

Śrī-Upadeśāmṛta

With

Commentaries by

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Verse – 10

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur
jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaiika-
niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-drśas tābhyo 'pi sā
rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet
kaḥ kṛtī

In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jñānīs], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kuṇḍa [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛtabhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their aṣṭakāliya-līlā, Their eternal eightfold daily pastimes? Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.

Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa
Gosvāmī

Upadeśa-prakāśikā-ṭikā

In this tenth verse, yet another reason for taking shelter of and worshipping Śrī Rādhā-kuṇḍa is being shown.

A follower of the path of karma-kāṇḍa, who is interested solely in enjoying the fruits of his actions, is actually indifferent to Bhagavān.

More dear to Bhagavān are jñānīs, who are inclined towards nirviśeṣa-brahma, His impersonal aspect, which is merely a non-specific manifestation of undifferentiated spirit.

Upadeśa-prakāśikā-ṭikā

More dear to Bhagavān than such jñānīs are His devotees such as the four Kumāras, who are devoid of nirviśeṣa-jñāna, inclination towards His impersonal aspect, yet possess aiśvarya-jñāna, awareness of His supreme majesty.

Devotees such as Śrī Nārada who possess premaniṣṭhā, a resolute and exclusive fixation in love for Him, are even more dear to Śrī Hari than such jñāni-bhaktas.

Superior to such loving devotees are the vraja-gopīs, who possess an indescribable and unprecedented love for Śrī Kṛṣṇa and are therefore exceedingly dear to Him.

Upadeśa-prakāśikā-ṭikā

In the Padma Purāṇa it is said:

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

Just as Śrīmatī Rādhikā is most dear to Śrī Kṛṣṇa, Her pond, Śrī Rādhā-kuṇḍa, is equally dear to Him. Among all the beloved gopīs, none are as dear as Śrīmatī Rādhikā.

Upadeśa-prakāśikā-ṭikā

This verse, quoted in Ujjvala-nīlamanī (4.5), proves that, amongst all the gopīs, Śrīmatī Rādhikā alone is Śrī Kṛṣṇa's dearest beloved.

In precisely the same way Śrī Rādhākuṇḍa, Her pond – which is actually non-different from Her – is exceedingly dear to Śrī Kṛṣṇa and is also the topmost place of residence for devotees.

Therefore what spiritually insightful person desirous of performing bhajana would not take shelter of that pond?

Certainly any such person would take shelter of Śrī Rādhā-kuṇḍa.

Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

Pīyūṣa-varṣiṇī-vṛtti

Among the many varieties of sādhakas found in this world, the devotee of Bhagavān who performs bhajana while residing on the banks of Śrī Rādhā-kuṇḍa is the best and the most dear to Śrī Kṛṣṇa. This is described in this tenth verse.

More dear to Kṛṣṇa than the followers of the path of karma are the jñānīs, who search after the impersonal aspect of the absolute truth.

More dear to Kṛṣṇa than all the varieties of jñānīs is a pure devotee, who has abandoned the attempt to understand the absolute truth through the cultivation of knowledge.

Pīyūṣa-varṣiṇī-vṛtti

Amongst all varieties of pure devotees, the premi-bhakta, or one who dearly loves Kṛṣṇa, is the most dear to Him.

Amongst all varieties of such loving pure devotees, the vraja-gopīs are the most dear to Kṛṣṇa.

Of all the vraja-gopīs, Śrīmatī Rādhikā is Kṛṣṇa's dearest, and Her pond, Śrī Rādhā-kunḍa, is similarly dear to Him.

Pīyūṣa-varṣiṇī-vṛtti

Therefore the intelligent person who possesses sufficient accumulated devotional merit (sukṛti) will most certainly reside on the banks of Śrī Rādhā-kuṇḍa and within the mind render service to Śrī Kṛṣṇa's eightfold daily pastimes.

