

# uttamā-bhakti-sudhā-laharī

## Nectarean Waves of Supreme Devotion

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### GURU IN RĀGĀNUGĀ-BHAKTI, part 2

posted by New Śrī Haridās Nivās



The idea that guru should be considered Kṛṣṇa (as expressed in ŚB 11.17.27, and stated at the end of the first article on this topic in Laharī 3) is further being reflected on.

nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā (BRS 1.2.2) iti nitya-siddhasya bhāvasya sādhakabhaktānāṁ hṛdi svayaṁ prakāṣaṇaṁ sādhyatā | tat-tad-bhāvādi-mādhurye śrute dhīr yad apekṣate (BRS 1.2.292) ity āśrayiṣyamāṇe gurau tad-bhāva-mādhuryaṁ sutarāṁ dṛśyate | etādṛṣe śrī-kṛṣṇa-rūpa-gurau dṛṣṭe sati lobhaḥ svataḥ eva utpadyate | yathā (BRS 1.2.241)—

*dr̥g-ambhobhir dhautāḥ pulaka-patalī maṇḍita-tanuḥ skhalann antaḥ-phullo dadhad atipṛṭhuṁ vepathum api dṛṣoḥ kakṣāṁ yāvan mama sa puruṣaḥ ko'py upayayau na jāte kim tāvan matir iha gṛhe nābhīramate ||*

BRS 1.2.2 says that “The goal of sādhakas is spontaneous manifestation of the bhāva existing in the eternal associates of the Lord.”

Thus he who is about to choose a guru should certainly consider whether such a person has pure braja-bhakti-bhāva, or mādhurya. It is absolutely essential that a guru have rāgānugā bhakti. If a guru is a yogī, or makes a show of shedding tears, trembling etc, or makes business out of dharma, and is devoid

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of good character – such a guru should never be accepted, as from that one obtains no bhakti unto Śrī Kṛṣṇa, rather only trivial things related to saṁsāra.

Thus, if one sees Śrī Guru as the form of Śrī Kṛṣṇa and follows him, the desire for braja-bhakti automatically arises. In BRS 1.2.241 it is said:

“Since when I saw a certain person whose body was washed with his own tears, whose hairs were standing on end, and who stumbled around stammering, with a heart full of supreme bliss, while quivering to the extreme, I don’t know how my mind has lost attachment to my family.”

By words “when I saw” a little of association is indicated, the expression “I don’t know how” shows that one does not give any importance to one’s house, and “my mind has lost attachment to my family” refers to the appearance of bhāva.

atha śravaṇa-guru-bhajana-śikṣā-gurvoḥ prāyikam ekatvam iti | yathā tathāivāha śrī-bhakti-sandarbhe (206)—

*tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ amāyayānuvṛṭtyā yais tuṣyed ātmātma-do hariḥ || (SB 11.2.21) iti |*

*tatraiva bhagavān devaḥ |*

Usually the śravaṇa-guru and śikṣā-guru, who gives instructions about one’s bhajan, are the same person [according to Mahārājī, this also applies to the dīkṣā-guru]. Indeed, the task of a guru is to give instruction. There is no such thing as uneducated guru (unable to give instruction). In this regard, Śrī

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Bhakti-Sandarbha (Anu. 206) gives the following verse from ŚB (11.3.22):

“The said guru is one’s well-wisher, best friend, supreme object of adoration and essential nature of Śrī Hari. Following him incessantly without cheating, one should learn *bhāgavata-dharma* from him, performing which Śrī Hari, Who gives Himself (to His devotees), becomes pleased. That indeed is *bhāgavata-dharma*. It is in Śrī Guru that Bhagavān shines constantly as god (*deva*).”

