

Śrī Manah-śikṣā

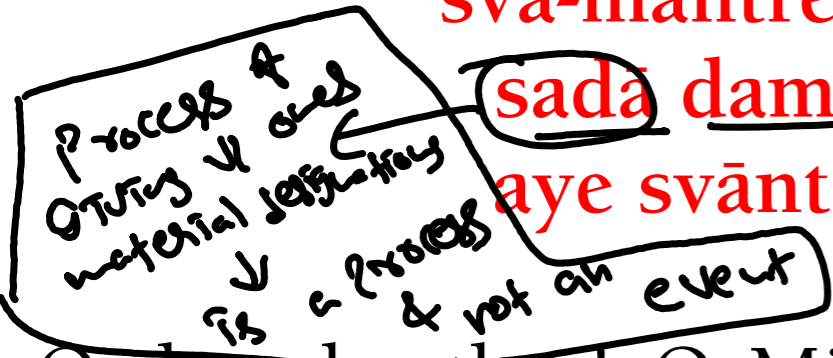
Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

- ① Give up your material designations → Verse-1  
 ② Develop your SP-designations. → dambham

**gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe  
 sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe**

**sadā dambham hitvā kuru ratim apūrvām atitarām  
 aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ**



O dear brother! O Mind (**aye svāntar bhrātaś**)! Having given up all pride (**sadā dambham hitvā**), please develop (**kuru**) unprecedented and excessive attachment (**ratim apūrvām atitarām**) to Sri guru, to Sri Vrndavava (**gurau goṣṭhe**), to the Vrajavasis, to all the Vaisnavas, to the brahmanas (**goṣṭhālayiṣu sujane bhūsura-gaṇe**), to the confidential mantra (given by sri guru), to the holy names of Sri Sri Radha-Kṛṣṇa (**sva-mantre śrī-nāmni**), and to the process of surrendering to the fresh youthful couple of Vraja (**vraja-nava-yuva-dvandva-śaraṇe**). Holding your feet (**dhṛta-padaḥ**), I beseech you with sweet words (**caṭubhir abhiyāce**).

- ① A change of paradigm of our thinking, feeling & willing.  
 ② Importance of worship & in establishing our relationship with CM in Vr̥ndāvan.

## Verse-2

③ What is the role of worship of guru.

**na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru  
 vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ  
 śacī-sūnuṁ nandīśvara-pati-sutatve guru-varam  
 mukunda-preṣṭhatve smara padam ajasram nanu manah**

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ dharmam**), or sinful acts forbidden in them (**na adharmaṁ**). Staying here in Vraja (**iha vraje**), please perform (**tanu**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnuṁ**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

① Importance of clarity  
to our Perah-2022 feeling.

## Verse-3

yadīccher āvāsam vraja-bhuvi sa-rāgam prati-janur  
yuva-dvandvam tac cet paricaritum ārād abhilāṣe  
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api  
sphuṭam premṇā nityam smara nama tadā tvam śṛṇu manah

Listen, O mind (**śṛṇu manah**). If you desire (**tvam yadi iccheh**), in every birth (**prati-januh**), to reside in the land of Vraja (**vraja-bhuvi āvāsam**) with loving attachment (**sa-rāgam**) and if you desire to serve (**cet paricaritum abhilāṣeh**) the youthful couple Śrī Śrī Rādhā-Kṛṣṇa (**tat yuva-dvandvam**) in close proximity (**ārād**), then clearly remember (**tadā sphuṭam smara**) and offer obeisances (**nama**) to Śrī Svarūpa, to Śrī Rūpa (**svarūpaṁ śrī-rūpaṁ**) and his associates in Vṛndāvana (**sa-gaṇam iha**), and to Śrī Rūpa's elder brother, Śrī Sanātana (**tasya agrajam api**).

↑ - ↓ → description of qualities  
& another nivṛtti Verse-4

3 gross obstacles to developing Vraja Devotion

- a) asad-vārtā ⇔ Pragalābha  
b) mukti kathā ⇔ 6 unfavourable things  
c) Lakṣmī Pati rati

④

asad-vārtā-vesyā visrja mati-sarvasva-haraṇiḥ  
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ  
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm  
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manah

O mind (**manah**), abandon (**visrja**) the prostitute of mundane talks (**asad-vārtā-vesyā**), who plunders all intelligence (**mati-sarvasva-haraṇiḥ**). Do not listen at all (**na śṛṇu kila**) to the stories of the tigress named mukti (liberation) (**kathā mukti-vyāghryā**), who devours all souls (**sarvātma-gilaṇiḥ**). Moreover, also give up (**api tyaktvā**) attachment to the husband of Lakṣmī, Śrī Nārāyaṇa (**lakṣmī-pati-ratim**), who only leads one to Vaikuṅṭha (**ito vyoma-nayanīm**). Instead, here in Vraja (**vraje**), serve Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇau tvaṁ bhaja**), who give one the jewel of their own love (**sva-rati-maṇi-dau**).

