

# Śrī-Upadeśāmṛta

With

Commentaries by

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Verse – 9

vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-tate sevām vivekī na kaḥ

The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

# Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa  
Gosvāmī

## Upadeśa-prakāśikā-ṭikā

The previous verse instructed us to perform bhajana while residing in Vraja.

This verse very clearly answers precisely where one should reside within Vraja.

Due to Śrī Kṛṣṇa's having taken birth there, the abode of Mathurā is superior even to Vaikuṅṭha, the realm of great spiritual opulence. Superior even to the abode of Mathurā is the forest of Vṛndāvana because there the festival of the rāsa dance took place.

## Upadeśa-prakāśikā-ṭikā

Superior to the Vṛndāvana forest is Govardhana Hill because it playfully rested on Śrī Kṛṣṇa's lotus hand, and because there Kṛṣṇa freely enjoyed many pastimes with His devotees.

Yet superior even to this Govardhana Hill is the super-excellent Śrī Rādhā-kuṇḍa because it immerses one in the nectarean divine love that Śrī Kṛṣṇa, the moon of Gokula, feels for Śrīmatī Rādhikā.

The scriptures declare that Śrī Rādhā-kuṇḍa is as dear to Śrī Kṛṣṇa as the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā Herself.

## Upadeśa-prakāśikā-ṭikā

All the above-mentioned spiritual realms or locations where Śrī Kṛṣṇa performed pastimes are manifest from His internal potency (svarūpa-śakti) and are therefore purely spiritual.

However, Śrī Rādhā-kuṇḍa is superior to them all because it manifests the highest display of the inherent variegated pastimes of svarūpa-śakti.

# Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura



## Pīyūṣa-varṣiṇī-vṛtti

This ninth verse informs us that Śrī Rādhā-kuṇḍa is the best amongst all worshipful places.

Because Śrī Kṛṣṇa took birth in the city of Mathurā, it is superior to Vaikuṇṭha, the realm of immense opulence in the spiritual sky.

Within the district of Mathurā, the Vṛndāvana forest is the best location. Govardhana Hill is the best place within the entire area of Vraja due to Udāra-pāṇi Śrī Kṛṣṇa having performed various pastimes there.

## Pīyūṣa-varṣiṇī-vṛtti

Śrī Rādhā-kuṇḍa is splendidly situated just near Śrī Govardhana.

It is the best place of all due to being the special storehouse of Śrī Kṛṣṇa's nectarean divine love (premāmṛta).

Is there any person intent upon performing bhajana who would not desire to render service to Śrī Rādhā-kuṇḍa?

## Pīyūṣa-varṣiṇī-vṛtti

In other words, the devotees of Bhagavān most certainly render service to Śrī Rādhā-kuṇḍa.

Either in their material bodies or in their spiritually perfected forms, devotees should execute the aforementioned process of bhajana while constantly residing at Rādhā-kuṇḍa.

**Anuvrtti**

**By**

**Śrīla Bhaktisiddhānta  
Sarasvatī Gosvāmī  
Prabhupāda**

## Anuvṛtti

Amongst all holy places, the Vaikuṅṭha realm situated in the spiritual sky is the best.

Superior even to Vaikuṅṭha is the district of Mathurā because Bhagavān took birth there.

Within Mathurā-maṇḍala, the forest of Vṛndāvana is the best because there the rāsa dance took place.

Of all places within Vṛndāvana, Govardhana Hill is greater still due to being the site where Śrī Kṛṣṇa freely enjoyed various pastimes.

## Anuvṛtti

Superior even to Govardhana Hill is Śrī Rādhākūṇḍa.

Because it overflows with the nectar of Śrī Kṛṣṇa's divine love, it is the best place of all.

There is no place greater than Rādhā-kūṇḍa.

Therefore, what intelligent person would not render service to Rādhā-kūṇḍa, which is so splendidly situated at the base of Govardhana?

## Anuvṛtti

In other words, anyone endowed with true spiritual intelligence serves Śrī Rādhā-kuṇḍa.

Śrī Caitanya Mahāprabhu's eternal devotee Śrī Rūpa Gosvāmī, being fully conversant with the most elevated devotional sentiments within Gaurahari's heart, has described service to Śrī Rādhā-kuṇḍa as the topmost.

