

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

## Verse-10 Bhajana Darpana

One should worship Śrīmatī Rādhārāṇī by always reciting these kinds of devotional prayers.

Śrīla Raghunātha Dāsa Gosvāmī vividly reveals this mood in the Vilāpa-kusumāñjali (101–102).

## Verse-10 Bhajana Darpana

lakṣmīr yad-aṅghri-kamalasya nakhāncalasya  
saundarya-bindum api nārhati labdhum īśe  
sā tvaṁ vidhāsyasi na cen mama netra-dānaṁ  
kīṁ jīvitena mama duḥkha-davāgnidena

My queen, Lakṣmī (**lakṣmīh**) is not able to attain (**nārhati labdhum īśe**) even a drop of the beauty (**saundarya-bindum api**) of the tip of your lotus toenails (**yad-aṅghri-kamalasya nakhāncalasya**). If you do not give charity to my eyes (**tvaṁ na cen mama netra-dānaṁ vidhāsyasi**), then what is the use of my life (**kīṁ jīvitena mama**), ablaze with a great forest fire of sufferings (**duḥkha-davāgnidena**)?

## Verse-10 Bhajana Darpana

āśā-bharair amṛta-sindhu-mayaiḥ kathancit  
kālo mayāti-gamitaḥ kila sāmprataṁ hi  
tvaṁ cet kṛpāṁ mayi vidhāsyasi naiva kiṁ me  
prāṇair vrajena ca varoru bakāriṇāpi

O Rādhā with the most beautiful thighs (varoru), now this servant of yours (kila sāmprataṁ hi) is somehow passing time (kathancit kālo mayāti-gamitaḥ) in the material world, full of a nectarean flow (amṛta-sindhu-mayaiḥ) of hopes [for your mercy] (āśā-bharair). If you do not bestow (tvaṁ cet naiva vidhāsyasi) your mercy on me (kṛpāṁ mayi), then what is the use of maintaining my life (kiṁ me prāṇair), staying in Vṛndāvana (vrajena), or having the association of Kṛṣṇa, the enemy of Baka (bakāriṇāpi)?

## Verse-10 Bhajana Darpana

Fortunate spiritual practitioners will develop deep spiritual attachment called rati towards vraja-bhāva, or devotional practice which is aligned with the eternal sentiment and devotional service that is displayed by the eternal associates of Kṛṣṇa.

Then such persons must approach a guru to know their eternal identity.

In that relationship they should execute spiritual practices (bhajana and sādhana), taking shelter of the maṣjarī who manifests in the form of the guru.

## Verse-10 Bhajana Darpana

Through continued service to that manjarī [in the form of the guru: gururupā], the practitioner receives her grace to obtain the service of the sakhīs of Śrīmatī Rādhikā.

Only by her mercy can the practitioner be able to serve the divine couple in their eternal pastimes.

All this becomes possible only when the practitioner possesses humility, eagerness, and focused resolve.

*dhārya pāra*  
*Enthusiasm → utseha*  
*nigraha*

Verse-10

ŚRĪLA BHAKTIVINODA  
ṬHĀKURA'S

MANAḤ-ŚIKṢĀ BHĀṢĀ

SONG TEN

# MANAḢ-ŚIKṢĀ BHĀṢĀ

## Verse-1

saundarya-kiraṇa-mālā, jine rati, gaurī, līlā,  
anāyāse svarupa-vaibhave  
śacī, lakṣmī, satyabhāmā, yata bhāgyavatī rāmā,  
saubhāghya-balane parābhave

Her [Rādhā's] splendorous beauty overpowers that of the goddesses Rati, Gaurī, and Līlā. Her good fortune is far greater than the lucky divine women, Śacī, Lakṣmī and Satyabhāmā.