Anuvrtti

By

**Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
Prabhupāda**

Anuvrtti

More dear to Śrī Kṛṣṇa than those who simply act to fulfil their selfish desires is one who is firmly established in the mode of goodness and is therefore dedicated to performing virtuous deeds.

Even more dear to Kṛṣṇa than all such satkarmīs is a brahma-jñānī, who is transcendental to the modes of nature altogether.

More dear to Kṛṣṇa than all such jñānīs is a pure devotee.

More dear to Kṛṣṇa than all such pure devotees is a premi-bhakta, who loves Him dearly.

Anuvṛtti

Even more dear to Kṛṣṇa than all such premi-bhaktas are the vraja-gopīs.

Amongst all the vraja-gopīs, Śrīmatī Rādhikā is Kṛṣṇa's dearmost.

In the same way that Kṛṣṇa loves Her, He loves Her pond, Śrī Rādhā-kunḍa.

Therefore Kṛṣṇa's devotees, who are the most fortunate people, take shelter of Śrī Rādhā-kunḍa.

Translation and
Purport by Srila
Prabhupada

Translation and Purport by Srila Prabhupada

At the present moment almost everyone is engaged in some kind of fruitive activity.

Those who are desirous of gaining material profits by working are called karmīs, or fruitive workers.

All living entities within this material world have come under the spell of māyā.

This is described in the Viṣṇu Purāṇa (6.7.61):

Translation and Purport by Srila Prabhupada

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]

Sages have divided the energies of the Supreme Personality of Godhead into three categories—namely, the spiritual energy, marginal energy and material energy. The material energy is considered to be the third-class energy (tṛtīyā śaktiḥ).

Translation and Purport by Srila Prabhupada

Those living beings within the jurisdiction of the material energy sometimes engage themselves like dogs and hogs in working very hard simply for sense gratification.

However, in this life, or, after executing pious activities, in the next life, some karmīs become strongly attracted to performing various kinds of sacrifices mentioned in the Vedas.

Thus on the strength of their pious merit, they are elevated to heavenly planets.

Translation and Purport by Srila Prabhupada

Actually those who perform sacrifices strictly according to Vedic injunctions are elevated to the moon and planets above the moon.

As mentioned in Bhagavad-gītā (9.21), *kṣīṇe puṇye martya-lokaṁ viśanti*: after exhausting the results of their so-called pious activities, they again return to the earth, which is called *martya-loka*, the place of death.

Although such persons may be elevated to the heavenly planets by their pious activities and although they may enjoy life there for many thousands of years, they nonetheless must return to this planet when the results of their pious activities are exhausted.

Translation and Purport by Srila Prabhupada

This is the position of all karmīs, including those who act piously and those who act impiously.

On this planet we find many businessmen, politicians and others who are simply interested in material happiness.

They attempt to earn money by all means, not considering whether such means are pious or impious.

Such people are called karmīs, or gross materialists. Among the karmīs are some vikarmīs, people who act without the guidance of Vedic knowledge.

Translation and Purport by Srila Prabhupada

Those who act on the basis of Vedic knowledge perform sacrifices for the satisfaction of Lord Viṣṇu and to receive benedictions from Him.

In this way they are elevated to higher planetary systems.

Such karmīs are superior to the vikarmīs, for they are faithful to the directions of the Vedas and are certainly dear to Kṛṣṇa.

In Bhagavad-gītā (4.11), Kṛṣṇa says: *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*. "In whatever way one surrenders unto Me, I reward him accordingly."

Translation and Purport by Srila Prabhupada

Kṛṣṇa is so kind that He fulfills the desires of the karmīs and jñānīs, not to speak of the bhaktas.

Although the karmīs are sometimes elevated to higher planetary systems, as long as they remain attached to fruitive activities they must accept new material bodies after death.

If one acts piously, he can attain a new body among the demigods in the higher planetary systems, or he may attain some other position in which he can enjoy a higher standard of material happiness.

Translation and Purport by Srila Prabhupada

On the other hand, those who are engaged in impious activities are degraded and take birth as animals, trees and plants.

