

Śrī-Upadeśāmṛta

With

Commentaries by

1. Srila Prabhupada
2. Srila Bhakti Siddhanta Saraswati
Thakura
3. Srila Bhakti Vinoda Thakura
4. Srila Bhakti Rakshaka Sridhara Deva
Goswami
5. Śrī Rādhā-Ramaṇa Dāsa Gosvāmī

Verse – 11

kr̥ṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādḥā
kuṇḍam cāsyā munibhir abhitas tādr̥g eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-
bhājām
tat premedam sakṛd api saraḥ snātur āviṣkaroti

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa
Gosvāmī

Upadeśa-prakāśikā-ṭikā

It is only natural at this point to become eager to learn what special commodity can be attained by taking exclusive shelter of the limitlessly glorious Śrī Rādhā-kuṇḍa.

“The fruit of such exclusive devotion is the topmost variety of kṛṣṇaprema” – Śrī Rūpa Gosvāmī is concluding his composition by affirming this philosophical principle (siddhānta).

The prema being spoken of here is extremely difficult to achieve even for such exalted and dear devotees of Bhagavān as Nārada.

Upadeśa-prakāśikā-ṭikā

In other words this most elevated, radiant divine love (unnatojjvala-prema) that the vraja-gopīs possess for Śrī Kṛṣṇa is not only difficult for such dear devotees to attain, it is actually impossible.

Śrī Rādhā-kuṇḍa bestows this very prema upon one who bathes in its waters with a mood of special love and devotion.

Here, Śrī Rādhā-kuṇḍa is both the svayaṁ-kartā, the one who directly bestows that prema upon the devotees, and also the viṣaya, the object of the devotees' love.

Upadeśa-prakāśikā-ṭikā

Who would not take shelter of this Rādhākuṇḍa?

In other words, any devotee skilled in the art of performing bhajana and sincerely desirous of achieving the topmost prema would certainly do so.

Relying upon a particle of Śrī Caitanya Mahāprabhu's mercy, I have composed this commentary as far as my intelligence allows in order to increase the transcendental pleasure of His devotees.

Upadeśa-prakāśikā-ṭikā

This servant of the Śrī Rādhāramaṇa deity and son of Śrī Govardhana-lāla, named Rādhā-ramaṇa dāsa, hereby concludes his commentary named Upadeśa-prakāśikā on Śrī Rūpa Gosvāmī's Śrī Upadeśāmṛta.

Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

Pīyūṣa-varṣiṇī-vṛtti

Having described the natural glory of Śrī Rādhā-kuṇḍa in the previous verse, this eleventh verse has been composed with the intention of making steadfast faith in Śrī Rādhākuṇḍa arise within the hearts of sādhakas.

Śrīmatī Rādhikā is Śrī Kṛṣṇa's dearmost beloved and in all respects more exalted than all His other beloveds.

In the scriptures, the sages (munis) have described Śrī Rādhā-kuṇḍa's eminence in the same way.

Pīyūṣa-varṣiṇī-vṛtti

Śrī Rādhā-kuṇḍa easily bestows upon one who bathes in its waters that rare prema which is not only immensely difficult for sādhakas to attain, but also difficult for premi-bhaktas like Nārada to achieve.

Therefore Śrī Rādhā-kuṇḍa alone is the most suitable place of residence for those endeavouring for perfection in their bhajana.

Pīyūṣa-varṣiṇī-vṛtti

The jīva who has overcome the influence of matter and who has attained his inner perfected spiritual form as a gopī (aprākṛta-gopī-deha) should reside, in the mood of a maidservant (pālyadāsī) of Śrīmatī Rādhikā, on the banks of transcendental Śrī Rādhā-kuṇḍa in the divine land of Vraja (aprākṛta-vraja) in the resplendent grove (kuñja) of the spiritual master, who is situated in his eternal form as a female friend (guru-rūpā-sakhī) of Śrī RādhāKṛṣṇa.

