

Śrī Manah-śikṣā

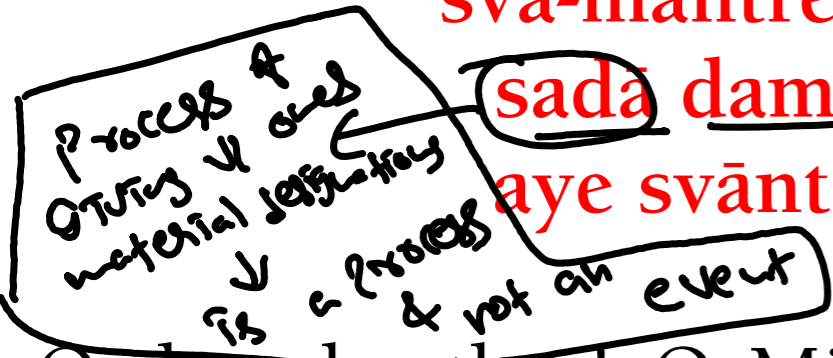
Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

- ① Give up your material designations → Verse-1
 ② Develop your SP-designations. → dambham

**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 bhrātaś**)! 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**).

- ① A change of paradigm of our thinking, feeling & willing.
 ② Importance of worship & in establishing our relationship with CM in Vr̥ndāvan.

Verse-2

③ What is the role of worship of guru.

**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**).

① Importance of clarity
to our Perah-2022 feeling.

Verse-3

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 nityam 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**).

↑ - ↓ → description of qualities
& another nivṛtti Verse-4

3 gross obstacles to developing Vraja Devotion

- a) asad-vārtā ⇔ Pragalāḥ
b) mukti kathā ⇔ 6 unfavourable things
c) Lakṣmī Pati rati

④

asad-vārtā-vesyā visrja mati-sarvasva-haraṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ
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-haraṇiḥ**). 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-gilaṇiḥ**). 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

Verse-5

- ① Live in the association
- ② Invest in establishing a relationship.
- ③ Seek help. (open your heart in confidence)
- ④ never be alone & trust yourself too much.

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

→ Choosing one's
SP. Progress

“While here (iha) on the revealed path of devotion (prakāṭa-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).

Even subtler obsequy

↓ deceit, hypocrisy
& duplicity

Verse-6

→ due to self-deception →

Solution

Get absorbed in gaurāṅgī
Rādhā & ❷.

are cetah prodyat-kapata-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

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-kapata-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).

SUBJECT OF ALL ANATHES
Matter of all anathes
Verse-7
Desire for fame, recognition, facility etc.

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvaṁ sevasva prabhu-dayita-sāmāntam atulam
yathā tām niṣkāsyā tvaritam iha taṁ veṣayati saḥ

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

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

Humility

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).

Elements of Rāgenvṛga Śloka

- ① Smaraṇam
 - a) Kṛṣṇam
 - b) aṣṭa vṛsthaṁ
- ② attachment to
- ③ vṛkṣ vṛṣa

Verse-9

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

Verse-9

Rāgahuga bhajan
→ smaranam

① Meditation on P

② Meditation on Rādhikā

(mad-īśā-nāthatve vraja-vipina-candram)

(vraja-vane-śvarīm tan-nāthatve)

③ Meditation on Lalitā

(tad-atula-sakhīye tu lalitām)

④ Meditation on Vrīṣakṣī devī

(viśākhām śikṣālī-vitarana-gurutve)

(priya-saro-

girindrau tat-prekṣā-lalita-rati-datve smara manah)

⑤ & ⑥
Meditation on Rādhā-kuṇḍa & Govardhana

O mind (manah), meditate on (smara) Kṛṣṇa, the moon of the Vṛndāvana forest (vraja-vipina-candram), as the lord of my leader, Śrī Rādhikā (mad-īśā-nāthatve). Meditate on Śrī Rādhikā (vraja-vana-īśvarīm) as his most dear object of love (tad-nāthatve). Meditate on Śrī Lalitā (lalitām tu) as her incomparable friend (tad-atula-sakhīye). Meditate on Śrī Viśākhā (viśākhām) as the foremost guru (gurutve) distributing the teachings of love (śikṣālī-vitarana). And meditate on Rādhā-kuṇḍa (priya-saro) and Govardhana (girindrau) as givers (datve) of the sight (tat-prekṣā) and love of Śrī Śrī Rādhā-Kṛṣṇa (lalita-rati).