Subtle obstacles

## Verse-5

- ① Live in the association
- ② Invest in establishing a relationship.
- ③ Seek help. (open your heart in confidence)
- ④ never be alone & trust yourself too much.

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha  
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ  
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe  
kuru tvam phutkārān avati sa yathā tvam mana itaḥ

→ Choosing one's  
SP. Progress

“While here (iha) on the revealed path of devotion (prakāṭa-patha pāti), I have been attacked by the gang (vyatikaraiḥ) of (my own lust, etc. (prakāmaṁ kāmādi), who have bound my neck (gale baddhvā) with the troublesome (kaṣṭa-prada) dreadful ropes (vikaṭa-pāśālibhi) of wicked deeds (asat-ceṣṭā). I am being killed (hanye 'ham)!” Cry out piteously like this (iti kuru tvam phutkārān) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (bakabhid vartmapa-gaṇe). O mind (manah), they will save you (avati sa yathā tvam) from these enemies (itaḥ).



Even subtler obsequy

↓ deceit, hypocrisy  
& duplicity

Verse-6

→ due to self-deception →

Solution

Get absorbed in gaurāṅgī  
Rādhā & (P).

are cetah prodyat-kapata-kuṭi-nāṭi-bhara-khara-  
kṣaran-mūtre snātvā dahasi katham ātmānam api mām  
sadā tvam gāndharvā-giridhari-pada-prema-vilasat-  
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya

O ruffian mind (are cetah)! Why do you burn (katham dahasi) yourself and me [the soul] (ātmānam api mām) by bathing in the trickling urine (kṣaran-mūtre snātvā) of the great donkey (bhara-khara) of full-blown hypocrisy and duplicity (prodyat-kapata-kuṭi-nāṭi)? Instead, you should always bathe (sadā tvam nitarām snātvā) in the nectarean ocean (sudhā ambhodhau) of love emanating from the lotus feet of Śrī Śrī Gāndharvikā-Giridhārī (gāndharvā-giridhari-pada-prema-vilasat), thereby delighting (sukhaya) yourself and me (tvam api mām ca).

SUBJECT OF ALL ANATHES  
Matter of all anathes  
Verse-7  
Desire for fame, recognition, facility etc.

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramanī me hr̥di naṭet  
katham sādhu-premā spr̥śati śucir etan nanu manah  
sadā tvaṁ sevasva prabhu-dayita-sāmantam atulam  
yathā tām niṣkāsyā tvaritam iha taṁ veṣayati saḥ

As long as the unchaste (dhr̥ṣṭā), dog-eating woman (śvapaca-ramanī) of desire for prestige (pratiṣṭhāśā) dances in my heart (me hr̥di naṭet), how can (katham) the chaste and pure (śucih) lady of love for Kṛṣṇa (sādhu-premā) touch it (spr̥śati etad)? Therefore, O mind (nanu manah), you should always serve (sadā tvaṁ sevasva) the incomparable (atulam), beloved devotee commander of Kṛṣṇa's army (prabhu-dayita-sāmantam), who will immediately (yathā saḥ tvaritam) throw out the unchaste woman (tām niṣkāsyā) and establish the pure lady of love (taṁ veṣayati) in the heart (iha).



## Verse-8

If there is absence of the association of devotees, the devotee is exalted in mercy an:

(a) Remove wickedness from heart

(b) Give Premā

(c) Inspire within my heart the process of worshipping R & K.

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā  
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau  
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām  
tathā goṣṭhe kākvā giridharam iha tvam bhaja manah

Humility

Even though I am a cheater (śaṭhasya api), the Lord's mercy (yathā kṛpayā) can drive away (davayati) my inherent wicked nature (duṣṭatvaṁ me), give me (yathā mahyaṁ dadāty) the glowing (ujjvalam) nectar of divine love (premāmṛtam api), and inspire my heart (yathā prerayati mām) with the process to worship Śrī Gāndharvikā (śrī-gāndharvā-bhajana-vidhaye). Therefore (tathā), O mind (manah), with pleading words (kākvā), you should worship (tvam bhaja) Śrī Giridhārī (giridharam) here in Vṛndāvana (iha goṣṭhe).

