, he, too, did that [ignored custom] and descended in the Age of Kali.

Now for the experiences of the learned. Take for instance that of Śrī Sārvabhauma Bhaṭṭācārya:

He appeared with the name Kṛṣṇacaitanya in order to reestablish his own yoga of *bhakti* which had been lost over time. May the bee of my mind become deeply absorbed in the lotuses of his feet.<sup>7</sup>

Prabodhānanda Sarasvatī says:

I praise him, Śrī Kṛṣṇacaitanya, who though golden [in complexion] is yet Kṛṣṇa himself and who, greedy for the feelings of Rādhā, gave up his own.<sup>8</sup>

Śrī Sanātana Gosvāmin says:

I praise Śrī Kṛṣṇacaitanya, the supreme lord, an ocean of compassion, who descended among the Gauḍas to distribute the *bhakti* of sacred love.<sup>9</sup>

Śrī Rūpa Gosvāmin says (in his *Stavamālā*):

Curious, he took on the boundless *rasa* of some very special lover in order to enjoy a very special kind of sweetness and covered his own colorings with those of that other. May that deity in the form of Caitanya show us his grace.<sup>10</sup>

Śrī Raghunāthadāsa Gosvāmin, too, says:

I worship that full moon risen in the heaven of the womb of Śacī in order to bestow his own illuminated *bhakti*-nectar on earth.<sup>11</sup>

Śrī Jīva Gosvāmin, too, says:

He is Kṛṣṇa [dark] within, Gaura [golden] without and revealed are the might of his limbs and such; we in the Age of Kali take shelter in Kṛṣṇacaitanya through practices like *saṅkīrtana* and such.<sup>12</sup>

Enough with this elaboration. With the establishment of his [Śrī Caitanya's] godhood, the sole authority of his instructions is established and because of that this book's being a form of the highest remembering is also justified. Śrī Rūpa Gosvāmin, too, with his verse:

And service with both the practitioner and the accomplished bodies should be performed in this case by someone who desires the emotions of the people of Vraja through following their [examples].<sup>13</sup>

has described that form of *bhakti* [remembering] as the primary one and though he has revealed it through his hymns and prayers and so forth, to hide it from those who are not his own followers because it is the most secret of secrets he has not described

the process of performing it step by step in any one place. When due to the enthusiasm of his followers he was ready to describe it, the time of his attaining the feet of the lord<sup>14</sup> was upon him. Knowing himself that his time [was near], he taught the details of the practice in its entirety to the most trusted and experienced Kṛṣṇadāsa Kavirāja and gave him the order: “you should publish this.” And he [Kṛṣṇadāsa Kavirāja], bound by his [Rūpa’s] order and swayed by the requests of his own followers, described the details of that practice just as he was taught it in the guise of the composition of the great poem called the *Govinda-līlāmṛta* (Ambrosia of the Sports of Govinda) which consists of descriptions of the daily routine of the lord, the sole foundation of that practice. And again in order to help by means of a briefer course less advanced folks undertake that form of *bhakti* he wrote the *Daśaślokī* (Ten Verses) weaving together in them the daily routine of the lord and theological conclusion. In that, with the first verse he describes the secret conclusions of all the Vaiṣṇava communities of Mathurā; in the second, after discussing the conclusions leftover from the previous verse, he mentions briefly the daily sports of the eight periods. With the remaining eight verses he describes separately in order each of the sports of that daily routine. (7)

Thus, placing the the doctrine at the forefront, he, while indicating the qualified receiver of this work, the subject-matter of this work, the relationship of the work to that subject-matter and the purpose of the work, composes an auspicious verse that is characterized by obeisance to that subject-matter. Here, followers of the path of passion are the qualified receivers of the work, the daily routine [of Kṛṣṇa] is the subject-matter, the relationship between that and the book is one of expressed-expressing, mental service is the purpose of the book, and attaining the loving service [of Kṛṣṇa] is the purpose of the purpose. His auspicious verse is as follows:

## 2 First Verse: Auspicious Invocation

श्रीराधाप्राणबन्धोश्चरणाकमलयोः केशशेषाद्यगम्या  
या साध्या प्रेमसेवा व्रजचरितपरैर्गाढलौल्यैकलभ्या ।  
सा स्यात्प्राप्ता यया तां प्रथयितुमधुना मानसीमस्य सेवां  
भाव्यां रागाध्वपान्थैर्व्रजमनुचरितं नैतिकं तस्य नौमि ॥ 1 ॥

*śrīrādhāprāṇabandhoścaraṇakamalayoḥ keśaśeṣādyagamyā  
yā sādhyā premasevā vrajacaritaparairgāḍhalūlyāikalabhyā |  
sā syātpṛāptā yayā tāṃ prathayitumadhunā mānasīmasya sevāṃ  
bhāvyaṃ rāgādhvapānthairvrajamanucaritaṃ naitikaṃ tasya naumi ||  
1 ||*