śikṣā-guror apy āvaśyakatvam āha śrī-daśame (10.87.33)—

*vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ  
ya iha yatanti yantum ati-lolam upāya-khidāḥ |  
vyasana-śatānvitāḥ samavahāya guroś caraṇam  
vañija ivāja santy akṛta-karṇa-dharā jaladhau ||*

tīkā—ye guroś caraṇam samavahān āsṛityātilola-  
madāntam adamitam mana eva turagam durgama-  
sāmyād vijitair indriyaiḥ prāṇaiś ca yantum bhaga-  
vad-antarmukhikartum prayatante | te upāya-khidā  
teṣu teṣūpāyeṣu khidyante | ato vyasana-śatānvitā  
bhavanti | ataeva iha sāmsāra-samudre santi tiṣṭhanti  
duḥkham eva prāpnuvantīty arthaḥ | jaladhau akṛta-  
karṇadharā asvikṛta-nāvikā vañijo yathā tadvat |



Śikṣā-guru is also necessary; in other words, accepting instruction is necessary. As it is said in ŚB 10.87.33, even though controlling their *prāṇa* and senses, those who leave the feet of Śrī Guru and strive to attain the knowledge of the self, are in a situation of a boat without a helmsman adrift in the ocean:

“Those who do not take shelter of Śrī Guru’s feet and endeavour to make their highly fluctuating mind inclined towards the Lord by restraining their senses, are without any means to do so and get into infinite difficulties. Thus, in the ocean of *sāmsāra* they only obtain pain. They are like merchants who undertake a journey across the ocean in a ship which has no helmsman, encountering many obstacles.”

śrī-guru-pradarśita-bhagavad-bhakti-bhajana-  
prakāreṇa bhagavad-dharma-jñāne sati tat-kṛpayā  
vyasanānabhibhūtau ca satyām śighram eva mano  
niścalaṁ bhavatīti bhāvaḥ |

atha brahma-vaivarte—

*guru-bhakti sa milati smaraṇāt sevyaṭe budhaiḥ |  
milito’pi na labhyate jivair ahamikā-paraiḥ ||*

ataeva nārada-pāñcarātre tat-pūjanasyāvaśyakatvam  
uktam, yathā—

*vaiṣṇavam jñāna-vaktāram yo vidyād viṣṇuvad gurum |  
pūjayed vān-manaḥ-kāyaiḥ sa śāstrajñāḥ sa vaiṣṇavaḥ |  
śloka-pādasya vaktāpi yaḥ pūjyaḥ sa sadaiva hi |*

kim punar bhagavad-viṣṇoḥ svarūpaṁ vitanoti yaḥ ||  
tasmāt śrī-guror āvaśyakatvam | tac-caraṇāvalamba-  
nam vinā premotpattir na bhavatīti niṣkarṣārthaḥ |

śrī-raghunātha-dāsa-gosvāmi-pādenokta-manaḥ-  
śikṣāyām, yathā—

*śacī-sūnum nandīśvara-pati-sutatve guru-varaṁ  
mukunda-preṣṭhatve smara ity ādi |*

The meaning is as follows: when one obtains the knowledge of *bhagavad-dharma* through performing the process of *bhakti* unto Bhagavān as taught by Śrī Guru, through his mercy one does not get overwhelmed by adversity and one’s mind becomes quickly stable.

Brahma-Vaivarta says: It is by the *bhakti* unto Śrī Guru that one can understand the Absolute Reality – that is what the wise say. The minds of those who maintain their (false) ego consciousness do not become pure, even if they attain the Absolute Reality.

In the Nārada-Pāñcarātra it is said that worship of guru is absolutely essential: those who see Śrī Guru who instructs about Vaiṣṇava *dharma* as equal to Śrī Viṣṇu, and who worship him with their body, speech and mind, are Vaiṣṇavas well-versed in *śāstra*. He who expounds verses and *śloka*s is also always worshipable. What then can be said about him who bestows the *svarūpa* of Bhagavān Śrī Viṣṇu?

**Therefore, the conclusion is drawn that Śrī Gurudeva is necessary and without taking shelter of his lotus feet *premā* will not originate. That is the essence.**

In the words of Śrī Raghunātha dās Gosvāmī (Ma-  
naḥ-Śikṣā 2): Always meditate on Śrī Śacīnandana  
Śrī Caitanya Mahāprabhu as non-different from the  
son of Śrī Nanda Mahārāj. Always remember Śrī  
Gurudeva as most dear to Śrī Mukunda.

