

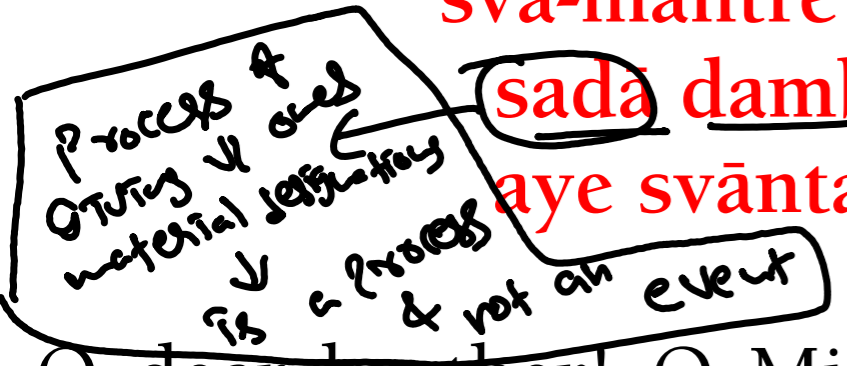
Śrī Manah-śikṣā

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-Krsna (**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 Vrindavan.
 ③ What is the role of worship of guru.

Verse-2

**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 ajasraṁ 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 (**ajasraṁ 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 ⇔ Pragalāba
b) mukti kathā ⇔ 6 unfavorable things
c) Lakṣmī Pati rati

④

asad-vārtā-vesyā visṛja 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 (**visṛja**) 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 & ❷.

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-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvaṁ sevasva prabhu-dayita-sāmāntam atulam
yathā tām niṣkāsyā tvaritam iha taṁ veṣayati saḥ

As long as the unchaste (dhr̥ṣṭā), dog-eating woman (śvapaca-ramaṇī) of desire for prestige (pratiṣṭhāśā) dances in my heart (me hr̥di naṭet), how can (katham) the chaste and pure (śucir) lady of love for Kṛṣṇa (sādhu-premā) touch it (spr̥śati etad)? Therefore, O mind (nanu manaḥ), you should always serve (sadā tvaṁ sevasva) the incomparable (atulam), beloved devotee commander of Kṛṣṇa's army (prabhu-dayita-sāmāntam), 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 his mercy on:

(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

(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).

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**).

Summary of
All instructions

Verse-11

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

O mind (**manah**), you should (**tvam**) every day (**anudinaṁ**) drink (**dhayan**) the five nectars (**pañcāmrtam**)—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-gana-yujoh**) in Vraja (**vraje**).

Verse-12

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

Phala-Sṛuṭi

Verse-12

manah-śikṣā-daikādaśaka-varam etam madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yah
sa-yūthah śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate

Becoming a follower of Śrī Rūpa (śrī-rūpānuga bhavan) and his companions (sa-yūthah), one who (yah) with a sweet voice (madhurayā girā) loudly recites (gāyaty uccaiḥ) these eleven (supreme) verses (etad ekādaśaka-varam), which give instructions to the mind (manah-śikṣā-da), and strives to understand all of their meanings completely (samadhi-gata-sarvārtha-tati), obtains (sah labhate) the incomparable jewel of worshiping Śrī Śrī Rādhā-Kṛṣṇa (rādhā-kṛṣṇa-atula-bhajana-ratnam) in the forests of Gokula (gokula-vane).

Ślokārtha: Meaning of the Verse

Sa-yūtha: With your own group

Verse-12 Bhajana Darpana

One should remain with Vaiṣṇavas who are similarly disposed, dignified, and more advanced than oneself.

Śrī Lalitā and other sakhīs (female friends) are independent leaders of their own groups and yet remain subservient to Śrīmatī Rādhārānī. Similarly, the ~~uttama-bhāgavata-vaiṣṇava~~, or first class pure devotee, remains a follower of Śrīla Rūpa Gosvāmī even though such a person may be the spiritual master of many disciples.

Śrīla Rūpa Gosvāmī elaborates on this point in Śrī Ujjvala-nīlamanīḥ (Hari-priyā-prakarana 3.61):

Verse-12 Bhajana Darpana

yūthādhīpātve 'py aucityaṁ
dadhānā lalitādayaḥ
sveṣṭa-rādhādi-bhāvasya
lobhāt sakhya-ruciṁ dadhuḥ

Even though Lalitā and similar gopīs (lalitādayaḥ) are qualified (aucityaṁ) to lead their own separate groups (yūtha adhipātve dadhānā), they choose to remain as Rādhā's sakhīs (sakhya-ruciṁ dadhuḥ) due to their intense desire (lobhāt) to ensure Rādhā's pleasure in the groves (sveṣṭa-rādhādi-bhāvasya).

Śrī-rūpānuga: A follower in the line
of Śrīla Rūpa Gosvāmī

Verse-12 Bhajana Darpana

One should follow the instructions [regarding bhajana] that Rūpa Gosvāmī received from Caitanya Mahāprabhu, based on which he performed his own bhajana.

↓
Acceptance should be according to adhikāra

Gokula-vane: In the forest of Gokula

Verse-12 Bhajana Darpana

Being “in the forest of Gokula” means to be at any secluded place within the Mathurā-maṇḍala.