**I offer obeisance to the daily activities of Vraja now in order to enlarge upon the mental service that is to be meditated on by those who travel the path of passion. By that mental service one attains that goal which is beyond the reach of even Brahmā, Śiva, and Śeṣa, that which is only attainable through intense longing by those immersed in those activities of Vraja, the direct loving service of the lotus-like feet of the friend of the very life-breath of Rādhā.<sup>15</sup> (1)**

## 2.1 Commentary

The meaning of this verse: Mental service is the means by which the actual loving service to the two lotus feet of the Friend of the Life-breath of Rādhā [Kṛṣṇa] is obtained. In order to expand on that mental service of the Friend of the Life-breath of Rādhā, I praise those daily sports centered around Vraja of that very Friend of the Life-breath of Rādhā. Of what sort is that loving service? That loving service is the goal, the objective, the sole result of unlimited practices and it is a result because it is the highest goal of human life. The four goals of human life: piety, wealth, sense enjoyment, and liberation, are very well known. Even superior to them as a goal of human life is the service of the Lord because one hears that those who experience the happiness of such service become neglectful of the other goals. Take for instance the statement of Uddhava in the Third Canto:

Which indeed, Lord, of the four goals is difficult to obtain for those who frequent your lotus feet? Nevertheless, I do not choose them, abundant one, who am pleased with the service of your lotus feet.<sup>16</sup>

And in the *Hayaśīrṣa Pañcarātra*:

Not for piety, sense pleasure, wealth, nor liberation, o Lord, granter of boons, do I ask. I only want servitude at your lotus feet.<sup>17</sup>

Moreover, destruction of misery and attainment of happiness are the goals of human life. This is what some say. Others say that just the attainment of happiness alone is the goal of life. But both of those are seen in the accomplishment of service. In that the first is noted in the *Bhāgavata*:

Hearing the repetition of the qualities of Murāri brings about the cessation of unlimited afflictions.<sup>18</sup>

And the second is stated there too:

Those fully devoted souls who are surrendered to the Lord do not desire any goal. They sing of his most amazing and auspicious activities being submerged in an ocean of joy.<sup>19</sup>

Therefore it is stated in the Fifth Canto:

For those whose minds are glued to the service of the Enemy of Madhu even liberation is false.<sup>20</sup>

Thus it is established in a general way that service of the Lord is the highest goal of human life. Still, it has not been said that since Śrī Kṛṣṇa, among all the numerous manifestations of the Lord, is the best because he is the Supreme Lord himself, the source of all descents and in possession of godliness that is unsurpassed, the loving service of his lotus feet is the goal. (8)

Here lordliness that is not dependent on any other is what being the “Supreme Lord himself” means. That is stated in the *Bhāgavata*: एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् : “And these are all portions and sub-portions of the Person, but Kṛṣṇa is the Supreme Lord Himself.”<sup>21</sup> That he is the source of all descents in in the *Brahma-saṁitā*:

The supreme controller is Kṛṣṇa whose form is eternal being, consciousness and bliss. Govinda is the beginningless beginning, the cause of all causes.<sup>22</sup>

Also:

The Lords of the Universes, born from his hair follicles, live only for the duration of one of his exhalations and he who is Great Viṣṇu is but a particular expansion of him. I honor that Govinda, the Primal Person.<sup>23</sup>

And again:

Appearing through the restriction imposed by division in the forms of Rāma and so forth, he made many descents into the worlds. However, Kṛṣṇa himself [too] appeared, the Supreme Person. I esteem that Govinda, the Primal Person.<sup>24</sup>

His having unsurpassed godliness is stated in the Third Canto:

The master of the three worlds<sup>25</sup> himself, without equal or any one greater, with all his desires satisfied by the wealth of his sovereignty. His feet are honored with their millions of crowns by the ancient protectors of the worlds who carry away sacrificial offerings.<sup>26</sup>

There again it is *not* said that, because his most complete manifestation is in Gokula and because he possesses four uncommon qualities [qualities not found in anyone else], the loving service of Kṛṣṇa's lotus-like feet is the goal to be accomplished. His being the most complete in Gokula is stated in the source text [the *Bhakti-rasāmṛta-sindhu*]:

Although the eternally qualified wearer of forest garlands (Vanamālī, i.e., Kṛṣṇa) is the very crown jewel of all leading men [heros], they write about his three varieties which are dependent on the devotee. Hari is threefold: most complete, more complete, and complete [in descending order]. In drama this same distinction is made using the words: best, medium, and so forth. When all his qualities are revealed he is thought of by the wise as most complete. When some but not all are revealed he is more complete and when only a few are revealed he is complete. Kṛṣṇa's most complete manifestation was in Gokula. His complete and more complete manifestations were in Dvārakā and Mathurā respectively.<sup>27</sup>