Living there, the pure spirit soul (aprākṛta-jīva) should externally take constant shelter of chanting harināma.

Pīyūṣa-varṣiṇī-vṛtti

Internally, in his spiritually perfected eternal form as a gopī, he should render service to Śrīmatī Rādhikā while deeply meditating on Śrī Kṛṣṇa's eightfold daily pastimes (aṣṭa-kālīya-līlā).

This is the culmination of bhajana for the devotees who have taken shelter of Śrī Caitanya Mahāprabhu's feet.

Anuvrtti

By

**Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
Prabhupāda**

Anuvrtti

Śrīmatī Rādhikā is Śrī Kṛṣṇa's dearmost beloved and the crest-jewel of those who are dear to Him.

In the scriptures, devotee sages have described Śrī Rādhā-kuṇḍa as being Śrī Kṛṣṇa's foremost beloved object, as dear to Him as Śrīmatī Rādhikā Herself.

The topmost love for Bhagavān, gopīprema, is exceedingly difficult even for dearly beloved devotees of Bhagavān such as Nārada to attain.

Anuvrtti

So what to speak of how difficult it is for devotees still in the practitioner stage (sādhaka-bhaktas) to achieve that rare prema!

But very easily Śrī Rādhā-kuṇḍa bestows this prema upon one who bathes in its waters just once.

Śrī Rādhā-kuṇḍa is full of prema and, indeed, is actually comprised of waters of nectarean prema.

By transcendently residing (aprākṛta-vāsa) on the banks of Śrī Rādhākuṇḍa and by transcendently bathing (aprākṛta-snāna) in its waters, one will obtain the topmost prema.

Anuvrtti

What is meant by aprākṛta-vāsa and aprākṛta-snāna?

Remaining thoroughly aloof from all desires for material sense enjoyment, one should constantly perform deep meditational worship (mānasa-bhajana) in strict devotion to Śrīmatī Rādhikā for the duration of one's life.

After shedding this material body, one will attain an eternal spiritual body and be intently engaged in direct, eternal service to Śrīmatī Rādhikā.

Only one who bathes in Śrī Rādhā-kuṇḍa in this way attains the topmost prema.

Anuvrtti

Obtaining such good fortune is exceedingly difficult even for such exalted premī devotees as Nārada.

It is extremely difficult even for the perfected devotees who eternally serve Kṛṣṇa in the devotional mellows (rasas) of servitude (dāsya), friendship (sakhya) and parenthood (vātsalya) to bathe in Śrī Rādhā-kuṇḍa, what to speak of worldly-minded persons. What more can possibly be said of the glories of taking aprākṛta-snāna in Śrī Rādhā-kuṇḍa?

Those who bathe there obtain good fortune that extends all the way up to becoming maidservants of Śrī Vārṣabhānavī (Śrīmatī Rādhikā).

Anuvrtti

Śrī Govinda dāsa was Śrī Caitanya Mahāprabhu's dear servant.

Always accompanying Mahāprabhu as if he were His shadow, he served Mahāprabhu with great love.

Simultaneously he would also record in his own words descriptions of Śrīman Mahāprabhu's especially significant pastimes.

Anuvṛtti

The collection of verses he wrote became famous by the name of Govinda-kaḍacā.

Having heard these verses directly from Śrī Raghunātha dāsa Gosvāmī, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī explained them in his own words in his Śrī Caitanya-caritāmṛta.

Through the medium of those verses, light was shed upon Śrī Caitanya Mahāprabhu's transcendental character.

Anuvṛtti

The following is a narration from the time when Śrīman Mahāprabhu was residing in Jagannātha Purī:

Mahāprabhu had already fulfilled the objectives for which He descended upon this Earth. Now He desired to wind up His pastimes.

One day He took His intimate devotees and went to the shore of the ocean.

Seeing the blue ocean, remembrance of Śyāmasundara immediately arose within Him.