Thus those fruitive actors who do not care for the Vedic directions (vikarmīs) are not appreciated by learned saintly persons.

As stated in Śrīmad-Bhāgavatam (5.5.4):

Translation and Purport by Srila Prabhupada

nūnam pramattaḥ kurute vikarma
yad indriya-prītaya āprṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

"Materialists who work hard like dogs and hogs simply for sense gratification are actually mad. They simply perform all kinds of abominable activities simply for sense gratification. Materialistic activities are not at all worthy of an intelligent man, for as a result of such activities, one gets a material body, which is full of misery."

Translation and Purport by Srila Prabhupada

The purpose of human life is to get out of the threefold miserable conditions, which are concomitant with material existence.

Unfortunately, fruitive workers are mad to earn money and acquire temporary material comforts by all means; therefore they risk being degraded to lower species of life.

Materialists foolishly make many plans to become happy in this material world.

They do not stop to consider that they will live only for a certain number of years, out of which they must spend the major portion acquiring money for sense gratification.

Translation and Purport by Srila Prabhupada

Ultimately such activities end in death.

Materialists do not consider that after giving up the body they may become embodied as lower animals, plants or trees.

Thus all their activities simply defeat the purpose of life.

Not only are they born ignorant, but they act on the platform of ignorance, thinking that they are getting material benefits in the shape of skyscraper buildings, big cars, honorable positions and so on.

Translation and Purport by Srila Prabhupada

The materialists do not know that in the next life they will be degraded and that all their activities simply serve as parābhava, their defeat.

This is the verdict of Śrīmad-Bhāgavatam (5.5.5): parābhavas tāvad abodha jātaḥ.

One should therefore be eager to understand the science of the soul (ātma-tattva).

Unless one comes to the platform of ātma-tattva, by which one understands that the soul and not the body is oneself, one remains on the platform of ignorance.

Translation and Purport by Srila Prabhupada

Out of thousands and even millions of ignorant people who are wasting their time simply gratifying their senses, one may come to the platform of knowledge and understand higher values of life. Such a person is called a jñānī.

The jñānī knows that fruitive activities will bind him to material existence and cause him to transmigrate from one kind of body to another.

As indicated in Śrīmad-Bhāgavatam (5.5.5) by the term śarīra-bandha (bound to bodily existence), as long as one maintains any conception of sense enjoyment, his mind will be absorbed in karma, fruitive activity, and this will oblige him to transmigrate from one body to another.

Translation and Purport by Srila Prabhupada

Thus a jñānī is considered superior to a karmī because he at least refrains from the blind activities of sense enjoyment. This is the verdict of the Supreme Personality of Godhead.

However, although a jñānī may be liberated from the ignorance of the karmīs, unless he comes to the platform of devotional service he is still considered to be in ignorance (avidyā).

Although one may be accepted as a jñānī, or one advanced in knowledge, his knowledge is considered impure because he has no information of devotional service and thus neglects the direct worship of the lotus feet of the Supreme Personality of Godhead.

Translation and Purport by Srila Prabhupada

When a jñānī takes to devotional service, he rapidly becomes superior to an ordinary jñānī.

Such an advanced person is described as jñāna-vimukta-bhakti-parama.

How a jñānī takes to devotional service is mentioned in Bhagavad-gītā (7.19), wherein Kṛṣṇa says:

Translation and Purport by Srila Prabhupada

**bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ**

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Actually a person is wise when he surrenders unto the lotus feet of Kṛṣṇa, but such a mahātmā, great soul, is very rare.

Translation and Purport by Srila Prabhupada

After taking to devotional service under the regulative principles, a person may come to the platform of spontaneous love of Godhead, following in the footsteps of great devotees like Nārada and Sanaka and Sanātana.

The Supreme Personality of Godhead then recognizes him to be superior.

The devotees who have developed love of Godhead are certainly in an exalted position.

