

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**).

2nd instruction

- a) Change your paradigm of thinking, feeling & willing (āhukāryasya sankalpo bhāvikābhāvāya 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-varam
mukunda-preṣṭhatve smara padam ajasram 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 (**ajasram smara**) the son of Śacī (**śacī-sūnuṁ**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) 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 smara nama tadā tvam śṛṇu manah

Listen, O mind (śṛṇu manah). 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 smara) 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).

Grossest Obstacles

- a) asad vārtā → prajāpā (or) activities which increase material greed
b) mukti 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**).

Subtle obstacles

a) Lust
c) pride

b) anger
d) illusion.

e) envy
f) desires

→ Highway robbers

Verse-5

→ solution →

call out for devotees.

→ Emphasizing the importance of devotees' assistance in one's spiritual progress.

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 (**asac-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**).

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
stagnant
Mind
Mfug.
soul
trickling
Nectar
Ocean
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).

Verse-7

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

Verse-7

pratisthāśā dhr̥ṣṭā śvapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥ṣati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāśya tvaritam iha tam veṣayati sah

As long as the unchaste (dhr̥ṣṭā), dog-eating woman (śvapaca-ramaṇī) of desire for prestige (pratisthāśā) dances in my heart (me hr̥di naṭet), how can (katham) the chaste and pure (śucih) lady of love for Kṛṣṇa (sādhu-premā) touch it (spr̥ṣati etad)? Therefore, O mind (nanu manaḥ), you should always serve (sadā) (tvam) (sevasva) the incomparable (atulam), beloved devotee commander of Kṛṣṇa's army (prabhu) (dayita) (sāmantam), who will immediately (yathā sah tvaritam) throw out the unchaste woman (tām niṣkāśya) and establish the pure lady of love (tam veṣayati) in the heart (iha).

Verse-7 Bhajana Darpana

This verse answers any doubts about why a person who has given up material enjoyment may still have deceit in the heart.

Ślokārtha: Meaning of the Verse

Dhr̥ṣṭā śvapaca-ramaṇī pratiṣṭhāśa:

The desire for prestige is an
unchaste, dog-eating woman.

Verse-7 Bhajana Darpana

Pratiṣṭhā-āśā is the desire or hope for honor.

Even though one may have dispelled the other anarthas (unwanted things), it is not easy to uproot pratiṣṭhā-āśā.

It nourishes and generates the other forms of deceit.

Verse-7 Bhajana Darpana

This desire for honor is the root of all other anarthas, but since it is never able to recognize its own fault, it is [shameless]

Fame is like dog-flesh, and one eager for such fame is called dhr̥ṣṭā śvapaca-ramaṇī, a dog-eating promiscuous woman.

In the previous verse the three types of sādhakas were explained. Each type demonstrates the desire for pratiṣṭhā in a different way.

Verse-7 Bhajana Darpana

① Householder but who has no obligation to set examples for others (Does not perform VA duties)

A sva-niṣṭha-sādhaka wants to become renowned as religious, benevolent, and sinless.

↓ Pratiṣṭhāśā

② Householder who sets example for others by performing VA duties

A pariniṣṭha-sādhakas hopes to be known as a devotee of Viṣṇu, as a knower of spiritual subject matters, and as detached.

③ Bāhāṣī (Bhāva or) Pṛeṣī

And a nirapekṣa-sādhaka wants to be known as spotless and renounced, as a master of the conclusions of śāstra, and as having a perfect understanding of devotion.

Verse-7 Bhajana Darpana

As long as one maintains a desire for honor (pratiṣṭhā), deceit
(kapaṭatā) will also remain.

And until one is free from deceit, one cannot obtain the saintly
people's pure love.

Śucir sādhu-premā: Pure love of
God

Verse-7 Bhajana Darpana

Śrīla Rūpa Gosvāmī states:

Definition of Premā

^{complete} (samyak) ^{melting} (masṛṇita) ^{heart} (svānto)
(mamatva) (atiśaya) (aṅkitaḥ) → endowed
(bhāvaḥ) (sa eva) (sāndrātmā)
budhaiḥ premā nigadyate
_{intelligent} _{prema} _{call it as}

Intense Possessiveness →
Bliss →

When bhāva becomes extremely condensed (**bhāvaḥ sāndrātmā**), it is called prema by the learned (**sa eva budhaiḥ premā nigadyate**). It softens the heart completely (**samyak-masṛṇita-svānto**) and produces extreme possessiveness of the Lord in the experiencer (**mamatva atiśaya aṅkitaḥ**). (Bhakti-rasāmṛta-sindhuḥ 1.4.1)

Verse-7 Bhajana Darpana

Only when the desire for pratiṣṭhā is cast away does one's whole heart become softened.

Otherwise it is not possible.

Prabhu-dayita-atula-sāmanta:

Powerful incomparable commanders
of Śrī Kṛṣṇa

Verse-7 Bhajana Darpana

The meaning of prabhu-dayita is a pure servant of Kṛṣṇa.

↓ pure devotee
↓ perfected

The word atula indicates that there is no comparison to such a servant who is a sāmanta, a special commander of the Lord.

The rays of the Lord's internal pleasure potency are always reflected in the heart of such a devotee.

Verse-7 Bhajana Darpana

This potency can very easily flow and accumulate in the heart of another individual, which will cast away any misgivings and help pure love to grow there.

- ① embraces
- ② Dust
- ③ mahā prasāda
- ④ instructions.

This flow of spiritual potency can happen through the pure devotees' embrace, the dust from their lotus feet, their leftover food, and their beautiful instructions.

Verse-7 Bhajana Darpana

Thus, Lord Śiva says in the Padma-purāṇa:

ārādhanānām sarveṣām
viṣṇor ārādhanam param
tasmāt parataram devī
tadīyānām samarcanam

Of all kinds of worship (ārādhanānām sarveṣām), worship of Lord Viṣṇu is the best (viṣṇor ārādhanam param). Recommended more than worship of Viṣṇu (tasmāt parataram devī) is worship of the Vaiṣṇava (tadīyānām samarcanam).