

Because of a slight decline in the influence of the Six Gosvāmīs in Śrīdhāma Vṛndāvana, a controversy arose regarding the doctrines of wedded love (*svakīyāvāda*) and paramour love (*parakīyāvāda*) in the Lord’s pastimes. To dispel the misconceptions regarding *svakīyāvāda*, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books, *Rāga-vartma-candrikā* and *Gopī-premāmṛta*, which are both filled with all the conclusions of the scriptures. Thereafter, in his *Ānanda-candrikā* commentary on the *laghutvam atra* verse of *Ujjvala-nīlamanī* (1.21), he soundly refuted the theory of *svakīyāvāda* with scriptural evidence and irrefutable arguments, and established the conception of *parakīyā*. Further, in his *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīyā-bhāva*.

At the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some scholars who opposed his conclusions regarding worship in the mood of *parakīyā*, but he defeated them with his deep scholarship and irrefutable logic. On account of this, these envious scholars resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to circumambulate Śrī Vṛndāvana every day in the very early morning, and they made a plan to kill him at that time in some dense, dark grove. When he was approaching the spot where his adversaries desired to kill him, he suddenly disappeared. In his place, they saw a beautiful young girl of Vraja picking flowers with some of her friends.

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

In this way he refuted the theory of *svakīyāvāda* and established the truth of pure *parakīyā*, an achievement which is very important for the Gauḍīya Vaiṣṇavas.

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

viśvasya nātha-rupo ’sau

bhakti-vartma-pradarśanāt
bhakta-cakre vartitavāt
cakravarty ākhyayābhavat

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

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

Following in the footsteps of Śrīla Rūpa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura composed abundant transcendental literatures on *bhakti* and thus established in this world Śrīman Mahāprabhu’s innermost heart’s desire. He also refuted various faulty conclusions opposed to the genuine following of Śrī Rūpa Gosvāmī (*rūpānuga*). He is thus revered in the Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and as an authoritative *mahājana* (self-realised soul). He is renowned as a great transcendental philosopher and poet, and a *rasika* devotee. A Vaiṣṇava poet named Kṛṣṇa dāsa has written the following lines at the conclusion of his translation of Śrīla Cakravartī Ṭhākura’s *Mādhurya-kādambinī*:

“Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book through the mouth of Śrīla Cakravartī Ṭhākura. Some say that Śrīla Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is expert in the art of describing extremely complex truths in a way that is easy to understand. O ocean of mercy, Śrīla Viśvanātha Cakravartī Ṭhākura! I am a very foolish person. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.”

Very few Gauḍīya Vaiṣṇava *ācāryas* wrote as many books as Śrīla Cakravartī Ṭhākura. Even today, the following proverb regarding three of his books is quoted in the general Vaiṣṇava community: “*kiraṇa-bindu-kaṇā, ei tina niya vaiṣṇava-panā* – the Vaiṣṇavas take these three books – *Ujjvala-nīlamaṇi-kiraṇa, Bhakti-rasāmṛta-sindhu-bindu* and *Bhāgavatāmṛta-kaṇā* – as their wealth.”

Below is a list of his other books, commentaries and prayers, which comprise a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava devotional literature: *Vraja-rīti-cintāmaṇi*, *Śrī Camatkāra-candrikā*, *Śrī Prema-samputa*, *Gītāvalī*, *Subodhinī*, (commentary on *Alaṅkāra-kaustubha*), *Ānanda-candrikā* (commentary on *Ujjvala-nīlamaṇi*), commentary on *Śrī Gopāla-tāpanī*, *Stavāmṛta-laharī*, (which includes about twenty beautiful poems and prayers), *Śrī Kṛṣṇa-bhāvanāmṛtam Mahākāvyaṃ*, *Raga-vartma-candrikā*, *Aiśvarya-kādambinī*, *Śrī Mādhurya-kādambinī*, and also commentaries on *Śrī Bhakti-rasāmṛta-sindhu*, *Śrī Ānanda-vṛndāvana-campūḥ*, *Dāna-keli-kaumudī*, *Śrī Lalita-mādhava-nāṭaka*, *Śrī Caitanya-caritāmṛta*, *Brahma-saṁhitā*, as well as *Sārārtha-varṣiṇī* commentary on *Śrīmad Bhagavad-gītā* and *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*