

Śrī Manaḥ-śikṣā
“Instructions to the Mind”

by Śrīla Raghunātha dāsa Gosvāmī

Translated by Kuśakratha dāsa

TEXT 1

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsure-gaṇe
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambham hitvā kuru ratim apūrvām atitarām
aye svāntardhātāś caṭubhir abhiyāce dhṛta-padaḥ*

*gurau—*for the spiritual master; *goṣṭhe—*for the holy land of Vṛndāvana; *goṣṭha—*of Vṛndāvana; *ālayiṣu—*for the residents; *sujane—*for the Vaiṣṇavas; *bhūsure—*of brāhmaṇas; *gaṇe—*for the community; *sva-mantre—*for the Gāyatrī mantra; *śrī-nāmnī—*for the Hare Kṛṣṇa mahā-mantra; *vraja—*of Vrajabhūmi; *nava-yuva—*youthful; *dvandva—*for the couple (Śrī Śrī Rādhā and Kṛṣṇa); *śaraṇe—*for the shelter; *sadā—*always; *dambham—*hypocrisy; *hitvā—*having rejected; *kuru—*please take; *ratim—*delight; *apūrvām—*extraordinary; *atitarām—*intense; *aye—*O; *svāntardhātāḥ—*O mind; *caṭubhiḥ—*with sweet words; *abhiyāce—*I beg; *dhṛta—*taking hold; *padaḥ—*of your feet.

O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhūmi, the people of Vraja, the Vaiṣṇavas, the brāhmaṇas, the Gāyatrī mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Rādhā and Kṛṣṇa.

TEXT 2

*na dharmam nādharmam śruti-gaṇa-niruktam kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasraṁ nanu manaḥ*

*na—*not; *dharmam—*pious activities; *na—*not; *adharmam—*impious activities; *śruti—*of Vedas; *gaṇa—*of the multitude; *niruktam—*described; *kila—*certainly; *kuru—*perform; *vraje—*in Vrajabhūmi; *rādhā-kṛṣṇa—*of Śrī Śrī Rādhā-Kṛṣṇa; *pracura—*much; *paricaryām—*service; *iha—*here; *tanu—*please render; *śacī-sūnum—*Lord Caitanya Mahāprabhu, the transcendental son of Śrīmatī Śacī-devī; *nandīśvara—*of Nanda-grāma; *pati—*of the king; *sutatve—*in the state of being the son; *guru—*spiritual master; *varaṁ—*excellent; *mukunda—*of Lord Mukunda; *preṣṭhatve—*in the state of being the most dear; *smara—*please remember; *param—*greatly; *ajasraṁ—*constantly; *nanu—*certainly; *manaḥ—*O mind.

O Mind, don't concern yourself with the pious and impious deeds described in the Vedas. Rather, intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and that my guru is most dear to Lord Mukunda.

TEXT 3

*yadiccher āvāsam vraja-bhuvi sa-rāgam prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣe
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭam preṣṭhā nityaṁ smara nama tadā tvam śṛṇu manaḥ*

*yadī—*if; *iccheḥ—*of desire; *āvāsam—*abode; *vraja-bhuvi—*in Vrajabhūmi; *sa—*with; *rāgam—*love; *prati-janur—*birth after birth; *yuva-dvandvaṁ—*Śrī Śrī Rādhā-Kṛṣṇa, the divine youthful couple; *tac—*that; *cet—*if; *paricaritum—*to serve; *ārād—*directly; *abhilaṣe—*you desire; *svārūpaṁ—*Svarūpa Dāmodara Gosvāmī; *śrī-rūpaṁ—*Śrīla Rūpa Gosvāmī; *sa—*along with; *gaṇam—*his associates and followers; *iha—*here; *tasyā—*of him; *agrajam—*the elder brother (Śrīla Sanātana Gosvāmī);

api—and; sphuṭam—clearly; premṇā—with love; nityam—constantly; smara—remember; nama—please offer respectful obeisances; tadā—therefore; tvam—you; śṛṇu—please hear; manaḥ—O mind.

. O Mind, just listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Śrīla Svarūpa Dāmodara Gosvāmī; to Śrīla Rūpa Gosvāmī and his elder brother, Śrīla Sanātana Gosvāmī; and to all their associates and followers.