--taken from the 10th chapter of Śrī Rādhākṛṣṇa dās’s  
*Sādhana-Dīpikā*, as published in Śrī Haridās Śā-  
strī Mahārājī’s *śrīmad-bhāgavatīy uttamā-bhakti-  
nirūpaṇam* (pp. 125-128); translated according to  
Mahārājī’s Hindi translation-commentary; emphasis  
added

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ŚRĪ GADĀDHARA PAṆḌITA IS ŚRĪ RĀDHĀ

posted by New Śrī Haridās Nivās



This article shows the mood of Śrī Gadādhara Paṇḍita Gosvāmī, the initiator of the Gadādhara *parivāra*. Unless stated otherwise, the quotes come from *Sādhanā-Dīpikā*, Chapter 7.

nanu śrī-gadādharaśya rādhātve śrī-gaurasya govindatve kim pramāṇam iti cet tatrāha—yathā svayaṁ bhagavataḥ śrī-kṛṣṇasya para-brahmatvaṁ, gūḍham paraṁ brahma maṇuṣya-liṅgam ity ādeḥ, tato’pi gūḍhataraṁ śācinandanasya, tato gūḍhatamaṁ preyaśinām | parama-śaktitvaṁ pārśadānām, tathā śrī-śācinandanasya śrī-kṛṣṇatve ārṣa-pramāṇāni bahūni santi |

... preyaśinām parama-śaktitvaṁ atīva-gūḍhatvāt muninā tatra tatra noktaṁ āptaiḥ khalu svāntaraṅgān prati tad-dvārātidhanyān prati kṛpayā prakāṭitam eva | tad yathā prākṛta-saṁskṛteṣu ca | tatra śrī-karṇapūra-gosvāmino śrī-gaura-gaṇoddeśe (147)—

*śrī rādhā prema-rūpā yā purā vṛndāvaneśvarī |  
sā śrī-gadādhara gaura-vallabhaḥ paṇḍitākhyakah*

If it is said by some as to what is the evidence with regard to Śrī Gadādhara being Rādhā and Śrī Gaura being Govinda, then it is replied:

Svayam Bhagavān Śrī Kṛṣṇa is Parabrahman - this is indicated by the statements such as “**The confidential form of Parabrahman is the human form**” (ŚB 7.15.75). More confidential than that is the form of Śācinandana, and the most confidential are those of His beloveds. His associates are His supreme śakti.

Thus, there is a lot of statements by ancient seers about Śrī Śācinandana being Śrī Kṛṣṇa ... (but) due to its supremely confidential nature, those seers did not mention at every place the fact that Kṛṣṇa’s beloveds are His supreme śakti.

However, it *was* compassionately revealed by those acquainted with the matter to their close associates, and through that also to those highly fortunate ones – in the same way as it happens also among the learned persons in the material world.

In this connection, Śrī Kavi Karṇapūra Gosvāmī has written in his Gaura-Gaṇoddeśa-Dīpikā (147):

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That Śrīmatī Rādhārānī who is the personification of *prema* and who is the Goddess of Vṛndāvana, appeared as Śrī Gadādhara Paṇḍita, who was very dear to Lord Caitanya.

*vṛndāvaneśvarī rādhā prema-bhakti-pradāyini  
kalau śrī-gaura-dayitaḥ śrī-gadādhara-paṇḍitaḥ*

Śrī Rūpa Gosvāmī says in his Śrī-Śrī-Rādhā-Gadādhara-*Daśakam* (1):

Rādhā, who is the Goddess of Vṛndāvana and who bestows *prema-bhakti*, appeared in Kali-yuga as Śrī Gadādhara Paṇḍita, the beloved of Śrī Gaura.

*vraja-sadasi sadā samsakta-cittam virājad  
vraja-bhuvi jayi-lakṣmī-vṛnda-vargāgraganyam  
nikhila-nigama-pānthālabhya-pādābja-gandham  
kim api karuṇa-rūpaṁ naumi rādhā-svarūpaṁ  
rādhā-svarūpasya gadādharaśya  
stotra mudākāri sanātana  
premnā pathan nitya-nilāsaśālī  
prāpnoti so’bhīṣṭa-padaṁ hi tasya*

Śrī Sanātana Gosvāmī writes in his Śrī-Rādhā-Gadādhara-*ṣṭakam* (8):

I pay obeisances to him who is *svarūpa* of Rādhā, and embodiment of mercy. He is the fragrance of the lotus feet unobtainable even by the studies of all Vedas, and is the foremost amongst Jayi, Lakṣmī and Vṛndadevī. He shines in the area of Vraja, with his mind always fixed on the abode of Vraja.