Anuvrtti

Becoming overwhelmed in devotional ecstasy (bhāva),
He was oblivious to all else.

With great difficulty His devotees gradually brought Him
back to external consciousness.

At that very time Śrī Gaurasundara slowly began
instructing those devotees.

Anuvṛtti

In that assembly Mahāprabhu's very dear disciple Śrī Rūpa Gosvāmī was also present.

Rūpa Gosvāmī wrote those instructions down in verse form, and these verses became famous as Śrī Upadeśāmṛta, nectarean instructions.

For spiritual practitioners, this Upadeśāmṛta is like their very lives and a necklace to be worn at all times.

Anuvṛtti

A servant of the famous Śrī Rādhā-ramaṇa deity in Vṛndāvana, named Śrī Rādhā-ramaṇa dāsa Gosvāmī, composed a beautiful commentary entitled Upadeśa-prakāśikā-ṭīkā on the eleven verses of Śrī Upadeśāmṛta.

After some time, the condition of the residents of this world became critical, due to the doctrine of prema-bhakti having been substantially covered by the frightful influence of the present age of Kali-yuga.

Anuvṛtti

Seeing this, Śrī Caitanya Mahāprabhu sent His dear, eternal devotee Śrī Bhaktivinoda Thākura to this world.

In simple and comprehensible language, he composed a brief yet essential commentary on the verses of Śrī Upadeśāmṛta.

This commentary is famous as Pīyūṣavarṣiṇī-vṛtti.

Śrī Gaurasundara is the personification of aprākṛta vipralambha-rasa, the mellow constituted of sentiments of divine separation from Śrī Kṛṣṇa.

Anuvṛtti

To nourish the rasa of sambhoga, which is when the devotee is meeting together with Kṛṣṇa, He tasted that vipralambha-rasa, and for the benefit of human society He taught how it can be attained.

It is compulsory for sincere sādhakas to accept these instructions; otherwise it will be impossible for them to ever achieve kṛṣṇa-prema.

In modern times, Kali Mahārāja, the personification of the present degraded age, has assumed the bogus dress of a devotee of Śrī Gaura.

Anuvrtti

Sometimes he adopts the name of imitationist (sahajiyā) cults such as Āula, Bāula, Neḍā or Neḍī.

With great intensity he propagates these false philosophies, as well as other doctrines such as māyāvāda and gaura-nāgarī, which are opposed to the path of bhakti.

Aho! Just see the influence of Kali Mahārāja!

Anuvrtti

Some say, “I am Gaurahari Himself,” some declare themselves to be glorious spiritual masters, some consider themselves to be the Creator, and others say that they are Śiva.

Very enthusiastically they cheat human society by propagating their bogus philosophies that they were taught by Kali Mahārāja.

Being pleased with their preaching, Kali Mahārāja blesses them and bestows upon them abundant wealth (kanaka), women (kāminī) and notoriety (pratisthā).

Anuvrtti

Being bewildered by their propaganda, most people ignore śuddha-bhakti and bhagavad-bhajana and instead advance along the path of these new, depraved philosophies that are based on material enjoyment.

They become so intoxicated in this mundane enjoyment that they are completely unaware of just how they are ascending the peak of thorough self-destruction.

O faithful devotees, don't move in that direction. Become steadfastly situated upon the path of bhakti that was shown by great personalities such as Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Narottama Thākura.

Anuvrtti

This devotional path enables one to relish the pure kṛṣṇa-prema that was practised and preached by Śrī Gaura-Nityānanda.

Reside in Vraja and always perform kīrtana and smaraṇa of Śrī Rādhā-Kṛṣṇa's nāma, rūpa, guṇa and līlā.

The doctrine of gaura-nāgarī is a bogus philosophy that is opposed to bhakti.

Remain aloof from such bogus philosophies.

