

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

Elements of Rāgenvṛga Śloka

- ① Smaraṇam
 - a) Kṛṣṇam
 - b) aṣṭa vṛttān
- ② attachment to
- ③ vṛg vṛg

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-van-īśvarīm 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).

Rādhikāṣṭakam

Eight Prayers Glorifying Srimati Rādhārāni

by

Srila Krsnadasa Kaviraja Goswami

Text 1

kuñkumākta-kāncanābja-garva-hāri-gaurabhā
pītanāncitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāncitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

Complexion
Fragrance
surrender
ability to fulfill @s
desires.

Her splendid golden complexion (gaurabhā) steals the ^{pride} garva-hāri of a golden lotus flower (^{Golden Lotus} kāncanābja) anointed with a tinge of red kunkum powder (kuñkumākta). Her sweet ^{Fragrance} saurabhā mocks the ^{glory} kīrti-nindi of the aroma (gandha) of a lotus flower (abja) sprinkled with saffron powder (pītanāncita). She is fully qualified to ^{Qualify} fulfill (sādhikā) all the sarva-vāncita artha of the ^{Nand Mahārāj's} son (ballaveśa-sūnu). May Sri Radhika (rādhikā) bestow upon me the service (mahyam dāsyā-dā astu) of Her own lotus feet (ātma-pāda-padma).

Text 2

kauravinda-kānti-nindi-citra-ṣaṭṭa-śātikā → Colour of her garments
kr̥ṣṇa-matta-bhr̥ṅga-keli-phulla-puṣpa-vātikā → Garden of flowers
kr̥ṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā → worships sun to
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā get continuous
association of ⑩.

Her amazing and colorful silken garments (citra-ṣaṭṭa-śātikā) make the splendor of coral (kauravinda-kānti) feel ashamed (nindi). She is a garden (vātikā) of blossoming flowers (phulla-puṣpa) where the maddened bumble-bee (matta-bhr̥ṅga) named Krsna (kr̥ṣṇa) performs amorous pastimes (keli). She worships the Sun-god daily (padma-bandhu-rādhikā) in order to attain the continual association of Her beloved Krsna (kr̥ṣṇa-nitya-saṅgama artha). May Sri Radhika (rādhikā) bestow upon me the service (mahyam dāsyā-dāstu) of Her own lotus feet (ātma-pāda-padma).

Text 3

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

→ delicateness of her body.
→ things worthy of serving
the body of S.R.R.
→ dispeller of amorous
heat of P.

Her charming youthful delicacy (saukumārya) negates the fame (kīrti-nigrahā) of freshly-sprouted leaves (sṛṣṭa-pallavāli). Her refreshing form (śīta-vigrahā) is worthy of being served (sevya) by the cooling moon, sandalwood paste, lotus flowers, and camphor (candra-candana-utpala-indu). When She touches (sva abhimarśa) the master of the gopis (ballavi īśa), She dispels (bādhikā) the burning heat of His lusty desires (kāma-tāpa). May Sri Radhika (rādhikā) bestow upon me the service (mahyam dāsyā-dā astu) of Her own lotus feet (ātma-pāda-padma).

Text 4

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sampadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

S-Pr defeats Lakṣmīdevī
in beauty, youth & all
feminine opulences.
→ She is the greatest in
expression of natural
loving pastimes.

Although the goddess of fortune Lakṣmi Devi (yā ramā api) is adored (abhivanditā) by other youthful goddesses (yauvatā), who are themselves glorified throughout all the universe (viśva-vandya), still she is nowhere near Sri Radhika (na yat-samā) in the matter of beauty (rūpa), praiseworthy youthfulness (navya-yauvana), or other divine feminine opulences (ādi-sampadā). There is no one in the material or spiritual worlds (na asti) superior to Radhika (sā adhikā) in the expression of naturally loving pastimes (śīla-hārda-līlayā). May Sri Radhika (rādhikā) bestow upon me the service (mahyam dāsyā-dā astu) of Her own lotus feet (ātma-pāda-padma).