# MANAḢ-ŚIKṢĀ BHĀṢĀ

## Verse-2

bhaja, mana, caraṇa tāñhāra  
candrāvalī-mukha yata, navīnā nāgarī śata,  
vaśīkāre kare tiraskāra

Worship, O heart, her feet. She controls her beloved and wins his  
allegiance over Candrāvalī as well as thousands of other lovely  
young women.

# MANAḢ-ŚIKṢĀ BHĀṢĀ

## Verse-3

se ye kṛṣṇa-prāṇeśvarī, kṛṣṇa-prāṇāhlāda-karī,  
hlādinī svarūpa-śakti satī  
tāñhāra caraṇa tyajī', yadi kṛṣṇa-candra bhajī'  
koṭi-yuge kṛṣṇa-gehe gati

She is the goddess of Kṛṣṇa's life-breath, the delighter of his soul. In fact, she is the embodiment of the power to give bliss, and the most chaste of all. If people neglect her lotus feet and only worship the moon-like Kṛṣṇa, though such persons may worship for a thousand years, they will not attain him.

# MANAḢ-ŚIKṢĀ BHĀṢĀ

## Verse-4

sakhī-kṛpā-bhelā dhari', prema-sindhu-mājhe chari',  
vṛṣabhānu-nandinī-carāṇe  
kabe bā paḍiyā ra'ba, īśvarīra kṛpā pā'ba,  
gaṇita haiba nija-jane

Climb in the boat of the sakhīs' mercy and sail into the ocean of love,  
where you will find the lotus feet of the daughter of Vrsabhānu,  
Rādhā. When will I fall at her feet and stay there? When will I get  
her mercy? When will she count me as one of her own?

# Verse-10

Notes on the Commentary

by

Śrīla Sivarama Swami Maharaj

## 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**).

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

The purport of this verse is one cannot attain the mercy of Kṛṣṇa without approaching Śrīmatī Rādhārāṇī.

Rādhārāṇī is stated here to be more beautiful than Rati, who is the wife of cupid; than Gaurī, the wife of Lord Śiva; and Līlā, meaning the pleasure potency of the Lord; more resplendent than Indrānī, Indra's wife, or Lakṣmī, Lord Nārāyaṇa's wife, and Satyabhāmā in Dvārakā.

Rādhā is more expert in controlling Kṛṣṇa than anyone else.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

How does she control Kṛṣṇa?

We always hear Rādhā is very beautiful.

In the material world beauty generally tends to be a material thing,  
but in the spiritual realm beauty is an indication of love.

The more one has love for Kṛṣṇa, the more beautiful one is.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

Because Rādhārāṇī has the greatest love for Kṛṣṇa, she is the most beautiful.

We glorify Rādhārāṇī's beautiful features, or hear how Kṛṣṇa is attracted to Rādhārāṇī, not because she is a nice-looking girl but because her beauty is reflecting her love for him.

That love not only attracts Kṛṣṇa but is so intense it makes him subordinate to Rādhārāṇī.



## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

This is a concept which no one understands outside of the glory of the Vaiṣṇava sampradāya.

Even great ācāryas have difficulty understanding this.

There is one particular story of when Jayadeva Gosvāmī was writing his Gītā Govinda.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

As he was writing he was seeing within his heart what he wrote, and in one particular pastime, Rādhārāṇī was very angry and wouldn't have anything to do with Kṛṣṇa.

As Jayadeva was writing, he was seeing that Kṛṣṇa is bowing down, pleading with Rādhārāṇī, and finally putting his head on Rādhārāṇī's lotus feet.

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Jayadeva just couldn't write this meditation down.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

Kṛṣṇa is the Supreme Personality of Godhead.

How can he put his head on the feet of this cowherd girl?

With his mind in turmoil over this duality, Jayadeva left his writing and went away.

Then his wife saw that he returned very quickly and went back to his writing, and after some time he again went away.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

And then sometime later he returned.

When Jayadeva came back the second time, his wife, Padmāvatī,  
asked him, “Why did you come back before?”

He said “Come back? When did I come back? I have been down at  
Gaṅgā chanting Gāyatrī.”