Verse-9 Bhajana Darpana

In this verse, Śrīla Raghunātha Dāsa Gosvāmī guides the practitioner (sādhaka) on what the mutual relationship should be between spontaneous devotional service (rāgānugā-bhajana) and amorous transcendental love of God (madhurya-rasa).

Ślokārtha: Meaning of the Verse

Vraja-vipina-candram (smara):
Meditate on Śrī Kṛṣṇa, the glowing
moon of the forest of Vraja,
Vṛndāvana

Verse-9 Bhajana Darpana

The following verses from Śrīla Rūpa Gosvāmī's Mukunda-
muktāvalī-stava, in his Stava-mālā, exemplify this instruction:

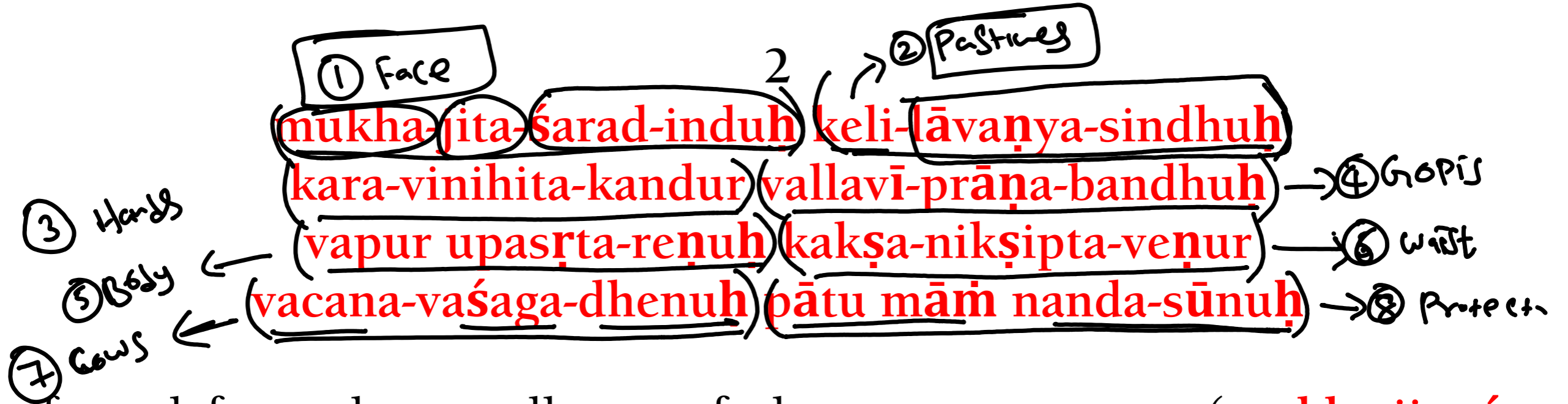
Verse-9 Bhajana Darpana

(1) complexion
(2) ears
(3) smile
(4) dress
(5) head

nava-jaladhara-varṇam (1) campakodbhāsi-karṇam (2)
vikasita-nalināsyam visphuran-manda-hāsyam (3)
kanaka-ruci-dukūlam (4) cāru-barhāva-cūlam (5)
kam api nikhila-sāram naumi gopa-kumāram

His complexion is like a new monsoon cloud (nava-jaladhara-varṇam). His ears are effulgent like campaka flowers (campakodbhāsi-karṇam). The smile (visphuran-manda-hāsyam) on his face (āsyam) is like a blooming lotus in a lake (vikasita-nalina). His effulgence is like the color of gold (kanaka-ruci-dukūlam). His head is decorated with a host of peacock feathers (cāru-barhāva-cūlam). Truly, I offer my obeisances to that young cowherd [Kṛṣṇa] (naumi gopa-kumāram) who is the essence of everything in the world (kam api nikhila-sāram).