The qualities [of Kṛṣṇa] are of three types: uncommon, common, and common-uncommon.<sup>28</sup> Among them the common-uncommon should be understood to be “most complete.” And the manifestation of the uncommon qualities is of their very essence because they have no partial manifestations. The manifestation of the other qualities, however, may be partial. The manifestation of the common qualities [in Kṛṣṇa in Gokula] is complete and of the common-uncommon qualities is most complete. The most complete qualities (i.e., the common-uncommon qualities) reside only in Kṛṣṇa who is endowed with one of the three states of manifestation: complete (Dvārakā), more complete (Mathurā), and most complete (Vraja). They are three: sweet godliness, possession of sweet names, and possession of sweet compassion.<sup>29</sup> The display of godly power without the giving up of his sweetness that is revealed by the killing of Pūtanā, Śakaṭa, Trṇāvarta, Yamalārjuna, Vatsa, Agha,

Baka, Śaṅkhacūḍa, Vyoma, Ariṣṭa and Keśi, by showing his universal form to his mother, by revealing his all-pervasiveness in being bound by her, by subduing Kāliya, freeing his friends from the forest fire, lifting Mount Govardhana and so forth, and by not even glancing at Brahmā and Rudra in his childhood sport, *that* indeed is his sweet godliness. And he does not give up his sweetness because he performs all those supernatural feats with that very [human-like] body. That is stated in the source text, the *Laghu-bhāgavatāmṛta*:

Four kinds of his sweetness are evident only in Vraja, sweetness of godliness, of sports, of his flute, and of his form.<sup>30</sup>

And there the sweetness of his godliness:

Hari sports there in Vraja endowed with an abundance of sweet godliness never before heard of anywhere else. Where even though he is praised by Brahmā and Śiva and the rest out of terror, Keśava does not even grace them with a sidelong glance.<sup>31</sup>

And in the *Brahmāṇḍa* Nārada says:

Those demons who are difficult to defeat even by the discus of Viṣṇu are struck down by your new childhood sports, Kṛṣṇa. Hari, if, playing with your friends, you furrow your brow, Indra, Brahmā and Śiva begin to tremble in the sky.<sup>32</sup>

Thus ends this topic [in Rūpa's text].

The words “only in Vraja” exclude Mathurā and Dvārakā. Those two are excluded because the *most complete* sweet godliness does not exist there and the other three qualities (sweet sports, sweet flute and sweet form) are complete mysteries there. Only [less than most complete] sweet godliness exists there (in those two cities). Therefore sweet godliness is not one of the uncommon qualities. Otherwise, there would be more than the accepted four uncommon qualities. (9)

In the matter of the sweetness of the name it is said in the *Brahmāṇḍa Purāṇa*:

The result acquired by repeating the meritorious thousand names [of Viṣṇu] three times is had by repeating Kṛṣṇa's name only once.<sup>33</sup>

This statement is meant to glorify all of Kṛṣṇa's names connected with his three forms of sport, the Gokula sport and so forth [that is, the Mathurā and Dvārakā sports], because it is found in the section concerning one hundred and eight of his names of that sort.

On the glorification of the two syllables “Kṛṣ-ṇa” there is the *Viṣṇu-dharmottara*:

I tell you the truth, Śambhu! This is my secret. You should understand that the name “kṛṣṇa” brings the dead back to life.<sup>34</sup>

And again in the *Skandha Purāṇa*:

This is sweeter than all sweet things, more auspicious than all auspicious things, the real fruit of the vine of all the Vedas, consciousness in its true nature. If sung even once, with faith or with neglect, Best of the Bhṛgus, the name of Kṛṣṇa will deliver any person.<sup>35</sup>

### 3 Summary of Sports

कुञ्जाङ्गोष्ठं निशान्ते प्रविशति कुरुते दोहनान्नाशनाद्यां  
प्रातः सायञ्च लीलां विहरति सखिभिः सङ्गवे चारयन् गाः ।  
मध्याह्ने चाथ नक्तं विलसति विपिने राधयाद्वापराह्ने  
गोष्ठं याति प्रदोषे रमयति सुहृदो यः स कृष्णोऽवतान्नः ॥ 2 ॥

*kuñjāṅgoṣṭhaṃ niśānte praviśati kurute dohanānnāśanādyāṃ  
prātaḥ sāyañca līlāṃ viharati sakhibhiḥ saṅgave cārayan gāḥ |  
madhyāhne cātha naktam vilasati vipine rādhayāddhāparāhne  
goṣṭhaṃ yāti Pradoṣe ramayati suhr̥do yaḥ sa kṛṣṇo'vatānnaḥ || 2 ||*

