

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

# Verse-8

What if we do not have the association of a  
very excited devotee to serve?

## Bhajana Darpana

by

## Śrīla Bhaktivinoda Thākura

## Verse-8

If there is absence of the association of devotees, the devotee is exalted in mercy an:

- (a) Remove wickedness from heart
- (b) Give Premā
- (c) Inspire within my heart the process of worshipping R & K.

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā  
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau  
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām  
tathā goṣṭhe kākvā giridharam iha tvam bhaja manah

Even though I am a cheater (śaṭhasya api), the Lord's mercy (yathā kṛpayā) can drive away (davayati) my inherent wicked nature (duṣṭatvaṁ me), give me (yathā mahyaṁ dadāty) the glowing (ujjvalam) nectar of divine love (premāmṛtam api), and inspire my heart (yathā prerayati mām) with the process to worship Śrī Gāndharvikā (śrī-gāndharvā-bhajana-vidhaye). Therefore (tathā), O mind (manah), with pleading words (kākvā), you should worship (tvam bhaja) Śrī Giridhārī (giridharam) here in Vṛndāvana (iha goṣṭhe).

Humility

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With the association of sādhus and the gradual transfusion of spiritual energy, wickedness in the heart of a devotee disappears and all success is achieved.

But such association of sages cannot be obtained so easily.

Therefore, Raghunātha Dāsa Gosvāmī gives us the instruction in this verse.

# Ślokārtha: Meaning of the Verse

**Kākvā:** The helpless, destitute practitioner's expression that is a humble plea

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~~X~~ ~~X~~ ~~X~~ → Symptom of deception free devotion?

Devotion that is free of deception is always combined with the attitude that I am extremely destitute and wretched.

Śrī Rūpa Gosvāmī's Śrī Gāndharvā-samprārthanāṣṭakam (Stava-mālā) expresses such feelings:

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Mood of dejection free devotion

1

synon of : feeling of being destitute & wretched

vṛndāvane viharator iha keli-kunje  
matta-dvipa-pravara-kautuka-vibhrameṇa  
sandarśayasva yuvayor vadanāravinda-  
dvandvaṁ vidhehi mayi devi kṛpāṁ prasīda

① Prayer for mercy

You are roaming freely (viharatah) in this pleasure-grove (iha keli-kunje) in Śrī Vṛndāvana (vṛndāvane), enjoying love (kautuka-vibhrameṇa) like the greatest of intoxicated elephants (matta-dvipa-pravara). O Devī [Rādhārāṇī] (devi), please show me (sandarśayasva) your face and the face of your beloved (yuvayor vadanāravinda-dvandvaṁ) and kindly bestow your mercy on me (mayi vidhehi kṛpāṁ prasīda).



- ① danḍavat bhuvī nīpatya → humility
- ② udbhaṭa ārtiḥ → destitute & distressed.
- ③ yāce → begging
- ④ kāku-bhara-gadgadayādya vācā  
↓  
humility

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2

hā devi kāku-bhara-gadgadayādya vācā  
yāce nipatya bhuvī danḍavad udbhaṭārtiḥ  
asya prasādam abudhasya janasya kṛtvā  
gāndharvike nija-gaṇe gaṇanām vidhehi

O Devī (hā devi), falling on the ground like a rod (nipatya bhuvī danḍavad), I, an extremely distressed soul (udbhaṭa ārtiḥ), beg you (yāce) in a stuttering voice filled with a piteous mood (kāku-bhara-gadgadayādya vācā). Having bestowed your mercy (kṛtvā prasādam) on this unintelligent soul (abudhasya janasya), O Gāndharvikā (gāndharvike), please count me (asya vidhehi) as one of your near and dear ones (nija-gaṇe gaṇanām).

Eagerness to worship

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3

śyāme ramā-ramaṇa-sundaratā-variṣṭha-  
saundarya-mohita-samasta-jagaj-janasya  
śyāmasya vāma-bhuja-baddha-tanuṃ kadāhaṃ  
tvām indirā-virala-rūpa-bharāṃ bhajāmi

O Śyāmā [Rādhārāṇī] (śyāme), Śyāma's [Kṛṣṇa's] beauty (sundaratā) surpasses (variṣṭha) the beauty of Lord Nārāyaṇa (ramā-ramaṇa saundarya) and enchants the entire world (mohita-samasta-jagaj-janasya). When will I be able to worship (kadā ahaṃ bhajāmi) you (tvām) in a form embraced by the left arm of Śyāma (śyāmasya vāma-bhuja-baddha-tanuṃ)? Indeed, even Lakṣmī Devī rarely sees this form (indirā-virala-rūpa-bharāṃ).