This *stotra* about Gadādhara, who is *svarūpa* of Rādhā, was created with pleasure by Sanātana. The ever-joyous person who reads it with *prema* will attain his desired destination.

Śrī Svarūpa Gosvāmī writes in his notes:

*avani-sura-varaḥ śrī-paṇḍitākhyo yatīndraḥ  
sa khalu bhavati rādhā śrī-gaurāvatāre  
narahari-sarakāraśyāpi dāmodarasya  
prabhu-nija-dayitānām tac ca saram mataṁ me*

The best of the learned on the Earth, the king of devotees, called Śrī Paṇḍita, is indeed Rādhā in the *līlā* of Śrī Gaura. That is the essential opinion of Narahari Sarakāra, Dāmodara and the dear beloveds of Prabhu, as also mine.

It is said by Śrī Lokanātha Gosvāmī in Śrī-Rādhā-Gadādhara-*ṣṭakam* (1):

*śrīla vṛndāvanādhīśa-svarūpaṁ sad-guṇāśrayam  
paṇḍitākhyam prabhu-varaṁ vande rādhā-gadādharam  
śrī-gaurāṅga-mahābhāva-kāraṁ prema-varddhakam  
mahābhāva-svarūpaṁ taṁ vande rādhā-gadādharam*

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I pay obeisances to Rādhā-Gadādhara, the best of Prabhus, who is called Paṇḍita, who is the abode of good qualities and who is *svarūpa* of the Goddess of Vṛndāvana.

I pay obeisances to Rādhā-Gadādhara, the essence of *mahābhava*, who increases *premā* and makes *mahābhava* appear in Śrī Gaurāṅga.

Śrī Paramānanda Gosvāmī says in his Śrī-Rādhā-Gadādharaṣṭakam (1):

*kalinda-naga-nandinī-tata-nikuñja-puñjeṣu yas  
tatāna vṛṣabhānujākr̥tir analpa-līlā-rasam  
nipīya vraja-maṅgalo'yam iha gaura-rūpo'bhavat  
sa me diṣatu bhāvukam prabhu-gadādharaḥ śrī-guruḥ*

May I happily get instructed by Śrī Guru Prabhu Gadādhara, who as the daughter of Vṛṣabhānu displayed *rasas* in manifold *līlās* performed in numerous caves found on the banks of the daughter of Kalinda Mountain, and which were relished by the all-auspicious Hari Who appeared in the golden form in Navadvīpa.

Śrīla Narahari Sarkār says in Śrī Kṛṣṇa-Bhajanāmṛta:

*paśya, paśya, nigūḍhātī-nigūḍha nirūpyate | saka-  
lendriyaiḥ sāvadhānā mahāntaḥ parama-maṅga-  
lam rahasyam śṛṇvantu | śrī-kṛṣṇa-caitanya-devaḥ  
prakṛta-paramānanda-vigraho'pi sarvāvatāra-sāra-  
bhūto' pi sarvāvatāra-śakti-prakāśa-samartho' pi  
sarvāvatāra-vyaktaye dāsa-dāsī-saṅgavān api rādhā-  
saṅkha-prakāśam na kṛtavān ... śrī-kṛṣṇa-caitanya-  
bhāva-kalā-vimohitāḥ śrī-gadādhara-pañḍita-bhāva-  
darśana-samudita-gopī-gaṇa-bhāvā vedāntino' pi  
viṣayiṇo' pi prakṛti-bhāvair nanṛtuḥ, vaiṣṇavānām kā  
kathā ? tathāpi rādheti nāma-rūpaṁ ca vyaktam dha-  
raṇī-maṅdale na prakāśitavān śrī-rādhā gadādhara-  
pañḍita eva, sakala-caritra-bhāvaṁ ca praśasya svair  
vikhyātaḥ | tathāpi nāma tasyāpi rūpaṁ ca nigūḍha-  
kr̥d bhāvais tu, rādhā kṛṣṇam vinā kam anyam na  
bodhayāmāsa |*

“Look! Look!! I am now going to describe the most secret of all secrets. Concentrating all your senses, become attentive, O great souls, and listen carefully to this supremely auspicious secret. ...

