

Śrīla Rādhāramaṇa Gosvāmī's Commentary on Text 11

— Verse Eleven —

ननु तदाश्रयां किं मिलति? तत्र तादृशसिद्धान्तमेवोपसंग्रहन् ततः
प्रेमोपलक्षिमाह—कृष्णस्येति । यं प्रेम कृष्णं प्रियत्वेन ख्यातेर्नारदादिभिः अलं
दुर्लभः तदीनां तज्जातीयं प्रेमासम्भवादिति भावः । तदपि प्रेमकर्मभूतं
कर्तृभूतमिदं सरः स्नातुं सम्भवे आविष्करोति प्रकटयति । तं को नाश्रयेदिति
पूर्वेनैव सम्भङ्गः ॥११॥

श्रीचैतन्यकृपा-लेशां तदुक्तानां मुदे कृता । स्वप्राज्ञाद्यनुसरेणेतुपदेश-
प्रकाशिका ॥ राधारमणदासेन राधारमण-सेविना । गोवर्धनोपालालस्य तनुजेन
कृता द्वियम् ॥ इति श्रीउपदेशामृतटीका समाप्ता ।

What happens when one takes shelter of Rādhā-kuṇḍa? In this verse Śrī Rūpa Gosvāmī summarizes and states the conclusion by describing the attainment of *prema* — the *prema* which is quite unattainable by those who are famous as being dear to Kṛṣṇa, like Nārada and others. That means this kind of *prema* is not possible for this kind of devotee. Nevertheless, this *prema* manifests in he who takes bath in this lake. And so, who will not take its shelter? The word *tat*, (referring to *prema*), is the object of the previous sentence. And the word *idam* (also referring to *prema*) is the subject of the last sentence. This is the connection to the previous verse.