Translation and Purport by Srila Prabhupada

Of all these devotees, the gopīs are recognized as superior because they do not know anything other than satisfying Kṛṣṇa.

Nor do the gopīs expect any return from Kṛṣṇa.

Indeed, sometimes Kṛṣṇa puts them into extreme suffering by separating Himself from them. Nonetheless, they cannot forget Kṛṣṇa.

When Kṛṣṇa left Vṛndāvana for Mathurā, the gopīs became most dejected and spent the rest of their lives simply crying in separation from Kṛṣṇa.

Translation and Purport by Srila Prabhupada

This means that in one sense they were never actually separated from Kṛṣṇa.

There is no difference between thinking of Kṛṣṇa and associating with Him.

Rather, vipralambha-sevā, thinking of Kṛṣṇa in separation, as Śrī Caitanya Mahāprabhu did, is far better than serving Kṛṣṇa directly.

Thus of all the devotees who have developed unalloyed devotional love for Kṛṣṇa, the gopīs are most exalted, and out of all these exalted gopīs, Śrīmatī Rādhārāṇī is the highest.

Translation and Purport by Srila Prabhupada

No one can excel the devotional service of Śrīmatī Rādhārāṇī.

Indeed, even Kṛṣṇa cannot understand the attitude of Śrīmatī Rādhārāṇī; therefore He took Her position and appeared as Śrī Caitanya Mahāprabhu, just to understand Her transcendental feelings.

In this way Śrīla Rūpa Gosvāmī gradually concludes that Śrīmatī Rādhārāṇī is the most exalted devotee of Kṛṣṇa and that Her kuṇḍa (lake), Śrī Rādhā-kuṇḍa, is the most exalted place.

Translation and Purport by Srila Prabhupada

This is verified by a verse from the Padma Purana, as quoted in the Laghu-bhagavatamṛta (Uttara-khanda 45) and Caitanya-caritamṛta:

**yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā**

"Just as Śrīmatī Rādhārāṇī is dear to the Supreme Lord Kṛṣṇa [Viṣṇu], so Her bathing place [Rādhā-kuṇḍa] is equally dear to Kṛṣṇa. Among all the gopīs, She alone stands supreme as the Lord's most beloved."

Translation and Purport by Srila Prabhupada

Therefore everyone interested in Kṛṣṇa consciousness should ultimately take shelter of Rādhā-kuṇḍa and execute devotional service there throughout one's life.

This is the conclusion of Rūpa Gosvāmī in the tenth verse of Upadeśāmṛta.

**Commentary by
Srila Bhakti
Rakshak Sridhara
Maharaj**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When Sri Caitanya Mahaprabhu was circumambulating Govardhana Hill in Vraja-mandala, He intuitively discovered Radha-kunda concealed in a paddy field.

At that time He was searching for Radha-kunda, but none could say where it was.

Then suddenly He came out from His trance, went to a paddy field where there was some water, took the water on His head and began to chant the stotram of Radha-kunda as is mentioned in Padma Purana:

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

Just as Srimati Radhika is very dear to Sri Krsna, similarly Her divine pond, Radha-kunda, is also dear to the Lord. Of all the Gopis, Srimati Radhika is the dear most consort of Lord Krsna. (Padma Purana)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

From that time on, that place was understood to be Radhakunda.

Later Raghunatha Dasa Gosvami renovated the pond and lived there without any care in the world.

One day, while going through Vrndavana, Sanatana Gosvami saw Raghunatha Dasa sitting under a tree near the bank of Radha-kunda and taking Krsna-nama.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then suddenly one tiger came there, drank some water and went away.

Raghunatha was undisturbed as he was deeply engaged in chanting the Holy Name.

Sanatana approached him and told, “This is the fact – one tiger came to drink water and you were exposed here under the tree. It is my request to you that you please construct a thatched cottage.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Raghunatha managed to construct a small hut there and he stayed there for his whole life.

In his last days sometimes he would take only a leaf-cup of buttermilk and go on with chanting the Holy Name.