Anuvrtti

The embodiments of premabhakti, Śrī Viṣṇupriyā and Śrī Lakṣmīpriyā, as well as the embodiment of the holy dhāma, Śrī Nīlā-devī, perpetually serve Śrī Gaurasundara, who is the combined form of Śrī Rādhā-Kṛṣṇa.

Knowing this to be true, take shelter of Him and, following in the footsteps of the vraja-gopīs, day and night render devotional service within the mind.

By doing so, even that prema-sevā of Śrī Rādhā-Kṛṣṇa which is extremely difficult to obtain will become easily attainable.

Anuvrtti

Śrī Bhaktivinoda Ṭhākura revealed the holy dhāma of Māyāpura.

There he established the regular worship of deities, including Śrī Gaura-Nityānanda, Śrī GauraGadādhara, Śrī Gaura-Viṣṇupriyā and Śrī GauraLakṣmīpriyā.

Everywhere he preached the holy names of Śrī Gaura and Śrī Kṛṣṇa as well as the doctrine of śuddha-bhakti.

Besides composing many of his own books on śuddhabhakti, he translated many ancient devotional scriptures and wrote numerous commentaries, essays and articles.

Anuvrtti

Towards the end of his life, upon seeing the dearth of bhakti in society, he deprived the people by ceasing his attempts to deliver them.

On the pretext of old age, he adopted a vow of silence and remained immersed in mānasa-sevā, devotional service performed within meditation.

Overwhelmed with compassion for the souls suffering in this world, with tearful eyes he looked towards me and ordered me to preach the doctrine of śuddha-bhakti that was revealed by Śrī Caitanya Mahāprabhu and His eternal devotees.

Anuvṛtti

He also instructed me to compose this Anuvṛtti commentary illuminating his Pīyūṣa-varṣiṇī-vṛtti commentary on Śrī Upadeśāmṛta.

Taking the dust of his divine feet upon my head, I have followed his command.

But just when I had completed commenting on eight verses of Śrī Upadeśāmṛta, he departed this world from Svānandasukhada-kuñja at Śrī Rādhā-kuṇḍa and entered into Śrī Rādhā-Kṛṣṇa's eternal pastimes.

Anuvṛtti

O Śrī Bhaktivinoda Ṭhākura, intimate devotee of Śrīmatī Rādhikā!

On this day of completing my Anuvṛtti commentary on the verses of Śrī Upadeśāmṛta, this destitute servant of yours offers it into your lotus hands.

May you be pleased. All glories unto you!

Remembering Śrī Gauracandra, on this twenty-second day of the lunar month of Bhādrapada in the year 1914, at Candraśekhara-bhavana in Māyāpura, I have completed this Anuvṛtti commentary.

Translation and
Purport by Srila
Prabhupada

Translation and Purport by Srila Prabhupada

Why is Rādhā-kuṇḍa so exalted?

The lake is so exalted because it belongs to Śrīmatī Rādhārāṇī, who is the most beloved object of Śrī Kṛṣṇa.

Among all the gopīs, She is the most beloved.

Similarly, Her lake, Śrī Rādhā-kuṇḍa, is also described by great sages as the lake that is as dear to Kṛṣṇa as Rādhā Herself.

Translation and Purport by Srila Prabhupada

Indeed, Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects.

Rādhā-kuṇḍa is very rarely attained, even by great personalities fully engaged in devotional service, not to speak of ordinary devotees who are only engaged in the practice of vaidhī bhakti.

It is stated that a devotee will at once develop pure love of Kṛṣṇa in the wake of the gopīs if he once takes a bath in Rādhā-kuṇḍa.

Translation and Purport by Srila Prabhupada

Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kuṇḍa, he should at least take a bath in the lake as many times as possible.

This is a most important item in the execution of devotional service.

Śrīla Bhaktivinoda Ṭhākura writes in this connection that Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (sakhīs) and confidential serving maids (mañjarīs) of Śrīmatī Rādhārāṇī.

Translation and Purport by Srila Prabhupada

Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (siddha-deha) should live at Rādhā-kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā and under their direction engage constantly in Her service.