May that Kṛṣṇa protect us, who at night's end enters the village from the bower, in the morning and evening milks the cows and eats his meals, in the late morning plays with his friends and herds the cows, at midday and at night sports with Rādhā in the forest, in the late afternoon returns to the village and in the late evening pleases his friends.<sup>36</sup>

#### 4 Night's End (4:30 — 6:53 AM)

रात्र्यन्ते त्रस्तवृन्देरितबहुविरवैर्बोधितौ कीरशारी -  
पद्मैर्हृद्वैरहृद्वैरपि सुखशयनादुत्थितौ तौ सखीभिः ।  
दृष्टौ हृष्टौ तदात्वोदितरतिललितौ कक्खटीगीःसशङ्कौ  
राधाकृष्णौ सतृष्णावपि निजनिजधाम्न्याप्ततल्पौ स्मरामि ॥  
3 ॥

*rātryante trastavrnderitabahuviravairbodhitau kīraśārī-  
padyairhṛdyairahṛdyairapi sukhaśayanādutthitau tau sakhībhiḥ |  
dṛṣṭau hṛṣṭau tadātvoditaratilalitau kakkhāṭīgīḥsāṅkau  
rādhākṛṣṇau satṛṣṇāvapi nijanijadhāmnnyāptatalpau smarāmi || 3 ||*



I remember Rādhā and Kṛṣṇa at the end of the night, being awakened by many sounds, among which are the bitter-sweet songs of the parrots and mynas, who are prompted to sing by apprehensive Vṛndā. Those two rising from their bed of joy, gazed upon and pleased by their girlfriends, aroused by the passions of that moment but fearful of the warnings of Kakkhaṭī, return to their beds in their own homes though still they thirst for each other. (3)

## 5 Early Morning (6:54 — 9:17 AM)

राधां स्नात-विभूषितां व्रजपयाहूतां सखीभिः प्रगे  
तद्गृहे विहितान्नपाकरचनां कृष्णावशेषाशनां ।  
कृष्णां बुद्धमवाप्तधेनुसदनं निर्व्यूढगोदोहनं  
सुस्नातं कृतभोजनं सहचरैस्ताञ्चाथ तञ्चाश्रये ॥ 4 ॥

*rādhāṃ snāta-vibhūṣitāṃ vrajapayāhūtāṃ sakhībhiḥ prage  
tadgṛhe vihitānnapakaracanāṃ kṛṣṇāvaśeṣāśanāṃ |  
kṛṣṇaṃ buddhamavāptadhenusadanaṃ nirvyūḍhagodohanam  
susnātaṃ kṛtabhojanaṃ sahacaraistāñcātha tañcāśraye || 4 ||*

I seek shelter in both her and him. In the early morning Rādhā, bathed and decorated, is called for along with her friends by the matriarch of Vraja. Once in his house, she cooks the requested foods, and eats whatever Kṛṣṇa leaves on his plate. Kṛṣṇa wakes, goes to the cow-barn and oversees the milking of cows and after bathing, eats with his friends. (4)

## 6 Late Morning (9:18 — 11:41 AM)

पूर्वाह्ने धेनुमित्रैर्विपिनमनुसृतं गोष्ठलोकानुयातं  
कृष्णं राधासिलोलं तदभिसृतिकृते प्राप्ततत्कुरडतीरम् ।  
राधाञ्चालोक्य कृष्णं कृतगृहगमनामार्ययार्कार्चनायै  
दिष्टां कृष्णाप्रवृत्त्यै प्रहितनिजसखीवर्त्मनेत्रां स्मरामि ॥ 5 ॥

*pūrvāhne dhenumitrairvipinamanusṛtaṃ goṣṭhalokānuyātaṃ  
kṛṣṇaṃ rādhāptilolaṃ tadabhisṛtikṛte prāptatakuṇḍatīram |  
rādhāñcālōkya kṛṣṇaṃ kṛtagṛhagamanāmāryayārkārcanāyai  
diṣṭāṃ kṛṣṇapravṛtṭyai prahitanijasakhīvartmanetrāṃ smarāmi || 5 ||*

I remember Kṛṣṇa in the late morning followed by his cows and friends to the forest and [for a distance] by all the people of the village. He, desirous of meeting Rādhā, goes for a secret meeting with her to the bank of her pond. And I remember Rādhā who, having watched Kṛṣṇa depart, returned home and being ordered by an elder to worship the sun, watches the path for the return of her girlfriend who was sent for news of Kṛṣṇa. (5)

## 7 Midday (11:42 AM — 4:29 PM)

मध्याह्नेऽन्योन्यसङ्गोदितविविधविकारादिभूषाप्रमुग्धौ  
वाम्योत्कण्ठातिलोलौ स्मरमखललिताद्यालिनर्माप्तशतौ ।  
दोलारण्याम्बुवंशीहृतिरतिमधुपानार्कपूजादिलीलौ  
राधाकृष्णौ सतृष्णौ परिजनघटया सेव्यमानौ स्मरामि ॥ 6 ॥