He would chant one lakh of the Holy Name daily and would give his obeisances a thousand times to the different Vaisnavas.

When he was about eighty, he would crawl on the banks of Radha-kunda chanting, “Jaya Radhe! Jaya Radhe! Jaya Radhe!”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In this way he passed his days.

At Radha-kunda he was going through the writings of Rupa Gosvami and he also began to write literature, inspired by the divine works of Rupa Gosvami.

Raghunatha also composed some verses that give us a clear idea about radha-dasyam.

Though we find this in the writings of Sri Rupa, it is even clearer in the writings of Raghunatha Dasa.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It is as if he is giving a challenge to Krsna that, “If we do not find Radharani with You, we want to avoid You!

We want Radha-Krsna together and if Radharani is not with Krsna, we don't want to approach that Krsna. Rather, we shall serve Radharani alone.”

This is clearly stated in his writings and is considered to be the highest acme of Gaudiya Vaisnava theology.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpāṁ mayi vidhāsyasi naiva kiṁ me
prāṇair vrajena ca varoru bakāriṇāpi

“O ravishingly beautiful Śrī Rādhe! I am passing my days and nights in torment, with the singular hope that I may obtain the ocean of immortal nectar, so kindly shower Your grace upon me. For deprived of Your mercy of what use are my life, residence in Vraja, or even servitorship to Kṛṣṇa, the enemy of Bakāsura?’ (Vilapa-kusumanjali 102)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This sloka has given us the conception of our highest attainment in the school of Sri Caitanya Mahaprabhu.

Dasa Gosvami addresses Radharani: “Oh, my Goddess!
Oh, Queen of Vrndavana.

Asabharair – for a long, long time I have waited with
great patience to have Your mercy.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

AmRta-sindhu-mayaih – and that is so sweet to me that I cannot avoid it.

It is melting my heart, it is attracting my heart, and it is gracing my heart.

It touches me so deeply that I can't avoid Your service connection.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Kalo mayati gamitah– somehow I have managed to come after such a long time.

I am an impatient man – please be gracious!

Tvam cet krpam mayi vidhayasi naiva – if You are not propitiated and not gracious with me, then I have got no hope in my heart.

I have come to the end of my present life. It is finished here.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Kim me pranair – what is the utility of my life even? It is useless. It will come to end. No utility.

Vrajena – what shall I do in this Vrndavana? Vrndavana is of no use to me.

It is not helpful in my life. I can't love this Vrndavana which is associated with this lila.

Bakarinapi – what to speak of that, I can't even relish the company of Krsna without You. Without You, even Krsna has no meaning to me.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I can't tolerate my life, neither can I relish this environment, and if Krsna Himself comes to grace me, I can't relish that without Your connection.

So please be gracious to me. You are all in all to me.

To achieve Krsna consciousness without You is no Krsna consciousness. Your position is such.

It is so great and so beautiful. You are the center of the lila of Krsna. I surrender to You for your grace, my Supreme Goddess.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sometimes our Guru Maharaja would explain this sloka amongst select disciples, and he became full of emotion.

His face became red and sometimes tears came to his eyes.

When he used to explain this sloka, we could trace that he was quite at home – that he has come to his own plane, he has come home.

**We are not
Vaisnavas — We
are Śuddha-śāktas**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One time at Radha-kunda, the Diwan of Bharatpura State came with his family and they were circumambulating Radha-kunda by prostrating themselves on the ground and slowly advancing by measuring the length of each successive prostration.

Paramananda Brahmachari came to Prabhupada and reported with much ardor, “They have so much esteem for Radharani!”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Prabhupada then came out from his inner quarters and said, “Yes, but their concern for Radharani and our concern for Radharani are quite different.

They come to Radharani because She is Krsna’s favorite; but our position is the opposite.

We worship Krsna because He is Radharani’s favorite. Our interest is in Radharani, and Krsna is Her favorite and only because She wants Krsna do we have any connection with Him.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Gaudiya Vaisnavas know only Radharani because Radharani can fully attract Krsna.