This is the most exalted method for those engaged in devotional service under the protection of Śrī Caitanya Mahāprabhu.

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that even great sages and great devotees like Nārada and Sanaka do not get an opportunity to come to Rādhā-kuṇḍa to take their baths.

Translation and Purport by Srila Prabhupada

What, then, to speak of ordinary devotees?

If, by great fortune, one gets an opportunity to come to Rādhā-kuṇḍa and bathe even once, he can develop his transcendental love for Kṛṣṇa, exactly as the gopīs did.

It is also recommended that one should live on the banks of Rādhā-kuṇḍa and should be absorbed in the loving service of the Lord.

One should bathe there regularly and give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs.

Translation and Purport by Srila Prabhupada

If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-kuṇḍa.

The conclusion is that to live on the banks of the Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service.

It is a difficult position to attain, even for great sages and devotees like Nārada.

Translation and Purport by Srila Prabhupada

Thus there is no limit to the glory of Śrī Rādhā-kuṇḍa.

By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the gopīs.

**Commentary by
Srila Bhakti
Rakshak Sridhara
Maharaj**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In general it has been urged that if one takes bath in Radhakunda, one's devotional qualities can improve.

But this must be treated with proper regard and devotion otherwise an offense will be committed.

Our Guru Maharaja advised, “Don't dive and try to take advantage of a bath. No! Put a drop or two on your head.”

He also commented that bathing does not mean to dive into Radha-kunda with this physical body. The soul must take bath there.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Physically you are to honor. Many are seen diving deep into the waters of Radha-kunda, sometimes swimming, taking bath etc.

But our Guru Maharaja did not allow us to do so.

We did as he did – he would take some water and put it on his head, without touching Radha-kunda with his feet. That was his example that we have seen.

He did not like anyone diving and taking bath in Radha-kunda. Radha-kunda is not to be considered as a physical utility.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Radha-kunda should be revered.

Radha-kunda is Radharani in the form of liquid, so great respect should be given to that kunda.

Loving regard is very precious. It is not available anywhere and everywhere. It is not so cheap.

It is the highest wealth of our soul that can attract Krsna towards us.

It is not so cheap that you will think, “I have got that – I can take bath regardless and then I’ll get so much devotion.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Don't venture! First try to understand what is raga and when you get raga you can play there, you can play freely.

But you must be sure one hundred percent to have the correct attitude concerning the divinity of Radha-Govinda. Otherwise, you will think it is all mundane.

The Sahajiyas think that they already have attained that high plane and they are in a position to swim and play in Radhakunda.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But this destroys the real quality of the thing, and so they are pests to the Gaudiya Vaisnava society. It is not so cheap.

Therefore the external practice of those higher things has been discouraged by our Guru Maharaja in the strongest terms.

Ragabhakti is far, far above. It is not a very ordinary thing to be sold in the market.

We hate those who say that they have raga-bhakti. They are enemies of the sampradaya of Mahaprabhu. Is raga so cheap?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There are so many signs of an ordinary man, the scent of the beast is in him, and he has attained raga-bhakti?

Only to destroy them, the Gaudiya Matha has come – to destroy those imitators of raga-bhakti.

Some of Svami Maharaja's disciples have gone to that camp.

They think they will easily attain that which is the highest attainment of the whole theological world.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

These misguided souls have gone against their guru as well as the vehement opposition of our Guru Maharaja, who gave a warning against such adulteration – love for God is not so cheap!

Mahaprabhu Himself says:

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vamśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā

Śrī Caitanya Mahāprabhu continued, ”My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.’ (CC Madhya 2.45)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Na prema gandho'sti – what to speak of prema proper, I do not even have an infinitesimal scent of real devotion.

I can't trace even the remotest scent of divine love in me. There is not a drop of real raganuga-bhakti within me – that is an infinite ocean.