The glories of Śrī Rādhā-kuṇḍa are incomprehensible and inaccessible even for loving devotees who may have taken shelter of mādhurya-rasa, yet are devoid of devotion to Śrī Caitanya Mahāprabhu.

Translation and  
Purport by Srila  
Prabhupada



## Translation and Purport by Srila Prabhupada

The spiritual world is three fourths of the total creation of the Supreme Personality of Godhead, and it is the most exalted region.

The spiritual world is naturally superior to the material world; however, Mathurā and the adjoining areas, although appearing in the material world, are considered superior to the spiritual world because the Supreme Personality of Godhead Himself appeared at Mathurā.

## Translation and Purport by Srila Prabhupada

The interior forests of Vṛndāvana are considered superior to Mathurā because of the presence of the twelve forests (dvādaśa-vana), such as Tālavana, Madhuvana and Bahulāvana, which are famous for the various pastimes of the Lord.

Thus the interior Vṛndāvana forest is considered superior to Mathurā, but superior to these forests is the divine Govardhana Hill because Kṛṣṇa lifted Govardhana Hill like an umbrella, raising it with His lotuslike beautiful hand to protect His associates, the denizens of Vraja, from the torrential rains sent by the angry Indra, King of the demigods.

## Translation and Purport by Srila Prabhupada

It is also at Govardhana Hill that Kṛṣṇa tends the cows with His cowherd friends, and there also He had His rendezvous with His most beloved Śrī Rādhā and engaged in loving pastimes with Her.

Rādhā-kuṇḍa, at the foot of Govardhana, is superior to all because it is there that love of Kṛṣṇa overflows.

Advanced devotees prefer to reside at Rādhā-kuṇḍa because this place is the site of many memories of the eternal loving affairs between Kṛṣṇa and Rādhārāṇī (rati-vilāsa).

## Translation and Purport by Srila Prabhupada

In Caitanya-caritāmṛta (Madhya-līlā) it is stated that when Śrī Caitanya Mahāprabhu first visited the area of Vrajabhūmi, He could not at first find the location of Rādhā-kuṇḍa.

This means that Śrī Caitanya Mahāprabhu was actually searching for the exact location of Rādhā-kuṇḍa.

Finally He found the holy spot, and there was a small pond there. He took His bath in that small pond and told His devotees that the actual Rādhā-kuṇḍa was situated there.

## Translation and Purport by Srila Prabhupada

Later the pond was excavated by Lord Caitanya's devotees, headed first by the Six Gosvāmīs, such as Rūpa and Raghunātha dāsa.

Presently there is a large lake known as Rādhā-kunḍa there. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kunḍa because of Śrī Caitanya Mahāprabhu's desire to find it.

Who, then, would give up Rādhā-kunḍa and try to reside elsewhere?

## Translation and Purport by Srila Prabhupada

No person with transcendental intelligence would do so.

The importance of Rādhā-kuṇḍa, however, cannot be realized by other Vaiṣṇava sampradāyas, nor can persons uninterested in the devotional service of Lord Caitanya Mahāprabhu understand the spiritual importance and divine nature of Rādhā-kuṇḍa.

Thus Rādhā-kuṇḍa is mainly worshiped by the Gauḍīya Vaiṣṇavas, the followers of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu.

**Commentary by  
Srila Bhakti  
Rakshak Sridhara  
Maharaj**

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In his Upadeśāmṛta, Rupa Gosvami leaps from Vaikuntha in one stride to Mathura where everything is available in a very clear and substantial way.

In one stride he comes to the Kṛṣṇa conception of Godhead.

But in Brhad-Bhagavatamṛta Sanatana Gosvami has filled in the gap for us.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Brhad-Bhagavatamṛta Gopa-kumara begins from the lowest stage of devotion, gradually making progress through different levels, and at last he comes to the Kṛṣṇa conception.

According to the gradation of consciousness in its development from provincial to universal, we may find ourselves in so many different planets or planes of existence.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Bhuloka is where we are – the world of our experience, the world of our sense perception.

It is a peculiar place where we have free choice.

Other places are only meant for us to enjoy or suffer our good or bad deeds.

But in this human species, in Bhuloka, we can take an independent step.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In other places, more or less, we have no independence. Bhuvaḥ is the mental sphere.

The effect of our mental acquisition takes us to our present position of experience.

It is not by accident that we are here in this world of our experience.

We have acquired such a position by our previous karma and the area of our previous karma is called Bhuvaḥ.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This physical sphere is only an outcome of that mental sphere.

