

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

Verse-10

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

Verse-10

ratim gaurī-līle api tapati saundarya-kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ
vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah

O mind (**manah**), offer your worship (**bhaja**) unto Śrī Rādhikā, the beloved of Lord Hari (**hari-dayita-rādhām**). She outshines (**tapati**) Rati [the wife of Kāmadeva], Gaurī [the wife of Lord Śiva], and Līlā [the potency of Lord Viṣṇu] (**ratim gaurī-līle api**) by the effulgence of her beauty (**saundarya-kiraṇaiḥ**). She defeats (**paribhavati**) Śacī [the wife of Indra], Lakṣmī, and Satyā [Kṛṣṇa's wife] (**śacī-lakṣmī-satyāḥ**) by the waves of her good fortune (**saubhāgya-valanaiḥ**). She (**yā**) immediately (**ārād**) defeats (**kṣipaty**) the pride of the newly married gopīs of Vraja (**navīna-vraja-satīḥ**), headed by Candrāvalī (**candrāvalī-mukha**), through her power to control Kṛṣṇa (**vaśī-kāraiḥ**).

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What is the foundation of this śloka?

No one can ever obtain the lotus feet of Śrī Kṛṣṇa, the source and form of all powers, without first approaching and taking shelter of the Lord's internal potency called svarūpa-śakti.

Therefore, Śrīla Raghunātha Dāsa Gosvāmī says to his mind to offer worship to the beloved of Lord Hari.

Ślokārtha: Meaning of the Verse

**Śrīmatī Rādhārāṇī's special,
extraordinary qualities**

Verse-10 Bhajana Darpana

Śrīla Rūpa Gosvāmī nicely elaborates Rādhā's twenty-five main qualities in Śrī-rādhā-prakaraṇa in the Ujjvala-nīlamaṇiḥ (4.11–15):

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atha vṛndāvaneśvaryaḥ kīrtiyante pravaraḥ guṇaḥ
madhureyaṁ nava-vayāś calāpāṅgojjvala-smitā

cāru-saubhāgya-rekhādhyā gandhonmādita-mādhavā
saṅgīta-prasarābhijñā ramya-vān narma-pañḍitā

vinītā karuṇā-pūrṇā vidagdhā pāṭavānvitā
lajjā-śīlā su-maryādā dhairya-gāmbhīrya-śālinī

su-vilāsā mahābhāva-paramotkarṣa-tarṣiṇī
gokula-prema-vasatir jagac-chreṇī-lasad-yaśāḥ

gurv-arpita-guru-snehā sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā santatāśrava-keśavā
bahunā kim guṇās tasyāḥ saṅkhyātītā harer iva

Verse-10 Bhajana Darpana

Śrīmatī Rādhārāṇī's twenty-five chief transcendental qualities are (**atha vṛndāvaneśvaryaḥ kīrtyante pravaraṅ guṇāḥ**):

- 1 She is very sweet. (**madhurā iyaṁ calāpāṅgojjvala-smitā**)
- 2 She is always freshly youthful. (**nava-vayāḥ**)
- 3 Her eyes are restless. (**cala apāṅgā**)
- 4 She smiles brightly. (**ujjvala-smitā**)
- 5 She has beautiful, auspicious lines. (**cāru-saubhāgya-rekhāḍhyā**)
- 6 She makes Kṛṣṇa happy with her bodily aroma. (**gandha unmādita-mādhavā**)
- 7 She is very expert in singing. (**saṅgīta-prasarā abhijñā**)
- 8 Her speech is charming. (**ramya-vāk**)

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9 She is very expert in joking and speaking pleasantly. (**narma-panḍitā**)

10 She is very humble and meek. (**vinītā**)

11 She is always full of mercy. (**karuṇā-pūrṇā**)

12 She is cunning. (**vidagdhā**)

13 She is expert in executing her duties. (**pāṭava anvitā**)

14 She is shy. (**lajjā-śīlā**)

15 She is always respectful. (**su-maryādā**)

16 She is always calm. (**dhairya**)

17 She is always grave. (**gāmbhīrya-śālinī**)

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18 She is expert in enjoying life. (**su-vilāsā**)

