

उपदेशसारः

Upadeśa-sārah

The Essence of Instruction

Three Short Texts



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The Essence of Instruction:

Three Short Texts

by Śrī Kṛṣṇacaitanya,
Rūpa Gosvāmin,
and Raghunāthadāsa Gosvāmin

Verse translation
with annotations
and supporting citations
by

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Contents

Introduction	iii
Śrī Caitanya: Eight Instructions	1
Verse One: Kṛṣṇa-saṅkīrtana	1
Verse Two: The Power of the Holy Name	3
Verse Three: Humility and Tolerance	6
Verse Four: Freedom From Other Desires	7
Verse Five: A Fallen Servant	10
Verse Six: Ecstatic Manifestations	10
Verse Seven: Love-in-Separation	11
Verse Eight: Full Surrender	12
Śrī Rūpa Gosvāmin: The Ambrosia of Instruction	15
Verse One: The Six Urges	15
Verse Two: The Six Detriments	16
Verse Three: Six Prescriptions	17
Verse Four: Six Signs of Love	18
Verse Five: Deferential Conduct	19
Verse Six: Judgmental Restraint	20
Verse Seven: Cause and Cure of Distaste	21
Verse Eight: The Essence of Instruction	22
Verse Eight: Hierarchy of Divine Abodes	24
Verse Ten: Hierarchy of <i>Bhaktas</i>	26
Verse Eleven: Rādhā's Lake	28
Raghunātha Dāsa Gosvāmī: Instructions to My Mind	31
Verse One: Extraordinary Love	31

Verse Two: Beyond Good and Evil	33
Verse Three: Enjoined or Impassioned Bhakti	35
Verse Four: The Impediments	36
Verse Five: Help from Kṛṣṇa's Companions	38
Verse Six: Avoidance of Deceit and Hypocrisy	39
Verse Seven: Overcoming the Desire for Fame	40
Verse Eight: Kṛṣṇa's Grace	42
Verse Nine: Recollections	43
Verse Ten: Rādhā's Excellence	48
Verse Eleven: The Five Nectars	49
Verse Twelve: The Singer's Benefit	50

Introduction

The three Sanskrit texts presented here are perhaps the earliest instructional texts in the Caitanya Vaisnava movement, an ecstatic religious revival movement founded by the Bengali saint known as Śrī Kṛṣṇacaitanya (1486-1533 CE). Śrī Kṛṣṇacaitanya or simply Śrī Caitanya is believed by followers to be a descent or *avatāra* of the Hindu god Kṛṣṇa. The first of the texts is quite likely the work of Śrī Caitanya himself. It first appears in a collection of Sanskrit verses, called the *Padyāvalī*, or *A Series of Verses* by various authors expressive of the many sides of *bhakti*¹ for the god Kṛṣṇa compiled by one of Śrī Caitanya's immediate followers, Rūpa Gosvāmin (1470-1555 CE). Because Rūpa was a contemporary of Śrī Caitanya and met him several times during his life, Rūpa's identification of the the eight verses that make up Śrī Caitanya's *Śikṣāṣṭaka*, *Eight Verses of Instruction*, is quite likely reliable. It provides our only window into the authentic teachings of Śrī Caitanya. Other works claiming to present the teachings or philosophy of Śrī Caitanya are more likely than not to be the teachings of his disciples. More will be said about this later.

Śrī Caitanya's eight verses are about the process of *kīrtana*, or singing songs, specifically songs full of Kṛṣṇa's names, actions, and qualities, as

¹*Bhakti* is often translated as "devotion." There are many problems with this translation. *Bhakti* is the feminine abstract noun form of the action conveyed by the Sanskrit root \sqrt{bhaj} which means, among its twenty different meanings: To share, distribute, divide; to resort to, betake oneself to, have recourse to; To enjoy, possess, have, suffer, experience, entertain; To wait or attend upon, serve; To adore, honor, worship (as a god), etc. These meanings center around the idea of sharing something or having a share of something. They suggest participation in an intimate relationship with another or others in which they share with each other out of a sense of connection or attachment or love for each other.

well as those of his *bhaktas*.² *Kīrtana* for Śrī Caitanya was a powerful way, the most powerful way, of meditating on and connecting with the absolute truth, Śrī Kṛṣṇa. The eight verses chart the emotional journey of the *bhakta* from the raw beginning to its final, refined conclusion in selfless love for and full surrender to Kṛṣṇa. It is presumed that these verses represent Śrī Caitanya's own experiences on that journey.

Rūpa Gosvāmin distinguished himself as one of the finest poets of the Caitanya tradition and one of his works, the *Upadeśāmṛta* or *Nectar of Instruction* is the second work presented here.

²A *bhakta* is one who has *bhakti* for Kṛṣṇa or who is pursuing or cultivating *bhakti* for Kṛṣṇa.

Śrī Caitanya: Eight Instructions

Verse One: Kṛṣṇa-saṅkīrtana

The eight verses of the *Śikṣāṣṭaka*, attributed to Śrī Caitanya deva were originally included in Śrī Rūpa's anthology *Padyāvalī*, and whether they were originally conceived as a single work, or subsequently arranged into a single theme, is not clear. Aside from two or three other verses, Śrī Caitanya has not left any writings in his own hand. One reason, perhaps, for his not having written more, is that his life and conduct were themselves the very themes of poetry. Reading the accounts of his life, and noting the time he spent relishing poetry, one realizes he had no time for composition of complex narratives and philosophical tracts.

Someone might object that, aside from verse three, none of the verses of *Śikṣāṣṭaka* can be called “teachings,” to which it may be replied that, indeed that is true, but they have been taken as such, insofar as they teach by example. It would seem apparent that the formulation of doctrine and narratives on Kṛṣṇa's deeds were left to his adherents and followers, many of whom were highly skilled poets and rhetors. Due to the potent influence of Śrī Caitanya there was subsequently a promiscuous bursting forth in the lush and fertile garden of poesy. In the first verse are enumerated the gradual stages of the development of *bhakti*, from the initial commencement of devotional disciplines to the attainment of ecstatic love for Kṛṣṇa.

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापनं
 श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
 आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनम्
 सर्वात्मस्त्रपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥ १ ॥

*cetodarpaṇamārjanaṁ bhavamahādāvāgninirvāpanaṁ
 śreyaḥkairavacandrikāvitaranaṁ vidyāvadhūjīvanam |
 ānandāmbudhivardhanaṁ pratipadaṁ pūrṇāmṛtāsvādanaṁ
 sarvātmastrapanaṁ paraṁ vijayate śrīkṛṣṇasaṅkīrtanam || 1 ||*

**Of Kṛṣṇa's name the glory I extol,
 Which polishes the mirror of the soul;
 Extinguishes the worldly forest fire,
 Quenching the mind's insatiate desire;
 As when the moon sheds cool and balmy rays,
 The lily of eternal good displays
 Unfurling petals and invigorates
 The Wisdom-bride, whose favour generates
 A swelling tide in love's unbounded sea,
 Affording at each step pure ecstasy;
 Th'entire self is cleansed of every stain;
 (In Kṛṣṇa's name such benefits obtain.)**

The stages of the gradual development of ecstatic love in the aspirant are outlined by Śrī Rūpa,

First there is faith, then holy company,
 Then worship practised with sincerity,
 Impediments are attenuated,
 Then comes relish, then addiction,
 Thereon emotion rises by degrees,
 To the attainment of love's ecstasies.
 These stages followed by the aspirant,
 Reveal of love the final fulfilment.¹

The effects of the gradual development of ecstatic love are outlined by Śrī Rūpa,

¹Brs., 1.4.15-16

All sore afflictions it eradicates,
 And blessedness and fortune instigates;
 It makes emancipation² trifling seem,
 And is rarely attained in the extreme;
 Its particular innate property
 Is that of an intense felicity;
 Love is of such pure happiness the cause,
 Kṛṣṇa himself, attracted, to it draws.³

Gajendra the tusker chief observes this about on the effects of devotion,

When they about your wonderful deeds sing—
 Which all auspiciousness and blessings bring—
 They are submerged in the unbounded sea,
 Of bliss divine and loving ecstasy.⁴

We also find in the *Viṣṇu Purāṇa* a statement on the eradication of misery and the attainment of bliss,

Attainment of the Lord is deemed to be,
 By learned ones, the greatest remedy
 To cure the afflictions of three-fold pain,
 That in the womb, at birth, and age obtain.
 It is attended by exclusive bliss,
 The singular and final happiness.⁵

Verse Two: The Power of the Holy Name

A proclamation of the transcendental powers of Kṛṣṇa's various names, and an expression of humility and longing.