The present world of experience is the product of our previous mental impulses.

Sva' means the plane of decision-making.

What to do? What not to do? What I like; what I dislike.  
This is called sankalpa/vikalpa.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I like this; I don't like that – this is the soil of the mental world of acceptance and rejection.

In this way, in this mundane world, there are different planes of existence – Bhu, Bhuva', Sva', Mahar, Jana, Tapa and Satyaloka.

The negative side includes these seven planes of life from Bhuloka up to Satyaloka where the creator, Lord Brahma, lives.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The master of the whole world of experience of the negative side lives in Satyaloka.

The negative side, consisting of the combination of the three modes of material nature that produces this world, finishes in Satyaloka.

Then begins Viraja, the verge of the equilibrium of the negative side – the last limit of material consciousness and the highest position aspired for by the Buddhists.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

And the verge of equilibrium of the positive side is Brahmaloaka, the beginning of the 'Land of Service' – the equipoised verge of the positive world aspired for by the Sankarites.

Then next is Sivaloka.

On that side there is Sada-Siva and He is as the master of the maya.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Vaisnavanam yatha Sambhu' – there in Sivaloka, Siva is a devotee of Narayana, representing himself as a token of service in Vaikuntha.

That is the position of Sada-Siva in Sivaloka.

Sada-Siva and Maha-Visnu are almost one and the same.

On that side Sada-Siva is a devotee, and on this side there is Rudra.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The marginal position between the serving world and the enjoying world is Siva.

That aspect that is towards the enjoying side is Rudra and that which is towards the serving side is Sada-Siva.

The real position of Siva is a very difficult thing to understand.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It is marginal, two aspects combined – mainly tyaga, sometimes bhoga and sometimes service.

Siva-tattva means marginal.

Siva-tattva, guru-tattva, dhama-tattva and Sri-vigraha-tattva – these four things are very difficult to understand.

After Sivaloka we find Vaikuntha, the land made known to the world by Sri Ramanujacarya.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In that area of the paravyoma, there are so many Vaikunthas in so many different phases of the pastimes of Lord Narayana, who resides in the center.

Then there is Ayodhya with Ramacandra.

Laksmi-Narayana are in Vaikuntha, the plane of worship with splendor and grandeur, but Ayodhya is better than Vaikuntha.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Why? In Ayodhya there is the first introduction of vatsalya-rasa.

The variegated nature of ananda is not to be found in Vaikuntha.

In Vaikuntha there is no father or mother of either Narayana or Laksmi-devi.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But vatsalya-rasa, sakhya-rasa and madhurya-rasa in the real sense may not be found there in Ayodhya.

Madhurya-rasa is not distributed there extensively.

Only Sita is there, Ramacandra's affectionate wife.

And there also Ramacandra is under the pressure of niti, moral laws.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Dvaraka is between Ayodhya and Mathura.

There we find Kṛṣṇa being worshiped in different rasas.

Kṛṣṇa is with many queens in Dvaraka and the devotees are serving Him in different ways.

Unlike Ramacandra, He is free and not controlled by the laws of this world, where He has to sacrifice even His heart and the truth to the false opinion of His subjects.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

He is free in Dvaraka and the prospects for His lila are also of a variegated nature.

Madhurya-rasa is also there in Dvaraka, but it is not fully represented.

Kṛṣṇa is the son of Vasudeva and Devaki but He is aspiring after the sweet playful stage of VRndavana.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Kṛṣṇa in Dvaraka is conscious of His lila in VRndavana but He can't go there.

He has self-imposed duties and engagements.

He feels in His heart that, “I was very happy when I was playing during My youth in VRndavana, but now duty does not allow Me time for this.”



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

From Dvaraka we come to Mathura-mandala.

There we find Kṛṣṇa to be more comprehensive, more free, an autocrat, and free from the contamination of grandeur and politics.

Kṛṣṇa's birth ceremony is found in Mathura, not in Vaikuntha or Dvaraka, so Mathura is greater because service of a higher type can be found there.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

By the measurement of rasa, Mathura holds a superior position because the rasa is more variegated there.

The measurement of high and low is according to the rasa – the actual measurement of the ecstasy that can be felt by the servitors.