Śrīla Rūpa Gosvāmī describes the glories of Mathurā-maṇḍala in his Śrī Mathurā-stava in the Stava-mālā:

Verse-12 Bhajana Darpana

①
1
②
③
④
⑤

mukter govinda-bhakter vitarāṇa-caturam) (saccidānanda-rūpam
yasyām vidyoti vidyā-yugalam udayate tārakam pārakam ca
kṛṣṇasyotpatti-līlā-khanir akhila-jagan-mauli-ratnasya sā te
vaikuṅṭhād yā pratiṣṭhā) prathayatu mathurā maṅgalānām kalāpam)

Śrī Mathurā is expert in distributing (vitarāṇa-caturam) liberation (mukter) in the form of devotion to Govinda (govinda-bhakter). She is full of eternity, knowledge and bliss (saccidānanda-rūpam). In Mathurā (yasyām), two (illuminating) types of knowledge (vidyoti vidyā-yugalam) arise naturally (udayate)—the knowledge to deliver the self from birth and death (tārakam), and the knowledge which helps one cross over the material world (pārakam ca). She (sā) is a mine (khanir) of the jewels of the birth pastimes (utpatti-līlā) of the crest jewel of the world (akhila-jagan-mauli-ratnasya), Kṛṣṇa (kṛṣṇasya). May that Mathurā (mathurā), more glorious even than Vaikuṅṭha (vaikuṅṭhād yā pratiṣṭhā), unfold (prathayatu) a host of auspicious blessings for everyone (maṅgalānām kalāpam).

Verse-12 Bhajana Darpana

①
②
③
④
⑤
⑥
⑦

koṭīndu-spaṣṭa-kāntī rabhasa-yuta-bhava-kleśa-yaudher ayodhyā
māyā-vitrāsi-vāsā muni-hṛdaya-muṣo divya-līlā sṛavantī
sāśīḥ kāśīśa-mukhya amara-patibhir alam prārthita-dvāra-kāryā
vaikuṅṭha-udgīta-kīrtir diśatu madhupurī prema-bhakti-śriyam vaḥ

Mathurā's effulgence is greater than a million moons (koṭīndu-spaṣṭa-kāntī). She cannot be influenced (ayodhyā) by the swift attacks (rabhasa-yuta-yaudher) of the threefold material miseries (bhava-kleśa). The enchanting glories of residing in Mathurā can easily trouble the enchantments of even the most powerful demigods [in other words, their mystic powers cannot stay here] (māyā-vitrāsi-vāsā). The hearts of the great sages [Śukadeva, etc.] are attracted to Mathurā (muni-hṛdaya-muṣo), and they directly witness all the pastimes of Kṛṣṇa here (divya-līlā sṛavantī). She can fulfill all desires of her worshipers (sā śāśīḥ). Great personalities like Lord Kāśīśvara (Śiva) (kāśīśa-mukhya) and Lord Brahmā (amara-patibhir) always pray to be her guardians (alam prārthita-dvāra-kāryā). May that Mathurā (madhupurī), more glorious even than Vaikuṅṭha (vaikuṅṭha udgīta-kīrtih), bestow (diśatu) you (vaḥ) with devotional love for Kṛṣṇa (prema-bhakti-śriyam).

Verse-12 Bhajana Darpana

3

bījaṁ muktitaror anartha-patalī-nistāraḥ tārakaṁ
dhāma prema-rasasya vāñchita-dhurā-sampāraḥ pāraḥ
etad yatra nivāsinām udayate cic-chakti-vṛtti-dvayaṁ
mathnātu vyasanāni māthura-purī sā vaḥ śriyaṁ ca kriyāt

Lord Rāma's six-syllabled mantra (rām rāmāya namaḥ), known as the tāraka-mantra (tārakaṁ), is the seed of the tree of liberation (bījaṁ mukti taroh) and delivers one from all anarthas (anartha-paṭalī-nistāraḥ). Kṛṣṇa's eighteen-syllable-mantra (klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā), known as the pāraḥ-mantra (pāraḥ), bestows (sampāraḥ) the loving spiritual abode (dhāma prema-rasasya) and fulfills all spiritual desires (vāñchita-dhurā). However, for the residents of this Mathurā (yatra nivāsinām), these two phenomena of tāraka and pāraḥ (deliverance from anarthas and attainment of all spiritual desires) (etad cic-chakti-vṛtti-dvayaṁ) occur naturally (udayate). May that Mathurā (sā māthura-purī) destroy your faults (mathnātu vaḥ vyasanāni) and bestow good fortune to all of you (śriyaṁ ca kriyāt).

Verse-12 Bhajana Darpana

4

adyāvanti patad-grahaṁ kuru kare māye śanair vījaya
cchatraṁ kānci gṛhāṇa kāśi purataḥ pādū-yugaṁ dhāraya
nāyodhye bhaja sambhramaṁ stuti-kathāṁ nodgāraya dvārake
devīyaṁ bhavatīṣu hanta mathurā dr̥ṣṭi-prasādaṁ dadhe

O Avantī (ujjain-dhāma) (avanti) hold (kuru) the spittoon (patad-grahaṁ) for collecting betel nut (māye śanair vījaya) in your hands (kare). O Kāncī (kāncīpuraṁ-dhāma) (kānci), hold the umbrella (cchatraṁ gṛhāṇa). O Kāśī (kāśi), stand in front (purataḥ) holding sandals (pādū-yugaṁ dhāraya). O Ayodhyā (ayodhye), do not fear your mistress (na bhaja sambhramaṁ). O Dvārakā (dvārake), please stop reciting (na udgāraya) her glories (stuti-kathāṁ). Just see (hanta), this queen of Lord Kṛṣṇa (iyam devī), Mathurā (mathurā), is finally showering benedictory glances (dr̥ṣṭi-prasādaṁ dadhe) on all you maidservants (bhavatīṣu).