

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

1st INSTRUCTION  
a) Give up your material designations & attachments  
b) Develop spiritual designations & attachment.

## Verse-1

(sadā dambham hitvā)

By attaching oneself to these 8 things.

**gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe  
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe  
sadā dambham hitvā kuru ratim apūrvām atitarām  
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ**

O dear brother! O Mind (**aye svāntar bhrātaḥ**)! Having given up all pride (**sadā dambham hitvā**), please develop (**kuru**) unprecedented and excessive attachment (**ratim apūrvām atitarām**) to Sri guru, to Sri Vrndavava (**gurau goṣṭhe**), to the Vrajavasis, to all the Vaisnavas, to the brahmanas (**goṣṭhālayiṣu sujane bhūsura-gaṇe**), to the confidential mantra (given by sri guru), to the holy names of Sri Sri Radha-Krsna (**sva-mantre śrī-nāmni**), and to the process of surrendering to the fresh youthful couple of Vraja (**vraja-nava-yuva-dvandva-śaraṇe**). Holding your feet (**dhṛta-padaḥ**), I beseech you with sweet words (**caṭubhir abhiyāce**).

2<sup>nd</sup> instruction

- a) Change your paradigm of thinking, feeling & willing (āhukāryasya sankalpo bhāvikābhāvya varjchan)
- b) Importance of worshipping guru & Caitanya Mahāprabhu to establish a relation with kṛṣṇa

**na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru  
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ  
śacī-sūnuṁ nandīśvara-pati-sutatve guru-varaṁ  
mukunda-preṣṭhatve smara padam ajasraṁ nanu manah**

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ dharmam**), or sinful acts forbidden in them (**na adharmaṁ**). Staying here in Vraja (**iha vraje**), please perform (**tanu**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasraṁ smara**) the son of Śacī (**śacī-sūnuṁ**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varaṁ**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

3rd Instruction

Verse-3

Be chaste to the Personality & don't search else where.

yadīccher (āvāsam) (vraja-bhuvi) (sa-rāgam) prati-janur  
(yuva-dvandvam) tac cet paricaritum (ārād) abhilāṣe)  
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api  
sphuṭam premṇā nityaṁ smāra nama tadā tvam śṛṇu maṇah

Listen, O mind (śṛṇu maṇah). If you desire (tvam yadi iccheh), in every birth (prati-januh), to reside in the land of Vraja (vraja-bhuvi āvāsam) with loving attachment (sa-rāgam) and if you desire to serve (cet paricaritum abhilāṣeh) the youthful couple Śrī Śrī Rādhā-Kṛṣṇa (tat yuva-dvandvam) in close proximity (ārād), then clearly remember (tadā sphuṭam smāra) and offer obeisances (nama) to Śrī Svarūpa, to Śrī Rūpa (svarūpaṁ śrī-rūpaṁ) and his associates in Vṛndāvana (sa-gaṇam iha), and to Śrī Rūpa's elder brother, Śrī Sanātana (tasya agrajam api).

## Grosseste Obstacles

- a) asad vārtā → prajāpā (or) activities which increase material greed  
b) muktī kathā →  
c) lakṣmī pati rathi

## Verse-4

asad-vārtā-vesyā visrja mati-sarvasva-haraṇih  
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇih  
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm  
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manah

O mind (**manah**), abandon (**visrja**) the prostitute of mundane talks (**asad-vārtā-vesyā**), who plunders all intelligence (**mati-sarvasva-haraṇih**). Do not listen at all (**na śṛṇu kila**) to the stories of the tigress named mukti (liberation) (**kathā mukti-vyāghryā**), who devours all souls (**sarvātma-gilaṇih**). Moreover, also give up (**api tyaktvā**) attachment to the husband of Lakṣmī, Śrī Nārāyaṇa (**lakṣmī-pati-ratim**), who only leads one to Vaikuṅṭha (**ito vyoma-nayanīm**). Instead, here in Vraja (**vraje**), serve Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇau tvaṁ bhaja**), who give one the jewel of their own love (**sva-rati-maṇi-dau**).



asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha  
 prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ  
 gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe  
 kuru tvam phutkārān avati sa yathā tvam mana itaḥ

“While here (**iha**) on the revealed path of devotion (**prakaṭa-patha pāti**), I have been attacked by the gang (**vyatikaraiḥ**) of my own lust, etc. (**prakāmaṁ kāmādi**), who have bound my neck (**gale baddhvā**) with the troublesome (**kaṣṭa-prada**) dreadful ropes (**vikaṭa-pāśālibhi**) of wicked deeds (**asat-ceṣṭā**). I am being killed (**hanye 'ham**)!” Cry out piteously like this (**iti kuru tvam phutkārān**) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (**bakabhid vartmapa-gaṇe**). O mind (**manah**), they will save you (**avati sa yathā tvam**) from these enemies (**itaḥ**).