TEXT 4

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

asad—of the impious nondevotees; *vārtā*—associating; *vesyāḥ*—prostitutes; *visrja*—avoid; *mati-sarvasva*—the treasure of the heart (the desire to serve Rādhā-Kṛṣṇa); *haraṇiḥ*—stealing; *kathā*—talk; *mukti*—of impersonal liberation; *vyāghryāḥ*—of the tigress; *na*—don't; *śṛṇu*—hear; *kila*—indeed; *sarva*—all; *ātma*—living entities; *gilaṇiḥ*—devouring; *api*—even; *tyaktvā*—having abandoned; *lakṣmī*—of Lakṣmī-devī; *pati*—for the husband (Lord Nārāyaṇa); *ratiṃ*—attraction; *itaḥ*—therefore; *vyoma*—the spiritual realm of Vaikuṅṭha; *nayanīm*—leading; *vraje*—in Vrajabhūmi; *rādhā-kṛṣṇau*—Śrī Śrī Rādhā-Kṛṣṇa; *sva*—own; *rati*—pure love; *maṇi*—the precious gem; *dau*—granting; *tvam*—you; *bhaja*—please worship; *manaḥ*—O mind.

O mind, give up friendship with nondevotees, which is nothing but a prostitute who will steal the treasure of your heart—your desire to serve Rādhā-Kṛṣṇa. Don't listen to talks of impersonal liberation, which are a tigress who devours everyone. You should even give up attraction for Lord Nārāyaṇa, which leads to the world of Vaikuṅṭha. Instead, O mind, just worship Śrī Śrī Rādhā-Kṛṣṇa in Vraja, for They bestow upon Their worshipers the jewel of pure love for Themselves.

TEXT 5

*asac-ceṣṭā-kaṣṭa-prada-vikāṭa-pāśālibhir iha
prakāmaṃ kāmādi-prakāṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvam phutkārān avati sa yathā tvam mana itaḥ*

asac—wicked; *ceṣṭā*—activities; *kaṣṭa-prada*—giving pain; *vikāṭa*—horrible; *pāśā*—of ropes; *ālibhiḥ*—with many; *iha*—here; *prakāmaṃ*; at will; *kāma*—by lust; *ādi*—beginning with; *prakāṭa*—manifest; *pathapāti*; highwaymen; *vyatikaraiḥ*—by the contact; *gale*—around the neck; *baddhvā*—having been bound; *hanye*—about to die; *aham*—I am; *iti*—thus; *baka-bhid*—of Kṛṣṇa, the killer of the Baka demon; *vartmapa*—of the devotees; *gaṇe*—the company; *kuru*—please do; *tvam*—you; *phut-kārān*—scream; *avati*—will protect; *saḥ*—He; *yathā*—so that; *tvam*—you; *manaḥ*—O mind; *itaḥ*—thus.

The highwaymen of lust and his friends have bound me around the neck with the painful, horrible, powerful ropes of many wicked deeds. O mind, please scream out to the devotees of Kṛṣṇa, the killer of Baka, “I am being killed!” Then He will save me.

TEXT 6

*are cetaḥ prodyat-kapaṭa-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*

are—O fool; *cetaḥ*—O mind; *prodyat*—arisen; *kapaṭa*—of deviousness; *kuṭi-nāṭi*—of hypocrisy; *bhara*—of the abundance; *khara*—from the ass; *kṣarat*—trickling; *mūtre*—in the urine; *snātvā*—bathing; *dahasi*—you burn; *katham*—why?; *ātmānam*—yourself; *api*—and; *mām*—me; *sadā*—always; *tvam*—you; *gāndharvā-giridhari*—Śrī Śrī Rādhā-Kṛṣṇa; *pada*—of the lotus feet; *prema*—pure love; *vilasat*—glistening; *sudhā*—of nectar; *ambhodhau*—in the ocean; *snātvā*—bathing; *svam*—you; *api*—and; *nitaram*—always; *mām*—me; *ca*—and; *sukhaya*—delight.

O Mind, why do you burn us both by bathing in the urine trickling from the ass of great deviousness and

hypocrisy? Instead, you should delight us by eternally bathing in the glistening nectar-ocean of pure love for Śrī Śrī Gāndharvā-Giridhāri (Śrī Śrī Rādhā-Kṛṣṇa).