नाम्नामकारि बहुधा निजसर्वशक्ति-
 स्तत्रार्पिता नियमितः स्मरणे न कालः ।
 एतादृशी तव कृपा भगवन्ममापि

²Liberation from repeated birth and death.

³Brs., 1.1.17

⁴Bhāg., 8.3.20

⁵V.P., 6.58-9

दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २ ॥

*nāmnāmakāri bahudhā nijasarvaśakti-
statrārpitā niyamitaḥ smarane na kālaḥ |
etādṛśi tava kṛpā bhagavanmamāpi
durdaivamidṛśamihājani nānurāgaḥ || 2 ||*

**You are, O Lord, by diverse names renowned,
Each name with your own potency endowed;
You have conferred, in disinterested grace,
No rules of cleanliness or time or place,
In contemplation of your holy name;
Yet I am fraught with misery and shame;
Since in despite of your great favor shown,
No love in me for your sweet name has grown.**

“Each name with you own potency endowed,” implies Kṛṣṇa the person and Kṛṣṇa the name are the same, unlike the usual distinction between the person and their name.

The thought-gem of Kṛṣṇa’s name is endued,
With conscious beauty and beatitude;
Complete, hallowed, free and unrestrained,
Since the name is not different from the named.⁶

Also,

Of all things sweet this is the purest sweetness,
Most auspicious of all auspiciousness;
It is the choicest, ripest fruit divine,
That grows upon the holy scripture’s vine.
When Uttered in faith, or even in disdain,
A human being straightway does attain,
Salvation, best of Bhṛgu; I proclaim,
Such is the potency of Kṛṣṇa’s name.⁷

Moreover,

⁶*Padma Purāṇa*. Cited in Rūpa’s Brs., 1.2.233.

⁷*Padyāvali* 26. Attributed to Veda Vyāsa.

The sacred name of Hari, Hari's name,
The name of Hari is the only gain;
Nor this, nor that, nor other means are there,
In Kali's age to bring about welfare.⁸

The superlative excellence of chanting Hari's name in this degenerate age is propounded by Śuka Muni in the *Śrīmad Bhāgavata*,

O king, this Kali age is fraught with vice,
Yet there is but one virtue will suffice:
By singing Kṛṣṇa's holy name and fame,
The soul may freedom from bondage attain.⁹

Describing the powerful effects of Kṛṣṇa's name on Rādhā, Pauṇamāsī addresses Nāndimukhī, in Śrī Rūpa's *Vidagdha-mādhava*, Act I,

Ah me! what nectar flows, pure and refined,
When the syllables 'Kṛṣ', and 'na' are joined;
When on the tongue to dance and play it learns,
For many tongues the eager chanter yearns;
And when it gains into the ear ingress,
A million ears the chanter would possess;
But when in the heart's courtyard it alights,
It ravishes the senses with delight;
The faculties of sense are all undone,
And then the chanter falls down in a swoon.¹⁰

Śrī Rūpa even suggests that the name is better than the named,

O name divine, your nature is two-fold,
That which is signified, and the word told;
And there is no distinction twixt the two.
Yet of the latter we know this is true:
A more abundant mercy has been shown
Since by one word a creature may atone
For heaps of sins in endless multitude,
And plunge into the sea of beatitude.¹¹

⁸*Brhan-nāradya Purāṇa*, (?).

⁹*Bhāg.*, 12.3.51.

¹⁰*Vidagdha-mādhava*, 1.15.

¹¹*Nāmāṣṭaka*, 6

Verse Three: Humility and Tolerance

Developing the theme in the foregoing verse of longing and humility, the divine author prescribes the ideal disposition to be entertained by the aspirant for the practice of Hari-nāma-saṅkīrtana, ie, the singing of Kṛṣṇa's name and glory, and advises the cultivation of unassuming meekness, tolerance, humility, and respect for others,

तृणादपि सुनीचेन
तरोरिव सहिष्णुना ।
अमानिना मानदेन
कीर्तनीयः सदा हरिः ॥ ३ ॥

*ṭṛṇādapi sunicena
taroriva sahiṣṇunā |
amāninā mānadena
kīrtaniyaḥ sadā hariḥ || 3 ||*

**Endued with meek sincere humility,
More low than straw, forbearing as a tree;
Devoid of pride, still others honouring;
Thus one may Hari's name constantly sing.**

Sanātana Gosvāmī, in his *Bṛhad-bhāgavatāmṛta*, defines 'dainya' or humility,

Although endowed with rarest quality,
He deems himself as base and unworthy,
Which extraordinary state of mind,
The learned ones as 'dainya' have defined.¹²

By word and deed the wise should cultivate
Modesty and maintain a humble state,
And anything contrary to this view,
With diligence and care he will eschew.¹³

¹²Bba., 2.5.222.

¹³Bba., 2.5.223.

Kṛṣṇa advises Uddhava to show respect to all embodied beings,

Not caring for the mocking of his friends,
Quite unabashed, in humility he bends,
And prostrated upon the earth he bows,
To dogs and outcast curs, asses, and cows.¹⁴

Nārada to the Pracetasas.

Within all bodied beings there abides
The self, wherein Lord Śrī Hari resides,
Thus in all, and everywhere try to see
The self, and you will thus please Lord Hari.¹⁵

On the efficacy of reciting Kṛṣṇa's names with humility and longing, there is a passage in the *Narasimha Purāṇa*,

Whoso, 'O Kṛṣṇa, Kṛṣṇa, Kṛṣṇa!', cries,
I raise that person as the lotus rise
Above the waters where they once did dwell,
E'en so, I lift them out of deepest hell.

And whosoever on me loudly calls,
While in prostration, on the ground he falls;
'O Lotus-eyed!, O God of gods!' I sue,
'O Lion-man! I seek refuge in you.

'O Janārdan! O you of triple stride!
'In you alone for succor I confide!
Thus those who seek me and earnestly pray,
I elevate and drive their grief away.¹⁶

Verse Four: Freedom From Other Desires

Now, from text four to the end a connected theme can be observed in respect to the progress of ardent longing. The Great Master, if I may use the term for Mahāprabhu illustrates, by example, how the devotee's

¹⁴Bhāg., 11.29.16.

¹⁵Bhāg., 6.4.13.

¹⁶*Narasimha Purāṇa*, 8.27-29.

longing is intensified and augmented. In text four, presently under discussion, is seen how the votary prays for disinterested devotion to the exclusion of extraneous desires for righteousness, wealth, pleasure, and even the termination of metempsychosis.

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे
भवताद्भक्तिरहैतुकी त्वयि ॥ ४ ॥

*na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmāye |
mama janmani janmanīśvare
bhavatādbhaktirahaitukī tvayi || 4 ||*

**I have no wish for wealth, friends, or commerce
With fair beauties depicted in choice verse;
But grant, O Universal Lord, to me,
From birth to birth, sans motive, love for thee.**

Divine love or *bhakti* is defined by Śrī Rūpa in his *Bhakti-rasāmṛta-sindhu*,

Without extraneous aspiration,
Nor hid by pious works or abstraction;
To cultivate a pleasing attitude
For Kṛṣṇa, is the best beatitude¹⁷
When from all conditioning adjuncts free,
With firm dedication and purity,
When by the sense faculties is adored,
Lord Hṛṣīkeś, the sense faculties' Lord,
The definition true will thus be shown,
Of pure love, by the name of *bhakti* known.¹⁸
Bhakti to Puruṣottam is indeed

¹⁷Brs., 1.1.11.

