

# Śrī Manaḥ-śikṣā

— Instructions to the Mind —

(by Śrīla Raghunātha dāsa Gosvāmī)

## 1

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe  
 in Śrī Gurudeva, in Vraja-dhāma, in the Vrajavāsīs, in the Vaiṣṇavas, in the brāhmaṇas

sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe  
 in one's own dīkṣā-mantras, in śrī harināma, of Vraja of the new youthful couple in the shelter

sadā dambhaṁ hitvā kuru ratim apūrvām atitarām  
 always pride giving up adopt attachment unprecedented exceedingly

aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ  
 O mind brother with sweet words I am praying holding your feet

O my dear brother, my foolish mind! Taking hold of your feet, I humbly pray to you with sweet words. Please give up all pride and quickly develop sublime and incessant *ratī* for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, your *dīkṣā-mantras*, the holy names of the Supreme Lord, and the shelter of Kīśora-Kīśorī, Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja.

## 2

na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru  
 do not dharma nor adharma in the Vedas mentioned indeed perform

vraje rādhā-kṛṣṇa pracura-paricaryām iha tanu  
 in Vraja for Śrī Rādhā-Kṛṣṇa profuse service here perform

śacī-sūnuṁ nandīśvara-pati-sutatve guru-varam  
 the son of Śacī as the son of the master of Nandagrāma (and) Śrī Gurudeva

mukunda-preṣṭhatve smara param ajasraṁ nanu manaḥ  
 to Śrī Mukunda as most dear remember and rather always certainly O mind meditate upon

O my dear mind! Please do not perform either the *dharma* or *adharma* mentioned in the Śrutis or Vedas. Rather, you should render profuse loving service to Śrī Śrī Rādhā-Kṛṣṇa Yugala here in Vraja, for the Śrutis have ascertained Them to be the highest principle of supreme worship and the Supreme Absolute Truth. Always meditate on Śacī-nandana Śrī Caitanya Mahāprabhu, who is richly endowed with the complexion and sentiments of Śrīmatī Rādhikā, as non-different from Śrī Nanda-nandana. And always remember Śrī Gurudeva as most dear to Śrī Mukunda.

## 3

yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur  
 if (you) desire to live in Vraja-bhūmi with rāgātmikā-bhakti in every birth

yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ  
 youthful divine couple that (and) if to serve directly (you) desire

svarūpaṁ śrī rūpaṁ sa-gaṇam iha tasyāgrajam api  
 to Svarūpa Dāmodara, to Śrī Rūpa with their associates here (and) to his elder brother also

sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manaḥ  
 distinctly with love always remember and bow down then you hear (me) O mind

My dear mind! Please hear me. If you are eager to gain residence in Vraja on the platform of *rāgātmikā-bhakti*, and if you desire to obtain the direct service of *nava* Yugala-kīśora, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, and all other associates of Śrī Caitanya Mahāprabhu, who are the recipients of His mercy.

## 4

**asad-vārtā-veśyā visrja mati-sarvasva-haraṇiḥ**

the prostitute of contemptible mundane talk abandon of pure intelligence all wealth plundering

**kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilanīḥ**

(and) talk of the tigress of mukti do not hear unequivocally devouring your very soul

**api tyaktvā lakṣmi-pati-ratim ito vyoma-nayanīm**

even reject for the husband of Lakṣmī attachment leading to Vaikuṅṭha in the paravyoma

**vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manaḥ**

in this Vraja Śrī Rādhā-Kṛṣṇa of love for Them the jewel bestowing you worship O mind

O my dear brother mind! Please abandon altogether the prostitute of contemptible mundane talk, which plunders the entire treasure of pure wisdom. You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul. Furthermore, please abandon even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṅṭha. You should live in Vraja and worship Śrī Śrī Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of Their *rati*.

## 5

**asac-ceṣṭā-kaṣṭa-prada vikaṭa-pāśālibhir iha**

of wicked deeds with the torturous, dreadful ropes in this material existence

**prakāmaṁ kāmādi-prakaṭa-pathapāti vyatikaraiḥ**

licentiously of lust, and so on the assembled aggressors on the open road

**gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe**

the neck binding are killing me (speaking) thus the killer of Baka to the Vaiṣṇavas

**kuru tvam phutkārān avati sa yathā tvam mana itaḥ**

loudly you call out (will) protect those as a result you O mind from their hands

“Lust, anger, and so on are a band of dacoits who assail one suddenly on the open road of material life. They have bound my neck licentiously with the torturous, dreadful ropes of wicked deeds and are thus killing me.” O mind, speaking in this way, you must grievously cry out to the powerful and merciful devotees who are the protectors of the path of *bhakti* leading to Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect you from such a condition.