Eagerness for service  
↳ |ā|a|ś|ā|y|

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4

tvām pracchadena mudira-cchavinā pidhāya  
manjīra-mukta-caraṇām ca vidhāya devi  
kunje vrajendra-tanayena virājamāne  
naktaṁ kadā pramuditām abhisārayiṣye

O Devī (devi), when will (kadā) I dress you (tvām pracchadena) in a cloud-colored sārī (mudira-cchavinā), remove your ankle-bells (manjīra-mukta-caraṇām), and help you excitingly (pramuditām vidhāya) attain (abhisārayiṣye) the forest grove (kunje) where the son of Nanda resides (vrajendra-tanayena virājamāne) at night (naktaṁ) [waiting for you]?

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5

Expression of  
latasāyaji  
Tendency for specific service  
T = a specific mood.

kunje prasūna-kula-kalpita-keli-talpe  
saṁviṣṭayor madhura-narma-vilāsa-bhājoḥ  
loka-trayābharaṇayoś caraṇāmbujāni  
saṁvāhayiṣyati kadā yuvayor jano'yam

The lotus feet (carāṇāmbujāni) of the two of you (yuvayoh) are resting (saṁviṣṭayor) in a forest grove (kunje), on a [bed] that is ornamented with hosts of flowers (prasūna-kula-kalpita-keli-talpe). Those feet have enjoyed delightful love sports (madhura-narma-vilāsa-bhājoḥ) and are the ornaments of the entire world (loka-trayābharaṇayoh). O Devī, when will this servant of yours (kadā ayam janah) be able to massage those feet (saṁvāhayiṣyati)?

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6

tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa  
svedāmbu-cumbi-vadanāmbu-ruha-śriyo vām  
vṛndāvaneśvari kadā taru-mūla-bhājo  
saṁvījayāmi camarī-caya-cāmareṇa

You two (vām) are seated under a tree (taru-mūla-bhājo) on the banks of your kuṇḍa [the lake named Rādhā-kuṇḍa] (tvat-kuṇḍa-rodhasi), O Vṛndāvaneśvarī (vṛndāvaneśvarī). When will (kadā) I use a yak-tail whisk (camarī-caya-cāmareṇa) to fan (saṁvījayāmi) both of your faces (vadanāmbu-ruha-śriyo) which are kissed by moistening perspiration (svedāmbu-cumbi) formed due to the effort of love-making (vilāsa-pariśrameṇa)?

lāleśamayī

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7

lāla sarmayī

līnām nikunja-kuhare bhavatīm mukunde  
citraiva sūcitavatīm rucirākṣi nāham  
bhugnām bhruvaṁ na racayeti mṛṣāruṣām tvām  
agre vrajendra-tanayasya kadā nu neṣye

O splendid-eyed beauty (rucirākṣi), when you, who are hiding in a secret spot in the forest grove (līnām nikunja-kuhare), will be discovered by Mukunda (mukunde), you'll then accuse me by saying, "You told him where I'm hiding (bhavatīm bhugnām bhruvaṁ sūcitavatīm).” At that time, I will say in front of Kṛṣṇa (agre vrajendra-tanayasya), "It was not me (nāham) but Citrā Sakhī who told him about you (citrā eva). Kindly do not be falsely angry with me like this (na racaya iti mṛṣāruṣām tvām).” When will such a day come (kadā nu)?

lāla sēnōḥi bhāṣṭuṇā

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8

vāg-yuddha-keli-kutuke vraja-rāja-sūnuṁ  
jitvonmadām adhika-darpa-vikāsi-jalpām  
phullābhir ālibhir analpam udīryamāṇa-  
stotrām kadā nu bhavatīm avalokayiṣye

When you, having defeated (jitvā) the son of Vraja-rajā (vraja-rāja-sūnuṁ) in a playful war of words (vāg-yuddha-keli-kutuke), will express pride by speaking even more clever words [to celebrate your victory] (unmadām adhika-darpa-vikāsi-jalpām), your jubilant friends (sakhīs) (phullābhir ālibhir) will shout out heaps of praiseful words such as “Jaya Rādhe! (analpam udīryamāṇa-stotrām)” When will I witness this occasion (kadā nu avalokayiṣye)?