And the remuneration for those that are serving Radharani is that they get the highest quality of rasa from Krsna.

That rasa cannot be found in any other channel. What comes through Radharani is of the highest quality.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Therefore, the service of Radharani should be the summum bonum of our life Prabhupada once told us that we are not Vaisnavas, we are really Saktas, worshipers of the potency; not Saktas that worship the mundane potency, but suddha-Saktas.

The real, original potency, Krsna's dedicating Moiety, is in Vraja.

Both direct and indirect connections with Krsna come through Her.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We are concerned with Krsna, only because our goddess Radharani has connection with Him, not otherwise.

This is Radha's position.

This is also the conclusion of Bhaktivinoda Thakura:

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

**rādha-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā**

If your desire for the worship of Śrīmatī Rādhārāṇī does not come about, then your so-called worship of Kṛṣṇa is completely useless.

**ātapa-rohita sūraya nāhi jāni
rādhā-virahita mādhave nāhi māni**

Just as I never know the sun to be without without sunlight, so I do not care to regard Mādhava without Rādhā.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

**umā, ramā, satyā, śacī, candrā, rukminī
rādha-avatāra sabe,-āmnāya-vānī**

The Vedic scriptures declare that the goddesses Umā, Ramā, Satyā, Śacī, Candrā, and Rukminī are all personal expansions of Śrīmatī Rādhārāṇī.

**heno rādhā-paricaryā jānkara dhan
bhaktivinoda tā'r māgaye caraṇ**

Bhaktivinoda, whose only treasure is the service of such a Rādhā, humbly begs for Her lotus feet. (**Gitavali**)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Bhaktivinoda Thakura says that if your mind cannot serve Radharani then all your attempts towards Krsna will be useless.

Akarana gela – if you cannot acquire earnestness towards the service of Sri Radhika, then all your labor for Krsna will go to hell!

Atapa rahita suraya nahi jani – we cannot comprehend the sun without its heat, so also, no conception of Madhava is possible without Sri Radhika.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Prabhupada's language, She is the 'Predominated Moiety' and Krsna is the Predominating Moiety.

The other half is fully represented by Her. Dedication as a whole is represented by Sri Radhika.

Uma rama satya Saci candra rukmini – there are so many examples of many pious ladies in the Puranas.

Uma means the wife of Siva; Rama means Laksmi-devi; Satya means Satyabhama, the queen of Krsna; Saci means the faithful wife of Indra; Candravali means the antagonist of Radharani; Rukmini means the principle queen of Dvaraka-Krsna – they are all different parts of Radharani.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

They all spring from the main potency which is known as Radha.

Aradhana – who can serve, who can worship, who can give respect, who really loves Krsna and can render loving service unto Him.

Radha-avatara sabe amnaya-vani – if we study the Sriptures then we'll find that the source of all these goddesses is Sri Radhika.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Heno radha-paricarya jankara dhana – those that have the wealth of service to Sri Radhika, I want to fall at their feet and obtain the dust of their holy feet. I hanker after nothing else.

This high ideal makes one great and not anything material.

One who has this high ideal is actually wealthy – less valuable things are eliminated and our concentration is in the proper place.

**Commentary by Srila Bhakti Rakshak Sridhara
Maharaj**

We are saved from wild goose chasing.

Mahaprabhu came to show us this path and we find this if we go through His life and teachings.

*We Are Not Fit to
live at Radha-kunda*

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

According to the advice of Rupa Gosvami, Radha–kunda is the best place in Vrndavana and he urges us to stay there.

However, once our Guru Maharaja ordered that a cottage should be built at Govardhana and I heard him say, “We must serve our guruvarga and so we shall have to go to the highest position of Radhakunda.

But we won't stay there. We are not fit to live at Radhakunda.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We must stay nearby at a lower place – Govardhana.

We shall go to Radha-kunda only to serve our gurus, and then we shall come back to Govardhana and there we shall stay.