TEXT 7

*pratiṣṭhāsā dhr̥ṣṭā svapaca-ramaṇī me hr̥dī natet
katham sādhu-premā spr̥ṣati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāśya tvaritam iha tam veṣayati saḥ*

pratiṣṭha—for fame; *āśā*—the hope; *dhr̥ṣṭā*—impudent; *sva-paca*—of a dog-eating outcaste; *ramaṇī*—the wife; *me*—my; *hr̥dī*—in the heart; *natet*—dances; *katham*—why?; *sādhu*—of the devotees; *prema*—love of Kṛṣṇa; *spr̥ṣati*—can touch; *śuciḥ*—pure; *etat*—this; *nanu*—certainly; *manaḥ*—O mind; *sadā*—continuously; *tvam*—you; *sevasva*—should serve; *prabhu-dayita-sāmantam*—the leader of those who are dear to the Lord; *atulam*—without equal; *yathā*—so that; *tām*—that outcaste woman; *niṣkāśya*—having cast out; *tvaritam*—quickly; *iha*—here; *tam*—that pure love; *veṣayati*—causes to enter; *saḥ*—he.

as long as the impudent untouchable woman of the desire for fame dances in my heart, why should pure love for Rādhā-Kṛṣṇa touch me? O mind, continuously serve my spiritual master, the leader of those who are dear to the Lord. Then my master will quickly kick out that harridan and allow that pure love to enter.

TEXT 8

*yathā duṣṭatvam me darayati śathasyāpi kṛpayā
yathā mahyam premāmṛtam api dadāty ujjvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
tathā goṣṭhe kākṅvā giridharam iha tvam bhaja manaḥ*

yathā—in order that; *duṣṭatvam*—wickedness; *me*—my; *darayati*—will break into pieces; *śathasya*—a cheater; *api*—although; *kṛpayā*—mercifully; *yathā*—in order that; *mahyam*—to me; *prema*—of pure love of Kṛṣṇa; *amṛtam*—the nectar; *api*—also; *dadāti*—will give; *ujjvalam*—splendid; *asau*—this; *yathā*—in order that; *śrī-gāndharvā*—of Śrīmatī Rādhārāṇī; *bhajana-vidhaye*—in the service; *prerayati*—engage; *mām*—me; *tathā*—for this reason; *goṣṭhe*—in Vṛndāvana; *kākṅvā*—with a voice choked with emotion; *giridharam*—Lord Kṛṣṇa, the lifter of Govardhana Hill; *iha*—here; *tvam*—you; *bhaja*—please serve; *manaḥ*—O mind.

So That He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so He will engage me in Śrī Rādhā's service, please, O mind, with words choked with emotion, worship Lord Giridhāri here in Vraja.

TEXT 9

*mad-iśā-nāthatve vraja-vipina-candram vraja-vane-
svarīm tan-nāthatve tad-atula-sakhīve tu lalitām
viśākhām śikṣālī-vitarāṇa-gurutve priya-saro-
girindrau tat-prekṣā-lalita-rati-datve smara manaḥ*

mat—my; *iśā*—controller (Śrīmatī Rādhārāṇī); *nāthatve*—as the Lord; *vraja*—of Vrajabhūmi; *vipina*—of the forests; *candram*—the moon (Śrī Kṛṣṇa); *vraja*—of Vrajabhūmi; *vana*—of the forest; *iśvarīm*—the empress (Śrīmatī Rādhārāṇī); *tat*—of Him; *nāthatve*—as being the controller; *tat*—Her; *atula*—incomparable; *sakhīve*—in the friendship; *tu*—and; *lalitām*—Lalitā; *viśākhām*—Viśākhā; *śikṣā*—of instruction; *ālī*, the multitude; *vitaraṇa*—granting; *gurutve*—as the teacher; *priya-sarah*—the dearest Rādhā-kunda; *giri*—of mountains; *indrau*—and the monarch (Govardhana Hill); *tat*—of them; *prekṣā*—by seeing; *lalita*—charming; *rati*—pure love of the divine couple; *datve*—in the state of giving; *smara*—please remember; *manaḥ*—O mind.

O mind, please meditate on Kṛṣṇa, the moon of Vraja forest, as the Lord of my controller, Śrīmatī Rādhārāṇī. And please meditate upon Śrīmatī Rādhārāṇī, the queen of Vraja forest, as Kṛṣṇa's controller. Also please meditate upon Lalitā as the peerless friend of Rādhā and Kṛṣṇa, Viśākhā as the *guru* who teaches Them many things, and Rādhā-kunda and Govardhana Hill as two places the mere sight of which bestows charming transcendental love for the divine couple.