Verse-6

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

Bathing  
a) Purify  
b) Cool down

Donkey's urine  
a) impure  
b) Burns

## Verse-6

① hypocrisy → Pretending to have some attitude which has public approval.  
② duplicity → speaking (or) acting in 2 different ways to 2 different people.

are cetah prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-  
kṣaran-mūtre snātvā dahasi katham ātmānam api mām  
sadā tvam gāndharvā-giridhari-pada-prema-vilasat-  
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya

Urine  
stagn  
Mind  
soul  
trickling

O ruffian mind (are cetah)! Why do you burn (katham dahasi) yourself and me [the soul] (ātmānam api mām) by bathing in the trickling urine (kṣaran-mūtre snātvā) of the great donkey (bhara-khara) of full-blown hypocrisy and duplicity (prodyat-kapaṭa-kuṭi-nāṭi)? Instead, you should always bathe (sadā tvam nitarām snātvā) in the nectarean ocean (sudhā ambhodhau) of love emanating from the lotus feet of Śrī Śrī Gāndharvikā-Giridhārī (gāndharvā-giridhari-pada-prema-vilasat), thereby delighting (sukhaya) yourself and me (tvam api mām ca).

nectar  
ocean



## Verse-6 Bhajana Darpana

This verse gives advice to those practitioners who may be able to subdue the six enemies of lust, anger, greed, illusion, madness and envy, but have failed to vanquish the great enemies of deceit and hypocrisy.

# Ślokārtha: Meaning of the Verse

full blown      hyzocosity      duplicity      great

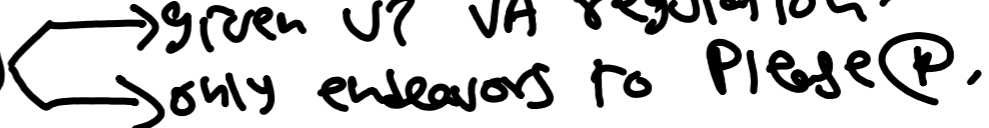
Prodyat-kapaṭa-kuṭināṭi-bhara-  
khara-kṣaran-mūtre snātvā

ass      forsking      urine      by bathing-

## Verse-6 Bhajana Darpana

This verse describes bathing in the trickling urine of the donkey of complete, ostentatious duplicity and hypocrisy.

There are three categories of spiritual practitioners, or sādhakas.

① Sva-niṣṭha-sādhakā  given up? VA regulation.  
only endeavors to please P.

The sva-niṣṭha-sādhaka only endeavors to please Śrī Bhagavān, Lord Hari, and completely rejects all the regulations and injunctions of varṇāśrama-dharma.

## Verse-6 Bhajana Darpana

② Pariniṣṭhita → Engage in all prescribed activities  
→ For worshipping Lord.

Pariniṣṭha-sādhakas engage themselves in all prescribed activities, taking shelter of all the rites and rituals used to worship the Supreme Lord.

These two types are gr̥hasthas, householders.

③ nirapekṣa → completely renounced → Bābajī (Bhakti for Prema)

The third type of sādṥaka is nirapekṣa, a devotee who is renounced.

Such persons are of a detached nature and not in the gr̥hastha-  
āśrama.

## Verse-6 Bhajana Darpana

All three types are benefited only when they become thoroughly honest and give up deceit, pretense, and hypocrisy; otherwise, they are surely vanquished.

- ① sva-niṣṭha → gyānī → performs only blakti  
② para-niṣṭha → gyānī → performs blakti for  
favoured VA  
differs for setting  
example  
③ anāraṅga → bābāṅī → performs only  
blakti

Each type of sādhanaka has distinct ways of exhibiting a deceitful nature.