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Prati-śruti

9

yaḥ ko'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ  
samprārthanāṣṭakam idaṁ paṭhati prapannaḥ  
sā preyasā saha sametya dhṛta-pramodā  
tatra prasāda-laharīm urarīkaroti

The surrendered soul (yaḥ ko'pi prapannaḥ) who beautifully recites (suṣṭhu paṭhati) this Gāndharvā-samprārthanāṣṭakam (idaṁ samprārthanāṣṭakam) dedicated to the daughter of Vṛṣabhānu (vṛṣabhānu-kumārikāyāḥ), will be able to approach her (sā sametya) in a mood full of joy (dhṛta-pramodā) along with her lover, Śrī Kṛṣṇa (preyasā saha), and will experience and spread their mercy (tatra prasāda-laharīm urarīkaroti).



Śaṭhatā me duṣṭatvam: Cheating  
and deception are my wickedness

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Deceit or pretense is the wickedness of the conditioned soul,  
whereas a pure soul is by nature (simple and thoroughly honest).

When souls take (shelter of ignorance and illusion), they at once  
become deceitful, falsely proud, and obsessed with the desire for  
honor, worship, adoration, and prestige.

They become hypocritical and consumed by dishonest activities.

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Such souls seek distance from everything related to the Lord.

When those unfortunate conditioned souls realize their true position as servants of the Lord, they feel more humble than the straw in the street and gain the intelligence to respect others according to their respective positions.

If they also take complete shelter of the holy name of the Supreme Personality of Godhead, they receive the mercy of Śrī Kṛṣṇa and his beloved devotees.

Ujjvala-premāmṛta: The supremely  
radiant nectar of love for Kṛṣṇa

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Here ujjala refers to śṛṅgāra-rasa, which is also known as mādhurya-rasa, the transcendental emotion of amorous love of God.

Śrīla Rūpa Gosvāmī describes this as follows:

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mukhya-raseṣu purā yaḥ saṁkṣepeṇodito rahasyatvāt  
pr̥thag eva bhakti-rasa-rāṭ sa vistareṇocyate madhuraḥ

vaksyamāṇair vibhāvādyaiḥ svādyatām madhurā ratiḥ  
nītā bhakti-rasaḥ prokto madhurākhyo manīṣibhiḥ

In the Bhakti-rasāmṛta-sindhuh (purā), the king among all rasas (yaḥ mukhya-raseṣu bhakti-rasa-rāṭ), mādhurya (madhuraḥ), was described only briefly (saṁkṣepeṇa uditah) due to its confidentiality (rahasyatvāt). Now here (in Ujjvala-nīlamaṇiḥ) (pr̥thag eva), I am separately elaborating on it (saḥ vistareṇa ucyate). When madhura-rati (madhurā ratiḥ) becomes tasty (svādyatām nītā) with the presence of vibhāva, anubhāva, sāttvika-bhāva and sancāri-bhava (vibhāvādyaiḥ), the experts call it (manīṣibhiḥ proktah) madhura-bhakti-rasa (madhurākhyo bhakti-rasaḥ). (Ujjvala-nīlamaṇiḥ nāyaka-bheda-prakaraṇa 1.2–3)

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Śrīla Rūpa Gosvāmī describes in Śrī Bhakti-rasāmṛta-sindhuḥ that pure devotional service is cultivated in five different transcendental types of attachment, namely śānta (neutrality), dāsya (servitorship), sakhya (friendship), vātsalya (parenthood), and mādhurya (amorous love).

These five primary relationships are also known as continual loving attraction, sthāyī-bhāva.

The support in mādhurya-rasa is Kṛṣṇa and his pleasure potency, and their qualities are the stimulants.

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During their amorous pastimes, the gopīs, including Śrīmatī Rādhārāṇī, and even Kṛṣṇa himself, display the eight symptoms of love (sāttvika-bhāva) and the thirty-three emotional waves (vyabhicārī-bhāva).

These bhāvas rise up like tides causing the ocean of bhakti-rasa to swell.

When devotional service in practice is transformed into devotional service in ecstasy, one develops steady attraction (sthāyī-bhāva).



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That steady attractive attachment combined with vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva attains the state of rasa.

This state signifies the visible appearance of pure love (prema) and is known as bhakti-rasa.

Śrī Kṛṣṇa's vraja-līlā and the līlā that he enacted with his dear gopīs all over vraja-maṇḍala are the best examples of this rasa.

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Those who are fortunate and awaken a <sup>10th day ī śīkṣā</sup> strong greed to obtain this transcendental amorous rasa should follow in the wake of the gopīs.

↓  
Became vegeṅgā

They should pray continually with intense longing and anguish, and with voices choked with emotion.

In such a state of intense prayer, the sādḥaka obtains Śrīmatī Rādhārāṇī's mercy.

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The rays of hlādinī-śakti, the internal pleasure potency of the Lord, enter such a practitioner's heart, thus making this transcendental rasa visible.

There is no other method or circumstance by which one can achieve this transcendental mādhurya-rasa.