## 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 Devi

(viśākhām śikṣālī-vitarana-gurutve priya-saro-

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

⑤ & ⑥  
Meditation on Rādhā-kuṇḍa & Govardhana

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).

## Verse-10

Śrīmatī Rādhikā  
as the lost object  
Object of our worship?

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-11

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

## Verse-11

Please do it  
the same way  
following Srī Rūpa  
& obtain direct service in Vraja

samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor  
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh  
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ  
dhayan nityā govardhanam anudinaṁ tvam bhaja manah

O mind (manah), you should (tvam) every day (anudinaṁ) drink (dhayan) the five nectars (pañcāmṛtam)—worship glories meditation listening to divine pastimes, and offering obeisances (tad-ijyākhyā-dhyāna-śravaṇa-nati)—and worship (bhaja) Govardhana (govardhanam) according to the rules (nityā). In ~~this~~ way, follow the instructions of Śrī Rūpa (samaṁ śrī-rūpeṇa) and obtain the direct service (sāksāt-sevā-labhana-vidhaye) of Śrī Śrī Rādhā-Giridhārī (rādhā-giribhṛtoḥ), who are captivated by the god of amorous love (smara-vivaśa), in the company of their associates (tad-gaṇa-yujoh) in Vraja (vraje).

## Verse-11 Bhajana Darpana

What is the most confidential, deeply esoteric and exalted science of devotional service a sādḥaka, practitioner, can perform to the divine couple?

Raghunātha Dāsa Gosvāmī gives the answer within this text.



# Ślokārtha: Meaning of the Verse

Tad-gaṇa-yujoḥ: With confidential  
and eternal associates

## Verse-11 Bhajana Darpana

Lord Śrī Kṛṣṇa is always surrounded by his friends such as Śrīdāma and Subala, and Śrīmatī Rādhārānī is surrounded by friends such as Śrī Lalitā Devī and Śrī Viśākhā Devī.

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Smara-vilāsa-parāyaṇa: Absorbed in  
attractive amorous pastimes

## Verse-11 Bhajana Darpana

Become deeply absorbed in and attached to Rādhā-Kṛṣṇa's amorous śṛṅgāra-rasa after finding it more attractive than the other rasas, such as servitorship (dāsya), friendship (sakhya), and parental relationships (vātsalya).

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Vraje sākṣāt sevā lābha: Achieving  
direct service in vraja-dhāma



## Verse-11 Bhajana Darpana

Whatever service is rendered in the stage of sādhana-bhakti (devotional service according to scripture in practice) is a simulation of direct service.

In the stage of perfection (siddhi) one first attains service to the Lord from a distance.

After gradually serving under the guidance of a maṅjarī from a distance, one gets service that brings one closer to the sakḥis.

After that, the practitioner gradually achieves the direct service of the divine couple Śrī Śrī Rādhā-Govinda.

## Verse-11 Bhajana Darpana

There are unlimited varieties of direct services such as cleaning the forest groves, making the bed of the divine couple, fetching water, preparing tām̄būla (betel nut and leaf), stringing garlands, and offering camphor.

The services are endless, and unlimited maidservants are each engaged in their specific respective service.

The direct service of Rādhā and Kṛṣṇa is possible only when the living entity achieves an eternal, perfected, original spiritual form.

## Verse-11 Bhajana Darpana

In the direct service of amorous love, one experiences the highest, purest bliss at every moment in one's heart from the deepest emotions (bhāva).

That bliss never diminishes, nor does it ever get quenched, because the object of love is eternally new and fresh.

At that stage, one has no selfish desire and is only motivated by direct service.

## Verse-11 Bhajana Darpana

Therefore not even an iota of suffering can touch one's heart.

The misery that arises out of separation (vipralambha) in amorous love is just a transmutation of this ultimate bliss and is not like the suffering one experiences due to the material body.