There are various conceptions of Kṛṣṇa – Dvaraka-Kṛṣṇa is there, Mathura-Kṛṣṇa is there, but the highest conception of Kṛṣṇa is Kṛṣṇa in Vrndavana.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

VRndavana-Kṛṣṇa does not care for Mathura and Dvaraka.

VRndavana is above Dvaraka and Mathura. In Dvaraka and Mathura Kṛṣṇa is a political man.

The Kṛṣṇa of Mathura is different to the Kṛṣṇa of VRndavana.

We must always remember this.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In VRndavana there is free love, free faith.

There Kṛṣṇa is in a playful mood, playing freely in a very plain place where His friends are also of a similar nature.

He does not show any gorgeous, kingly style.

All these Kṛṣṇa's are both one and different – that is acintya-bhedabheda, distinction and non-distinction.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There is a difference in function and mood.

Within the Kṛṣṇa conception we find so much variety according to His temperament and satisfaction.

It is inconceivable.

The unified and differentiated character of reality is inconceivable; its secret is in the hand of the Supreme power.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

It does not depend upon our whim.

Still, that differentiated character of the Absolute will be seen differently according to the subjective relationship we have with Him.

## SB 10.43.17

mallānām aśanir nr̥ṇām nara-varaḥ strīṇām smaro  
mūrtimān  
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-  
pitroḥ śiśuḥ  
mr̥tyur bhoja-pater virāḍ aviduṣām tattvam param  
yoginām  
vr̥ṣṇīnām para-devateti vidito raṅgam gataḥ  
sāgrajaḥ

## Krsna – Akhila Rasamrta Murtih

1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nṛṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīṇām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śiśuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virāḍ aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ paraṁ yoginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When Kṛṣṇa was entering the arena to meet with Kamsa, different persons saw Him in different ways.

It was the same Kṛṣṇa entering, but different classes of people were looking at Him, but seeing Him in different ways.

But they are one and the same Kṛṣṇa.

That is also possible. According to their adhikara they saw Him differently.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Some saw Him as a foe, some as a friend, some as their son, some as a politician and some as a king.

In this way there were persons of different categories and according to their own position, they were seeing Him differently.

Kṛṣṇa satisfies everyone. Even the animals in Vṛndavana become ecstatic when they come in connection with Kṛṣṇa.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

barhāpīḍam nata-vara-vapuḥ karṇayoḥ karṇikāram  
bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām  
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair  
vṛndāraṇyam sva-pada-ramaṇam prāviśad gīta-kīrtiḥ

Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories. (10.21.5).

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Kṛṣṇa in VRndavana differs from Kṛṣṇa in Govardhana.

In VRndavana there is free mixing by Kṛṣṇa without any hesitation in connection with other camps of the Gopis.

That is a general rasa-lila.

At Govardhana there are only selected groups – both the camp of Radharani and Candravali are to be found there.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But our need is the exclusive group – the group of Radharani.

Radha-kunda is only for the selected group of Radharani, not for any other.

Rupa Gosvami has mentioned this.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Radha-kunda is the highest position where only Radharani and Her own confidential group approach to serve Kṛṣṇa and Kṛṣṇa, in His full-fledged love, comes to cooperate with Her service.

The highest conception of Kṛṣṇa is at Radha-kunda.

Vaikuntha is to be  
Eliminated

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The land of dedication begins from Vaikuntha and ends in VRndavana.

Vaikuntha is calculative and VRndavana is spontaneous and irresistible.

Raghunatha Dasa Gosvami says that if we have too much attraction for the laws of vaidhi-bhakti and sastrika rules, we will be thrown down into the paravyoma, to Vaikuntha.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then we won't be able to keep up our position in Vrndavana where everything is spontaneous.

We won't be allowed to take our position in the land of freedom, where spontaneous love is the queen and is regulating the whole thing.

She will throw us down to Vaikuntha – “Go there!”

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Do your duty according to scripture, according to calculation created by grandeur, awe and reverence. Go there!

Only the simple, plain, spontaneous, hearty service of the Lord reigns here in VRndavana and we are in the midst of that thing.

We do not care for any other thing, only for the object of our love.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is our guide, that is our castra, that is everything.

We do not know anything more and we do not want to know anything more.”

No necessity of any scriptural direction is found in VRndavana.

My direction is Kṛṣṇa – what law will come in between?

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

A law will say, “Oh, you only did this much, so don’t go this way.”

What is this? I must give my whole heart as much as I can command to my Lord and to those that are running to serve Him in that nature.