The deceitful nature of the sva-niṣṭha-sādhanaka can be exhibited in six ways:

## Verse-6 Bhajana Darpana

Sva-niṣṭha śēḍhāvēḥ dīṣṭīyāṅ hyabhrīṣy

1. Indulging in sense gratification on the pretext of satisfying the supreme God
2. Serving rich influential materialists instead of serving simple nirapekṣa servants of Kṛṣṇa → institutionalization →
3. Accumulating more wealth than would ever be needed

## Verse-6 Bhajana Darpana

4. Enthusiasm for meaningless temporary gains, even at the cost of envying and harming others
5. Teaching twisted logic and self-motivated speculation in the name of giving education, instead of cultivating spiritual knowledge
6. Wearing the dress of a materially disinterested renunciate in order to gain material prestige



## Verse-6 Bhajana Darpana

The deceitful nature of the pariniṣṭha-sādhaka can be exhibited in two ways:

1. Making an external show of strictly following rules and prohibitions while inwardly being very attached to material subjects unrelated to Kṛṣṇa, and

2. Preferring the association of non-devotees rather than Kṛṣṇa conscious devotees.

# Verse-6 Bhajana Darpana

8 types of deceit

nirapekṣa bhakta

→ oxy-mor

The deceitful nature of the nirapekṣa-sādhaka can be exhibited in eight ways:

bābāṣī (bhāṣa lāpṣyā)

2 types of unqualified nirapekṣa

Plafar  
Cheaters.

~~Entire~~  
self-deceives

1. Thinking of oneself as an advanced Vaiṣṇava,

2. Thinking of oneself as superior to others simply by wearing the dress of a renounced person

3. Collecting material wealth for food and clothing more than required

4. Improperly associating with the opposite sex in the name of spiritual practices.

## Verse-6 Bhajana Darpana

5. Staying with materialistic people with the expectation of receiving wealth rather than visiting Kṛṣṇa's temple.   
 (Handwritten note: Traṭi → Potential traps.)
6. Being inwardly anxious and worried about collecting more wealth while making a pretense of performing devotional service or chanting
7. Being more concerned with external dress and rules and regulations than devotion for Kṛṣṇa   
 (Handwritten note: Niyamaśraha → a) Mind will be consumed by such thoughts. b) fault finding in others who may not follow.)
8. Overlooking or neglecting the main purpose of spiritual life (developing love for Kṛṣṇa).

## Verse-6 Bhajana Darpana

Various cheating propensities (kapaṭatā), such as bad arguments (ku-tarka), false philosophical conclusions (ku-siddhānta), and maintaining impediments to devotional service (anarthas), arise from a deceitful nature.

c) misleading questions.

Result of Deceit  
a) bad arguments. (ku-tarka)

b) false philosophical conclusions (ku-siddhānta)

All of these propensities are very detrimental to true Kṛṣṇa consciousness and are compared to the urine of a donkey.

Many practitioners may think they are getting cleansed by bathing in the unholy urine of the donkey of deceit.

Self-deception

## Verse-6 Bhajana Darpana

Factually they are just burning and destroying their own lives.

rāghē leṣṣā lotus feet love  
Gāndharvā-giridhara-pada-prema-  
vilasat-sudhā-ambhodhau snātvā  
excellent nectar ocean take bath

## Verse-6 Bhajana Darpana

Instead, one should bathe in the ocean of nectarean love that emanates from the lotus feet of Śrī Śrī Gāndharvā-Giridhārī.

Gāndharvā refers to Śrīmatī Rādhikā, who is the internal energy (svarūpa-śakti) of the Supreme Personality of Godhead.

Giridhārī refers to Śrī Kṛṣṇa, the Supreme Personality of Godhead, who possesses all unlimited inconceivable potencies, and is thus known as śaktimān-puruṣa.

## Verse-6 Bhajana Darpana

Here one is advised to bathe in the viśuddha-cid-vilāsa, the ocean of nectar of transcendental spiritual transformation.

↓  
Āhukāyasya Santalpa & Pratikāyasya varjiten

This nectar arises from love of the shelter of Gandarva-Giridhārī's lotus feet.

To elaborate this subject, Śrīla Rūpa Gosvāmī prays in the Śrī Prārthanā-paddhatiḥ of his Stava-mālā as follows:



## Verse-6 Bhajana Darpana

What does it mean to take bath in the nectar of love of Rādhā & Kṛṣṇā's lotus feet?