My attempt is a sham – it is all artificial. Mahaprabhu is blaming Himself in such a way.

But from the background raganuga-bhakti is completely filling Him up and capturing Him wholesale.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We must not be overconfident of our previous acquisition – “I have acquired so much. I have made so much progress.”

I must not be satisfied with a certificate of my own making.

Mahaprabhu Himself says, “I am taking the Holy Name and I am showing so many tears in the Holy Name of Krsna.

Why? It is all a false show. My crying is only a show to canvas others to see what a great devotee I am.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We must have so much confidence in ourselves to think that we have become a devotee.

In this way we must be very, very careful.

Kotiv api mahamune – Krsna Dasa Kaviraja Gosvami and Narottama Dasa thakura were thinking, “The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected from that most benevolent infinite lila. I alone am rejected. I could not utilize this great fortunate wave.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This should be the real tendency of a genuine Vaisnava who has actually come in relation with the Infinite.

Whenever the finite comes in touch with the Infinite his temperament cannot be otherwise.

Our temperament should be that, “I am empty; I did not get anything. I feel emptiness within me. I can’t get the goal. My life is frustrated. Neither do I get a drop of grace from the Lord nor the world that I have left. I have no alternative, O Lord. If You don’t accept me then I am undone. Please, just make me the servant of the servant of the servant. Give me the remotest connection to You. Don’t leave me, my Lord. I can’t tolerate this craving for You.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This heart-felt, heart-rending prayer must come from the Vaisnava devotee of the Lord.

Any charm for the outside world is fully eliminated for that person, from the core of his heart and in the near future his heart will be filled with the nectar of the grace of Krsna.

Audarya and Madhurya

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Radha-kunda and Syama-kunda are the representation of two forms – the Predominating Moiety and the Predominated Moiety.

And although they are two, there is a channel underground which shows that they are actually both one unit. They are apparently two, but actually one.

When the Predominating Moiety and the Predominated Moiety become one; that becomes Mahaprabhu Sri Caitanyadeva.

In Vrndavana They are divided into two but there is a connecting link. Svarupadamodara has given us this Sloka:

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself. (CC Adi 1.5)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Who is Mahaprabhu?

Just as Radharani had Her most intimate friend Lalita, who knew the real heart of Radharani – so here, Lalita's avatara was Svarupa-damodara and He fully knew who Mahaprabhu was.

He has given this ontological acquaintance of Mahaprabhu.

We cannot say whether winter is first, or summer, or rainy season, or autumn – they are moving in a cyclic order. Similarly the lila of Krsna and Mahaprabhu is eternal.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Kaliyuga He is coming as Mahaprabhu Sri Caitanyadeva, and in Dvapara-yuga, He is coming as Krsna – but time is an eternal factor in nitya-lila.

Generally we consider that Satya-yuga is first, then Treta-yuga, then Dvapara-yuga, then Kali-yuga.

Again, after Kali-yuga comes Satya-yuga, Treta, Dvapara and Kali – in a cyclic order.

So whether Mahaprabhu is first or Krsna is first is unquestionable. It is revolving in a cyclic order.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In this verse, Svarupa-damodara says that first Radha-Govinda are combined, and we see that in Dvapara-yuga They are separate for their lila.

In ancient times, they divided Themselves for the purpose of lila. But they are one – ekatmanam.

Sometimes They are combined for lila, and sometimes They are separate for lila.

The Whole was one combined as Mahaprabhu and later we find the Whole is separated in Vrndavana-lila as Radha-Govinda.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Both Vrndavana-lila, and navadvipa-lila are eternal. In the highest eternal ontological quarter we find lila of both types.

In one compound there is Vrndavana where we find that Radha-Govinda are having Their pastimes and They are separate there.

In gaura-lila we find Radha-Govinda combined and both of Them try to distribute Themselves to others.

What was previously confined to Their own circle, in gaura-lila we find that that rasa is being distributed to others.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Audarya and madhurya – two specific characteristics of two lilas and two avataris.