*madhyāhne'nyonyasaṅgōditavividhāvikārādibhūṣāpramugdhau  
vāmyotkaṅṭhātīlolau smaramakhalalitādyālinarmāptaśātau |  
dolāraṅyāmbuvaṃśīhṛtiratimadhupānārkapūjādīlīlau  
rādhākṛṣṇau satṛṣṇau parijanaghaṭayā sevyamānau smarāmi || 6 ||*

At midday, I think of Rādhā and Kṛṣṇa, full of desire for each other, being served by their companions, overwhelmed by different ornament-like physical reactions arising out of meeting each other after many efforts, unbalanced by their longing and charm, made happy by the jokes and pranks of girlfriends such as Lalitā in the sacrificial rite of love, engaged in sports such as swinging, forest and water games, the stealing of Kṛṣṇa's flute, lovemaking, drinking honey-wine, worship of the sun, and so forth. (6)

## 8 Late Afternoon (4:30 PM — 6:53 PM)

श्रीराधां प्राप्तगेहां निजरमणकृते क्लृप्तनानोपहारां  
सुस्नातां रम्यवेशां प्रियमुखकमलालोकपूर्णप्रमोदाम् ।  
कृष्णाञ्चैवापराह्ले ब्रजमनुचलितं धेनुव्यदैर्वयस्यैः  
श्रीराधालोकतृप्तं पितृमुखमिलितं मातृमृष्टं स्मरामि ॥ 7 ॥

*śrīrādhāṃ prāptagehāṃ nijaramaṇakṛte klṛptanānopahārāṃ  
susnātāṃ ramyaveśāṃ priyamukhakamalālokapūrṇapramodām |  
kṛṣṇaṅcchāivāparāhṛṇe brajamanucalitaṃ dhenuvndairvayasyaīḥ  
śrīrādhālokatṛptaṃ pitṛmukhamilitaṃ mātṛmṛṣṭaṃ smarāmi || 7 ||*



**I contemplate Rādhā in the late afternoon, returning to her home. After preparing many gifts for her lover, bathed and beautifully dressed, she is filled with joy by the sight of the lotus-like face of her dear one. And I reflect on Kṛṣṇa who is followed to the village by the cows and his friends, thrilled by the sight of Rādhā, greeted by the smile of his father and bathed and dressed by his mother. (7)**

## 9 Early Evening (6:54 — 9:17 PM)

सायं राधा स्वसख्या निजरमणकृते प्रेषितानेकभोज्यां  
सख्यानीतेशशेषाशनमुदितहृदं ताञ्च तच्च व्रजेन्दुम् ।  
सुस्नातं रम्यवेशं गृहमनुजननीलालितं प्राप्तगोष्ठं  
निर्व्यूढोस्रालिदोहं स्वगृहमनु पुनर्भुक्तवन्तं स्मरामि ॥ 8 ॥

*sāyam rādhā svasakhyā nijaramaṇakṛte preṣitānekabhojyāṃ  
sakhyānīteśaśeṣāśanamuditahṛdam tāñca tañca vrajendum |  
susnātaṃ ramyaveśaṃ gṛhamanujanānilālitam prāptagoṣṭham  
nirvyūḍhosrālidohaṃ svagṛhamanu punarbhuktavantam smarāmi ||  
8 ||*

**I recall Rādhā in the evening, sending her friend with many treats for her lover, her heart pleased when she tastes the leftovers of her lord brought back by her friend. I think, too, of the Moon of Vraja, bathed and beautifully dressed, pampered by his doting mother at home, going to the barn, organizing the milking of the cows, and then back at his house again eating. (8)**

## 10 Late Evening (9:18 — 11:41 PM)

राधां सालीगरान्तामसितसितनिशायोग्यवेशां प्रदोषे  
दूत्या वृन्दोपदेशादभिसृतयमुनातीरकल्पागकुञ्जां ।  
कृष्णां गोपैः सभायां विहितगुणिकलालोकनं स्निग्धमात्रा  
यत्नादानीय संशायितमथ निभृतं प्राप्तकुञ्जं स्मरामि ॥ 9 ॥

*rādhāṃ sālīgaṇāntāmasitasitanisāyogyaveśāṃ pradoṣe  
dūtyā vṛndopadeśādabhisṛtayamunātīrakalpāgakuñjāṃ |  
kṛṣṇaṃ gopaiḥ sabhāyāṃ vihitaguṇikalālokanam snigdhamātrā  
yatnādānīya saṃśāyitamatha nibhṛtaṃ prāptakuñjaṃ smarāmi || 9 ||*