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

She said, “You went down to the Gaṅgā, then I saw you come back.”

She paused, her brow furrowing, and said to Jayadeva, “Something is wrong here. Something is wrong with you or something is going on...”

So Jayadeva asked, “What did I do when I came back?”

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

She said, “You came back and went to your desk. I saw you going to your writing.”

Jayadeva went in to where he was writing.

And then he saw, written in handwriting that he couldn't have written:

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

smara-garala-khaṇḍanaṁ mama śīrasi maṇḍanaṁ  
dehi pada-pallavam udāram  
jvalati mayi dāruṇo madana-kadanāruṇo  
haratu tad-upāhita-vikāram

Put the buds of your beautiful feet (dehi pada-pallavam udāram), which destroy the snake-poison of Kāmadeva [the god of love] (smara-garala-khaṇḍanaṁ), on my head, making them my decoration (mama śīrasi maṇḍanaṁ). The sun's pain, caused by Kāmadeva (madana-kadana aruṇo) and intolerable to me (dāruṇah), gives me pain (jvalati mayi). May your feet remove those effects (haratu tad-upāhita-vikāram)!

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

Jayadeva could then understand from this handwriting that it was Kṛṣṇa who had come and personally written in his pages.

These dealings are very, very confidential.

Even most Vaiṣṇavas can't understand them.

Most Vaiṣṇavas would be upset, thinking, "How is that possible?"



## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

The answer is Kṛṣṇa is giving his lotus feet to everybody, yet he wants the lotus feet of Rādhārānī because she is actually Kṛṣṇa's hlādinī-śakti.

She is the manifestation of Kṛṣṇa's pleasure potency, and he is incapable of enjoying without her.

Bhaktivinoda gives a nice description of Śrīmatī Rādhārānī, and some prayers.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

Rūpa and Sanātana Gosvāmīs had an argument over one verse of the prayers quoted here.

Rūpa Gosvāmī wrote, “Your braids that are decorated with jewels and flowers give the appearance of a serpent’s hood.”

When Sanātana Gosvāmī read this, he said to Rūpa, “You are comparing Rādhārāṇī’s hair to the black hood of the cobra. This is not such a good thing.”

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

Rūpa Gosvāmī replied, “Then how shall I compare it?”

Sanātana said, “I don’t know but this is not a good thing.”

Rūpa concluded, “Anyway, you are my spiritual master so you should tell me.”

So, Sanātana Gosvāmī goes walking, meditating on what Rūpa had written, thinking of a more appropriate comparison.

## Verse-10 Commentary by Srīla Sivarama Swami Maharaj

He walked for a long time and finally came to a lake, where he saw young girls playing, and then from behind one of the girls he saw a big snake coming, so he called out, “Watch out, watch out, look out for snake!”

They all just laughed, and he still saw this big snake behind the girls, but all of a sudden it just disappeared.

Sanātana Gosvāmī could understand that he saw Rādhārāṇī with her girlfriends, and realized that Rūpa’s description wasn’t at all inappropriate.

## Verse-10 Commentary by Śrīla Sivarama Swami Maharaj

In that condition her hair did look like the black hood of the cobra.

So he went back and apologized to Rūpa Gosvāmī, “No, it’s all right.  
You can write it down like that.”

Bhaktivinoda’s descriptions of Śrīmatī Rādhārāṇī go on and on.

Rūpa Gosvāmī’s poetry is voluminous.

# Verse-10

Notes on the Commentary

by

Śrīla Sacinandana Swami

Maharaj

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

After the ninth verse, Raghunātha Dāsa Gosvāmī explains the single object of worship out of everything he has said.

Without first approaching the svarūpa-śakti, the Lord's internal potency, we can never attain the full aspect of Lord Śrī Kṛṣṇa, just like when we approach a fire; we first approach the light of that fire.

If we don't go to the moon rays first, how will we see the moon?

