

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

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)

③ Meditation on Lalitā

(śvarīm tan-nāthatve tad-atula-sakhīye tu lalitām)

④ Meditation on Viśākha & Śikṣālī

(viśākhām śikṣālī-vitarana-gurutve) (priya-saro-

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

⑤ & ⑥
Meditation on Rādhā-kuṇḍa & Govardhana

⑦ Meditation on Viśākha & Śikṣālī

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).

Ślokārtha: Meaning of the Verse

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 hitām 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
sakhyānuśikṣaṇa-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 (**sakhyānuśikṣaṇa-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**).

**Viśākhāṃ śikṣālī-vitaraṇa-gurutve
(smara): Meditate on Śrī Viśākhā as
one's instructing teacher**

Verse-9 Bhajana Darpana

Vidyabhūṣaṇa cited the following verse (commentary on Yamunāṣṭakam verse 1) to confirm that the Yamunā River is a non-different manifestation of Śrī Viśākhā:

viśākhorasi yā viṣṇor
yasyām viṣṇur jalātmani
nityam nimajjati prītyā
tām saurīm yamunām stumaḥ

We offer prayers (stumaḥ) to the daughter of Sūrya (the sun god), the Yamunā River (tām saurīm yamunām), where Lord Viṣṇu [Kṛṣṇa] (yasyām jalātmani viṣṇuh) sports with delight in her waters (nityam nimajjati prītyā), and whose spiritual body is Viśākhā (viśākhorasi yā viṣṇor).

Verse-9 Bhajana Darpana

Vidyābhūṣaṇa further remarks on the above verse as follows:

viśākhā yamunā-vapur iti vicāreṇa
yamunā-stutyā tat-stutir, iti vidyābhūṣaṇaḥ

Śrī Viśākhā (viśākhā) is considered to be the spiritual body of the Yamunā River (yamunā-vapur iti vicāreṇa). Thus by humbly offering prayers to the Yamunā (yamunā-stutyā), one automatically offers prayers and worship to Śrī Viśākhā (tat-stutih).

Śrīla Rūpa Gosvāmī has compiled these eight verses that glorify Śrī Yamunā as Śrī Yamunāṣṭaka in the Stava-mālā:

(^{brother} bhrātur) (^{abode of death} antakasya pattane) (^{touching} abhipatti-hāriṇī)
prekṣayāti-pāpino ¹ pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhinī
(mām) (punātu) (sarvadā) (aravinda) (bandhu) nandinī
 (Lotus sun friend) daughter

“May Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā). She saves those who touch her from going to the realm of her brother Yamarāja (bhrātur antakasya pattane abhipatti-hāriṇī), and merely seeing her (prekṣaya) exonerates (tāriṇī) even greatly sinful people (ati-pāpinaḥ api) from the reactions to their sins (pāpa-sindhu). The attractiveness of her waters (nīra-mādhurībhir apy) captivates everyone’s heart (aśeṣa-citta-bandhinī).”

hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhinī
mām punātu sarvadāravinda-bandhu-nandinī

“Yamunā-devī adorns (abhimaṇḍita) Indra’s massive Khāṇḍava forest (uru-khāṇḍavā) with her enchanting current (hāri-vāri-dhārayā), and upon her blooming white lotuses (puṇḍarīka-maṇḍala-udyad), birds such as wagtails always dance (aṇḍajāli-tāṇḍavā). Simply desiring to bathe in her crystalline waters (snāna-kāma-pāmara) pardons one from even the greatest of sins (ugra-pāpa-sampad-andhinī). May that Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā).”

śīkarābhimṛṣṭa-jantu-durvipāka-mardini
nanda-nandanāntaraṅga-bhakti-pūra-wardhini
tīra-saṅgamābhilāṣi-maṅgalānubandhini
mām punātu sarvadāravinda-bandhu-nandini

“Sprinkling a single drop of her water (**śīkara abhimṛṣṭa**) upon oneself frees one from the reaction to even the most heinous crime (**jantu-durvipāka-mardini**). She increases the flow of devotion (**bhakti-pūra-wardhini**) for Nanda-nandana Śrī Kṛṣṇa (**nanda-nandana**) within one’s heart (**antaraṅga**) and blesses anyone (**maṅgala anubandhini**) who simply desires to reside on her banks (**tīra-saṅgama abhilāṣi**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandini**), always purify me (**mām punātu sarvadā**).”