Śrī Kṛṣṇa Caitanyadeva, though He is the manifest personification of the highest *ānanda*, being the essence of all *avatāras*, in spite of being fully capable of manifesting the potency of all *avatāras* and in spite of being the associator with the servants of all *avatāras* in order to manifest those *avatāras*, He did not manifest His association with Rādhā.

If Vedantins and materialists started to dance as women, having obtained the mood of *gopīs* on seeing the mood of Śrī Gadādhara Paṇḍita and on becoming bewildered by the artistic mood of Śrī Kṛṣṇa Caitanya, what can then be said about Vaiṣṇavas? Even then, He never manifested the name Rādhā or Her form directly on this planet. It is Śrī Gadādhara Paṇḍita who is Śrī Rādhā. He became self-renowned by manifesting Śrī Rādhā's complete character and mood in the most elevated manner. Still, He carefully kept His/Her name and form extremely confidential, and sang the glories of Śrī Rādhā-Kṛṣṇa only through His *bhāva*.”



*yathāsvayaṁbhagavānśrī-vrajendra-nandanahsvasya  
kāya-vyūha-prakāśa-vilāsa-parāvastha-prābhava-vai-  
bhava-rūpaiḥ śrī-baladeva-śrī-mathurā-dvārakā-go-  
loka-paravyoma-nātha-nṛsimha-raghunāthādibhiḥ  
svāvatāra-valibhis tat tat pārśadaiś ca śrīman-nityā-  
nandādvaitya-śrīvāsam kṛtvā kalau śrī-kṛṣṇa-caitan-  
ya-mahāprabhuḥ san kṛpayā prakṛto'bhūt |*

*tathā tena rasika-maṅdala-śekharena svasya mahā-  
śakti-hlādinī-sāra-rūpā sarva-lakṣmī svarūpā-śrī-vṛṣa-  
bhānu-nandinī śrīmatī rādhaiḥ śrī-gopī-gaṇa-mahiṣi-  
gaṇa-lakṣmī-gaṇaiḥsvasyakāya-vyūha-prakāśa-rūpaiḥ  
sahitā śrī-gadādhara-pañḍita-rūpeṇāvatāritābhūt |*

Svayam Bhagavān, Śrī Vrajendra Nandana, mercifully appeared in the age of Kali as Śrī Kṛṣṇa Caitanya Mahāprabhu, together with all His physical expansions, *prābhava*, *vaibhava*, *parāvastha*, *vilāsa*, *prakāśa* forms, with His forms like Śrī Baladeva, the Lord of Śrī Mathurā, Dvārakā, Goloka, Paravyoma, Śrī Nṛsimha, Śrī Raghunātha etc and the series of *avatāras*, making the respective associates appear as Śrīman Nityānanda, Advaita and Śrīvāsa.

In the same way, accompanied by this crown jewel of all *rasikas*, Śrīmatī Rādhā, who is the daughter of Śrī Vṛṣabhānu and is the *svarūpa* of all Lakṣmīs as well as the essence of *hlādinī* (the *mahā-śakti*), descended in the form of Śrī Gadādhara Paṇḍita, together with Her forms *prakāśa* and *kāya-vyūha* like the *gopīs*, Lakṣmīs and Queens of Dvārakā.