¹⁸*Nārada Pañcarātra*, cited in Brs., 1.1.12.

Sans motive, and naught might it impede.¹⁹
 E'en if I offer to my devotee,
 My wealth, realm, form or close proximity,
 Or even oneness, still they would not swerve
 To accept these, if me they could not serve.²⁰

Also there is a famous stanza by Rāma-priya Hanumān,

O you who break the bonds of existence,
 In loving you I seek no recompense;
 For emancipation I do not pray,
 Which makes the loving bonds dissolve away,
 Where I am the servant and you my Lord,
 My dear and cherished master most adored.²¹

In a similar strain, the author of *Jagannāthāṣṭaka* makes his submission,

I pray not for kingdom, nor wealth, nor gem,
 Nor comely wife, desired by all men;
 But let me sing forever and always,
 Your glory which the Lord of ghosts does praise;
 And may Lord Jagannāth Swāmī alight
 Within my field of vision—in my sight.²²

In Vṛitra's prayer from Book Six, is illustrated the deep longing of the devotee,

E'en as the fledgling, with eagerness stirred,
 Awaits the succor of the mother bird,
 As thirsty calves await the mother kine,
 As for her husband does the dear wife pine,
 Thus even so, I yearn and long to see,
 A vision, O Lotus-eyed one, of thee.²³

¹⁹ibid., 1.1.13. Cited from second half of Bhāg. 3.29.12.

²⁰ibid., 1.1.14. Cited from Bhāg., 3.29.13.

²¹Bba., 1.4.68.

²²*Jagannāthāṣṭaka*, 7.

²³Bhāg., 6.11.26.

Verse Five: A Fallen Servant

The devotee with a feeling of helpless insignificance, fondly entreats for the least of grace, indicating a further development in the intensity of ardent longing.

अयि नन्दतनुज किङ्करं
पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कज-
स्थितधूलिसदृशं विचिन्तय ॥ ५ ॥

*ayi nandatanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau |
kṛpayā tava pādapaṅkaja-
sthitadhūlisadrśaṁ vicintaya || 5 ||*

**O son of Nanda! I am but thy slave
Sunk in the sea of worldliness, O save!
To save this servant would be kind and just,
If you consider me but as the dust
Or flower pollen, while I do entreat,
Adhering to the soles of thy dear feet.**

The 10th century devotee/philosopher, Yāmunācārya, in his *Stotra-ratna*, addresses his supplication to Śrī Hari, for the status of eternal servitude,

I will always attend thee, devoted,
With all mental disturbance quieted,
When will I thine eternal servant be,
My Master, and afford delight to thee?²⁴

Verse Six: Ecstatic Manifestations

नयणं गलदश्रुधारया
वदनं गद्गद्वदया गिरा ।

²⁴Yāmunācārya, *Stotra-ratna*, 46.

पुलकैर्निचितं वपुः कदा
तव नामग्रहणे भविष्यति ॥ ६ ॥

*nayaṇaṁ galadaśrudhārayā
vadaṇaṁ gadgadruddhayā girā |
pulakairnicitaṁ vapuḥ kadā
tava nāmagrahaṇe bhaviṣyati || 6 ||*

**Ah! when will those tears stream down from my eyes,
When will my voice be choked, which speech denies,
When will the hairs rise up o'er all my frame,
As I take up the chanting of thy name?**

The *Śrīmad Bhāgavata* illustrates the attainment of ecstatic emotions in the sermon of the nine yogins; the two verses cited below have been determined to be the very essence of the text.

When ears can drink the hallowed deeds of him,
Whose hands are marked by signs, the wheels of fate,
When songs his names and births and deeds relate,
When he deigns in the world to incarnate;
Then one should wander, unattached and free,
And unabashed sing loud his high glory.

Thus sworn to sing and chant the loved name,
A mind melting passion he does attain,
Now laughs, now sings, now weeps in sad despair,
Now dances like a madman without care.²⁵

Verse Seven: Love-in-Separation

युगायितं निमेषेण
चक्षुषा प्रावृषायितम् ।
शून्यायितं जगत्सर्वं
गोविन्दविरहेण मे ॥ ७ ॥

²⁵Bhāg., 11.2.39-40.

*yugāyitaṃ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṃ |
śūnyāyitaṃ jagatsarvaṃ
govindaviraheṇa me || 7 ||*

**A mere moment becomes an age of pain,
Tears fall in torrents like the monsoon rain,
A gloomy void is all the world, abhorred
In absence of Govinda, my sweet Lord!**

In the anguish of impending separation, the cowherd damsels complained,

When he with ardent love and tender grace,
Sweet speech, the playful glance, the firm embrace,
Foregathered on those nights to dance the Rās,
Full many nights as one moment did pass;
How shall we endure the protracted time,
Of his desertion, but to mourn and pine?

He at day's end to Vraja would repair,
With dust upon his garland and his hair,
The dust by tramping hooves of kine upraised.
Then by his friends Ananta's friend was praised.
Moreover when he played the flute and smiled,
Our minds were captivated and beguiled.
How can we endure separation, how
Can we sustain our lives in sorrow now?²⁶

Verse Eight: Full Surrender

In the concluding text of *Śikṣāsāṭaka*, Śrī Caitanya speaks in the voice of Rādhā after a fit of pride or misunderstanding or severance for some other reason.

आश्लिष्य वा पादरतं पिनष्टु माम्
अदर्सनान्मर्महतं करोतु वा ।

²⁶Bhāg., 10.39.29-30.

यथा तथा वा विदधातु लम्पटो
मत्प्राणनाथस्तु स एव नापरः ॥ ८ ॥

*āśliṣya vā pādarataṃ pinaṣtu mām
adarsanānmarmahataṃ karotu vā |
yathā tathā vā vidadhātu lampaṭo
matprāṇanāthastu sa eva nāparaḥ || 8 ||*

**He may welcome me with embraces sweet,
Or trample me, prostrated at his feet,
He may to me his audience deny,
Or break my heart in any other way;
He is a rogue who does whate'er he will,
Yet he alone remains my lover still.**

An illustration of Śrī Caitanya's relishing of divine poetry can be had in the *Caitanya-caritāmṛta*. In a passage where the Great Master in discussion with divine Nityānanda and others survey the life and acts of Mādhavendra Purī, they analyse one of his verses, something like this,

This stanza is so wonderful and rare,
That there is nothing with it to compare;
Just as Malaya Candan, rubbed and ground,
Spreads its sweet fragrance more and more around,
E'en so, the odour of this verse is spread,
The more it is with deep attention read.

Or, as among heaps of gems in a mine,
This verse does like the Kaustubha gem shine.
This verse of rapturous poems is the best,
By Rādhā Ṭhākuraṇī first expressed;
Then Mādhavendra, by her grace inspired,
Composed this verse in heat of fancy fired;

No fourth person beside Gaura exists,
Who of this verse can relish the sweet bliss;
And at his life's end Purī did attain,
Reciting this verse o'er and o'er again,
Beatitude, and high perfection gain.

(the verse)

O Lord whose heart melts pitying the poor!
 Mathurā's Lord! will I e'er see you more?
 My heart is rent with grief, not seeing you,
 Ah me alas! dear Lord, what shall I do?²⁷

Hearing the verse, then falling to the ground,
 The Master, in love frenzy, rolled around;
 Nitāi, in anxious haste, fearing mishap,
 Caught hold of him and held him in his lap;
 Then, after weeping much, Gaura began,
 Deranged by madness, here and there to run,
 In ardent ecstasy and love's sweet pang,
 The Master yelled and laughed and danced and sang,
 'O Lord whose heart! O Lord whose heart!' he cried.
 But with emotion choked the accent died;
 And lamentably Gaura wept and cried,
 While tears rushed from the sluices of his eyes.²⁸

²⁷Rūpa, *Padyāvalī*, 334:

*ayi dīnadāyārdranātha he
 mathurānātha kadāvalokyase |
 hṛdayaṁ tvadāloka-kāṭaraṁ
 dayita bhrāmyati kiṁ karomyaham ||*

²⁸Kṛṣṇadāsa Kavirāja, *Caitanya-caritāmṛta*. Madhya, 4, 192-202.