॥ 4 ॥

dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedini
śrī-mukunda-nirmitoru-divya-keli-vedini
kānti-kandalībhir indranīla-vṛnda-nindini
mām punātu sarvadāravinda-bandhu-nandini

“She pierces through (**bhedini**) the seven concentric circular islands (**dvīpa-cakravāla-juṣṭa**) and seven oceans (**sapta-sindhu**). While she travels across the Bhu-Mandala (**implied**), she manifests (**vedini**) the divine pastimes (**uru-divya-keli**) that Sri Mukunda performed in the hearts of the devotees (**śrī-mukunda-nirmita**). Her dark, shimmering beauty (**kānti-kandalībhir**) defeats (**nindini**) the beauty of multitude of precious blue sapphires (**indranīla-vṛnda**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandini**), always purify me (**mām punātu sarvadā**).”

॥ 5 ॥

māthureṇa maṇḍalena cārunābhimanditā
prema-naddha-vaiṣṇavādhva-wardhanāya paṇḍitā
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
mām punātu sarvadāravinda-bandhu-nandinī

“Ornamented (abhimanditā) by the supremely enchanting (cārunā) land of Mathurā-maṇḍala (māthureṇa maṇḍalena), she skillfully (paṇḍitā) inspires (wardhanāya) the path of spontaneous devotion (adhva) in the hearts of the loving Vaiṣṇavas who bathe in her waters (prema-naddha-vaiṣṇava). With her waves (ūrmi), which are like playful arms (dor-vilāsa), she worships Śrī Kṛṣṇa’s lotus feet (padmanābha-pāda-vandinī). May that Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā).”

ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī
mām punātu sarvadāravinda-bandhu-nandinī

Her attractive banks (ramya-tīra) are beautified (bhūṣitā) by the groups of mooing cows (rambhamāṇa-go-kadamba), and also covered by the rows of splendid Kadamba trees (kadamba-puṣpa-rāji-rūṣitā) yielding divinely fragrant kadamba flowers (divya-gandha-bhāk). She is delighted (abhinandinī) to have the company (saṅgama) of Lord Kṛṣṇa's devotees (nanda-sūnu-bhakta-saṅgha). May that Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā).”

phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarāli-pūjitā
tīra-gandhavāha-gandha-janma-bandha-randhinī
mām punātu sarvadāravinda-bandhu-nandinī

She is filled with warbling (kūjitā) of millions (lakṣa) of Mallikaksa swans (mallikākṣa-haṁsa) with spreaded wings (phulla-pakṣa). She is always worshipped (pūjitā) by devotees, siddhas, kinnaras and gandharvas (bhakti-viddha-deva-siddha-kinnarāli). Slight contact (gandha) of her fragrant breeze (gandha vāha) flowing on her banks (tīra) destroys samsara (janma-bandha-randhinī). May that Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā).”

cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī
kīrtitāpi durmadaru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
mām punātu sarvadāravinda-bandhu-nandinī

Her splendid spiritual waters (cid-vilāsa-vāri-pūra) flow through the Bhur, Bhuvah and Svarga lokas (bhūr-bhuvah-svar-āpinī). Singing her glories (kīrtitāpi) burns (tāpinī) the great terrible sins (durmada uru-pāpa) which afflict the heart (marma) (offenses that are difficult to overcome). She is fragrant (bhaṅga-gandhinī) with scented ointments (aṅgarāga) from Lord Kṛṣṇa's transcendental body (ballavendra-nandana). May that Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā).”

tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām
tvām anena bhānu-putri! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devī! puṇḍarīka-locane

“Hey Sūrya-putrī (bhānu-putri)! Devī (devī)! O lotus eyed one (puṇḍarīka-locane)! Please increase (vardhayasva) the flood of devotion (bhakti-pūram) of that person (asya) who chants (yaḥ stavīti) these eight verses (aṣṭakena) with happy heart (tuṣṭa-buddhir) unto you (tvām) whose movements are pure (nirmala ūrmi-ceṣṭitām), and who is surrounded by all devatas (sarva-deva-veṣṭitām), and who delivers one from all sins (sarva-pāpa-mocane).