

Text 11 Commentaries

Śrī Upadeśāmṛta Bhāsā

By Śrīla Bhaktivinoda Ṭhākura

*sakala preyasī śreṣṭhā vṛṣabhānu-sutā
tāñhāra sarasī nitya śrī-kṛṣṇa-dayitā* (1)

*munigaṇa śāstre ei rūpa nirdhārila
vraja-madhye śreṣṭhā bali kuṇḍe sthira kaila* (2)

*sādhana-bhaktira katha ki balibe āra
kṛṣṇa-preṣṭha-gaṇera durlabha prema-sāra* (3)

*niṣkapate sei kuṇḍa ye kare majjana
kuṇḍe tāñre sei prema kare vitarāṇa* (4)

Of all those who are beloved (to Kṛṣṇa), the daughter of King Vṛṣabhānu is the most exalted. (And) Her lake is eternally Kṛṣṇa's beloved (*śrī-kṛṣṇa-dayitā*). (1)

This the sages (*munis*) have ascertained. They have discerned that this lake is the most exalted within Vraja. (2)

What more shall I speak about *sādhana-bhakti*? The essence of *prema*, is rarely attained (even) by those who are most dear to Kṛṣṇa. (3)

(However), if one is in a non-duplicitous mood and fully submerges himself in this *kuṇḍa*, it gives him this *prema*. (4)

Pīyūṣa-varṣiṇī-vṛtti

By Śrīla Bhaktivinoda Ṭhākura

To create firm steadiness in the *sādhaka*'s mind by descriptions of the natural glories of Śrī Rādhā-kuṇḍa, eleven introductory verses have been given for considerations.

Śrī Rādhikā is the abode of Śrī Kṛṣṇa's abundant love, and compared to His other beloveds She is the most exalted in every way.

(And) the multitude of sages have described in the scriptures the superiority of Śrī Rādhā-kuṇḍa is this way:

What to speak of those practicing *sādhana-bhakti*, this *prema* is difficult to attain even for Kṛṣṇa's most dear devotees like Nārada Muni, and others. (But) if one takes bath in Śrī Rādhā-kuṇḍa with *bhakti*, this *prema* is easily bestowed by this very *kuṇḍa*.

Therefore, Śrī Rādhā-kuṇḍa is the appropriate place to reside for everyone who is (utterly) devoted to engaging in the transcendental loving service of the Lord.

(This last statement means:) In the transcendental land of Vraja (*aprākṛta Vraja*), the transcendental living entity (*aprākṛta jīva*) after having attained his transcendental *gopī* body (*aprākṛta-gopī-deha*) has become situated at Rādhā-kuṇḍa in the *kuñja* of a *sakhī* as a protected and maintained maidservant (*pālya-dāsī*), by the mercy of his (her) own spiritual master.

Externally having first taken continuous shelter of *Nāma*, and being sheltered at Śrī Caitanya Mahāprabhu's feet, such a person, who is expert in *bhajana*, is attending Śrīmatī Rādhikā in (Her) *aṣṭa-kālīya-sevā* to Śrī Kṛṣṇa.

At the end of his *Piyūṣa-varṣiṇī-vṛtti*, Śrīla Bhaktivinoda Ṭhākura wrote the following in Sanskrit.

To increase the bliss of Śrīmad Vanamālī Gosvāmī¹, to bring about the joy of Śrī Prabhunātha², who has offered his self [to the Lord], as well as to effect the prosperity of my own bhajana, Bhaktivinoda Dāsa, a resident of Godruma, has composed this Piyūṣa-varṣiṇī-vṛtti on the aṣṭamī-tithi of kṛṣṇa-pakṣa (waning fortnight), in the month of Magha, in Gaurābda 412. (20th December, 1898)

¹ Śrīmad Vanamālī Gosvāmī was a friend of Śrīla Bhaktivinoda Ṭhākura from Rādhāramaṇa-gherā in Śrī Vṛndāvana Dhāma. It was in his personal library that Śrīla Bhaktivinoda Ṭhākura found Śrī Rādhāramaṇa dāsa Gosvāmī's handwritten commentary on Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta. His work was entitled Śrī Upadeśā-prakāśikā-ṭikā. This greatly inspired the Ṭhākura who soon wrote his own commentaries on Śrī Upadeśāmṛta.

² Śrīmad Vanamālī Gosvāmī once visited Śrīla Bhaktivinoda Ṭhākura at Śrī Māyāpura Dhāma. He and his wife were accompanied by a simple and devoted young brāhmaṇa named Prabhunātha Miśra. All three of them stayed at the Yoga-pīṭha for some days. Prabhunātha was greatly attracted to Śrī Caitanya Mahāprabhu and His Dhāma, and when it came time to return to Vṛndāvana he asked Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's permission to serve the Deities. Both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Vanamālī Gosvāmī gave their blessings. Prabhunātha soon became very dear to both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Vanamālī Gosvāmī.