Śrī Rūpa Gosvāmin: The Ambrosia of Instruction

Verse One: The Six Urges

वाचो वेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम् ।
एतान् वेगान् यो विषहेत धीरः
सर्वामपीमां पृथिवीं स शिष्यात् ॥ १ ॥

*vāco vegam manasaḥ krodhavegam
jihvāvegamudaropasthavegam |
etān vegān yo viṣaheta dhīraḥ
sarvāmapīmām prthivīm sa śiṣyāt || 1 ||*

**The urges of speech, mind, and wrathful ire,
The tongue, belly and the genitals dire;
He who's not by these forceful urges hurled,
Is worthy to instruct and teach the world.**

According to the commentator (Rādhāramaṇa Dāsa Gosvāmin), the mind's urge is the thirst or craving for *asat* such as, say, vain and idle pursuits and fancies, which are again stirred by the senses, eyes, ears, nose, etc. He then goes on to cite a couplet from the *Padma Purāṇa*, also quoted in Rūpa's *Bhakti-rasāmṛta-sindhu*, something like this,

How can Mukunda, in a mind distressed

By misery and grief, be manifest?¹

Interestingly, another commentator concludes by proposing that the instructions in relation to exercising control over the six mentioned urges are directed to the householder, or one who has not renounced the world, since those who have renounced the world ought to have already mastered these urges. But I don't suppose there is any harm in reminding them.

Regarding the urges or *vega*-s, Śrī Kṛṣṇa says to Arjuna,

But whoever can these urges tolerate,
While in the mortal and bodily state,
And is not by desire and wrath consumed—
He is a happy man, and well attuned.²

Madhusūdana Sarasvatī (circa 1650 CE), examining this verse, elaborates on the word *vega* or urges: “Their intensive states (desire and wrath) hinder the memory regarding what is opposed to custom and the Vedas, manifesting themselves in the form of one's being on the verge of acting contrary to custom and the Vedas. Therefore they are called *vega*, onrush, because of their similarity to the rush of a stream. Indeed, as the rush of a stream, becoming very strong in the rainy season, drowns by throwing into a hollow and pushing downwards even one who is unwilling”³

Verse Two: The Six Detriments

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यं च षड्भिर्भक्तिर्विनश्यति ॥ २ ॥

atyāhāraḥ prayāsaśca prajalpo niyamāgrahaḥ |
janasaṅgaśca laulyaṁ ca ṣaḍbhirbhaktirvinasyati || 2 ||

¹Brs., 1.2.115:

śokāmarṣādibhir bhāvairākrāntaṁ yasya mānaśam |
kathaṁ tasya mukundasya sphūrtisambhāvanā bhavet ||

²*Bhagavad-gītā*, 5.23

³Swami Gambhirananda trans.

**To eat too much, to endeavor too hard,
To speak idly, and rules to disregard—
Keeping bad company, and thirst for joy;
These six practices devotion destroy.**

The second verse proposes six detriments to devotional disciplines, *atyāhāra*—overeating, *prayāsa*—over endeavour, *prajalpa*—idle speech, *niyamāgraha*—disregard of rules, which can also read as over zealous adherence to rules; *janasaṅga*—worldly association(s); and *laulya*—hankering or inconstancy. In reference to things detrimental, a verse is cited defining the six signs of the progress of self surrender,

Acceptance of those things favourable,
And forsaking the unfavourable;
Confidence in protective care divine;
The care of one's maintenance to resign;
The soul, in self surrender to consign;
An unassuming temperament and meek,
These are six signs of those who refuge seek.⁴

Verse Three: Six Prescriptions

उत्साहान्निश्चयाद्धैर्यात्तत्तत्कर्मप्रवर्तनात् ।
सङ्गत्यागात्सतो वृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥ ३ ॥

utsāhānniścayāddhairyāttattatkarmapravartanāt |
saṅgatyāgāt sato vṛtteḥ ṣaḍbhirbhaktiḥ prasidhyati || 3 ||

**Zeal and conviction and firm endurance,
The practice of devout deeds to commence;
Eschewing attachment and company
To cultivate holy society;**

⁴A Vaiṣṇava tantra:

ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam |
rakṣiṣyatīti viśvāso gopṛṭve varaṇam tathā |
ātmanikṣepa-kārpaṇye ṣaḍvidhā śaraṇāgatiḥ ||

**These six articles of faith, when pursued,
Grant devotion's perfect beatitude.**

Having dealt with the impediments and detriments in the first two verses, the author proceeds to enumerate positive prescriptions. In the first two lines are illustrated the disposition for the cultivation of those acts that nourish (advance) devotional sentiments. The next two lines indicate the outward conduct which assists in the avoidance of impediments and adherence to a congenial discipline. *Utsāha*—zeal, eager enthusiasm; *niścaya*—unwavering conviction; *dhairya*—steadiness, endurance and sobriety.

“The practice of devout deeds to commence,” is illustrated by Prahllāda’s famous statement from *Śrīmad Bhāgavata*:

To hear of Viṣṇu, praise, and contemplate,
To serve his feet, to worship, and prostrate,
To serve him and seek friendship sublime,
The soul in self surrender to resign.
If a man his devotion thus directs,
Firmly adhering to these nine aspects,
Devoutly to the Lord Viṣṇu addressed,
That one I ween in learning is the best.⁵

Verse Four: Six Signs of Love

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥ ४ ॥

dadāti pratigrhṇāti guhyamākhyāti prcchati |
bhunkte bhojayate caiva ṣaḍvidhaṁ prītilakṣaṇam || 4 ||

To receive and worthy gifts to offer,
To ask about deep subjects, and confer;
To offer food, on offered food to dine,
These six practices are of love the sign.

⁵Bhāg. 7.5.23-24.

The meaning is clear: the social intercourse, fond behavior, and pleasant conduct signify the outward expressions of mutual affection. I wonder why the commentary says very little on this verse. I suppose the meaning is clear, but I would have thought it was worth elaboration, friendship being such an interesting subject. One of the annotators lays a caution on not indulging in the above exchanges of affection with non-devotees, which seems a bit harsh, but I suppose it's a valid observation.

Verse Five: Deferential Conduct

Having provided a general illustration of affectionate behavior in the forgoing verse, the author proceeds on a consideration in reference to the deferential conduct prescribed towards devotees of varying levels of maturity.

कृष्णेति यस्य गिरि तं मनसाद्रियेत
दीक्षास्ति चेत्प्रणतिभिश्च भजन्तमीशम् ।
शुश्रूषया भजनविज्ञमनन्यमन्य-
निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ५ ॥

*kṛṣṇeti yasya giri taṁ manasādrīyeta
dīkṣāsti cetpraṇatibhiṣca bhajantamīśam |
śuśrūṣayā bhajanavijñamananyamanya-
nindādiśūnyahṛdamīpsitasanḡalabdhyā || 5 ||*

From whose speech the name of Kṛṣṇa is heard,
Shall in the mind be held in high regard;
The initiate, worshipping the Lord,
Should be with prostration fitly adored;
But one who has mature experience
In worship, should be held in reverence;
Who is from fault finding and vices free,
Is the best and most desired company.

Verse Six: Judgmental Restraint

Next the author, Śrī Rūpa, admonishes the reader, in case the above is taken solely on external consideration, to refrain from forming judgments on the basis of external appearances and manners of the devotee. He supplies an analogy, to which all pious people will attest.