*prabhutvāt tasyaiva | śaktiś ca aghaṭana-ghaṭanā-  
paṭiyasī yogamāyā vaibhavana yadā yad icchām ka-  
roti tat kim api durghaṭam na bhavati*



This is possible due to His being the Lord. Also, whenever the potency called *yogamāyā*, that makes impossible possible, wishes something because of its power, there is nothing it cannot achieve.

avatīrya saṅkīrtanānandāveśena tat-tat-pūrva-  
bhāvam sva-sva-vilāsa-śakti-pārśadampratidarśitavān  
| etat tu śrī-karṇapūra-śrī-vṛndāvana-dāsa-śrī-vāsu-  
deva-śrī-narahari-ṭhakkurādi-śrī-rūpa-sanātana-śrī-  
krṣṇadāsa-śrī-kavirāja-śrī-locanadāsa-prabhṛtibhiḥ  
sva-sva-granthe likhitvā sthāpitam asti | tasmāt sar-  
veṣām śrī-krṣṇa-caitanya-pārśadānām mate śrī-ga-  
dādhara-pañḍita eva śrī-vṛṣabhānu-nandinī śrī-rādhā  
| kim bahu-vicāritena |

Having descended, through His deep absorption in the bliss of *saṅkīrtana* He manifested His respective past moods (from His various forms) to His associates who are manifestations of His *vilāsa-śakti*. This was specially established in the works of Śrī Karṇapūra, Śrī Vṛndāvana dāsa, Śrī Vāsudeva, Śrī Narahari Ṭhakkur, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Kṛṣṇadāsa, Śrī Kavirāja, Śrī Locana dāsa etc.

Thus in the opinion of all associates of Śrī Kṛṣṇa Caitanya, Śrī Gadādhara Paṇḍita is indeed Śrī Rādhā, the daughter of Śrī Vṛṣabhānu. What more is there to elaborate on this?

--Sādhana-Dīpikā text taken from [www.granthamandira.org](http://www.granthamandira.org);  
Śrī Kṛṣṇa-Bhajanāmṛta text taken from Mahārājī's 1978 edition;  
the rest of quotes taken from Mahārājī's Śrī-Bhakti-Sarvasvam  
--pictures taken from [dandavats.com](http://dandavats.com) & [elmensajedebhagavat.blogspot.com](http://elmensajedebhagavat.blogspot.com)

ŚRĪLA RŪPA GOSVĀMĪ'S

## ŚRĪ-ŚRĪ-RĀDHĀ-GADĀDHARA- DAŚAKAM

posted by New Śrī Haridās Nivās

*vṛndāvanēśvarī rādhā prema-bhakti-pradāyini  
kalau śrī-gaura-dayitaḥ śrī-gadādhara-pañḍitaḥ*

Rādhā, who is the Goddess of Vṛndāvana and who bestows *prema-bhakti*, appeared in Kali-yuga as Śrī Gadādhara Paṇḍita, beloved of Śrī Gaura. (1)

*sarva-pāṇḍitya-sārākhyam prema-ratna-vibhūṣanam  
mādhavātmaja-vandyāgram vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara, the son of Śrī Mādhava, who is the best among those worthy of adoration. He is famous as the essence of all erudition, and is ornamented with the gem called *premā*. (2)

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*apāra-karuṇā-pūra-puritānta-mano-hradam  
sadā rāsa-rasāmodam vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara, who is always absorbed in the bliss of *rāsa* that arises from the sporting of Śrī Kṛṣṇa, and whose mind is like a lake full of unlimited compassion. (3)

*sakhī-gaṇa-gaṇādhyaḥṣa-madhumatyādi-saṅkulam  
vṛndāvane rāsa-ratam vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara who is always absorbed in the sporting pastimes of Śrī Kṛṣṇa in Vṛndāvana with large crowds of *gopīs* such as Madhumati, the chief of a group of *sakhīs*. (4)



*divya-sad-guṇa-māṅikya-peṭikādi-manoharam  
vṛndāvana-kalā-nātham vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara who is expert in the arts forms that are unique to Vṛndāvana. He captivates people's eyes and minds like a jewel-box of rubies that are his divine and virtuous qualities. (5)

*gaurāṅga-gāḍhatābhāva-bhāva-niryāsa-bhāvitam  
karuṇā-varuṇā-dhāram vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara whose nature is that of an ocean full of compassion, and whose mind is soaked in the nectarine mood of intense closeness to Śrī Gaurāṅga. (6)

