

Sri Manah-siksha

Splendid Instructions to the Mind

by Sri Raghunātha dāsa Gosvāmi

Verse-10

Bhajana Darpana

by

Srila Bhaktivinoda Thākura

ratiā gauré-léle api tapati saundarya-kiraëaiù

çacé-lakñmé-satyäù paribhavati saubhāgya-valanaiù

vaçé-kāraiç candrāvalé-mukha-navéna-vraja-satéù

kñipaty ārād yā tää hari-dayita-rādhää bhaja manaù

O mind, offer your worship unto Śrī Rādhikā, the beloved of Lord Hari

She outshines Rati, Gaurī, and Līlā by the effulgence of her beauty

She defeats Śacī, Lakṣmī, and Satyā by the waves of her good fortune

**She defeats the pride of the newly married gopīs of Vraja, headed by
Candrāvalī, through her power to control Kṛṣṇa**

Radha Rani is most fortunate of all

Of all the Vrajvadás Radha Rani is supreme in terms of the ability to control Krsna.

akhila-rasámáta-mürtiù prasámara-ruci-ruddha-täarakä-päliù |

kalita-çyämä-lalito rädhä-preyän vidhur jayati

Rādhā's twenty-five main qualities in Śrī-rādhā-prakaraṇa in the Ujjvala-nīlamaṇiḥ

**Other verse are quoted to prove how RR is supreme -
Among the 2 gopies**

Her glories are explained by Narada and Padma puran

She is the personification of Mahabhava,

Her Kunda is equally dear to Krsna

She is the Hladini potency - sanat कुमार Samhita

Śrīla Rūpa Gosvāmī glorifies Śrīmatī Rādhārāṇī in the Cāṭuṣpāñjaliḥ in the Stava-mālā 24 verses

BVT's 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).

My queen, Lakṣmī is not able to attain even a drop of the beauty of the tip of your lotus toenails. If you do not give charity to my eyes then what is the use of my life ablaze with a great forest fire of sufferings somehow passing time in the material world, full of a nectarean flow of hopes

Fortunate spiritual practitioners will develop deep spiritual attachment called rati towards vraja-bhāva,

iste svārasiki rāgaṁ param āvistatā bhave
spontaneous, deep thirst for the object of love. Bhakti that is impelled exclusively by such a thirst is called rāgātmika-bhakti

LCM came to give Madhurya rasa

All the descendants of Lord CM are in Madhurya rasa. All the acharyas in the Parampara are in the same madhurya rasa

After writing NOD Rupa Gosvami wrote Ujjvala Nilamani delineating madhurya rasa

BVT - Jiva Dharma - Last part explains rasa in which 7 chapters for Madhurya rasa out of 8 chapters

There are bays in our sampradaya for Madhurya rasa

Ujvala rasa can refer to Pure Devotional service-
More deeper understanding Shuddha Vraja Bhakti,
Much more deeper understanding is parikaya rasa

This is there is other sampradayas also but CM gave exclusive emphasis on
PDS

Fortunate spiritual practitioners will develop deep spiritual attachment called
rati towards vraja-bhāva,
BVT is telling taking shelter of the manjarī who manifests in the form of the
guru.

Raganuga sadhaks's relation with Guru -

Guru astaka - This what we sing about all the Gurus in our sampradaya
Manah Siksha ..

These things are detail for us. Ex: A boy who is in 8th grade want to become Engineer.

Through continued service to that mañjarī [in the form of the guru: gururupā], the practitioner receives her grace to obtain the service of the sakhīs of Śrīmatī Rādhikā
practitioner should possesses humility, eagerness, and focused resolve

Verse-10

Notes on the Commentary

by

Çréla 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, Gaurī, Līlā, more resplendent than Indrāṇī, Lakṣmī, Satyabhāmā

How does she control Kṛṣṇa?

Rādhā is very beautiful - beauty is an indication of love. Her beauty is reflecting her love for him.

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

Ex: Jayadeva Gosvami 19th verse of Gita Govinda

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

Ex: Rūpa and Sanātana Gosvāmīs had an argument over one verse from Cāṭuṣpāñjaliḥ

"Your braids that are decorated with jewels and flowers give the appearance of a serpent's hood."

s on the Commentary

by

Çréla Sacinandana Swami Maharaj

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

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

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

Story : Gopa-Kumara

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

3 Qualities of RR

1. extraordinary beauty.
2. Her ability to control Kṛṣṇa.
3. Her extreme good fortune

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

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

How do we attain Śrīmatī Rādhārāṇī's mercy?

1. strand of cultivation,
2. strand is to plead for mercy.

Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī tells us of praying for mercy

BVT's we need three qualities to be successful.

- 1 unpretentious humility
- 2 ardor (passionate devotion);
- 3 one-pointedness

Verse-10

Notes on the Commentary

by

Urmila Devi Dasi

BVT reiterates the point 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.

The ultimate perfection for a living being is to humbly be under the shelter of the form of Kṛṣṇa's personal energy.

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

Śrīmatī Rādhārāṇī's special, extraordinary qualities
Rādhā's twenty-five main qualities in Śrī-rādhā-prakaraṇa in the Ujjvala-nīlamanīḥ
(4.11-15):

Śrīmatī Rādhārāṇī's twenty-five chief transcendental qualities are
(athavāndāvaneṣvayāu kertyante pravaraḥ guḥāḥ):

- 1 She is very sweet. (madhurā iyaḥ calāpāḥujjvala-smitā)
- 2 She is always freshly youthful. (nava-vayāḥ)
- 3 Her eyes are restless. (cala apāḥgā)
- 4 She smiles brightly. (ujjvala-smitā)
- 5 She has beautiful, auspicious lines. (cāru-saubhāgya-rekhāḥhyā)
- 6 She makes Kṛṣṇa happy with her bodily aroma. (gandha unmāḥdita-mādhavā)
- 7 She is very expert in singing. (saḥgēta-prasarā abhijā)
- 8 Her speech is charming. (ramya-vāk)
- 9 She is very expert in joking and speaking pleasantly. (narma-paḥḍitā)
- 10 She is very humble and meek. (vinētā)
- 11 She is always full of mercy. (karuḥā-pūrḥā)
- 12 She is cunning. (vidagdḥā)
- 13 She is expert in executing her duties. (pāḥava anvitā)
- 14 She is shy. (lajjā-ḥḥlā)
- 15 She is always respectful. (su-maryādā)
- 16 She is always calm. (dhairya)
- 17 She is always grave. (gāmbḥérya-ḥḥliné)
- 18 She is expert in enjoying life. (su-vilāsā)
- 19 She is situated at the topmost level of ecstatic love. (mahābhāva-paramotkarṇa-tarṇīḥḥ)
- 20 She is the reservoir of loving affairs in Gokula. (gokula-prema-vasatir)
- 21 She is the most famous of submissive devotees. (jagac-ḥḥreḥḥ-lasad-yaḥḥāu)
- 22 She is very affectionate to elderly people. (gurv-arpita-guru-snehā)
- 23 She is very submissive to the love of her friends. (sakhé-praḥḥyitā-vaḥḥā)
- 24 She is the chief gopī. (kāṇḥā-priyāvalé-mukhyā)
- 25 She always keeps Kṛṣṇa under her control. (santata āḥḥrava-keḥḥavā)