I meditate on Rādhā in the late evening along with her companions, dressed suitably for a light or dark night and, at the instruction of Vṛndā, clandestinely meeting (with Kṛṣṇa) with the help of a messenger at a bower of desire-trees on the bank of the Yamunā; and then on Kṛṣṇa watching the arts of experts in the assembly with the otherscowherders. Having been brought home with tenderness by his affectionate mother and put to bed, he furtively steals away to the bower. (9)

## 11 Night (11:42 PM — 4:29 AM)

तावुत्कौ लब्धसङ्घौ बहुपरिचरशौर्वृन्दयाराध्यमानौ  
गानैर्नर्मप्रहेलीसुलपननटनैः रासलास्यादिरङ्गैः ।  
प्रेष्ठालीभिर्लसन्तौ रतिगतमनसौ मृष्टमाध्वीकपानौ  
क्रीडाचार्यौ निकुञ्जे विविधरतिरशौद्धत्यविस्तारितान्तौ ॥ 10 ॥

*tāvutkau labdhasaṅghau bahuparicaraṇairvṛndayārādhyamānau  
gānairnarmapraheḷīsulapananatanaiḥ rāsalaśyādiraṅgaiḥ |  
preṣṭhālībhirasantau ratigatamanasau mṛṣṭamādhvikapānau  
krīḍācāryau nikuñje vividharatiraṇauddhatyavistāritāntau || 10 ||*

I envision those two, Rādhā and Kṛṣṇa, who, having found each other, are pleased by the many services of Vṛndā, and who enjoy songs, games, riddles, sweet talk, plays and the rāsa and lāsya dances along with their dearest friends. Their desires bent on making love, they drink pressed Mādhvikā punch and are masters of the games. Their hearts are enlarged by boldness in diverse skirmishes of love in the bower. (10)

## 12 Night (2)

ताम्बूलैर्गन्धमाल्यैर्व्यजनहिमपयःपादसंवाहनाद्यैः  
प्रेम्णा संसेव्यमानौ प्रणयिसहचरीसञ्चयेनाप्तशतौ ।  
वाचा कान्तै रणाभिर्निभृतरतिरसैः कुञ्जसुप्तालिसङ्घौ  
राधाकृष्णौ निशायां सुकुसुमशयने प्राप्तनिद्रौ स्मरामि ॥ 11 ॥

*tāmbūlairgandhamālyairvyajanahimapayahpādasamvāhanādyaiḥ  
preṃṇā saṃsevyamānau praṇayisahacarīsañcayenāptaśātau |  
vācā kāntai raṇābhirnibhṛtaratirasaiḥ kuñjasuptāliśaṅghau  
rādhākṛṣṇau niśāyāṃ sukusumaśayane prāptanidrau smarāmi || 11 ||*



Those two, being lovingly served tām̐bula and fragrant garlands, being fanned and offered cool water, and being given foot massages, are made happy by their loving friends. When the girlfriends have fallen asleep in their own close bowers amidst the vocal exclamations of the lovers, filled with the private sensations of sexual pleasure, Rādhā and Kṛṣṇa fall asleep in the depth of the night on their soft bed of flower blossoms. (11)

For more on the practice of visualizing the daily sport of Rādhā and Kṛṣṇa see this [link](#).

## Notes

<sup>1</sup>This introduction is from the commentary on the ten verses on remembering attributed to Rūpa Gosvāmin called the *Daśa-sloki-bhāṣya* (Commentary on the Ten Verses) by Rādhākṛṣṇa Dāsa Gosvāmin (16th - 17th cents.). These four verses are his auspicious opening verses (*maṅgalācaraṇa*).

<sup>2</sup>Bg. 4.8: धर्मसंस्थापनार्थाय सम्भवामि युगे युगे

<sup>3</sup>VP, ?:

ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन् ।  
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ॥

<sup>4</sup>Bhāg., 11.5.32:

कृष्णावर्णा त्विषाकृष्णां साङ्गोपाङ्गास्त्रपार्षदं ।  
यज्ञैः सङ्कीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥

<sup>5</sup>Bhāg., 10.8.13:

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।  
शुक्रो रक्तस्तथा पीत इदानीं कृष्णातां गतः ॥

<sup>6</sup>Viṣṇudharma, 104:

प्रत्यक्षरूपधृगदेवो दृश्यते न कलौ हरिः ।  
कृतादिष्वेव तेनैष त्रियुगः परिपद्यते ॥  
कलेरन्ते च संप्राप्ते कल्किनं ब्रह्मवादिनम् ।  
अनुप्रविश्य कुरुते वासुदेवो जगत्स्थितिम् ॥

<sup>7</sup>Sārvabhauma Bhaṭṭācārya:

कालान्नष्टं भक्तियोगं निजं यः प्रादुष्टर्तुं कृष्णचैतन्यनामा ।  
आविर्भूतस्तस्य पादारविन्दे गाढं गाढं लीयतां चित्तभृङ्गः ॥