## 6

**are cetaḥ prodyat-kaṭa-kuṭināṭī-bhara-khara**

O mind of fully developed deceit (and) hypocrisy of the great donkey

**kṣaran-mūtre snātvā dahasi katham ātmānam api mām**

in the trickling urine bathing are you burning why yourself and me also

**sadā tvam gāndharvā-giridhara-pada-prema-vilasat**

always you of Śrī Rādhā-Gīridhārī from love born of the feet arising

**sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya**

in the ocean of nectar bathing yourself also thoroughly and me delight

(In spite of having subdued the enemies of lust and anger, one may not have conquered the great enemy of deceit. This verse instructs us how to gain victory over this powerful enemy.) O wicked mind! Although you adopt the path of *sādhana*, you imagine yourself purified by bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy. By doing so, you are burning yourself and scorching me, a tiny *jīva* simultaneously. Stop this! Delight yourself and me by eternally bathing in the nectarine ocean of pure love for the lotus feet of Śrī Rādhā-Kṛṣṇa Yuga.

## 7

*pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hṛdi naṭet*  
 for prestige an audacious outcaste woman from the in my heart if she dances  
 tribe of dog-eaters

*kathaṁ sādhuḥ-premā spr̥śati śucir etan nanu manaḥ*  
 (then) how divine love can touch pure that heart indeed O mind

*sadā tvam sevasva prabhu-dayita-sāmantam atulaṁ*  
 (therefore) always you serve of Prabhu Śrī Kṛṣṇa beloved commanders (of the army) the incomparable

*yathā tāṁ niṣkāśya tvaritam iha taṁ veśayati saḥ*  
 so that that expelling quickly in this heart that cause to enter they  
 (dog-eater) (divine love)

(Why is it that deceit still lingers in the heart in spite of one's having given up all material sense-enjoyment? This verse has been composed in order to answer this question.) O mind! How can pure divine love appear in my heart as long as the shameless dog-eating outcaste woman of the desire for prestige is audaciously dancing there? Therefore, always remember and serve the immeasurably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcaste woman and initiate the flow of immaculate *Vraja-prema* in your heart.

## 8

*yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā*  
 so that wickedness my drives away although (I am) corrupt mercifully

*yathā mahyaṁ premāmṛtam api dadāty ujvalam asau*  
 so that to me nectar of divine love also He gives the radiant He

*yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām*  
 (and) so that of Śrīmatī Rādhikā in the service He impels me

*tathā goṣṭhe kākvā giridharam iha tvam bhaja manaḥ*  
 in such a manner in Vraja with humble words Śrī Giridhārī here you worship O mind

(By the association of *sādhus*, *hlādinī-śakti* is transmitted into the *sādhaka*'s heart which dispels all corruption and brings about the highest perfection. But that type of *sādhu-saṅga* is not easily obtained.) Therefore, O mind, with utter humility and grief-stricken words, just worship Śrī Giridhārī Kṛṣṇa in Vraja in such a way that He will become pleased with me. By His causeless mercy He will remove my wickedness, bestow the nectar of His supremely radiant *prema*, and confer upon me the inspiration to worship Śrīmatī Rādhikā.

## 9

*madīśā-nāthatve vraja-vipina-candraṁ vraja-vane-*  
 as the Lord of the life of my mistress of Vraja of the forest the moon, of Vraja of the forest –

*śvarīm taṁ-nāthatve tad-atula-sakhīve tu lalitām*  
 the queen that as my mistress, as the peerless friend of Śrī Rādhā indeed Śrī Lalitā,

*viśākhām śikṣālī-vitarāṇa-gurutve priya-saro-*  
 Śrī Viśākhā as the guru who imparts all instructions, the precious pond Śrī Rādhā-kuṇḍa –

*girīndrau tat-prekṣā-lalita-rati-datve smara manaḥ*  
 and Girirāja Govardhana as bestowing darśana of Śrī Rādhā-Kṛṣṇa remember O mind  
 and sublime rati for Them

(This verse is instructing us as to what the mutual relationship should be between *rāgānugā-bhajana* and *madhura-rasa*.) O mind! Always remember Vṛndāvanacandra Śrī Kṛṣṇa as the *prāṇanātha* of my *svāminī* Śrī Rādhikā, Vṛndāvaneśvarī Śrīmatī Rādhikā as my mistress, Śrī Lalitā as the peerless friend of my *svāminī*, Śrī Viśākhā as the *śikṣā-guru* in the arrangements of Śrī Yugala *sevā*, and Śrī Rādhā-kuṇḍa and Girirāja Govardhana as those who grant *darśana* of Śrī Rādhā-Kṛṣṇa and bestow sublime *rati* for Their lotus feet.

