

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

(vraja-vane-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

# Śrī Vraja-Rāja-Sutāṣṭakam

Eight Prayers Glorifying the  
Son of the King of Vraja

**nava-nīrada-nindita-kānti-dharam** → complexion.  
**rasa-sāgara-nāgara-bhūpa-varam** → Expert Paramour  
**śubha-vañkima-cāru-śikhaṇḍa-śikham** → Head dress  
**bhaja kṛṣṇa-nidhim vraja-rāja-sutam** → Refrain

He Whose complexion (**kānti-dharam**) conquers (**nindita**) that of a fresh new raincloud (**nava-nīrada**), Who is the best King of Paramours (**nāgara-bhūpa-varam**), the ocean of ecstatic mellows (**rasa-sāgara**) Whose crown is adorned with a lovely peacock feather (**cāru-śikhaṇḍa-śikham**) and is auspiciously tilted to one side (**śubha-vañkima**)-Just worship Kṛṣṇa, the Dark Jewel (**bhaja kṛṣṇa-nidhim**), the son of the King of Vraja (**vraja-rāja-sutam**).

bhru-viśaṅkita-vaṅkima-śakru-dhanuṁ → Eye brows  
(mukha-candra) (vinindita) (koṭi-vidhum) → Face  
mṛdu-manda-suhāśya-subhāśya-yutaṁ → Smile & Speech  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

He Whose broadly-bending eyebrows (bhru-viśaṅkita) appear like arched rainbows (vaṅkima-śakru-dhanuṁ), Whose pure moonlike face (mukha-candra) belittles (vinindita) millions of ordinary moons (koṭi-vidhum), Who is endowed (yutaṁ) with sweet, gentle (mṛdu-manda) smiles (suhāśya) and pleasant speech (subhāśya)- Just worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the King of Vraja (vraja-rāja-sutam).

suvikampad-anaṅga-sad-aṅga-dharam → Limbs which belong to love.  
vraja-vāsī-manohara-veśa-karam → attractive dresses.  
bhr̥śa-lāñchita-nīla-saroja-dr̥śam → Eyes  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

He Who possesses divine bodily limbs (sad-aṅga-dharam) which tremble profusely (suvikampad) with Cupid's agitations (anaṅga), Who dresses enchantingly (veśa-karam) just to fascinate the Vraja-vāsīs (vraja-vāsī-manohara), Who is decorated (lāñchita) with extraordinary eyes (bhr̥śa dr̥śam) like blue lotus blossoms (nīla-saroja) - Just worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the King of Vraja (vraja-rāja-sutam).



alakāvali-mandita-bhāla-taṭam → Hairy forehead.  
śruti-dolita-mākara-kunḍalakam → Ears & Earrings  
kaṭi-veṣṭita-pīta-paṭam sudhaṭam → Hips & dhoti  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

He Whose forehead (bhāla-taṭam) is surrounded (mandita) by a fringe of wavy locks (alakāvali), Whose earlobes are embellished (śruti) with swaying (dolita) shark-shaped earrings (mākara-kunḍalakam), Who is adorned with yellow silk (pīta-paṭam sudhaṭam) embracing His charming hips (kaṭi-veṣṭita) - Just worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the King of Vraja (vraja-rāja-sutam).

kala-nūpura-rājita-cāru-padam  
maṇi-rañjita-gañjita-bhr̥ṅga-madam  
dhvaja-vajra-jhaṣānkita-pāda-yugam  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

description of his  
lotus feet + anklets.

soles of his lotus  
feet

He Whose beautiful feet (cāru-padam) resound (gañjita) with softly tinkling ankle bells (kala-nūpura rājita) that madden all the bees (bhr̥ṅga-madam) with their vibration of swinging gemstones (maṇi-rañjita), Whose soles are marked (pāda-yugam aṅkita) with the flag, thunderbolt, fish, and more (dhvaja-vajra-jhasa) - Just worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the King of Vraja (vraja-rāja-sutam).

bhr̥ṣā-candana-carcita-cāru-tanum → Sandalwood smeared body  
maṇi-kaustubha-garhita-bhānu-tanum → Gem of His body & Kaustubha.  
vr̥āja-bāla-śiromaṇi-rūpa-dhrtam → Personal beauty represents the zenith of Vraja youths  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

He Whose graceful form (cāru-tanum) is smeared with (carcita) profuse sandalwood paste (bhr̥ṣā-candana), Whose body (tanum) glows with the Kaustubha gem (maṇi-kaustubha), eclipsing the sun (garhita-bhānu), Whose personal beauty represents (rūpa-dhrtam) the topmost zenith (śiromaṇi) of Vraja-youths (vr̥āja-bāla) - Just worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the King of Vraja (vraja-rāja-sutam).