<sup>8</sup>Prabodhānanda Sarasvatī, ?:

वन्दे तं कृष्णचैतन्यं गौरं कृष्णामपि स्वयम् ।  
यो राधाभावसंलुब्धः स्वं भावं नितरां जहौ ॥

<sup>9</sup>Sanātana Gosvāmin, ?:

वन्दे श्रीकृष्णचैतन्यं भगवन्तं कृपार्षावं ।  
प्रेमभक्तिवितानार्थं गौदेष्ववततार यः ॥

<sup>10</sup>Rūpa Gosvāmin, ?:

अपारं कस्यापि प्रणयिजनवृन्दस्य कुतुकी  
रसस्तोमं हृत्वा मधुरमुपभोक्तुं कमपि यः ।  
रुचं स्वामावब्रे द्युतिमिह तदीयां प्रकटयन्  
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥

<sup>11</sup>Raghunāthadāsa Gosvāmin, *Muktācaritra*, 3:

निजामुज्ज्वलितां भक्तिसुधामर्पयितुं चित्तौ ।  
उदितं तं शचीगर्भव्योम्नि पूर्णविधुं भजे ।

<sup>12</sup>Śrī Jīva, *Bhāgavata-sandarbha*:

अन्तःकृष्णं बहिर्गौरं दर्शिताङ्गादिवैभवम् ।  
कलौ सङ्कीर्तनाद्यैः स्मः कृष्णाचैतन्यमाश्रिताः ॥

<sup>13</sup>Rūpa Gosvāmin, *Brs*, 2.151:

सेवा साधकरूपेण सिद्धरूपेण चात्र हि ।  
तद्भावलिप्सुना कार्या ब्रजलोकानुसारतः ॥

<sup>14</sup>Rūpa was near death.

<sup>15</sup>This verse extols the practice of remembering, *smaraṇa*. Visualization of the daily activities of Rādhā and Kṛṣṇa is part of the practice of mental service (*mānasika-sevā*) by which one is trained for and eventually enters into the loving service of Rādhā and Kṛṣṇa in their supreme abode. That loving service is beyond the reach of even the greatest beings in the universe yet it requires only the qualification that one has a strong longing or desire (*lobha*) for it. Those who contemplate the activities of Rādhā and Kṛṣṇa in this way develop such a strong longing and easily achieve that service which in the Caitanya tradition is considered greater than even liberation. It is what even those already liberated long for.

<sup>16</sup>Bhāg. 3.5.15:

को न्वीश ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।  
तथापि नाहं प्रवृणोमि भूमन् भवत्पदाम्भोजनिषेवणोत्सुकः ॥

<sup>17</sup>*Hayaśrīṣa Pañcarātra*:

न धर्मं काममर्थं वा मोक्षं वा वरदेश्वर ।  
प्रार्थये तव पादाब्जे दास्यमेवाभिकामये ॥

<sup>18</sup>Bhāg. 3.7.14:

अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।

<sup>19</sup>Bhāg. 8.3.20:

एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।  
अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः ॥

<sup>20</sup>Bhāg., 5.14.55:

मधुद्विड्सेवानुरक्तमनसामभवोऽपि फल्गुः ।

<sup>21</sup>Bhāg., 1.3.28.

<sup>22</sup>Brahma-saṁhitā, 5.1:

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।  
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥

<sup>23</sup>ibid., 5.54 (57?):

यस्यैकनिःश्वसितकालमथऽवलम्ब्य  
जीवन्ति लोमविलजा जगदण्डनाथाः ।  
विष्णुर्महान् स इह यस्य कलाविशेषो  
गोविन्दमादिपुरुषं तमहं भजामि ॥

<sup>24</sup>ibid., 5.45 (48):

रामादिमूर्तिषु कलानियमेन तिष्ठन्  
लीलावतारमकरोद्भुवनेषु किन्तु ।  
कृष्णः स्वयं समभवत्परमः पुमान् यो  
गोविन्दमादिपुरुषं तमहम् भजामि ॥

<sup>25</sup>Or, master of the three Puruṣas (the expansions of Kṛṣṇa that are instrumental in creating and overseeing the phenomenal world), or master of three qualities of nature.