śuddha-gāṅgeya-gaurāṅgīm  
kuraṅgī-laṅgimekṣaṇām  
jita-koṭīndu-bimbāsyām  
ambudāmbara-saṁvṛtām

O Śrī Rādhā, I offer obeisance to you (**implied**). You have a complexion of pure golden hue (**śuddha-gāṅgeya-gaurāṅgīm**), possess of a pair of doe-like restless eyes (**kuraṅgī-laṅgim ikṣaṇām**), have a face that conquers the beauty of millions of full moons (**jita-koṭīndu-bimbāsyām**), and dress in dark cloud-like garments (**ambudāmbara-saṁvṛtām**).

## Verse-6 Bhajana Darpana

navīna-vallavī-vṛnda-  
dhammillotphulla-mallikām  
divya-ratnādy-alaṅkāra-  
sevyamāna-tanu-śriyam

Your hair is decorated by the (gopīs) (navīna-vallavī-vṛnda-  
dhammilla) (using mallikā (jasmine) flowers (utphulla-mallikām),  
and your body is decorated (sevyamāna-tanu-śriyam) with divine  
gems and ornaments (divya-ratnādy-alaṅkāra).

## Verse-6 Bhajana Darpana

vidagdha-maṇḍala-gurum  
gaṇa-gaurava-maṇḍitām  
atipreṣṭha-vayasyābhir  
aṣṭābhir abhiveṣṭitām

You are the guru of all the expert (gopīs) (vidagdha-maṇḍala-gurum), the receiver of the admiration of your followers (gaṇa-gaurava-maṇḍitām), extremely dear to your confidantes (atipreṣṭha-vayasyābhir), and surrounded by your eight primary sakhīs (female friends) (aṣṭābhir abhiveṣṭitām).

## Verse-6 Bhajana Darpana

cancalāpāṅga-bhaṅgena  
vyākulīkṛta-keśavām  
goṣṭhendra-suta-jīvātu-  
ramya-bimbādharaṁṛtām

By a mere movement of the corners of your eyes (<sup>restless</sup> cancalā <sup>side of eye</sup> apāṅga- bhaṅgena), you make Lord Keśava restless (vyākulī kṛta-keśavām), and the nectar of your delightful lips (ramya-bimba-adhara- amṛtām) is the only source of life for the son of Nanda Mahārāja (goṣṭhendra-suta-jīvātu). → source of life.  
Nanda Maharaj (K).

## Verse-6 Bhajana Darpana

tvām asau yācate natvā  
viluṭhan yamunā-taṭe  
kākubhir vyākula-svānto  
jano vṛndāvaneśvari

Having offered obeisances in these ways (tvām ~~yācate~~ natvā), I, a distressed soul (<sup>distress</sup> vyākula-<sup>mine</sup> svāntah <sup>Person</sup> janah) belonging to you (asau vṛndāvaneśvari), beg you (yācate) with sweet words (kākubhir) while rolling on the banks of the Yamunā (viluṭhan yamunā-taṭe)!

## Verse-6 Bhajana Darpana

kṛtāgaske 'py ayogye 'pi  
jane 'smin kumatāv api  
dāsya-dāna-pradānasya  
lavam apy upapādaya

Although I am unfit (ayogye 'pi), an offender (kṛtāgaske 'py) with a crooked mind (kumatāv api) please bestow on me (upapādaya) a fragment (lavam apy) of the gift of service to you (dāsya-dāna-pradānasya).

## Verse-6 Bhajana Darpana

yuktas tvayā jano naiva  
duḥkhito 'yam upekṣitum  
kṛpād-dyota-dravac-citta-  
navanītāsi yat sadā

This unhappy soul (ayam duḥkhitaḥ jano) is not fit (na eva yuktah) (to be neglected by you) (tvayā upekṣitum), for (yat) you have a butter-soft heart (navanīta citta asi) that melts constantly (sadā dravat) by the warmth of your compassion (kṛpād-dyota).

## Verse-6 Bhajana Darpana

Śrīla Rūpa Gosvāmī further elaborates on this subject matter in his Śrī Śrī Rādhā-Mādhavayor Nāma-yugāṣṭakam of his Stava-mālā:

rādhā-mādhavayor etad  
vakṣye nāma-yugāṣṭkam  
rādhā-dāmodarau pūrvaṁ  
rādhikā-mādhavau tataḥ

3 aspects of bathing  
in hearing

- Hearing + discussing their glorification
- Presenting to them our fallen state.
- Praying for mercy.

I now recite the following eight names (vakṣye etad nāma-yugāṣṭkam) of Śrī Śrī Rādhā-Mādhava (rādhā-mādhavayor):

1. She is Rādhā and he is Dāmodara, whom she bound during the month of Kārttika (rādhā-dāmodarau pūrvaṁ).
2. She is Rādhikā and he is Mādhava, the husband of the goddess of fortune (rādhikā-mādhavau tataḥ).