Śrī-rūpeṇa-samam: Aligned with the  
teachings of Śrī Rūpa Gosvāmī

## Verse-11 Bhajana Darpana

Being aligned with the teachings of Śrī Rūpa means to follow the process (nīti) that the master-teacher of amorous rasa, Śrīla Rūpa Gosvāmī, has taught in Śrī Bhakti-rasāmṛta-sindhuḥ and Śrī Ujjvala-nīlamanīh.

In this regard he says [in Bhakti-rasāmṛta-sindhuḥ 1.2.90–3]:



## Verse-11 Bhajana Darpana

śraddhā viśeṣataḥ prītiḥ  
śrī-mūrter-aṅghri-sevane  
śrīmad-bhāgavatārthanām  
āsvādo rasikaiḥ saha

sajātīyāśaye snigdhe  
sādhau saṅgaḥ svato vare  
nāma-saṅkīrtanaṁ śrīman-  
mathurā-maṇḍale sthitiḥ

aṅgānām pancakasyāsyā  
pūrvam vilikhitasya ca  
nikhila-śraiṣṭhya-bodhāya  
punar apy atra kīrtanam

## Verse-11 Bhajana Darpana

With love and full faith one should worship the lotus feet of the Deity (śrī-mūrti). One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and who are endowed with a similar type of affection for the Lord. One should congregationally chant the holy name of the Lord and reside in Vṛndāvana. The glorification of these five items is to make known the complete superiority of these five practices of devotional service. (quoted from Caitanya-caritāmṛta, Madhya-līlā 22.130–132 and 22.129, purport)

**Ijyā: Worship of the Lord**

## Verse-11 Bhajana Darpana

l̥jyā includes serving the soles of the feet of the Lord's mūrti (or the mūrti in general); honoring the special day of Lord Hari, Ekādaśī; wearing garlands or necklaces (mālya)12 and tilaka; and taking the vow of accepting remnants of food offered to the Lord and water that has washed the feet of the mūrti.

Serving tulasī and similar services are also included within this category.

# Ākhyā: Glorification

## Verse-11 Bhajana Darpana

~~Ākhyā includes studying devotional literatures, and hearing and chanting the names and pastimes of Lord Hari.~~

# Dhyāna: Meditation

## Verse-11 Bhajana Darpana

Dhyāna is a special category of smaraṇa (meditation on, or remembrance of, the Lord), but in this verse, Raghunātha Dāsa Gosvāmī has used dhyāna to refer to smaraṇa in general.

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Śrī Jīva Gosvāmī gives a detailed explanation of smaraṇa [in the Bhakti-sandarbha, Anuccheda 278]:

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## Verse-11 Bhajana Darpana

atha pūrvavat krama-sopāna-rītyā sukha-labhyaṁ guṇa-parikara-  
sevā-līlā-smaraṇaṁ cānusandheyam. tad idaṁ smaraṇaṁ paśca-  
vidham—yat kiñcid anusandhānaṁ smaraṇam. sarvataś cittam  
ākṛṣya sāmānyākāreṇa mano-dhāraṇaṁ dhāraṇā. viśeṣato  
rūpādi-vicintanaṁ dhyānam. amṛta-dhārāvad avicchinnaṁ tad  
dhruvānusmṛtiḥ. dhyeya-mātra-sphuraṇaṁ samādhir iti.

## Verse-11 Bhajana Darpana

Meditation on the Lord (smaraṇa) progresses in the following order: First one should meditate on the Lord's holy names (nāma), then his form (rūpa), his divine qualities (guṇa), his associates (parikara), one's service in connection to him (sevā), and finally his pastimes (līlā).

Smarana can be categorized into five stages: 1 To meditate on whatever spiritual topics come easily to the mind is simply smaraṇa. 2 To attempt, in a general way, to thoroughly fix the mind on the Lord is dhāraṇā. 3 To make a focused attempt to meditate on specific forms, pastimes, etc. of the Lord is dhyāna. 4 Meditation on the Lord that occurs spontaneously as a constant flow of nectar is dhruvānusmṛti. 5 And when only the Lord (the object of meditation) exists in one's consciousness, it is samādhi.

**Śravaṇa: Hearing**

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## Verse-11 Bhajana Darpana

Hearing includes listening to saintly people glorify the playful pastimes of the Lord.

The cultural system of hearing purāṇas in the evenings is a part of this practice.

Nati: Offering Obeisances

## Verse-11 Bhajana Darpana

One should offer prostrated obeisances (sāṣṭāṅga-praṇāma) before the Lord's mūrti or any object or place that awakens one's remembrance of the Lord.