Our superior gurus, Gaura-kisora Dasa Babaji, Bhaktivinoda Thakura and others – they will live and serve at Radha-kunda.

We are not of such a high position.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This should be our position – giving honor to the highest position of our guru.

We should always maintain this difference between the disciple and the master.

The master holds the highest position.

In the highest place of lila he will be there, performing the highest form of service. But we will be a little lower.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We shall live very near, but away.

We shall come and serve them and then go back again because we have to attend their command, so we must be at an amiable distance.

We shall take our stand in Govardhana and always be eager for the call that may come at any moment from Radha-kunda, that we may help in any type of service.

All our masters are playing there and from a little lower position we are to look at that, then it may be permanent.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Jagannatha Puri our Guru Maharaja lived in a bungalow at Cataka Parvata which is thought to be Govardhana Hill.

Yet Mahaprabhu has said, Govardhane na cadiha dekhite gopala – “Don’t climb over Govardhana Hill even to get darcana of Gopala.”

But Guru Maharaja constructed his bungalow on top of Cataka Parvata.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When the construction was finished, deities of Vyasa and Madhvacarya were placed in one room next to his.

I was asked to worship the deities before Prabhupada entered the rooms.

I said, “I do not know which mantras to worship Vyasa and Madhvacarya.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I was told, “Whatever you know about them, think of that and offer a flower, some naivedyam and some garland with respect.”

By his order I did that and offered with, om madhvaya namah and om vyasaya namah and worshipped the two deities.

When I was finished then Guru Maharaja entered his room.

He was using a bungalow which was erected on the top of Cataka Parvata which is considered to be the extension of Govardhana Hill in Vrndavana, and to climb over which has been forbidden by Mahaprabhu Himself – how to adjust?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I found the adjustment in this way – Vyasa was living over the Himalayas and Madhva also met him.

In connection with serving them, Prabhupada lived there to satisfy them, though apparently he had crossed the advice of Mahaprabhu, but he made the adjustment with Vyasa and Madhva. This conception allowed him to stay there.

For the service of guru we can even climb on his bedstead.

Sometimes it is necessary to stand on the simhasasna in order to crown the Deity.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We are told that the simhasana is supposed to be the extension of Baladeva or Nityananda.

But for the service necessity we can approach anywhere and everywhere but not to fulfill our own purpose.

To understand when it is necessary to follow the higher statements of the guru, we sometimes have to enter the higher zone of siddhanta with Radharani, the sakhis, the manjaris etc.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But that is only for the purpose of service and we should not stay there for a long time.

We must come back and remain in our own fit position.

Otherwise they will be dishonored and they will disappear forever from my mind.

I will be nowhere and once that is withdrawn, we will become disbelievers.

We will be helplessly thrown to the plane of atheism.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We have to tackle those things very carefully and only for the necessity of service to our guru.

We must be very particular that we always select our position on a lower standard – not on the same plane as our superiors, the guru and the Vaisnavas.

That is the key to success. Don't try to make such high things an object of your experience.

Taking the Name of Radharani

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Even when taking the Holy Name of Radharani, we give some pranama: “Oh, please forgive me, I am not qualified to take Your Holy Name, I am not qualified.

I am trying to say so much. With my small tongue, I am taking Your Holy Name.

Forgive me, forgive me, I have got the audacity of taking Your Holy Name.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

She is so high, so great, so noble, that we can't consider ourselves fit to take Her Holy Name.

Sukadeva Gosvami did not directly take Radharani's Name in the whole of Bhagavatam, yet he has given what is the true perception of divine love.

Our Guru Maharaja related so many things but very rarely did he take the Name of Radharani. He had such great respect for Her.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Once one big zamindar came to Guru Maharaja and opened the topic that Parvati's beauty was higher than that of the Gopis.

Prabhupada could not tolerate that idea, and he began to describe the beauty of Radharani with great enthusiasm and emotion, but another force was checking his attempt.