दृष्टैः स्वभावजनिदैर्वपुषश्च दोषै-
 र्ना प्राकृतत्वमिह भक्तजनस्य पश्येत ।
 गङ्गाम्भसां न खलु बुद्बुदफेनपङ्क-
 ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥ ६ ॥

*dr̥ṣṭaiḥ svabhāvajanitairvapuṣaśca doṣai-
 rna prākṛtatvamiha bhaktajanasya paśyēt|
 gaṅgāmbhasāṃ na khalu budbudphenapaṅkai-
 rbrahmadravatvamapagacchati nīradharmaiḥ|| 6 ||*

Though natural and native faults there be
 In the form and mein of a devotee,
 It is not meet a votary to scan,
 Since he is not an ordinary man.
 Even as in the holy Gaṅgā's stream
 Foam and bubbles and mud are often seen,
 Yet by transubstantiation sublime,
 She ever keeps her purity divine.

Śrī Kṛṣṇa says to Arjuna regarding the special prerogative afforded to the devotee, that any irregularities are not to be scrutinized too closely, since they are overcome by the devotee's resolve.

But even one immersed in awful sins,
 If he my wholehearted worship begins,
 Sure he a pious man is deemed to be,
 Who has resolved thus deliberately.

He soon becomes a righteous man, and goes
 To everlasting peace, and blest repose;
 O son of Kuntī, proclaim and repeat,

My devotee never suffers defeat!⁶

Verse Seven: Cause and Cure of Distaste

The cause is identified and the remedial measures proposed for an initial lack of taste for, or even aversion, to Śrī Kṛṣṇa's name, etc. The bilious distemper of the tongue which causes sugar to have a nasty taste is likened to the disorder of beginningless ignorance, resulting in an aversion to the naturally sweet relish of Kṛṣṇa and his name. Even as sugar is supposed to cure the distempered tongue and restore its appreciation of natural sweetness, so the daily repetition of Kṛṣṇa's name by its own inherent sweetness eradicates the bitter taste of ignorance.

स्यात्कृष्णनामचरितादिसिताप्यविद्या-
पित्तोपतप्तरसनस्य न रोचिका नु।
किन्त्वादरादनुदिनं खलु सैव जुष्टा
स्वाद्वी क्रमाद्भवति तद्गदमूलहन्त्री ॥ ७ ॥

*syāt kṛṣṇanāmacaritādisitāpyavidyā-
pittopataptarasanasya na rocikā nu|
kintvādarādanudinam khalu saiva juṣṭā
svādvī kramādbhavati tadgadamūlahantrī|| 7 ||*

The sweet relish of Kṛṣṇa's name and deeds,
The malady of ignorance impedes;
As the distempered tongue that bile secretes
cannot apprehend the taste of sweets,
So, sugar when administered, 'tis sure,
Revives the sweet taste and effects the cure.
Even so, when his name is daily sung,
In adoration, flowing o'er the tongue,
By degrees, in devotion resolute,
Ignorance is destroyed down to the root.

The Rāja Parikṣit also makes the observation that the narratives of Śrī Hari, aside from other inestimable benefits, also provide the cure to the malady of worldly existence:

⁶Bhagavad-gītā, 9. 30-31.

Who but a ritual butcher would abstain,
 From song which lauds Uttamaśloka's⁷ fame!
 Such song by ascetics is sung and rehearsed,
 Who have o'ercome for worldliness the thirst;
 Like some potent simple it cures all ills,
 Captures the ear, the mind with rapture fills.⁸

Verse Eight: The Essence of Instruction

Śrī rūpa has dispatched the preliminaries:

1. the six urges,
2. the six detriments,
3. the six enhancements,
4. the six signs of mutual affection,
5. prescribed conduct towards devotees of varying degrees of maturity,
6. a caution is issued on the avoidance of forming judgments on the appearance and mein of a devotee, since to entertain animosity or disdain is unworthy and understood to be a fatal bar to progress in devotional disciplines,
7. the cause and remedy for laxity and want of taste is considered in the initial stages of practice.

Thus, by degrees, the essence of instruction is decocted, and, as indicated by the title of the work, Śrī Rūpa proposes that essence in the eighth verse in words something like these:

तन्नामरूपचरितादिसुकीर्तनानु-
 स्मृत्योः क्रमेण रसनामनसी नियोज्य ।
 तिष्ठन् ब्रजे तदनुरागिजनानुगामी
 कालं नयेदखिलमित्युपदेशसारम् ॥ ८ ॥

⁷He who is praised by the finest verses, i.e. Kṛṣṇa.

⁸Bhāg., 10.1.4.

*tannāmarūpacaritādisukīrtanānu-
smṛtyoḥ krameṇa rasanāmanasī niyojya |
tiṣṭhan vraje tadanurāgijanānugāmī
kālaṃ nayedakhilamityupadeśasāram || 8 ||*

**His name, his beauty, and his deeds sublime,
To hear and sing of his glory divine,
And with the conscious faculty refined,
With the tongue, by degrees, to yoke the mind—
To dwell in Vraja and follow the ways
That his loving associate displays—
Thus spending all one's time in worship skilled,
The essence of all teachings is distilled.**

Thus, the Nectar of Instruction is distilled.

Elsewhere, the author has formulated the inner and outward practice of meditation maintained by external discipline.

Recall Kṛṣṇa and that associate
Whose fond affection one would emulate;
The tidings of his deeds both hear and tell,
And always in, or upon Vraja dwell.

The aspirant, in his external form,
The external practices should perform,
But in his perfect form of certain kind,
(Conceived in the faculty of the mind),
He should render all timely services due,
And thus the Vraja-people's ways pursue.⁹

Again there is a verse from Śrī Rūpa's *Ocean of the Nectar of the Rapture of Devotion* that goes like this:

One who to constant worship is inclined,
With articles perceived within the mind,
Tho' far beyond the mind, and speech, and sense,
Hari grants him his direct audience.¹⁰

⁹Brs., 1.2.294-5.

¹⁰Brs., 1.2.182:

*mānasenopacāreṇa paricarya harim sadā |
pare vānmanasā'gamyam taṃ sākṣātpatipeditre ||*

As for the perfect form of certain kind conceived within the mind, the meditation manuals provide a self-meditation something like this,

The identity in the mind perceived,
Of profound aspiration is conceived;
As one of her dear friends amid the train
Of Rādhā's dear companions, and again,
To render intimate attendance due,
Their orders and their gestures to pursue;
With gems, garments, and embellishments dight,
Mercifully bestowed and coloured bright.¹¹

Verse Nine: Hierarchy of Divine Abodes

Now, the author begins a hierarchical survey of the divine abodes, arriving by degrees at Rādhākūṇḍa.

वैकुण्ठाज्जनितो वरा मधुपुरी तत्रापि रासोत्सवा-
द्वन्द्वारण्यमुदारपाणिरमणात्तत्रापि गोवर्धनः ।
राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताप्लवना-
त्कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥ ९ ॥

*vaikuṇṭhājjanito varā madhupurī tatrāpi rāsotsavā-
dvṛndāraṇyamudārapāṇīramāṇāttatrāpi govardhanah|
rādhākūṇḍamihāpi gokulapateḥ premāmṛtāplavanā-
tkuryādasya virājato giritaṭe sevāṃ viveki n kaḥ|| 9 ||*

Surpassing even Vaikuṇṭha on earth,
Is Mathurā, city where he took birth;
But Vṛndāvan that glory does surpass,
Where celebrated he the festive Rās;
Mount Govardhan that excellence exceeds,
Where the lofty handed enacts his deeds.
But Rādhā's lake surpasses all above,
Flooded with the Lord of Gokula's love.

¹¹ Arcanā-paddhati, ?

**What wise man would not serve and there abide,
At that lake which adorns the mountainside?**

Vaikuṇṭha is the divine eternal realm of Hari beyond time and space, birth, growth, etc., where he dwells with his Goddess consorts and attendants. Mathurā excels insofar as it is the place where he deigns to be born in the guise of man. Vṛndāvana surpasses Mathurā as the place of the Rāsa dance. Govardhana is the scene of a still more wonderful variety of amorous diversions. Śrī Raghunātha Dāsa, in his *Govardhanāśraya-daśaka*, says:

How blessed is Mount Govardhan divine,
Where, with Saṅkarṣaṇa, he tends the kine;
Where, with friends like Śrīdāma, he regales,
And sings delightful melodious scales;
Where he to a bosky grotto resorts,
To dally with Rādhā in amorous sports.
Who is that pious one who would not take
Refuge at Govardhan, and dwelling make?¹²

There is also a parallel verse in *Vraja-vilāsa-stava*: more dear than Vaikuṇṭha is Dvārakā; more so Mathurā, and in Mathurā Vraja stands superlative.