Śrī Upadeśāmṛta Bhāṣā

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*śrīmatī rādhikā kṛṣṇa-kāntā-śiromaṇi
kṛṣṇapriya madhye tānra sama nāhi dhanī (1)*

*muni-gaṇa śāstre rādhā-kuṇḍera varṇane
gāndharvikā tulya kuṇḍa karaye gaṇane (2)*

*nāradādi priya-varge ye prema durlabha
anya sādhakete tāhā kabhu nā sulabha (3)*

*kintu rādhā-kuṇḍe snāna yei jana kare
madhura-raṣete tānra snāne siddhi dhare
aprākṛta-bhāve sadā yugala-sevana
rādhā-pāda-padma labhe sei hari-jana (4-5)*



*śrī-vārṣabhānavī kabe dayita-dāsere
kuṇḍa-tire sthāna dibe nija-jana kare (6)*

*upadeśāmṛta-bhāṣā karila durjana
pāṭha-kāle hari-jana kariha śodhana (7)*

*upadeśāmṛta dhari rupānuga-bhāve
jīvana yāpile kṛṣṇa-kṛpā sei pābe (8)*

*satya tretā dvāparera ye sakala bhakta
kṛṣṇa-kṛpā labhiyāche gṛhastha virakta
bhāvikāle vartamāne bhaktera samāja
sakalera padarajaḥ` yāce dīna āja (9-10)*

*bhakativinoda-prabhu-anuga ye jana
dayita dāsera tānra pade nivedana (11)*

*dayā kari doṣa hari bala hari hari
upadeśāmṛta vāri śiropari dhari (12)*

Śrīmatī Rādhikā is the crest jewel amongst all of Kṛṣṇa's beloveds. Amongst all those who are dear to Kṛṣṇa no one is equal to Her in possessing (all kinds of) opulences. (1)

In the scriptures the sages have discerned Rādhā-kuṇḍa as equal to Gāndharvikā (Rādhikā). (2)

Prema, which is difficult to attain for Nārada and other dear devotees, is never attained by other (devotees) who are *sādhakas*. (3)

However, anyone who bathes in the waters of Rādhā-kuṇḍa will attain the perfection of eternally serving the Divine Couple in *mādhurya-rasa* in transcendental consciousness (*aprākṛta-bhāva*). (And) that very same devotee of Hari attains Śrī Rādhā's lotus feet. (4-5)

— Thus ends the commentary on Text Eleven. —

Concluding Words

When will Śrī Varṣabhānavī give this Dayita Dāsa a place on the banks of Rādhā-kuṇḍa and make him Her own? (6)

This wicked person has composed the *Upadesāmṛta bhāsa*. Oh devotees of Lord Hari, kindly rectify the mistakes in this *bhāsa* at the time of reading or reciting it. (7)

He who respectfully applies these immortal instructions (*Upadesāmṛta*) throughout his life and accepts the mood of the followers of Śrī Rūpa (*rūpānugas*) will attain the mercy of Kṛṣṇa. (8)

Today this fallen soul begs for the dust of the lotus feet of all devotees who have attained Kṛṣṇa's mercy – whether they be *grhasthas* or renunciates, whether they be from the time of Satya-yuga, Tretā-yuga or Dvāpara-yuga, whether they be presently living in the community of Vaiṣṇavas or whether they will appear in the future. (9-10)

Dayita Dāsa offers his prayers at the feet of all followers of his divine master, Śrī Bhaktivinoda Prabhu. (11)

Showing compassion for others, leaving aside all vices and accepting the waters of these ambrosial instructions, (*Śrī Upadesāmṛta*), upon your head, please chant “Hari, Hari!” (12)

Śrī Upadeśāmṛta Anuvṛtti

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Śrīmatī Rādhikā is the pre-eminent recipient of Śrī Kṛṣṇa's love and the crest jewel of all His beloveds. In the scriptures, the sages have described Śrīmatī's *kuṇḍa* to be equal to Śrīmatī in super-excellence.

The *prema* which is not easily available even to Śrī Nārada and other dear ones – what to speak of other devotees who are *sādhakas* – that (very) *prema* appears in one who takes bath just once in Śrī Rādhā-kuṇḍa.

Transcendentally residing at Rādhā-kuṇḍa in a loving mood (*prema-pūrṇa aprākṛta vāsa*) and transcendentally bathing in Rādhā-kuṇḍa, which is overflowing with the nectar of *prema*, in a loving mood (*prema-pūrṇa aprākṛta snāna*) – this means being indifferent to mundane desires for gross material enjoyment and engaging internally in loving service (*mānasa-bhajana*) again and again as a sold out attendant of Śrīmatī.

In this way, for the rest of this life – and after this life – the *jīva* becomes personally and directly – and eagerly – engaged in his eternal service (*nitya-sevā*) in his transcendental eternal body (*aprākṛta nitya-deha*).

He who takes bath in Rādhā-kuṇḍa attains the highest benefit. His great fortune is difficult to attain even by such devotees as Nārada and others. What to speak of sense-enjoyers, bathing in Rādhā-kuṇḍa is difficult to attain even for devotees who have taken shelter of *dāsyā-rasa*, *sakhya-rasa* and *vātsalya-rasa*.

What more shall I say about the transcendental bath (*aprākṛta-snāna*) in Śrī Rādhā-kuṇḍa? One who takes (such a) bath even attains the furthest limit of great fortune by becoming a protected maid servant (*pālyā-dāsī*) of Śrī Varṣabhānavī.