## Verse-6 Bhajana Darpana

vṛṣabhānu-kumārī ca  
tathā gopendra-nandanaḥ  
govindasya priya-sakhī  
gāndharvā-bāndhavas tathā

3. She is vṛṣabhānu-kumārī, the daughter of Vṛṣabhānu (vṛṣabhānu-kumārī ca), and he is gopendra-nandana, the son of Nanda Mahārāja, the king of cowherds (tathā gopendra-nandanaḥ).

4. She is govinda-priya-sakhī, the dear female friend of Govinda (govindasya priya-sakhī), and he is gāndharvā-bāndhava, the dear male friend of Gāndharvā (gāndharvā-bāndhavas tathā).

## Verse-6 Bhajana Darpana

nikunja-nāgarau goṣṭha-  
kiśora-jana-śekharau  
vṛndāvanādhīpau kṛṣṇa-  
vallabhārādhikā-priyau

5. They are nikunja-nāgarau, the couple enjoying amorous moods in the forest bowers of Vṛndāvana (nikunja-nāgarau);
6. Goṣṭha-kiśora-jana-śekharau, the (leaders) of the young gopīs and gopas of Vṛndāvana (goṣṭha-kiśora-jana-śekharau);
7. Vṛndāvanādhīpau, the two presiding rulers of Vṛndāvana (vṛndāvanādhīpau).
8. She is kṛṣṇa-vallabhā, the dear darling of Kṛṣṇa (kṛṣṇa-vallabhā), and he is rādhikā-priya, the beloved of Śrī Rādhikā (rādhikā-priyau).

## Verse-6 Bhajana Darpana

One's deceitful nature is removed when the heart is completely pure with humility.

Taking shelter of such names and soaking one's mind in the spiritual rasas, please ceaselessly wander around in the land of Vṛndāvana, meditating on Śrī Śrī Rādhā-Govinda's pastimes throughout the periods of the day (aṣṭa-kālīya-līlā).

Then the mind, purified by humility, will not give any space to deceit.

## Verse-6 Bhajana Darpana

Otherwise, the moment any other thought is given an opening,  
deceit again attacks.

Verse-6

ŚRĪLA BHAKTIVINODA  
ṬHĀKURA'S

MANAḤ-ŚIKṢĀ BHĀṢĀ

SONG SIX

# MANAḤ-ŚIKṢĀ BHĀṢĀ

## Verse-1

kāma-krodha-ādi kari, bāhire se saba ari,  
āche eka (gūḍha śatru) tava  
'kapaṭatā'- nāma tā'ra, tāre kuṭi-nāṭi bhāra  
khara-mūrti parama kitava

Aside from desire, anger and the other thieves, there is one subtler enemy of yours. His name is Deceit, and is also known as Insincerity. That enemy is a tricky entity, and is in the form of a donkey.

# MANAḤ-ŚIKṢĀ BHĀṢĀ

## Verse-2

ore mana, gūḍha kathā dhara  
sei khara-mūtre bhule, snāna kari' kutūhale,  
'pavitra' baliyā mane kara

My dear mind, please try to understand the deeper essence.  
You are joyfully bathing in this donkey's urine by mistake,  
thinking it to be something pure.

# MANAḢ-ŚIKṢĀ BHĀṢĀ

## Verse-3

(vane vā) (gr̥he thāka), (sei khare dūre rākha),  
yā'ra mūtre tumi āmi jvali  
chāḍiyā kāpaṭya-vaśa, yugala-vilāsa-rasa-  
sāgare karaha snana-keli)

Whether you live in a forest or at home, keep away from that donkey whose urine burns both you and me. Let's escape the charm of our own duplicity, and sportingly bathe in the beautiful ocean of the divine couple's sweet love.



# MANAḢ-ŚIKṢĀ BHĀṢĀ

## Verse-4

rūpa-raghunātha-pāya, e bhaktivinoda cāya,  
dekhite yugala-rasa-sindhu  
jīvana sārthaka kare, sarva-jīva-citta hare,  
sei sāgarera eka bindu

At the lotus feet of Rūpa and Raghunātha, Bhaktivinoda begs to see  
that beautiful ocean of the divine couple's love. A single drop from  
that ocean makes life worth living, and steals away the hearts and  
minds of all living beings.