19 She is situated at the topmost level of ecstatic love. (**mahābhāva-paramotkarṣa-tarṣiṇī**)

20 She is the reservoir of loving affairs in Gokula. (**gokula-prema-vasatir**)

21 She is the most famous of submissive devotees. (**jagac-śreṇī-lasad-yaśāḥ**)

22 She is very affectionate to elderly people. (**gurv-arpita-guru-snehā**)

23 She is very submissive to the love of her friends. (**sakhī-praṇayitā-vaśā**)

24 She is the chief gopī. (**kṛṣṇa-priyāvalī-mukhyā**)

25 She always keeps Kṛṣṇa under her control. (**santata āśrava-keśavā**)

In short, she possesses unlimited transcendental qualities (**kim tasyāḥ bahunā guṇāḥ saṅkhyātītā**), just as Lord Kṛṣṇa does (**harer iva**).

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Śrīmatī Rādhārāṇī's glory is again elaborately described by Śrīla Rūpa Gosvāmī in the Ujjvala-nīlamaṇiḥ (4.3–6):

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahā-bhāva-svarūpeyaṃ
guṇair ativarīyasī

Of these two gopīs [Rādhārāṇī and Candrāvalī] (tayor apy ubhayor madhye), Śrīmatī Rādhārāṇī is superior in all respects (rādhikā sarvathā adhikā). She is the embodiment of mahā-bhava (mahā-bhāva-svarūpeyaṃ), and she surpasses all in good qualities (guṇair ativarīyasī). (quoted from Caitanya-caritāmṛta, Ādi-līlā 4.70)

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gopālottara-tāpanyām
yad gāndharveti viśrutā
rādhety ṛk-pariśiṣṭe ca
mādhavena sahoditā
atas tadīya-māhātmyam
pādme devarṣiṇoditam

Śrīmatī Rādhārānī is called Gāndharvā (yad gāndharveti viśrutā) in the Gopāla-uttara-tāpanī Upaniṣat (gopālottara-tāpanyām). In the Rk-pariśiṣṭa (ṛk-pariśiṣṭe ca) she is called Rādhā (rādhā ity) and described as being always with Mādhava (mādhavena saha uditā). Therefore (atah), her glories (tadīya-māhātmyam) are explained (uditam) in the Padma-purāṇa (pādme) by Devarṣi Nārada (devarṣiṇā).

Verse-10 Bhajana Darpana

yathā rādhā priyā viṣṇoḥ
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

Just as Rādhā is dear to Lord Kṛṣṇa (yathā rādhā priyā viṣṇoḥ), so her bathing place [Rādhā-kuṇḍa] is dear to him (tasyāḥ kuṇḍam priyam tathā). She alone (sā eva ekā) is his most beloved of all the gopīs (sarva-gopīṣu viṣṇor atyanta-vallabhā). (quoted from Caitanya-caritāmṛta, Ādi-līlā 4.215)

Verse-10 Bhajana Darpana

hlādinī ya mahā-śaktiḥ
sarva-śakti-varīyasi
tat-sāra-bhāva-rūpeyam
iti tantre pratiṣṭhitā

The great potency named hlādinī (hlādinī ya mahā-śaktiḥ) is the topmost among all potencies of the Lord (sarva-śakti-varīyasi). Her essential personified form is renowned by the name Rādhikā (tat-sāra-bhāva-rūpā iyam). This is established very well in the tantras (iti tantre pratiṣṭhitā). (Sanat-kumāra-saṁhitā 298)

Verse-10 Bhajana Darpana

Śrīla Rūpa Gosvāmī vividly glorifies Śrīmatī Rādhārānī in the Cātu-
puṣpāñjaliḥ in the Stava-mālā as follows:

1

nava-gorocanā-gaurīm pravarendrīvarāambarām
maṇi-stavaka-vidyoti-veṇī-vyālāṅgaṇā-phaṇām

O [Rādhikā], you are as fair as fresh gorocana (a bright yellow color) (nava-gorocanā-gaurīm) and have garments as splendid as a blue lotus (pravara indrīvara ambarām). Your braids (veṇī), being decorated with jewels and flowers (maṇi-stavaka-vidyoti), give the appearance of a serpent's hood (vyāla aṅgaṇā-phaṇām).