Radharani's beauty was being challenged by some quarter so he had to speak, but at the same time he was not prepared to describe that beauty in public – it should not to be exposed to them.

They are unable to appreciate even a very small portion of that.

Two opposite forces from different directions were fighting in him and he fell from his chair and fainted.

Prabhupada was not ready to bear even a slight dishonor concerning Radharani.

Prabhupada once ordered one gentleman to sing a song by Bhaktivinoda Thakura, *Ami ta svananda-sukhada-vasi*.

There it is mentioned:

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

**radhikara-kunja andhara kari
laite cahe se radhara hari**

Candravali wants to take away Radha's Hari, thus causing the love-grove of Radhika to be overcast with the darkness of gloom (Saranagati 5.4.5)

“I am in the group of Radharani and I can't tolerate the sight of the sakhis of the other camp, the camp of Candravali, Saibya, etc. because their sight excites in me the idea that they want to take Krsna from the camp of Radharani, making it dark for us.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I saw Prabhupada sitting in a canvas chair, patiently hearing Bhaktivinoda Thakura's song.

The song was sung twice.

During the course of that song this statement came – radhikarakunja andhara kari – they want to snatch away Krsna making the kunja of Radharani dark.

Prabhupada felt a shock. His body would jerk.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I noticed it.

Again when the song was repeated, whenever that point would come, he had a shock as if an arrow had hit him from the back.

He could not tolerate.

He was not ready to tolerate any dishonor to the camp of Radharani.

It was intolerable that Radharani's kunja was dark and Krsna was absent because He has gone to please another.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It was inconceivable to Prabhupada.

Although Bhaktivinoda Thakura has written this as an impartial statement, in his relative position Prabhupada could not tolerate it.

Such is the sentiment of the proper devotees of Sri Radhika.

We must always keep such topics at a respectable distance over our heads – pujala raga-patha gaurava-bhange.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This is a very happy expression, very sweet and very useful also.

Pujala raga-patha gaurava-bhange – herein is the whole tenor of our Guru Maharaja and the nature of his service.

It is not only for him, but he has extended this banner to all.

Commentary by
Srila Bhakti
Siddhanta Saraswati
Thakura
(Upadesamrta
Bhasa)

Upadesamrta Bhasa

Verse – 1

sattva-gune adhistita punyavana karmi
hari-priya-jana bali gaya saba dharmi

Those karmis who are situated in the mode of goodness and are the abodes of righteous activities are dear to Lord Hari – this is the statement sung by all those who are well-versed in religious matters.

Upadesamrta Bhasa

Verse – 2

karmi haite jnani hari-priyattara jana
sukha-bhoga-buddhi jnani na kare ganana

Yet even dearer to Hari than the karmis are the jnanis, for they find happiness in intellectual pursuits and care for nothing else.

Upadesamrta Bhasa

Verse – 3

**jnana-misra bhava chadi mukta-jnani jana
para-bhakti samacraye hari-priya hana**

Those liberated jnanis who have abandoned the path of devotion mixed with knowledge and have taken shelter of the path of exclusive devotion to the Supreme are closer to Hari.

Upadesamrta Bhasa

Verse – 4

**bhaktiman jana haite prema-nistha srestha
prema-nistha haite gopi Sri-harira prestha**

But those who are imbued with devotion and are fixed in love for the Lord (prema-nistha) are considered to be the greatest. And amongst those who are fixed in divine love, the Gopis are considered to be the most beloved of Hari.

Upadesamrta Bhasa

Verse – 5

**gopi haite Sri-radhika Krsna-priyattama
se radha-sarasi priya haya tanara sama**

Amongst all the Gopis, Sri Radhika is the most beloved of Krsna, and Sri Radhika's kunda is equally as dear to Him.

Upadesamrta Bhasa

Verse – 6

se kunda acraya chadi kon muta jana
anyatra basiya caya harira sevana

Which foolish person would not take shelter of that kunda and would desire to reside anywhere else to perform service to Lord Hari?