Verse-9 Bhajana Darpana



His face defeats the excellence of the autumn moon (**mukha-jita-śarad-induḥ**). He is the great ocean of joy of sportive pastimes (**keli-lāvaṇya-sindhuh**). He holds a ball in his hands (**kara-vinihita-kandur**). He is the gopīs life support (**vallavī-prāṇa-bandhuh**). His body is covered in the dust raised by cows' hooves (**vapur upasṛta-reṇuh**). His flute is tucked in the belt around his waist (**kakṣa-nikṣipta-veṇur**). He captivates the cows with his voice (**vacana-vaśaga-dhenuḥ**). May he, who is the son of Nanda, protect me (**pātu mām nanda-sūnuḥ**).

Verse-9 Bhajana Darpana

Śrīla Rūpa Gosvāmī prays to Kṛṣṇa in this mood in the following two verses from a supplementary section to the Tri-bhaṅgī-paṣṭakam in Stava-māla:

Verse-9 Bhajana Darpana

अन्ये गतिरिव

1

viracaya mayi daṇḍam dīna-bandho dayām vā
gatiḥ iha na bhavattaḥ kācid anyā mamāsti
nipatatu śatakoṭir nirbharam vā navāmbhas
tad api kila payodaḥ stūyate cātakena

O lord of the distressed (dīna-bandho), whether you inflict on me a strong punishment (viracaya mayi daṇḍam) or your mercy (dayām vā), I have no other shelter (mama anyā gatiḥ iha na kācid āsti) but you (bhavattaḥ). Indeed, the cātaka bird glorifies (tad api kila stūyate cātakena) the cloud (payodaḥ) whether the cloud punishes it with a strong thunderbolt (nipatatu śatakoṭir nirbharam) or [mercifully] showers rainfall on it (vā navāmbhas).

Verse-9 Bhajana Darpana

2

prācīnānām bhajanam atulaṁ duṣkaraṁ śṛṇvato me
nairāśyena jvalati hṛdayaṁ bhakti-leśālasasya
viśvadrīcīm aghahara tavākarma kāruṇya-vīcīm
āśā-bindūkṣitam idam upaity antare hanta śaityam

O killer of Agha (aghahara), when I hear (śṛṇvato me) about how great souls in the past (prācīnānām) performed unparalleled devotional service (bhajanam atulaṁ) even in most unfavorable conditions (duṣkaraṁ), the heart (hṛdayaṁ) of a devotionally void person like me (bhakti-leśālasasya) burns in disappointment (nairāśyena jvalati). Then again when I hear (ākarma) of your omnipresent mercy (kāruṇya-vīcīm) on all living entities (viśvadrīcīm), my burning heart experiences a cooling sensation (antare śaityam upaity) due to being moistened by a drop of hope (āśā-bindūkṣitam).

**Vraja-vaneśvarīm tan-nāthatve
(smara): Meditate on Śrīmatī
Rādhikā as one's dearest queen of
Vraja**

Verse-9 Bhajana Darpana

Śrīla Raghunātha Dāsa Gosvāmī in his Vilāpa-kusumāṣjalī (7–8) clearly acknowledges Śrīmatī Rādhārāṇī as his svāminī (female master).

With intensity and great care, he prays with one-pointed devotion in order to attain Śrīmatī Rādhārāṇī's service, as follows:

Verse-9 Bhajana Darpana

aty utkaṭena nitarāṁ virahānalena
dandahyamāna-hṛdayā kila kāpi dāsī
hā svāmini kṣaṇam iha praṇayena gāḍham
ākrandanena vidhurā vilapāmi padyaiḥ

O Svāminī [Rādhikā] (hā svāmini), I, a certain maidservant belonging to you (kāpi dāsī), cry here every moment (kṣaṇam iha ākrandanena) in deep love (praṇayena gāḍham). I am expressing my feelings (vidhurā vilapāmi) in the form of poetry (padyaiḥ), as my heart burns (dandahyamāna-hṛdayā) with the excessive (aty utkaṭena) and constant fire of separation from you (nitarāṁ virahānalena).