## 10

*ratim gaurī-līle api tapati saundarya kiraṇaiḥ*

Rati-devī, Gaurī-devī, Līlā-devī also inflames by the rays of Her beauty

*śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ*

Śacī-devī, Lakṣmī-devī, Satyabhāmā-devī (who) defeats by the superabundance of Her good fortune

*vaśī-kāraīś candrāvali-mukha-navīna-vraja-satīḥ*

by Her ability to bring headed by Candrāvalī the chaste young girls of Vraja  
Śrī Kṛṣṇa under Her control

*kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah*

(and) casts to a distant place who that the beloved of Śrī Kṛṣṇa Śrī Rādhā worship O mind

(Without taking shelter of the Lord's internal potency or *svarūpa-śakti*, one can never obtain the fullest aspect of the absolute truth, Śrī Kṛṣṇa, who is the possessor of that potency. Therefore, the following statement is expressed.) O mind! Give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, who inflames Rati (the wife of Kāmadeva), Gaurī (the wife of Lord Śiva), and Līlā (the personal energy of Lord Nārāyaṇa) by the effulgent rays of Her beauty; who vanquishes Śrī Śacī (the wife of Indra), Śrī Lakṣmī (the eternal consort of Lord Nārāyaṇa), and Śrī Satyabhāmā (one of Śrī Kṛṣṇa's principal queens at Dvārakā) by the profusion of Her good fortune; and who dissipates the pride of the chaste young girls of Vraja headed by Śrī Candrāvalī by Her ability to bring Śrī Kṛṣṇa under Her control. This Śrīmatī Rādhikā is the most beloved of Śrī Kṛṣṇa.

## 11

*samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor*

in accordance with Śrī Rūpa who are entranced with amorous desire of Śrī Śrī Rādhā-Giridhārī

*vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh*

in Vraja the direct service of obtaining for the method along with Their associates

*tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ*

(by) worshipping, canting, meditating, hearing, bowing down nectar of five ingredients this

*dhayan nītyā govardhanam anudinam tvaṁ bhaja manah*

drink eternal (and) Śrī Govardhana every day you worship O mind

(Now the method of performing very deep and confidential *bhajana* is being explained.) O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Their eternal associates in Vraja, one should drink the *pañcāmṛta* of service to Them in accordance with the method prescribed by Śrī Rūpa Gosvāmī. This *pañcāmṛta* is ambrosial nectar comprised of the following five ingredients: worship of Śrī Yugala (*arcana*), chanting the glories of Their transcendental names, forms, qualities, and pastimes (*saṅkīrtana*), meditating upon Them (*dhyāna*), hearing the glories of Their names, forms, qualities, and pastimes (*śravaṇa*), and offering *praṇāmas* unto Them. In addition one should worship Śrī Govardhana daily in accordance with the precepts of *bhakti*.

## 12

*manah-śikṣā-daikādaśaka-varam etan madhurayā*

which give instruction to the mind eleven verses excellent these with a sweet –

*girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ*

voice sings loudly having thoroughly understood all the many meanings who

*sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane*

with his group of Śrī Rūpa a follower here becomes in this forest of Gokula

*jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate*

person unto Rādhā-Kṛṣṇa the incomparable of worship jewel he obtains

(While instructing his own mind, Śrī Raghunātha Dāsa Gosvāmī offers the following benediction in order to inspire other devotees to study and recite this *stotra* known as *Manah-Śikṣā*) Anyone who, adopting the line of Śrī Rūpa and his followers, takes up residence in Gokula-vana (in Śrī Vraja-maṇḍala near Śrī Govardhana) and loudly sings these eleven excellent instructions to the mind in a melodious voice with full understanding of their meaning, will certainly obtain the matchless gem of worshipping Śrī Śrī Rādhā-Kṛṣṇa.