<sup>26</sup>Bhāg., 3.2.21:

स्वयन्त्वसाम्यातिशयस्त्र्यधीशः स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।  
बलिं हरद्विश्चिरलोकपालैः किरीटकोटीडितपादपीठः ॥

<sup>27</sup>Rūpa, Bhakti-rasāmṛta-sindhu (Brs), 2.1.220-23:

नित्यगुणो वनमाली यदपि शिखामणिरखिलनेतृऋणाम् ।  
भक्तापेक्षिकमस्य त्रिविधत्वं लिख्यते तदपि ॥  
हरिः पूर्णातमः पूर्णतरः पूर्ण इति त्रिविधा ।

श्रेष्ठमध्यादिभिः शब्दैर्नाट्ये यः परिपद्यते ॥  
प्रकाशिताखिलगुणाः स्मृतः पूर्णतमो बुधैः ।  
असर्वव्यञ्जकः पूर्णतरः पूर्णोऽल्पदर्शकः ॥  
कृष्णस्य पूर्णतमता व्यक्ताभूद्गोकुलान्तरे ।  
पूर्णता पूर्णतरता द्वारकामथुरादिषु ॥

<sup>28</sup>Common-uncommon qualities seems to refer to qualities that are common to the three main locii of Kṛṣṇa's self-revelation, Vraja, Mathurā, and Dvārakā, but which are not held in common with the other manifestations or descents of Kṛṣṇa. The common qualities are shared by all his manifestations and descents in various degrees of manifestation. The uncommon qualities are only found in Vraja, Kṛṣṇa's most complete locus of self-revelation.

<sup>29</sup>A little later our author will say that most complete form of sweet godliness does not exist in Mathurā and Dvārakā, only in Vraja.

<sup>30</sup>Rūpa Gosvāmin, *Laghu-bhāgavatāmṛta* (Lb), 1.5.526:

चतुर्धा माधुरी तस्य ब्रज एव विराजते ।  
ऐश्वर्यक्रीडयोर्वेनोस्तथा श्रीविग्रहस्य च ॥

<sup>31</sup>Ibid., 1.5.527-8:

कुत्राप्यश्रुतपूर्वेण मधुरैश्वर्यराशिना ।  
सेव्यमानो हरिस्तत्र विहारं कुरुते ब्रजे ॥  
यत्र पद्मजरुद्राद्यैः स्तूयमानोऽपि साध्वसात् ।  
दृगन्तपातमप्येषु कुरुते न तु केशवः ॥

<sup>32</sup>*Brahāṇḍa Purāṇa* cited in the Lb. at 1.5.529:

ये दैत्या दुःशका हन्तुं चक्रेणापि रथाङ्गिना ।  
ते त्वया निहताः कृष्ण नव्यया बाललीलया ॥  
सार्धं मित्रैर्हरे क्रीडन् भूमङ्गं कुरुषे यदि ।  
सशक्रा ब्रह्मरुद्राद्याः कम्पन्ते स्वस्थितास्तदा ।

<sup>33</sup>*Brahmāṇḍa Purāṇa*:

सहस्रनाम्नां पुण्यानां त्रिरावृत्त्या तु यत् फलम् ।  
एकावृत्त्या तु कृष्णस्य नामैव तत् प्रयच्छति ॥

<sup>34</sup>*Viṣṇu-dharmottara*:

सत्यं ब्रवीमि ते शम्भो गोपनीयमिदं मम ।

मृतसञ्जीवनी नाम कृष्णाख्यमवधारय ॥

<sup>35</sup>*Skandha Purāṇa:*

मधुरमधुरमेतन्मङ्गलं मङ्गलानां  
सकलनिगमवल्लीसत्फलं चित्स्वरूपं ।  
सकृदपि परिगीतं श्रद्धया हेलया वा  
भृगुवर नरमात्रम् तारयेत् कृष्णनाम

<sup>36</sup>These are the briefest of indications of Kṛṣṇa activities throughout the day. The most minimal form of this practice, then, is to pause during each of the eight periods of the day and remember what Kṛṣṇa is up to at that time.

According to one of the Hindu systems of reckoning, the day is divided into eight periods: Night's End, Early Morning, Late Morning (or Forenoon), Midday, Late Afternoon, Early Evening, Late Evening, and Night. Each period is two hours and twenty-four minutes long except for midday and night which are twice as long as the other periods. They are therefore four hours and forty-eight minutes long. Altogether the eight periods makeup a twenty-four hour day.

The first period, Night's End, begins with a period of time that is considered sacred in many Hindu traditions called *Brahma-muhūrta* (the period of Brahman). It begins one hour and thirty-six minutes before sunrise. Thus, if the sun rises at 6:06 A.M., *Brahma-muhūrta* and Night's End begin at 4:30 A.M. In this case, the periods would have the following values:

Night's End 4:30 — 6:53 A.M.

Early Morning 6:54 — 9:17 A.M.

Late Morning 9:18 — 11:41 A.M.

Midday 11:42 — 4:29 P.M.

Late Afternoon 4:30 — 6:53 P.M.

Early Evening 6:54 — 9:17 P.M.

Late Evening 9:18 — 11:41 P.M.

Night 11:42 P.M. — 4:29 A.M.

The exact times change, of course, as the time of sunrise changes. For the most part only approximations need be followed. The next nine verses give more detailed descriptions of Kṛṣṇa's acts in each of the eight periods.