Verse-9 Bhajana Darpana

devi duḥkha-kula-sāgarodare
dūyamānam atidurgataṁ janam
tvam̐ kṛpā-prabala-naukayādbhutaṁ
prāpaya sva-pada-paṅkajālayam

O Devi [Rādhikā] (devi), this [maid-servant of yours] (janam) has fallen (dūyamānam) immensely (atidurgataṁ) into the depths of various oceans of distresses (duḥkha-kula-sāgarodare). Through the amazing boat of your strong mercy (adbhutaṁ kṛpā-prabala-naukayā), kindly rescue this servant and make her attain (tvam̐ prāpaya) the liberating shore of your lotus feet (sva-pada-paṅkajālayam).

Lalitām tad-atula-sakhīve (smara):

**Meditate on Śrī Lalitā as the
matchless bosom friend of Śrīmatī
Rādhārāṇī, the queen of Vraja**

Verse-9 Bhajana Darpana

Śrīla Rūpa Gosvāmī elaborately expresses this mood in his Śrī Lalitāṣṭaka prayers from the Stava-mālā:

Verse-9 Bhajana Darpana

1

**rādhā-mukunda pada-sambhava-gharma-bindu-
nirmanchanopakaraṇī-kṛta deha-lakṣām
uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām
devīm guṇaiḥ sulalitām lalitām namāmi**

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). Out of her elevated and intimate feelings of love (**uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām**), she wipes away (**nirmanchanopakaraṇī-kṛta**) glistening drops of perspiration (**deha-lakṣām gharma-bindu**) from the lotus feet of Rādhā-Mukunda (**rādhā-mukunda pada-sambhava**).

Verse-9 Bhajana Darpana

2

rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi
vaktra-śriyaṁ cakita-cāru-camūru-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhām
devīm guṇaiḥ sulalitām lalitām namāmi

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). Her beautiful face (**vaktra-śriyaṁ**) defeats the brilliance of the rays of the full moon (**rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi**) and her eyes are ever-restless like those of a startled doe (**cakita-cāru-camūru-netrām**). She is famous (**prasiddhām**) for her extraordinary proficiency in the art of dressing Rādhā, of whom she is an expert servant (**rādhā-prasādhana-vidhāna-kalā**).

Verse-9 Bhajana Darpana

3

**lāsyollasad-bhujaga-śatru-patatra-citra-
paṭṭāmśukābharaṇa-kanculikāncitāṅgīm
gorocanā-ruci-vigarhaṇa gaurimāṇam
devīm guṇaiḥ sulalitām lalitām namāmi**

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). Her body is decorated with an attractive blouse (**ābharaṇa-kanculikā āncita-aṅgīm**) and [equally attractive] cloth whose design resembles the tail of an ecstatically dancing peacock (**lāsy-ullasad-bhujaga-śatru-patatra citra-paṭṭāmśuka**). Her golden complexion (**gaurimāṇam**) defeats (**vigarhaṇa**) the brilliance of gorocana, a bright yellow pigment (**gorocanā-ruci**).

Verse-9 Bhajana Darpana

4

**dhūrte vrajendra-tanaye tanu suṣṭhu-vāmyaṁ
mā dakṣiṇā bhāva kalaṅkini lāghavāya
rādhe giraṁ śṛṇu hitāṁ iti śikṣayantīm
devīm guṇaiḥ sulalitām lalitām namāmi**

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). She teaches Rādhā by saying (**iti śikṣayantīm**), “Listen to words of wisdom (**hitām giraṁ śṛṇu**), O Rādhē-Kalaṅkinī (girl who has spoiled her reputation) (**rādhe kalaṅkini**)! Never take a subordinate position (**mā lāghavāya**) and show a liberal heart (**dakṣiṇā bhāva**) to that great cheater Kṛṣṇa (**dhūrte vrajendra-tanaye tanu**). Always dominate him in all ways (**suṣṭhu-vāmyaṁ**).”