There is no law, no scripture, no good will of the environment, of the society, so called relatives and also the ways that have been recommended by the sastra – “You should do this, you should not do that.”

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That may be in the case of worldly matters but not in our dealings to Kṛṣṇa.

That is spontaneous, that is automatic.

Therefore Vaikuntha is to be eliminated, and even Ayodhya and Dvaraka.

Elimination of the highest is going on cautiously and with reverence.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

“What can I do? My fate is connected in VRndavana.

My inner hankering is for that type of service – forgive me.”

Raghunatha Dasa Gosvami says that when the inner attraction is coming towards madhurya-rasa, he is reluctant to go there.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

sakhyaya te mama namo 'stu namo 'stu nityam  
dasyaya te mama raso 'stu raso 'stu satyam

I continually offer my respects to Your confidential service. My sincere inclination is to go towards the lower service. (Vilapa-kusumanjali 16)

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The attraction for the highest class, I am not fit for that.

This should be our temperament.

I shall try my best to stick with the friendly circle,  
sakhya-rasa.

I am afraid that it may entice me in a false way.



Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

I have no such great fortune in me.

No ambition! Even in that world – no ambition!

I am the servant of the servant of the servant of the servant.

It is not an exaggeration.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It is the real thing.

We should find this sort of substance within us and then we are safe.

We are in a good position.

We must not think ourselves very high that we have already attained that spontaneous flow.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In our position we must try to give some respect – pujala  
raga-patha gaurava-bhange.

We should always keep that on our heads.

We shall roam about in the sastrika area; but our gurus, our  
superiors, our aspiration, should always be kept on our  
heads.

I am not in such a big position, so I must show some respect  
for the sastras etc.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Otherwise if we think that whatever we do in the Name of Kṛṣṇa is all right, then we will go to hell.

Pujala raga-patha gaurava-bhange – we must retain our connection with the satrika society as far as possible and we will always give appreciation, reverence and love for that higher area.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We ourselves may not put that into practice but our appreciation should always be towards that which is beyond the law.

Kṛṣṇa is above law.

Kṛṣṇa and Kṛṣṇa's devotee are above the law, but we are not yet in that category.

That should be our general temperament.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Pujala raga-patha gaurava-bhange In this way development in the theistic area has been shown to us, and we are fortunate enough that we can appreciate in our gradual progression these things given by Mahaprabhu, Bhagavatam, and the Gosvami sastra.

Commentary by  
Srila Bhakti  
Siddhanta Saraswati  
Thakura  
(Upadesamrta  
Bhasa)

# Upadesamrta Bhasa

## Verse – 1

vaikuntha haite śreṣṭha mathurā nagarī  
janama labhilā yathā kṛṣṇacandra hari

The town of Mathura is higher than Vaikuntha since this is where the moon-like Śrī Kṛṣṇa Hari appeared.



# Upadesamrta Bhasa

## Verse – 2

mathurā haite śreṣṭha vṛndāvana dhāma  
yathā sādhiyāche hari rasotsava-kāma

Greater than Mathura is Śrī Vṛndavana-dhama  
because it is there that Hari held His rasa festival.

# Upadesamrta Bhasa

## Verse – 3

vṛndāvana haite śreṣṭha govardhana-śaila  
giridhārī-gāndharvikā yathā krīḍā kaila

Superior to Vṛndāvana is Govardhana Hill where  
Giridharī and Gandarvika perform Their playful  
pastimes.

# Upadesamṛta Bhaṣa

## Verse – 4

govardhana haite śreṣṭha rādhā-kunḍa-tata  
premāmṛte bhāsāila gokula lampata

Higher than Govardhana is the bank of Rādhā-kunḍa where that divine debauchee of Gokula has released a flood of nectarean bliss.

# Upadesamrta Bhasa

## Verse – 5

govardhana-giri-tata rādhā-kunḍa chāḍi  
anyatra ye kare nija kuñja puṣpa-br̥ḍī

Which person would make a kuñja or flower garden anywhere else other than Rādhā-kunḍa at the foot of Giri Govardhana?

# Upadesamrta Bhasa

## Verse – 6

nirbodha tāhāra sama keha nāhi āra  
kunda-tira sarvottama sthāna premādhāra

Surely such a fool cannot be found, since the banks of Śrī Rādhā-kunda are the very foundation of prema.