The city Dvāravati is more dear
Than Vaikuṇṭha, since he fondly dwells there;
With brother and with sons the Lord abides,
And a multitude of beautiful brides,
Who each with a radiant lustre gleam,
That dims a hundred Śrī Goddesses sheen.
More dear, though, is the field of love on earth,
Mathurā city where Hari took birth;
And in the environs, preeminent,
The meadows and the cowherd settlement
Of Vraja, where Lord Hari freely plays.
I thus adore divine Vraja always.¹³

In his *Rādhākunḍāṣṭaka*, Raghunātha Dāsa prays for refuge at Rādhākunḍa:

¹²*Govardhanāśraya-daśaka*, 9.

¹³*Vraja-vilāsa-stava*, 5.

That lovely lake abounds with lotus flowers,
 Surcharging all around with sweet odours.
 It's filled with scented waters that charm the eye,
 Where the delightful couple daily vie
 In water sports, splashing with eager strokes,
 Which passion's frenzy in them both evokes.
 Thus with their dear companions, every day,
 In the water and on the banks they play.
 May I, by gracious favour, refuge take
 At Rādhā's beautiful and fragrant lake.¹⁴

Verse Ten: Hierarchy of Bhaktas

Having by gradation proposed the preferred place of worship and ultimate attainment, the author proceeds to enumerate another gradation in respect to persons, and, as the foregoing text established Rādhākūṇḍa as the ultimate place, so by identifying Rādhā herself with her lake, the following text establishes Rādhā as the preeminent repository of Kṛṣṇa's love. Again, by rhetorical flair, the author questions, Who would not seek to take refuge there?

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिन-
 स्तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेमैकनिष्ठास्ततः ।
 तेभ्यस्ताः पशुपालपङ्कजदृशस्ताभ्यो ऽपि सा राधिका
 प्रेष्टा तद्वदियं तदीयसरसी तां नाश्रयेत्कः कृती ॥ १० ॥

*karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayurjñānina-
 stebhyo jñānavimuktabhaktiparamāḥ premaikaniṣṭhāstataḥ |
 tebhyastāḥ paśupālapaṅkajadr̥śastābhyo 'pi sā rādhikā
 preṣṭhā tadvadiyaṁ tadiyasarasī tāṁ nāśrayetkaḥ kṛtī || 10 ||*

**The wise man is regarded more than he
 Engaged in rituals, by Lord Hari;
 Yet dearer they who freed by wisdom are
 And view divine devotion best by far.**

¹⁴Rādhākūṇḍāṣṭaka, 8.

**Dearer still are others who rise above,
 Firmly fixed in exclusively pure love.
 But dearest are the cowherd damosels,
 Lotus-eyed; midst whom Rādhikā excels.
 And as dear as she is, dear is her lake,
 What pious one would not there refuge take?**

Elsewhere, divine Rūpa enumerates twenty five prominent attributes, in appreciation of which Kṛṣṇa himself is captivated.

Vṛndāvan's empress, with virtues aplenty
 Is endowed: here are just five and twenty.
 Most sweet, of tender age, and restless eyed,
 Bright smiles; with lines of fortune beautified;
 Her scent Mādhava does intoxicate;
 In arts of music she is consummate.
 Of charming speech, of subtle lively wit,
 Extremely modest, and compassionate,
 She has cunning wiles, and keen dexterity
 In diverse tasks; exceeding shy is she.
 In showing respect she's most diligent,
 Possessed of fortitude and firm intent.
 A character profound she does display;
 Dexterous in all the arts of amorous play.
 She is the zenith of ecstatic bliss,
 And the abode where Gokul's pure love is.
 Her lustrous fame thro'out the world is known,
 The object of her elders' affection;
 She practices submission to her friends.
 Of Kṛṣṇa's lovers she alone transcends.
 And thus by her accomplishments and skill,
 She keeps Keśava subject to her will.¹⁵

The meditation on Rādhā can be found in many texts, but here is one from the *Sanat Kumāra-saṁhitā*, often quoted in the manuals. Following the meditation on Kṛṣṇa, the meditation on Rādhā proceeds in words like these,

¹⁵Rūpa Gosvāmin, *Ujjvala-nīlamanī*, 4.11-15.

Now, contemplate, on Kṛṣṇa's left hand side,
 Rādhikā, in the glow of beauty's pride;
 She wears a fine flowing garment of blue;
 Her fair limbs bear of ductile gold the hue;

And with a flimsy silk translucent veil,
 She does her smiling lotus-face conceal.
 Upto her lover's face her glances rise,
 Like the moon-bird, with thirsty gazing eyes;

Between her thumb and finger she does hold
 A tasty betal wrap with areca nut rolled.
 Raising the Tāmbul to her lover's face,
 In his lotus-mouth the treat she does place.

Lovely strands of bright pearl necklaces rest
 Upon her ample and protruding breast;
 Her midriff is compact, sturdy her thighs;
 Decked with a tinkling belt with golden ties.

She is further, with golden earrings dight,
 Anklets on feet, and toes with toe-rings bright.
 Thus her enchanting beauty shows the gleam
 And depth of lustre and of pearly sheen.¹⁶

Verse Eleven: Rādhā's Lake

Why is Rādhākūṇḍa exalted above all other holy and sanctified places? As a holy site, what benefit or fruit might be expected to accrue from serving and taking a holy dip? In text nine Rādhākūṇḍa was exalted by reason of the particular variety of pastimes that occur there. In text ten Rādhā was exalted among all loving devotees of Kṛṣṇa, and her lake was identified with her in terms of being favoured by Hari and endowed with her own qualities of mercy, grace etc. In the final text, eleven, the author states the rarity of the opportunity given to bathe there, even for those who might be considered devotees, and asserts that the fruit of serving and taking a dip in Rādhākūṇḍa engenders a love similar to the love of which Rādhā herself is the repository.

¹⁶Sanat̥kumāra-saṃhitā, 36.63-68.

कृष्णस्योच्चैः प्रणयवसतिः प्रेयसीभ्योऽपि राधा
 कुण्डं चास्या मुनिभिरभितस्तादृगेव व्यधायि ।
 यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजं
 तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति ॥ ११ ॥

*kṛṣṇasyoccaiḥ praṇayavasatiḥ preyasībhyo'pi rādhā
 kuṇḍaṁ cāsyā munibhirabhitastādṛgeva vyadhāyi|
 yatpreṣṭhairapyalamasulabhaṁ kiṁ punarbhaktibhājāṁ
 tatpremedaṁ sakṛdapi saraḥ snāturāviṣkaroti|| 11 ||*

**Of all of Kṛṣṇa's loves, Rādhā is best,
 And even as is she, her lake is blest;
 And ancient sages in their hymns declare,
 Attainment of that lake is very rare,
 Even for his devout and loving train,
 Since whoso bathes in that lake shall attain
 By favour which the lake itself confers,
 A fond love like the love that Rādhā bears.**

Raghunātha Dāsa also states in his *Rādhākuṇḍāṣṭaka*, regarding the fruit of serving the holy lake,

Some people here have by their service won
 Great mercy from the cowherd chief's dear son,
 But worshipping this fragrant lake divine,
 Within sprouts up a celestial vine,
 Which then does suddenly burst into flower—
 The service of my empress in the bower.
 May I, by gracious favour, refuge take
 By Rādhā's beautiful and fragrant lake.¹⁷

Even Kṛṣṇa himself bathes there to gain the good grace of Rādhā, as Raghunātha Dāsa further observes,

Even Agha's great foe himself does crave
 His limbs within that fragrant lake to lave;
 And makes his vows, and prays he might possess,

¹⁷Raghunātha Dāsa Gosvāmin, *Rādhākuṇḍāṣṭaka*, 5.