Verse-9 Bhajana Darpana

5

rādhām abhi-vraja-pateḥ kṛtam ātmajena
kūṭam manāg api vilokya vilohitākṣīm
vāg-bhaṅgibhis tam acireṇa vilajjayantīm
devīm guṇaiḥ sulalitām lalitām namāmi

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). When she hears (**vilokya**) even a few crafty flirtatious words (**kūṭam manāg api kṛtam ātmajena**) from Kṛṣṇa to Rādhā (**rādhām abhi-vraja-pateḥ**), she becomes furious, and, with reddish eyes (**vilohitākṣīm**), speaks clever words (**vāg-bhaṅgibhis**) that immediately embarrass Kṛṣṇa (**tam acireṇa vilajjayantīm**).

Verse-9 Bhajana Darpana

6

vātsalya-vṛnda-vasatiṁ paśupāla-rājnyāḥ
sakhyaṅśikṣaṇa-kalāsu guruṁ sakhīnām
rādhā-balāvaraja jīvita-nirviśeṣām
devīm guṇaiḥ sulalitām lalitām namāmi

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). Various parental affections (**vātsalya-vṛnda**) of the queen of cowherds (Yaśodā) (**paśupāla-rājnyāḥ**) reside in her (**vasatiṁ**). She is the guru of all her friends (sakhīs) (**guruṁ sakhīnām**) in the arts of friendship (**sakhyaṅśikṣaṇa-kalāsu**). She considers Rādhā and Balarāma's younger brother, Kṛṣṇa (**rādhā-balāvaraja**), as non-different from her own life (**jīvita-nirviśeṣām**).

Verse-9 Bhajana Darpana

7

**yām kām api vraja-kule vṛṣabhānujāyāḥ
prekṣya sva-pakṣa-padavīm anuruddhyamānām
sadyas tad iṣṭa-ghaṭanena kṛtārthayantīm
devīm guṇaiḥ sulalitām lalitām namāmi**

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). When she sees any young maiden anywhere in Vraja (**yām kām api vraja-kule prekṣya**), she immediately considers (**anuruddhyamānām**) whether that maiden is favorable to Vṛṣabhānu's daughter [Rādhā] (**vṛṣabhānujāyāḥ sva-pakṣa-padavīm**). If so, Lalitā fulfils all of that maiden's desires (**sadyas tad iṣṭa-ghaṭanena**) and thus fills her with gratitude (**kṛtārthayantīm**).

Verse-9 Bhajana Darpana

8

**rādhā-vrajendra-suta-saṅgama-raṅga-caryām
varyām viniścitavatīm akhilotsavebhyaḥ
tām gokula-priya-sakhī-nikuramba-mukhyām
devīm guṇaiḥ sulalitām lalitām namāmi**

I offer obeisances to Lalitā-devī (**devīm lalitām namāmi**) who is extremely expert due to her excellent qualities (**guṇaiḥ sulalitām**). She gives priority (**varyām viniścitavatīm**) to the great and colorful love-sports of Śrī Rādhā and the prince of Vraja [Kṛṣṇa] (**rādhā-vrajendra-suta-saṅgama-raṅga-caryām**) over all other festivals (**akhilotsavebhyaḥ**). She is the leader (**tām mukhyām**) of the most prominent loving and friendly young girls of Gokula (**gokula-priya-sakhī-nikuramba**).

Verse-9 Bhajana Darpana

9

nandann amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dr̥ṣṭir aṣṭau
prītyā vikarṣati janaṁ nija-vṛnda-madhye
taṁ kīrtidā-pati-kulojjvala-kalpa-vallī

The person who (**yaḥ**), in a joyous mood (**nandann**) and with clarified vision (**nirmala-dr̥ṣṭir**), recites (**paṭhati**) these eight verses (**amūni aṣṭau padyāni**) decorated with the qualities of Śrī Lalitā (**lalitā-guṇa-lālitāni**), receives the gift of being attracted to (**prītyā vikarṣati**), and counted among, the near and dear associates of (**janaṁ nija-vṛnda-madhye**) the desire-fulfilling creeper in the lineage of the husband of Kīrtidā [Śrīmatī Rādhikā] (**taṁ kīrtidā-pati-kulojjvala-kalpa-vallī**).