

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

# Verse-12

Notes on the Commentary

by

Śrīla Sivarama Swami Maharaj

## Verse-12

manaḥ-śikṣā-daikādaśaka-varam etaṁ madhurayā  
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ  
sa-yūthaḥ 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-yūthaḥ**), one who (**yaḥ**) with a sweet voice (**madhurayā girā**) loudly recites (**gāyaty uccaiḥ**) these eleven supreme verses (**etad ekādaśaka-varam**), which give instructions to the mind (**manaḥ-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**).

## Verse-12 Commentary by Śrīla Sivarama Swami Maharaj

This verse tells the summary or the result of reading the eleven verses of Śrī Manaḥ-śikṣā.

It indicates that one should be a rūpānuga, following the footsteps of Rūpa Gosvāmī, regardless of how advanced one is, or who one is.

Everyone must follow in the footsteps of Rūpa Gosvāmī.

## Verse-12 Commentary by Śrīla Sivarama Swami Maharaj

We should associate with those who share our taste or mood of devotional service.

That practice is called *sajātīyāśaya-snigdha sādhu-saṅga* (See *Caitanya-caritāmṛta*, *Antya-līlā* 5.107 purport).

We should be more compassionate to those who are less advanced; and we should bestow mercy on others to give them Kṛṣṇa consciousness.

## Verse-12 Commentary by Śrīla Sivarama Swami Maharaj

We are concluding Manaḥ-śikṣā, which is specifically meant for those devotees who are very serious about perfecting their human form of life and going back home, back to Godhead.

These verses are the essence of Rūpa Gosvāmī's teachings and are especially valuable because they are coming down from Śrī Caitanya Mahāprabhu.

If we have these verses we should study them and meditate upon them and specifically practice all of these things.

## Verse-12 Commentary by Śrīla Sivarama Swami Maharaj

It's not enough that we simply hear and read.

What we hear and read, we have to put it to practice.

We have to practically understand points of scriptures, points of philosophy, points of rasa.

One by one we should try to put these points in practice in our day to day life, in our meditations, in our prayers, in our chanting, in our hearing, in our relationships, and in our cultivation of devotional service.

# Verse-12

Notes on the Commentary

by

Śrīla Sacinandana Swami

Maharaj



## Verse-12 Commentary by Śrīla Sacinandana Swami Maharaja

Let us make it simple.

We should become a follower of Rūpa Gosvāmī and read his Upadeśāmṛta.

This will prepare us.

It says we should reside in the forest of Gokula.

## Verse-12 Commentary by Śrīla Sacinandana Swami Maharaja

Let us come to a secluded place within Vraja, and have a clear understanding of the hidden meanings there.

We might ask if bhakti is that simple. It is.

Narottama Dāsa Ṭhākura tells us that when we perform sat-saṅga-bhajana, Kṛṣṇa consciousness will work for us.

## Verse-12 Commentary by Srīla Sacinandana Swami Maharaja

Be “a mango,” now.

We can only be a green mango, unripe, but we can join the mango club!

Get the concepts right and the understanding right.

Practice on our level of adhikāra (ability) and we will then mature into beautiful and fragrant mangoes that will please the senses of Kṛṣṇa.

# Verse-12

Notes on the Commentary

by

Urmila Devi Dasi

## Verse-12 Notes on the Commentary by HG Urmila Devi Dasi

Raghunātha Dāsa Gosvāmī follows the tradition of ending his work with a benediction.

And what a benediction it is!

Just by singing these verses daily, with understanding and affectionate emotion, the singer can attain the jewel of loving service to the divine couple in Vṛndāvana.

## Verse-12 Notes on the Commentary by HG Urmila Devi Dasi

Lest the reader imagine that mechanical, ritualized daily singing will lead to such a result, the emphasis is on emotion and understanding.

It is only through application of these verses to one's own inner life that such emotion and understanding is truly possible.

If we want to appreciate what it means to sing in a sweet voice (*madhurayā girā*), this explanation of what is not sweet singing, from Prabhodhānanda Sarasvatī's commentary to *Gīta Govinda* 2.25, should be helpful.

## Verse-12 Notes on the Commentary by HG Urmila Devi Dasi

The faults of songs are mentioned by Bharata:

**śaṅkitaṁ bhītam udghr̥ṣṭam avyaktam anunāsikam  
kāka-svaram śiraḥ-kampaṁ tathā sthāna-vivarjitam  
visvaram virasaṁ caiva viśliṣṭam viṣamāhatam  
vyākulaṁ tāla-hīnaṁ ca gīta-doṣān vidur budhāḥ**

The wise know a song is faulty when it is sung with uncertainty, fear, or unclear intonation, inaudibly, nasalized, with the voice of a crow, while shaking the head, without proper pitch, in a disjointed manner, with dissonance, unpleasantness, unevenness, confusion, and without tāla.

## Verse-12 Notes on the Commentary by HG Urmila Devi Dasi

To fully realize the twelfth verse's benediction, the singer of these verses should associate with like-minded persons and live in Vṛndāvana.

Ideally, like Dāsa Gosvāmī himself did for most of his life, one can physically live in Vṛndāvana with people who have similar goals, engaging in bhakti-yoga together.

However, if our service to Kṛṣṇa or our life circumstances make such an arrangement impossible, we can infuse our consciousness with Vṛndāvana and create a network of like-minded people, even virtually.