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

The moon is there for us through the moon's rays.

So, Kṛṣṇa's own energy is Śrīmatī Rādhārāṇī, and we need to make contact with her first.

Therefore, she is our single object of worship.

In the Brhad-bhāgavatāmṛta there is a very interesting illustration on how we must approach Rādhārāṇī first.



## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

Early one morning, Gopa-kumāra goes to visit Kṛṣṇa.

On that morning, Śrī Rādhikā-devī herself stops him.

Gopa Kumara remembers that morning he met with Rādhārāṇī and received her order.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

He thinks, “Rādhikā ordered me, ‘There is a brāhmaṇa in Mathura, and he is coming to my grove in Vṛndāvana on earth. This brāhmaṇa doesn’t know what he should know to reach me. Enlighten him with good instructions and console him. Help him quickly attain Kṛṣṇa’s grace.’ I swiftly changed course and came to Vṛndāvana on earth, overjoyed. I didn’t even think I would miss Kṛṣṇa’s company that morning.”

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

Sanātana Gosvāmī explains this difficult subject.

Gopa-kumāra is there to meet Kṛṣṇa, and then he is stopped on the way, told to go on a preaching assignment.

Gopa-kumāra knew that obeying Rādhā would endear him to Kṛṣṇa.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

Verse ten of Manah-śikṣā mentions three qualities that make Rādhā so special.

One is her extraordinary beauty.

She is more beautiful than even the wife of the god of love.

Second is her ability to control Kṛṣṇa. The third is her extreme good fortune.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

In the spiritual world the index by which beauty is measured is by the amount of love. ~~∫~~

Rādhārāṇī is most dear to Kṛṣṇa and she has the greatest amount of love for him.

The smallest love is that of ordinary devotees who have an atomic particle of love for God.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

The second degree of love is represented by devotees such as Nārada Muni.

The first degree of love is held by devotees such as the Vrajavāsīs (mahān) and the topmost person with the greatest love for Kṛṣṇa is Rādhārāṇī (parama-mahān).

We have a lake in our hearts, and we might have things swimming in there we do not want, like plastic bottles! Kṛṣṇa's heart is like a vast Mānasa-sarovara lake, the highest beautiful lake at the foot of Mount Kailāsa, and in the lake there is a swan named Rādhārāṇī who is swimming.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

Kṛṣṇa loves Rādhā so much because she has a unique type of love.

Her second quality is the ability to control Kṛṣṇa.

By using the mystic power of her intense love for Kṛṣṇa, she has brought him completely under control.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

Kṛṣṇa says, “Listen, O Rādhā, I am fully under your control. I am unable to think of anyone but you. When I repeat your name, Rādhe, and meditate on your form, I just cannot remain patient. When from anywhere I hear the name ‘Śrī Rādhe,’ my mind runs in the direction of these words. Crying and crying, I lift my face and cry loudly for Rādhā. Only then my life is saved. You know, I wait for you. I do not like Vṛndāvana if it is without you. I like Vṛndāvana only because of you.”



## Verse-10 Commentary by Srīla Sacinandana Swami Maharaja

Another quality of Rādhārānī is her good fortune, the good fortune to have Kṛṣṇa's feet in her heart.

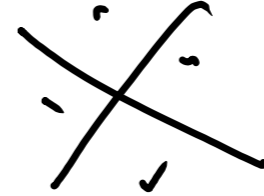
So my dear devotees, this is Rādhārānī.

She is the most fortunate, she has Kṛṣṇa fully under her control, and she is the most beautiful.

All three are there because of her love for Kṛṣṇa, this singular mahā-bhāva.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

How do we attain Śrīmatī Rādhārānī's mercy?



My dear devotees, in the path of Kṛṣṇa consciousness, there are two strands.

ceṣṭā

kṛpā

One is the strand of cultivation, and the other strand is to plead for mercy.