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2

upamāna-ghaṭāmāna-prahāri-mukha-maṇḍalām
navendu-nindi-bhālodyat-kasturī-tilaka-śriyam

Your incomparable face (5) mukha-maṇḍalām (4) Face defeats (prahāri) any object of comparison (upamāna-ghaṭāmāna). You have a beautiful forehead (udyat bhāla), decorated with an elegant musk tilaka (kasturī-tilaka-śriyam) which defies the beauty of the new moon (nava indu-nindi).

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3

bhrū-jitānaṅga-kodaṇḍām lola-nīlākāvalim
kajjalōjjvalatā rājac-cakorī-cāru-locanām

Your eyebrows conquer (bhrū-jita) the beauty of the love god's bow (anaṅga kodaṇḍām). You have dark bluish curly locks of hair (lola-nīla alakāvalim), and your eyes (locanām), decorated with kajjala (kajjala ujjvalatā), reign supreme (rājat), appearing as two splendid cakorī birds (cāru cakorī).

⑦ color of her hair

⑧ Eyes → Cakorī birds.

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4

tila-puṣpābha-nāsāgra-virājad-vara-maulikām
adharodbhūta-bandhūkām kundālī-bandhura-dvijām

⑧ nose → sesame flower.

The tip of your nose resembles a sesame flower (tila-puṣpābha-nāsāgra) and is decorated with a splendid pearl ring (virājad-vara-maulikām). Your lips (adhara) defeat (udbhūta) the beauty of the flowers that redden at noon (bandhūkām), and your teeth (dvijām) are like a row of jasmines (kundālī-bandhura). ⑨ lips ⑩ teeth.
↳ row of Jasmine buds.

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5

sa-ratna-svarṇa-rājīva-karṇikā-kṛta-karṇikām
kastūrī-bindu-cibukām ratna-graiveyakojjvalām

① Earrings → golden whorl of a lotus. ② Chin ③ Necklace.

You have earrings (karṇikām) which resemble a golden whorl of a lotus (svaṇṇa-rājīva-karṇika-kṛta), embedded with jewels (sa-ratna). Your chin is decorated with a dot of musk (kastūrī-bindu-cibukām), and you wear a shining (ujjvalām) gem studded necklace (ratna-graiveyaka).

Verse-10 Bhajana Darpana

(14) अमृ

6

divyāṅgada-pariṣvaṅga-lasad-bhuja-mṛṇālikām
balāri-ratna-valaya-kalālambi-kalāvikām

Your divine, lotus-stem-like arms (bhuja-mṛṇālikām) are decorated with shining armlets (divyāṅgada pariṣvaṅga) and with tinkling bracelets made (kalālambi valaya) out of jewels (balāri-ratna) and blue-sapphires (kalāvikām).

Verse-10 Bhajana Darpana

⑮ Hands
⑯ Breasts

7

ratnāṅgurīyakollāsi-varāṅguli-karāmbujām
manohara-mahā-hāra-vihāri-kuca-kuṭmalām

Your lotus hand (karāmbujām) has attractive fingers (vara aṅguli) that shine (ullāsi) with gem-studded rings (ratna aṅgurīyaka). Your beautiful breasts (kuca-kuṭmalām) have an attractive necklace (manohara-mahā-hāra) that playfully moves around them (vihāri).

Verse-10 Bhajana Darpana

①⑦ Necklace. ①⑧ Stomach

8

romāli-bhujagī-mūrdha-ratnābha-taralāncitām
vali-trayī-latā-baddha-kṣīṇa-bhaṅgura-madhyamām

The necklace on your heart (tarala) is made of small-dark beads, in the center of which is a shining jewel (Implied), appearing like a scaly dark serpent (romāli-bhujagī ābha) having a gem on top of its head (mūrdha-ratna āncitām). Your graceful stomach (madhyamām) has three folds of skin appearing as if they are three tender vines (vali-trayī-latā) like a belt around your slender waist (baddha-kṣīṇa-bhaṅgura).

Verse-10 Bhajana Darpana

①9 HIPS

②0 THIGHS

9

maṇi-sārasanādhāra-visphāra-śroṇi-rodhasam
hema-rambhā-madārambha-stambhanoru-yugākṛtim

Your broad hips (śroṇi-rodhasam) are decorated with a belt composed of golden beads (maṇi-sārasana-adhāra-visphāra). Your two beautiful thighs (ūru-yuga ākṛtim) defeat (ārambha-stambhana) the pride (mada) of golden plantain trees (hema-rambhā).