A merciful glance from his dear goddess.
May I, by gracious favour, refuge take
By Rādhā's beautiful and fragrant lake.¹⁸

¹⁸Raghunātha Dāsa Gosvāmin, *Rādhākunḍāṣṭaka*, 3.

Raghunātha Dāsa Gosvāmī: Instructions to My Mind

Verse One: Extraordinary Love

Well, having sped through brief surveys of *Śikṣāṣṭaka* and *Upadeśāmṛta*, it now follows that we complete the triad of instruction manuals with Śrī Raghunātha Dāsa Gosvāmī's *Manah-śikṣā*, consisting of eleven plus one stanzas (12), or verses, *śloka*-s, texts, couplets, or whatever is preferable, which as the title suggests, take the form of lessons, sermons, exhortations and admonitions—ostensibly to himself, but intended for anyone who is interested in learning what he is endeavoring to convey. As with the foregoing texts, the instruction derived from *Manah-śikṣā* is not about theology, metaphysics or the analysis of categories, but pertains to esoteric practices of mystic contemplation, the appropriate disposition, and right conduct, etc. In text one he addresses his own mind, clasping his feet, as “inner brother,” in conciliatory terms, not as the strict disciplinarian, but with deference to coax, cajole, and conjure and bring it round to a willing and ready compliance. An objecter may ask, how does the mind have feet?—to which it might be said, well if one is going to address the mind personally, why not ascribe feet, to draw out the metaphor? He (the author) proceeds to enumerate eight articles which he would have the mind (or the auditor) cultivate; an *apūrva*¹ love, which is to say, an extraordinary love for the ensuing eight arti-

¹Lit. “unprecedented.”

cles which are as follows: 1. the guru, 2. the cowherd settlement, 3. the cowherds, 4. pious people, 5. the earth gods, ie, *brāhmaṇas*, 6. the initiation *mantra*, 7. the holy name, and 8. the shelter of Rādhā and Kṛṣṇa.

गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वशरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा-
मये स्वान्तर्भ्रातृश्वटुभिरभियाचे धृतपदः ॥ १ ॥

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragaṇe
svamantre śrīnāmnī vrajanavayuvadvandvaśaraṇe |
sadā dambhaṁ hitvā kuru ratimapūrvāmatitarā-
maye svāntarbhṛātaśvaṭubhirabhiyāce dhṛtapadaḥ || 1 ||*

**O mind, I hold your feet and supplicate,
To give up arrogance of high estate;
Extraordinary love to cultivate,
For teacher, and the holy pasture land;
Cowherds, the pious, the god-like *brahman* band;
My secret *mantra*, and the name divine,
And refuge with the young couple benign.**

As for cultivating friendship with one's own mind, Kṛṣṇa says to Arjuna in the *Gītā*,

Let each self then, the self by self upraise,
But let him not the self by self debase;
For self alone is of the self the friend,
The self also a foe who may contend.
The self is the friend of the self for him
Who by the self the self has conquered been;
But for the self that is unconquered, know,
The self alone is of the self the foe.²

Elsewhere, in another text, Śrī Dāsa Gosvāmī has expressed a similar conceit in his *Self Imposed Vows* (*Sva-niyama-daśaka*),

²*Bhagavad-gītā* (Bg.), 6.5-6.

May my devoted affection adhere
 To preceptor, *mantra*, and the name dear;
 To Svarūp, and Rūpa, and all his train,
 To his elder may I fond love maintain;
 May I, with love, be ever worshipping,
 Gandharva's fair lake, and the mountain king,
 The pasture lands and Madhu's citadel,
 And voteries who in Gokula dwell.³

Verse Two: Beyond Good and Evil

A caution and prescription, and a confirmation.

न धर्मं नाधर्मं श्रुतिगणनिरुक्तं किल कुरु
 ब्रजे राधाकृष्णप्रचुरपरिचर्यामिह तनु ।
 शचीसूनुं नन्दीश्वरपतिसुतत्वे गुरुवरं
 मुकुन्दप्रेष्ठत्वे स्मर पदमजस्रं मनु मनः ॥ २ ॥

*na dharmam nādharmam śrutigaṇaniruktaṁ kila kuru
 vraje rādhākṛṣṇapracuraparicaryāmiha tanu |
 śacīsūnuṁ nandīśvarapatisutatve guruvaram
 mukundapreṣṭhatve smara padamajasraṁ manu manaḥ || 2 ||*

Do not to vice and virtue pay much heed,
 As has in ancient scripture been decreed;
 Nay, rather serve within Vṛndāvan's grove
 Rādhā and Kṛṣṇa, ardently with love;
 And always hold that Śaci's darling son
 Is Nanda's son indeed, for they are one;
 Know my teacher to Mukunda is dear,
 O mind, do you ever his feet revere.

The author admonishes his mind to avoid preoccupation with ethical questions of virtue and vice pertaining to scriptural prescriptions and prohibitions. Kṛṣṇa concludes his discourse to Uddhava on the determination of virtue and vice in words like these,

³Raghunātha Dāsa, *Svaniyama-daśaka*, 1.

Why say too much on virtue and on vice?
 Let what has been said up to this suffice;
 To transcend the distinction twixt the two,
 Is verily the sign of real virtue.⁴

Śrī Caitanyaadeva is reported to have made the observation in regard to the differential disposition.

By differential outlook is defined,
 Blest and unblest, a function of the mind;
 This good, that bad. Such distinctions to make
 Is but to be in error and mistake.⁵

It is better to serve Rādhā and Kṛṣṇa in the grove with ardent love:

In Vṛndāvan beneath the wishing tree,
 A temple stands under the canopy;
 Inlaid with precious gems, the stately dome
 Enshrines a massy golden lion throne;
 Upon that throne the loving pair divine,
 Śrī Rādhikā and Govinda recline;
 While all around companions on them wait;
 This scene I call to mind and meditate.⁶

Prabodhānanda Sarasvatī provides a meditation on Śrī Caitanyaadeva,

Whose wide shoulders are broad and leonine;
 Whose cheeks swell with the sweetest smiles sublime;
 Whose person undergoes varieties,
 Of ineffable loving ecstasies;
 Who softly shines as when petals unfold
 The interior of a lotus gold.
 May he grant you protection and delight,
 In whom Rādhā and Mādhava unite.⁷

In Dhyānacandra's manual we also find this,

⁴Bhāg., 11.19.45

⁵Cc., 3.4.170.

⁶Cc., 1.1.16.

⁷Prabodhānanda Sarasvatī, *Caitanya-candrāmṛta*, 13.

Meditate upon him whose sable curls
Are bound up in a knot with strands of pearls;
Caitanya radiates a golden gleam,
Surrounded by his followers, aglow;
With fine raiment and embellishments dight,
And flower wreaths and gold necklaces bright;
He does in dance of rapture sweetly move;
In garb and beauty like the god of Love.⁸

My teacher is dear to Mukunda, the holy writ says,

This wisdom is manifest and bestowed,
On him who loves his Guru as his God.⁹

Verse Three: Enjoined or Impassioned Bhakti

In the previous verse, Raghunātha, addressing his mind, urged it to reject blind adherence to rules of virtue and vice. Anticipating the question, “By what rule then must one direct one’s conduct?” the author adduces some basic principles for guidance. The practice of devotional disciplines proceeds along two distinct paths; one is impelled and inspired by scriptural ratiocination to have a keen regard for rules and regulations. The other is driven by an eager curiosity to imbibe the spontaneous feeling of love that obtains between Kṛṣṇa and his associates—Kṛṣṇa being the object, the associates the subject or repositories, of spontaneous love.¹⁰ Ostensibly there is no distinction between this or that path, since this one is characterised by inner contemplation on Kṛṣṇa’s names, beauty, attributes, and exploits. Śrī Rūpa sums up, saying,

The hearing, recital, and all the forms
Of *Vaidhi* practises with this conforms;
Thus the wise and learned on this declare,
In both mindsets these practises are there.¹¹

⁸Dhyānacandra, *Gaura-govindārcana-smaraṇa-paddhati*, 49.