TEXT 10

*ratim gauri-lile api tapati saundarya-kiranaih
saci-laksmi-satyah paribhavati saubhagya-balanaih
vasi-karais candravali-mukha-navina-vraja-satih
ksipaty arad ya tam hari-dayita-radhah bhaja manah*

ratim—Rati, cupid's wife; *gauri*—Gauri, Lord Śiva's wife; *lile*—and lila-sakti, the Lord's potency for performing pastimes; *api*—and; *tapati*—causes to burn (with envy); *saundarya*—of beauty; *kiranaih*—with the effulgence; *saci*—Śaci, Indra's wife; *laksmi*—Lakṣmī-devī, the goddess of fortune; *satyah*—and Satyabhāmā; *paribhavati*—defeats; *saubhagya*—of good fortune; *balanaih*—with the strength; *vasi-karaih*—with her ability to make Kṛṣṇa submissive to her wishes; *candravali*—Candrāvalī; *mukha*—headed by; *navina*—youthful; *vraja*—of Vrajabhūmi; *satih*—pious girls; *ksipati*—throws; *arad*—far away; *ya*—who; *tam*—her; *hari*—of Lord Hari; *dayita*—the most dear; *radhah*—Śrīmatī Rādhārānī; *bhaja*—please worship; *manah*—O mind.

O mind, please worship Lord Hari's beloved Rādhā. with the splendor of Her beauty She makes Rati, Gauri, and Līlā burn with envy, with the power of Her good fortune She defeats Śaci, Lakṣmī, and Satyabhāmā, and with Her ability to control Kṛṣṇa She completely eclipses Candrāvalī and the other pious young girls of Vraja.

TEXT 11

*samam śrī-rūpeṇa smara-vivaśa-radhā-giribhṛtor
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nityā govardhanam anudinam tvam bhaja manah*

samam—accompanied by; *śrī rūpeṇa*—Śrīla Rūpa Gosvāmī; *smara*—with the mellow taste of *mādhurya-rasa*; *vivaśa*—intoxicated; *radhā*—Śrīmatī Rādhārānī; *giribhṛtoḥ*—and Lord Kṛṣṇa, the lifter of Govardhana Hill; *vraje*—in Vraja; *sāksāt*—direct; *sevā*—service; *labhana-vidhaye*—for attaining; *tad*—their; *gaṇa*—associates; *yujoh*—accompanied by; *tad-ijyā*—worshiping Them; *ākhyā*—chanting Their holy names; *dhyāna*—meditating on Them; *śravaṇa*—hearing their glories; *nati*—offering Them obeisances; *pañca*—five; *amṛtam*—nectars; *idam*—this; *dhayan*—drinking; *nityā*—always; *govardhanam*—Govardhana Hill; *anudinam*—day after day; *tvam*—you; *bhaja*—please worship; *manah*—O mind.

O mind, in order to attain the direct service of the two divine lovers, Śrī Śrī Rādhā-Gīrīdhārī, in the company of Their friends, every day you must constantly drink, with Śrī Rūpa Gosvāmī, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill.

TEXT 12

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

manah—to the mind; *śikṣā*—instructions; *da*—giving; *ekāśaka*—eleven verses; *varam*—excellent; *etam*—these; *madhurayā*—sweet; *girā*—with a voice; *gāyati*—sings; *uccaiḥ*—loudly; *samadhi-gata*—for those who read them; *sarva*—all; *ārtha*—spiritual desires; *tati*—extension; *yah*—who; *sa-yūthaḥ*—in the company of the devotees; *śrī-rūpa*—of Śrīla Rūpa Gosvāmī; *anugaḥ*—following in the footsteps; *iha*—here; *bhavan*—being so; *gokula*—of Gokula; *vane*—in the forest; *janaḥ*—a person; *rādhā-kṛṣṇa*—for Śrī Śrī Rādhā-Kṛṣṇa; *ātula*—unparalleled; *bhajana*—devotional service; *ratnam*—the jewel; *saḥ*—he; *labhate*—attains.

These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Śrīla Rūpa Gosvāmī, and with a sweet voice loudly sings these eleven verses will attain the matchless jewel of direct service to Śrī Śrī Rādhā-Kṛṣṇa in the forest of Gokula.