Both of them are avatari, the source of all avataras.

It is the highest conception of the ontological aspect of the Absolute, but in two phases.

In one They are tasting Their own sweetness in Their own lila, and in another place They are trying to distribute that sweetness to the other souls. This is the difference.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Radha-bhava-dyuti suvalitam naumi Krsna-svarupam – the close embrace of the potency and the owner of the potency.

The predominating and the predominated tendency is mixed, but an extraordinary ecstatic feeling is there.

Krsna is overpowered by the potency, and He Himself is searching after something – Krsnasya atmanusandhana.

This is the influence of Radharani over Krsna; Krsna is transformed into a devotee and He is searching for Himself.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sweetness is tasting itself and becoming mad and that sweetness is living, not dead. It is endowed with life.

Mahaprabhu is the ultimate source. What is the proof?

Atmat Rati – He is tasting His own happiness, ecstasy, beauty and is dancing in madness.

Through kirtana He is distributing that ecstasy to others. He is tasting Himself and that makes Him dance.

The Absolute must have this symptom.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

**atma-siddha-savalila-purna-saukhya-laksanam
svanubhava-matta-nRtya-kirtanatma-vantanam
advayaika-laksya-purna-tattva-tat-paratparam
prema-dhama-devam-eva naumi gaura-sundaram**

He is the source of self-evident perfect bliss that is full of natural loving pastimes. His dancing arises from the intoxication of overflowing spiritual bliss, and His chanting of the Holy Name and fame of the Supreme Lord arises from the attempt to enjoy and distribute that spiritual bliss. These two characteristics are the natural and fundamental substantial symptoms of the perfect absolute principle. Therefore He is asamordhva – no one can equal or surpass Him, for He is the unalloyed Supreme Truth. O sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love. (Sri Prema-dhama Deva Stotra 66)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In my Prema-dhama Deva Stotra I have written that He is the Ultimate Reality. Why?

Two things are represented in Him – one is that He is dancing in ecstatic joy, feeling ecstasy within Himself and secondly He is distributing that to others. This is Gaura.

The highest principle of ecstatic energy cannot but be such.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

He is dancing and that dancing explains that inner propensity of ecstatic joy.

Sat-cit-ananda – in ecstatic joy He is dancing.

And kirtana means distribution of that joy to the environment; it is assertive. Ecstatic joy is assertive.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is self-assertion and self-distributed. He is distributing ecstatic joy. That we find in Gauranga.

On the highest level of ontological conception there are two phases of lila – one confined within Himself, and another attracting everyone and distributing everything to one and all.

To us gaura-lila is more useful because our prospect is there.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Through Mahaprabhu only can we have entrance into the other aspect of His lila when He gives it.

If we approach Him we are sure to have entrance into that lila.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

yathā yathā gaura padāravinde
vindeta bhaktim kṛta-puṇya-rāsiḥ
tathā tathotsarpati hr̥dy akāsmad
rādhā-padāmbhoja-sudhambu-rāsiḥ

One who is extremely fortunate may get the mercy of Sri Gauranga. As much as we devote ourselves to the lotus feet of Sri Gauranga, to that extent we will automatically be able to taste the nectarine service of the lotus feet of Srimati Radharani in Vrndavana. The more one engages in the service of Lord Gauranga, the more one finds oneself in Vrndavana, tasting the nectar of the service of Sri Radha. (Caitanya-candramṛta 88)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This is a stanza by Prabhodananda Sarasvati.

Yatha yatha gaurapadaravinde vindeta bhaktim krta-punya-rasi' –
those who have great sukrti will invest in Gauranga.

Prabhodananda Sarasvati says that you will automatically find that everything has been offered to the divine feet of Radharani.

She will accept us in Her confidential service, and give us engagement, “You have good recommendation from Navadvipa. Yes, I will immediately appoint you in this service.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If you invest your money in the Bank of America, it will go there.