*kīrtidā-kīrtidam nityam nityānanda-vivarddhanam  
rasālayam rasādhāram vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara who gives fame to Kīrtidā, who always increments Nityānanda's bliss and is both the receptacle as well as shelter of *rāsa*. (7)

*puṇḍarīka-prema-vidyā-vidyotitāśayam  
asīma-guṇa-sampūrṇam vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara who is full of unlimited good qualities and whose mind is illuminated by the mantra that gives *premā* and knowledge, received from Puṇḍarīka Vidyānidhi. (8)

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*śrīvāsāptatamaṁ gādhaṁ murāri-gupta-guptakam  
vandyē vaṁśojjala-karaṁ vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara who makes his praiseworthy lineage illustrious, who is the hidden treasure of Murāri Gupta and who is the receptacle of Śrīvāsa's intense *prīti*. (9)

*śivānanda-priya-guruṁ nayanānanda-vanditam  
śuddha-kāñcana-gaurāṅgaṁ vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara whose bodily color is like that of pure gold, to whom Nayanānanda pays obeisances and who is the much beloved guru of Śivānanda. (10)

*gaurāṅga-bhakta-vṛndena rājitaṁ paramojjvalam  
rāmānanda-rasāmodaṁ vande rādhā-gadādharam*

I pay obeisances to Rādhā-Gadādhara who delights in the *rasa* of Rāmānanda, whose supreme beauty shines brilliantly and who is always surrounded by the devotees of Śrī Gaurāṅga. (11)

*śrīla-gadādharasyedaṁ padyaṁ  
hṛdyaṁ manoharam  
yaḥ paṭhen niyataṁ bhaktyā  
sa premnī pramīled dhruvam (12)*

He who always reads with devotion this pleasant and charming poetry about Śrīla Gadādhara will quickly obtain the treasure of Gaura's *premā*. (12)

## SOME VERSES ON ŚRĪ RĀDHĀ

posted by New Śrī Haridās Nivās

*svāmī nihantu vihasantu puraḥ sapatnyo  
bhartur bhajantu guravaḥ pitaraś ca lajjām  
etāvataṁ yadi kalañki kulaṁ tathāstu  
rāmānuje mama tanotu mano'nurāgam*

"May My husband chastise Me.  
May My co-wives laugh at Me in My presence,  
And may the parents and elders of My husband suffer embarrassment because of Me.  
If, in this way, disgrace comes to My clan, then so be it.  
(I care not.)  
But may My heart's affection for the younger brother of Balarāma ever increase."

*āhāre viratiḥ samasta-viśaya-grāme nivṛttiḥ  
parā nāsāgre nayanam yad etad  
aparam yac caikatānam manaḥ  
maunam cedam idam ca sūnyam akhilaṁ  
yad viśvam ābhāti te  
tad brūyāḥ sakhi yoginī kim asi bhoḥ  
kim viyoginy api*

"(O Rādhā!)

You have lost interest in eating,  
You have attained supreme detachment from all wordly objects,  
Your eyes have become focused on the tip of Your nose,  
And Your mind has attained concentration.  
You have undertaken a pledge of silence,  
And the whole world appears to You like a void.  
So tell us, O friend,  
Are You a *yoginī* or are You a *viyoginī*?"

\*"yoginī" means "female ascetic" while "viyoginī" means "one pining for her separated lover".

*asyās tāpam ahaṁ mukunda kathayāmy  
eṇīdṛśas te katham  
padminyāḥ sarasaṁ dalaṁ vinihitaṁ  
yasyāḥ satāpe hṛdi |  
ādau śuśyati saṅkucaty anu tataś  
cūrṇatvam āpadyate  
paścān murmuratām dadhad  
dahati ca śvāsāvadhūtaḥ śikhī ||356||*

"How can I relate to You, O Mukunda, the agony of the deer-eyed One,  
Who clasps a bunch of blooming lotuses against Her agonized heart.  
Drying up at first, the flowers wither away, and are then reduced to powder.  
After that they begin to crackle as they burn in the fire of agony that She releases with Her breaths."

--taken from Mahārājī's Padyāvalī, translated by Gau-rav Raina, ślokaś 175, 238 and 357, all by Anonymous

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