Rūpa Gosvāmī tells us of praying for mercy, and it is this path that has also been instructed by Ragunātha Dāsa Gosvāmī in his eighth verse.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

On this path of pleading for mercy, according to Bhaktivinoda Thākura, we need three qualities to be successful.

These are:

1 unpretentious humility (someone is unpretentiously humble when other's mistakes and insults are tolerated);

2 ardor (<sup>utsāha</sup> passionate devotion);

3 one-pointedness.  
<sup>dhairya</sup>

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

Rūpa Gosvāmī has written a prayer that starts with a glorification of Rādhikā in the first four verses, and then describes, “Having offered obeisances in these ways, I, a distressed soul belonging to you, beg you with sweet words while rolling on the banks of the Yamunā! Although I am unfit, an offender with a crooked mind, please bestow on me a fragment of the gift of service to you. This unhappy soul is not fit to be neglected by you, for you have a butter-soft heart that melts constantly by the warmth of your compassion.”  
(Prārthanā-paddhati, stanza 5)

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

In the same way, all our ācāryas actually plead, “Aren’t you the emblem of compassion? Isn’t it known throughout the scriptures that you are compassionate? Isn’t compassion the movement of the heart? I am most inferior, so shouldn’t your compassion extend to me?”

Everyone can say, “I am very humble and very fallen.”

It is very easy to learn the “humble vocabulary.”

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

But it is so difficult to be tolerant if someone steps on our toes.

Then we can see the truly tolerant devotees, who even if they are wronged, go on without protest.

② Ardor

Some of us are so cold in our hearts.

## Verse-10 Commentary by Śrīla Sacinandana Swami Maharaja

We have to put some heat in our practice so that there is an intense hankering.

③ one pointedness

And we must have a one-pointed goal.

Humility, intense hankering, and a one-pointed goal—this will get us the mercy of Rādhārāṇī.

# Verse-10

Notes on the Commentary

by

Urmila Devi Dasi



## Verse-10 Notes on the Commentary by HG Urmila Devi Dasi

Raghunātha Dāsa Gosvāmī's verse ten is similar to what Rūpa Gosvāmī has written in Ujjvala-nīlamaṇiḥ (178):

**premoru-sampadvatī-vṛndātiśayitvaṃ, yathā—**  
**advaitād girijāṃ harārdha-vapuṣaṃ sakhyāt priyoraḥ-sthitāṃ**  
**lakṣmīm acyuta-citta-bhrṅga-nalinīm satyāṃ ca saubhāgyataḥ**  
**mādhuryān madhureśa-jīvita-sakhīm candrāvalīm ca kṣīpan**  
**paśyāruddha hariṃ prasārya laharīm rādhānurāgāmbudhiḥ**

Surpassing the wealth of great prema of other women: Look! Rādhā, spreading waves from her ocean of anurāga, has stopped Durgā, half of Śiva's body because she is equal to him. She has obstructed Lakṣmī situated on Viṣṇu's chest because of her affection. She has surpassed Satyabhāmā, a lotus for the bee of Kṛṣṇa's mind, because of her good fortune. Because of her sweetness, Rādhārāṇī is excelling Candrāvalī, the friend who has enlivened the lord of sweetness [Kṛṣṇa].

## Verse-10 Notes on the Commentary by HG Urmila Devi Dasi

Bhaktivinoda, in his commentary to verse ten, reiterates the point he made in reference to verse nine about being trained in one's individual attitude and service.

The residents of Vraja we apprentice under in rāgānuga-bhakti guide us to take our place in the eternal pastimes.

## Verse-10 Notes on the Commentary by HG Urmila Devi Dasi

The ultimate perfection for a living being is to humbly be under the shelter of the form of Kṛṣṇa's personal energy (svarūpa-śakti), assisting in loving service for his pleasure.

Verse ten expresses Raghunātha Dāsa Gosvāmī's love for Rādhārāṇī (svarūpa-śakti) and encourages development of the readers' affection, appreciation, and devotion for her.