Text 5

(rāsa-lāsyā-gīta-narma-sat-kalāli-**paṇḍitā**) → learned in arts
(prema-ramya-rūpa-veśa-sad-guṇāli-**maṇḍitā**) → decorated with many qualities.
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā → She is best amongst all the cowherd damsels
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

She is very learned (**paṇḍitā**) in many transcendental arts (**sat-kalā ali**), such as performing in the rasa dance (**rāsa-lāsyā**), (singing), and (joking) (**gīta-narma**). She is decorated (**maṇḍitā**) with many divine qualities (**sad-guṇa ali**), such as loving nature (**prema**), exquisite beauty (**ramya-rūpa**), and wonderful garments and ornaments (**veśa**). Even among the cowherd damsels of Vraja (**gopa-yoṣid-ālitaḥ api**), who are praised by the entire universe (**viśva-navya**), She is the best in every way (**yā adhikā**). May Sri Radhika (**rādhikā**) bestow upon me the service (**mahyam dāsyā-dā astu**) of Her own lotus feet (**ātma-pāda-padma**).

Text 6

nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

3 OPULENCES → SRR
a) nitya navya rūpa
b) nitya keli
c) nitya - kṛṣṇa - bhāva

→ Her love for P
defeats the love of the
gopis.

The best meditator
of K.

She possesses the opulences (sampadā) of eternal youthful beauty (nitya-navya-rūpa), eternal pastimes (nitya-keli), and eternal love for Kṛṣṇa (nitya-kṛṣṇa-bhāva). Her ecstatic feelings of love for Kṛṣṇa (kṛṣṇa-rāga) cause the gopis, who are also in love with Kṛṣṇa (bandha-gopa-yauvateṣu), to tremble (kampadā). She is always attached to meditating (lagna sad-samādhikā) on Sri Kṛṣṇa's (kṛṣṇa) beautiful form (rūpa), ornaments, garments (veśa), and pastimes (keli). May Sri Radhika (rādhikā) bestow upon me the service (mahyam dāsyā-dā astu) of Her own lotus feet (ātma-pāda-padma).

Text 7

sveda-kampa-kaṇṭakāśru-gadgadādi-sancitā → being endowed with all ecstatic symptoms.
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāncitā → her ornaments are the ecstatic emotions.
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā → she is decorated perfectly to give pleasure to Pt eyes.
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

She is graced with the eight ecstatic symptoms (sattvika-bhava) (sancitā), such as trembling, perspiring (sveda-kampa), standing up of bodily hairs (kaṇṭaka), tears (aśru), faltering of the voice, and so forth (gadgadādi). She is adorned (āncitā) with different ecstatic emotional ornaments (bhāva-bhūṣana), such as impatience (marṣa), joy (harṣa), contrariness, and so forth (vāmatādi). She is decorated (dādhikā) with beautiful jewels (ratna-maṇḍana-ali) that give total delight to the eyes of Kṛṣṇa (kṛṣṇa-netra-toṣi). May Sri Rādhikā (rādhikā) bestow upon me the service (mahyam dāsyā-dāstu) of Her own lotus feet (ātma-pāda-padma).

Text 8

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

In even a moment's
separation from Kṛṣṇa,
she exhibits many
ecstatic symptoms of
separation.
→ After getting Kṛṣṇa's
association → all
distress vanishes.

If She is apart from Kṛṣṇa (yā kṛṣṇa-viprayoga) for even half a moment (kṣaṇārdha), She becomes stricken (santata uditā) with wretched suffering (dainya), restlessness (cāpalādi), and a multitude (aneka) of other ecstatic symptoms of separation (bhāva-vṛnda-moditā). When She regains the association of Kṛṣṇa (labdha-kṛṣṇa-saṅga) after some effort (yatna), then all Her anguish immediately vanishes (nirgata akhila ādhikā). May Sri Radhika (rādhikā) bestow upon me the service (mahyam dāsyā-dā astu) of Her own lotus feet (ātma-pāda-padma).

Text 9

Phala stuti

aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣidāli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
taṁ karoti nanditāli-sancayāśu sā janam

It is very difficult (durlabhām) for Parvati and other exalted goddesses (śailajādi-yoṣidāli) to attain even a glimpse of Srimati Radharani (darśane 'pi), who is dear to Lord Kṛṣṇa (kṛṣṇa-vallabhām). But if someone glorifies Her (yas tv anena nauti) by reciting these eight verses (aṣṭakena), then She who is delighted by Kṛṣṇa's continuous association (kṛṣṇa-saṅga-nandita) will grant the sweet nectar of Her personal service to that person (taṁ karoti ātma-dāsyā-sīdhu-bhājanam), who thereby enters (janam āśu) the assembly (sancaya) of Her similarly delighted girlfriends (sā nandita-ali).