Verse-10 Bhajana Darpana

21 knees

22 feet

10

jānu-dyuti-jita-kṣulla-pīta-ratna-samudrakām
śaran-nīraja-nīrājya-manjīra-viraṇat-padām

Your knees defeat (jānu-dyuti-jita-kṣulla) the beauty of a topaz-studded chest of jewels (pīta-ratna-samudrakām). The autumn lotus flowers (śaran-nīraja) worship your feet (nīrājya padām), along with their tinkling anklets (manjīra-viraṇat).

Verse-10 Bhajana Darpana

23 toe nails 24 body

11

rākendu-koṭi-saundarya-jaitra-pāda-nakha-dyutim
aṣṭābhiḥ sāttvikair bhāvair ākulī-kṛta-vigrahām

The splendor of your toenails (pāda-nakha-dyutim) defeats (jaitra) the beauty of millions of full moons (rākendu-koṭi-saundarya). Your body is always agitated (ākulī-kṛta-vigrahām) by the eight ecstatic symptoms (aṣṭābhiḥ sāttvikair bhāvair).

Verse-10 Bhajana Darpana

② Glance → anaṅga ūrmi → Enjoyment of Pastimes.

12

mukundāṅga-kṛpāpāṅgām anaṅgormi-taraṅgitām
tvām ārabdha-śriyānandām vande vṛndāvaneśvari

When you cast a sidelong glance at the transcendental body of Lord Mukunda (mukunda aṅga-kṛpā apāṅgām), the waves of amorous desire toss you about (anaṅga ūrmi-taraṅgitām). You then enjoy various pastimes with Kṛṣṇa (tvām ārabdha-śriyānandām). O queen of Vṛndāvana (vṛndāvaneśvari), I bow down and offer my respectful obeisances to you (vande).

Verse-10 Bhajana Darpana

26 Heart . 27 Actions

13

ayi prodyan-mahā-bhāva-mādhurī-vihvalāntare
aśeṣa-nāyikāvasthā-prākāṭyāadbhuta-ceṣṭite

Your heart (antare) overflows (prodyat) with the sweetness of mahā-bhaya (mahā-bhāva-mādhurī-vihvala). Through your actions (adbhuta-ceṣṭite) you exhibit (prākāṭya) the characteristics of all kinds of heroines (aśeṣa-nāyikā avasthā).

Verse-10 Bhajana Darpana

28 feet

29 toe nails

14

sarva-mādhurya-vinjolī-nirmānchita-padāmbuje
indirā-mṛgya-saundarya-sphurad-aṅghri-nakhāncale

Your lotus feet (padāmbuje) are equipped (ānchita) with all varieties of sweetness (sarva-mādhurya-vinjolī-nirmā), and even the goddess of fortune, Lakṣmī (indirā), seeks (mṛgya) the beauty (saundarya) of your toenails (sphurad-aṅghri-nakhāncale).

Verse-10 Bhajana Darpana

③① Flower in the Sīmanta ③② Smile

15

gokulendu-mukhī-vṛnda-sīmantottaṁsa-manjari
lalitādi-sakhī-yūtha-jīvātu-smita-korake

You are the flower (manjari) worn in the parted hair (sīmanta uttaṁsa) of the moon-faced girls of Gokula (gokula-indu-mukhī-vṛnda). Your budding smile (smita-korake) is the life (jīvātu) of Lalitā and your other friends (lalitādi-sakhī-yūtha).

Verse-10 Bhajana Darpana

③② Sidelong glance.

③③ Source of fame of वृषभहनु हेलरि

16

caṭulāpāṅga-mādhurya-bindūnmādita-mādhave
tāta-pāda-yaśaḥ-stoma-kairavānanda-candrike

A drop (bindu) of the sweetness (mādhurya) of your restless sidelong glance (caṭula apāṅga) maddens Lord Mādhava (unmādita-mādhave). You are the moonlight (candrike) of bliss for the white lotuses (kairavānanda) of your father Vṛṣabhānu's fame (tāta-pāda-yaśaḥ-stoma).