Similarly, your investment in Navadvipa will automatically take you to Vrndavana.

It may be unknown to you how the company has carried you there, but automatically you will find that you are in that rasa.

Such an arrangement is there.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

As much as we are able to connect ourselves with gaura-lila, automatically we find that without any trouble we are already there in Krsna-lila in the camp of Radharani.

We are blessed.

We are carried to the camp of Radharani in Vrndavana.

Commentary by
Srila Bhakti
Siddhanta Saraswati
Thakura
(Upadesamrta
Bhasa)

Upadesamrta Bhasa

Verse – 1

**Srimati radhika Krsna-kanta-siromani
Krsna-priya madhye tanhara sama nahi dhani**

Srimati Radhika is the most illustrious amongst the dearest Gopis of Krsna; amongst all those who are the beloved of Krsna, no one is equal to Her in beauty or in good fortune.

Upadesamrta Bhasa

Verse – 2

muni-gana sastre radha-kundera varnane
gandharvika tulya kunda karaye ganane

The sages and the sacred sSriptures have declared that Radha-kunda is in every way non-different from Gandharvika (Radhika).

Upadesamrta Bhasa

Verse – 3

**naradadi priya-varge ye prema durlabha
anya sadhakete taha kabhu na sulabha**

Divine love is difficult to attain even for Narada and other devotees that are very dear to the Lord, therefore it is never achieved by other sadhakas.

Upadesamrta Bhasa

Verse – 4

kintu radha-kunde snana yei jana kare
madhura-rasete tara snane siddhi dhare

However, if they bathe in the waters of Radha-kunda, they will attain perfection in the mellows of divine conjugal love for Krsna (madhurya-rasa).

Upadesamrta Bhasa

Verse – 5

aprakṛta bhava sada yugala sevana
radha-pada-padma labhe sei hari-jana

Such servants of Hari will receive the transcendental mood to serve the Divine Couple and the lotus feet of Sri Radha.

Upadesamrta Bhasa

Verse – 6

sri varsabhanavi kare dayita dasere
kunda-tire snana dibe nijjana kare

When will Sri Varsabhanavi make this servant of Her Beloved (Dayita Dasa) Her own and allow him to bathe on the banks of Radha-kunda?

Upadesamrta Bhasa

Verse – 7

upadesamrta-bhasa karila durjana
patakale hari-jana kariha sodhana

This unfortunate soul has composed the Upadesamrta-bhasa. O devotees of Lord Hari, kindly purify these verses at the time of reciting them.

Upadesamrta Bhasa

Verse – 8

upadesamrta dhari rupanuga-bhave
jivana yapile krsna-krpa sei pare

By applying these immortal instructions to one's life and accepting the mood of the followers of Sri Rupa, one can attain the mercy of Krsna.

Upadesamrta Bhasa

Verse – 9

satya treta dvapare ye sakala bhakta
krsna-krpa labhiyache grhastha virakta

All the devotees that appeared in Satya-yuga, Treta-yuga and Dvapara-yuga attained the mercy of Krsna and were able to retire from the householder asrama.

Upadesamrta Bhasa

Verse – 10

**bhavikale vartamane bhaktera samaja
sakalera pada-rajah yace dina aja**

Today this fallen soul begs for the dust of the lotus feet of all those devotees that are presently manifest in the Vaisnava community and all those that will appear in the future.

Upadesamrta Bhasa

Verse – 11

**bhaktivinoda prabhu anuga ye jana
dayita dasera tanara pade nivedana**

Dayita Dasa offers his prayers at the feet of all those that have surrendered to his divine master Sri Bhaktivinoda.

Upadesamrta Bhasa

Verse – 12

**daya kari dosa hari bala hari hari
upadesamrta vari siropari dhari**

Showing compassion to others, leaving aside all vices, please chant, “Hari, Hari!” and accept the waters of these ambrosial instructions, Sri Upadesamrta, upon your head.