sura-vṛnda-suvandya-mukunda-harim → Most worshipable  
sura-nātha-śiromaṇi-sarva-gurum → Guru of all & the  
 lord of all  
giridhāri-murāri-purāri-param → Greater than even  
 lord śiva  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

He Who is Mukunda and Hari (mukunda-harim), worshipable for all the demigods and sages (sura-vṛnda-suvandya), Who is the guru of all created beings (sarva-gurum), the crest jewel of all Lords (sura-nātha-śiromaṇi), Who is known as Giridhāri and Murāri (giridhāri-murāri), more exalted even than Lord Śiva (purāri-param) - Just worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the King of Vraja (vraja-rāja-sutam).

vṛṣabhānu-sutā-vara-keli param → attachment to sporting with  
 Rādhikā  
rasa-rāja-śiromaṇi-veśa-dharam → dresses like  
 - śiromaṇi rāja-veśa  
jagadīśvaram-īśvaram-īḍya-varam → Lord of all  
 Lords.  
bhaja kṛṣṇa-nidhim vraja-rāja-sutam

He Who is most fond of sporting (vara-keli param) with the  
 Daughter of Vrishabhānu (vṛṣabhānu-sutā), Who dresses  
 impeccably (veśa-dharam) as the Crown Prince of Mellow-Relishers  
 (rasa-rāja-śiromaṇi), Who is the most praiseworthy (īḍya-varam)  
 Lord of Lords in the entire universe (jagadīśvaram-īśvaram) - Just  
 worship Kṛṣṇa, the Dark Jewel (bhaja kṛṣṇa-nidhim), the son of the  
 King of Vraja (vraja-rāja-sutam).

**Priyasaraḥ (smara): Meditate on Śrī  
Rādhā-kuṇḍa, the famous pond of  
Śrīmatī Rādhārāṇī**

## Verse-9 Bhajana Darpana

Rādhā-kunḍa bestows loving sublime attachment to and affection for serving the lotus feet of the divine couple.

Śrīla Raghunātha Dāsa Gosvāmī expands the same instruction his wonderful prayer in the Vilapa-Kusumanjali (98):

## Verse-9 Bhajana Darpana

(he śrī-sarovara)(sadā)(tvayi)(sā mad-īśā)  
(preṣṭhena sārdham)(iha khelati)(kāma-raṅgaiḥ)  
tvam̐ cet priyāt priyam atīva tayor itīmām̐  
hā darśayādya kṛpayā mama jīvitam̐ tām

O Rādhā-kuṇḍa (he śrī-sarovara), in your waters (tvayi), my worshipable  
divine goddess Śrī Rādhā (sā mad-īśā) always sports (sadā khelati) in  
various pastimes (kāma-raṅgaiḥ) with her beloved Kṛṣṇa (preṣṭhena  
sārdham). You therefore are extremely dearer to both of them (tvam̐ cet  
tayor atīva priyam) than all their dear objects (priyāt). Therefore (iti), O  
divine lake (hā), kindly reveal to me (darśayādya kṛpayā) the spiritual form  
of Śrī Rādhā (tām imām̐), who is the source of my life (mama jīvitam̐).



## Verse-9 Bhajana Darpana

In the same song Śrīla Raghunāth Dāsa Gosvāmī prays sweetly to Śrī Viśākhā, making a similar request:

kṣaṇam api tava saṅgaṁ na tyajed eva devī  
tvam asi samavayas tvān narma-bhūmir yad asyāḥ  
iti sumukhi viśākhe darśayitvā mad-īśāṁ  
mama viraha-hatāyāḥ prāṇa-rakṣāṁ kuruṣva

O beautiful Viśākhā (sumukhi viśākhe), I shall not leave your association (tava saṅgaṁ na tyajed) for even a moment (kṣaṇam api). You are the same age as Śrī Rādhā (tvam asi samavayah) and, for this reason (yad), you are the abode of her confidential secrets (tvām asyāḥ narma-bhūmir). O goddess (devī), showing me (darśayitvā) the form of my divine goddess Rādhā (mad-īśāṁ), please save the life of a person like me (mama prāṇa-rakṣāṁ kuruṣva), who is dying in separation (viraha-hatāyāḥ).

(vaikuṅṭhāj) janito varā (madhu-purī) tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kah

The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

Karmī > Jñānī > Jñāna-vimukta-bhaktā > Prema bhaktā > Vraja Vēśī > Rādhikā

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyam tadīya-sarasī tām nāśrayet kaḥ kṛtī

In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jñānīs], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kuṇḍa [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛtabhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their aṣṭakāliya-līlā, Their eternal eightfold daily pastimes? Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.

kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā

kundaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi

yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhajāṁ

tat premedaiṁ sakṛd api sarah snātur āviṣkaroti

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.