Verse-10 Bhajana Darpana

34 Heart →

17

apāra-karuṇā-pūra-pūritāntar-mano-hrade
prasīdāsmiṇ jane devī nija-dāsya-sprhā-juṣi

The lake of your heart (antar-mano-hrade) is filled (pūrita) with a limitless flood of mercy (apāra-karuṇā-pūra). O Devī (devi), please be kind to this person (prasīda asmiṇ jane) who yearns to attain your service (nija-dāsya-sprhā-juṣi).

Verse-10 Bhajana Darpana

18

kaccit tvaṁ cātu-paṭunā tena goṣṭhendra-sūnunā
prārthyamāna-capālāṅga-prasādā drakṣyase mayā

When will I see (kaccit drakṣyase mayā) the sweetly speaking
(cātu-paṭunā) prince of Vraja (goṣṭhendra-sūnunā) beg
(prārthyamāna) for the mercy (prasādā) of your restless sidelong
glance (capālāṅga)?

Verse-10 Bhajana Darpana

19

tvāṁ sādhu mādhavī-puṣpair mādhavena kalāvidā
prasādhyamānām svidyantīm bījayiṣyāmy ahaṁ kadā

When will I (ahaṁ kadā) fan you (tvāṁ bījayiṣyāmy) as you begin to perspire a little (svidyantīm) at the time when Śrī Mādhava (mādhavena) artistically and carefully (kalāvidā sādhu) decorates you (tvāṁ prasādhyamānām) with madhavī flowers (mādhavī-puṣpair)?

Verse-10 Bhajana Darpana

20

keli-visraṁsino baka-keśa-vṛndasya sundari
saṁskārāya kadā devi janam etaṁ nidekṣyasi

O beautiful one (sundari devi), when will you (kadā) order this person (etad janam nidekṣyasi) to fix (saṁskārāya) your curly locks of hair (baka-keśa-vṛndasya) now disarrayed due to your amorous pastimes (keli-visraṁsino)?

Verse-10 Bhajana Darpana

21

kadā bimboṣṭhi tāmbūlaṁ mayā tava mukhāmbuje
arpyamāṇaṁ vrajādhīśa-sūnur ācchidya bhokṣyate

O [Rādhikā], whose lips are like bimba fruits (bimboṣṭhi), when will the prince of Vraja (kadā vrajādhīśa-sūnuh) snatch away (ācchidya) and enjoy (bhokṣyate) the betel nuts (tāmbūlaṁ) as I place them (mayā arpyamāṇaṁ) in your lotus mouth (tava mukhāmbuje)?

Verse-10 Bhajana Darpana

22

vraja-rāja-kumāra-vallabhā-kula-sīmanta-maṇi prasīda me
parivāra-gaṇasya te yathā padavī me na davīyasī bhavet

O jewel (maṇi) in the parted hair (sīmanta) of the gopī lovers (vallabhā-kula) of the prince of Vraja (vraja-rāja-kumāra), kindly be pleased with me (prasīda me) and keep me (yathā me na davīyasī bhavet) on the path (padavī) of your intimate friends (te parivāra-gaṇasya).

Verse-10 Bhajana Darpana

23

karuṇām muhur arthaye param tava vṛndāvana-cakravartini
api keśaripor yathā bhavet sa caṭu-prārthana-bhājanam janaḥ

O queen of Vṛndāvana (vṛndāvana-cakravartini), at every moment I beg (muhur arthaye) only for your kindness (param tava karuṇām), by which (yathā) this person (janaḥ) may be able to offer proper prayers (caṭu-prārthana-bhājanam bhavet) to Lord Kṛṣṇa, the enemy of Keśi (sah keśaripor).

Verse-10 Bhajana Darpana

24

imaṁ vṛndāvaneśvaryā jano yaḥ paṭhati stavam
cāṭu-puṣpāṣjaliṁ nāma sa syād asyāḥ kṛpāspadam

May whoever reads (jano yaḥ paṭhati) this prayer (imaṁ stavam) to the queen of Vṛndāvana (vṛndāvaneśvaryā), which bears the name Cāṭu-puṣpāṅjaliḥ (a flower offering of sweet words) (cāṭu-puṣpāṣjaliṁ nāma), become the object of her mercy (sah syād asyāḥ kṛpāspadam).