⁹Śvetāśvatara Upaniṣad, 6.23.

¹⁰Vide the notes to Rūpa’s *Upadeśāmṛta*, Verse Eight.

¹¹Brs., 1.2.296.

यदीच्छेरावासं व्रजभुवि सरागं प्रतिजनु-
 र्युवद्वन्द्वं तच्चेत्परिचरितुमारादभिलषेः ।
 स्वरूपं श्रीरूपं सगणमिह तस्याग्रजमपि
 स्फुटं प्रेम्ना नित्यं स्मर नम तदा त्वं शृणु मनः ॥

*yadiccherāvāsaṃ vrajabhuvi sarāgaṃ pratijanū-
 ryuvadvandvaṃ taccetparicaritumārādabhilāṣeḥ |
 svarūpaṃ śrīrūpaṃ sagaṇamiha tasyāgrajamapi
 sphuṭaṃ premnā nityaṃ smara nama tadā tvaṃ śṛṇu manaḥ ||*

Should you with love in Vraja wish to dwell
 From birth to birth, O mind, hear what I tell;
 And if you long the loving pair to serve,
 These are the ways and means you must observe.
 Fondly recall and bow in reverence due
 To Svarūp, Rūpa, and his elder too,
 And all the blest society that stay
 In Vraja, worshiping thro’out the day.

Homage to the six Gosvāmins, who are the expositors and exemplars
 of spontaneous love, including the author,

Hail Rūpa, Raghunāth and Sanātan!
 Hail Gopāl Bhaṭṭ, and Tapan Mīśra’s son!
 Hail Jīva Gosāi, Rūpa’s fond nephew,
 I bow in reverence to all of you.

Verse Four: The Impediments

Now, Raghunātha proceeds to enumerate some of the impediments on
 the path of spontaneous love which cause the mind to be diverted from
 its course.

असद्वार्ता वेश्या विसृज मतिसर्वस्वहरणीः
 कथा मुक्तिव्याघ्र्या न शृणु किल सर्वात्मगिलनीः ।
 अपि त्यक्त्वा लक्ष्मीपतिरतिमितो व्योमनयनीम्

ब्रजे राधाकृष्णौ स्वरतिमणिदौ त्वं भज मनः ॥ ४ ॥

*asadvārtā veśyā visrja matisarvasvaharaṇiḥ
kathā muktivyāgryā na śṛṇu kila sarvātmagilaniḥ |
api tyaktvā lakṣmīpatiratimito vyomanayanīm
vraje rādhākṛṣṇau svaratimanidau tvaṁ bhaja manaḥ || 4||*

Reject the harlot, Vain-talk, who by stealth,
Deprives you of your intellectual wealth;
Of soul's emancipation hear no more,
Which, tigress like, your being will devour;
And even forsake love for Lakṣmī's Lord,
Who draws you to his heaven for reward.
Nay, rather, O my mind! I do implore,
That Rādhā-Kṛṣṇa only you adore;
For they confer on those who worship them,
Of their own love supreme the rarest gem.

Idle and frivolous talk is likened to a courtesan who dissipates her client's wealth; implying the wealth of discrimination here. Discourses on the theme of liberation—which indicates absorption of one's being into the undifferentiated, ineffable Brahman—is compared to a ferocious hungry tigress, ready to devour the soul. Then, in the exuberance of exclusive love directed to the sweet rustic forms of Rādhā and Kṛṣṇa in Vraja, he advises caution in regard to becoming attracted to Kṛṣṇa in his grand majestic form as Nārāyaṇa, the spouse of Goddess Lakṣmī, who, despite being prized above himself, draws and entices the aspirant to his transcendent realm above the sky, which prejudices or compromises the attainment of the fond and simple love of Kṛṣṇa, son of the cowherd Nanda. He concludes the last line by exhorting his mind (and the reader's) to cultivate exclusive worship of Rādhā and Kṛṣṇa who, in the cowherd settlement of Vraja, bestow the rare gem of spontaneous love.

The sage Satyavrata, in his Dāmodara Octet, extracted from the *Padma Purāṇa*, sings,

O Lord of boons, I do not seek from thee
Liberation in whatever degree,
Nor do I any boon from thee require.

This, O my Lord, is my only desire,
That this, thy form as the young cowherd boy
May in my mind remain; what other joy
Could equal this great blessing, or exceed?
I have, indeed, for other boons no need.

This lotus-face of thine, of beauty rare,
Is framed by curly locks of sable hair,
With crimson patches that clearly confess,
Where thou art kissed by the fond cowherdess,
With rosy lips as *bimba* berries soft,
She kisses thee both many times and oft.
Let this vision within my mind remain;
Enough, O Lord of any other gain.¹²

Verse Five: Help from Kṛṣṇa's Companions

Here Raghunātha encourages followers to take as saviors the associates of Kṛṣṇa and appeal to them for succor and aid.

असच्चेष्टाकष्टप्रदविकटपासालिभिरिह
प्रकामं कामादिप्रकटपथपातिव्यतिकरैः ।
गले बद्धा हन्येऽहमिति बकभिद्वर्त्मपगणे
कुरु त्वं फुत्कारानवति स यथा त्वां मन इतः ॥ ५ ॥

*asacceṣṭākaṣṭapradavikaṭapāsālibhiriha
prakāmaṁ kāmādiprakaṭapathapāativyatikaraiḥ |
gale baddhvā hanye'hamiti bakabhidvartmapagaṇe
kuru tvaṁ phutkāraṇavati sa yathā tvāṁ mana itaḥ || 5 ||*

The wayside thieves, Desire and his train,
The noose of vain endeavours, causing pain,
Have flung about my neck, and so I die.
O mind! to save us you must loudly cry
For succor to the guardians of the way,

¹²*Dāmodarāṣṭaka*, 4-5.

**The votaries of Baka's enemy;
And they will surely rescue you from grief,
And set you free, affording swift relief.**

In honour to the votaries of Viṣṇu a well known verse salutes and praises their virtues,

All hail, all hail! to Viṣṇu's votaries,
The incarnated wish fulfilling trees,
And oceans vast of extreme compassion,
Who to the base grant purification.¹³

Elsewhere, Raghunātha, in a similar strain, opens his *Vraja-vilāsa-stava* with these words,

I'm caught and bound with tight and sturdy ropes,
Of honour and distinction's ardent hopes;
And held in durance by the highwaymen,
Called Desire for Pleasure and for Gain;
May the patrol guards of the enemy
Of Agha, loose my bonds and set me free.¹⁴

Verse Six: Avoidance of Deceit and Hypocrisy

Having entreated, exhorted, and persuaded, and thereby, having mollified his mind, the author now takes on a more peremptory tone and expresses his abhorrence and disgust, and abominates the vices of hypocrisy and double dealing. Rebuking and upbraiding his laxity, he draws a striking contrast between the immaculate perception of Rādhā and Kṛṣṇa's eternal love sports, and the baseness of vain pride and duplicity.

अरे चेतः प्रोद्यत्कपटकुटिनाटीभरस्वर-
क्षरन्मूत्रे स्नात्वा दहसि कथमात्मानमपि माम् ।
सदा त्वं गान्धर्वागिरिधरपदप्रेमविलसत-

¹³Unsure of original source.

¹⁴Raghunātha Dāsa, *Vraja-vilāsa-stava*, 1.

सुधाम्मोधे स्नात्वा स्वमपि नितरां मां च सुखय ॥ ६ ॥

*are cetaḥ prodyatkapaṭakuṭināṭibharakhara-
kṣaranmūtre snātvā dahasi kathamātmānamapi mām |
sadā tvaṃ gāndharvāgīridharapadapremavilasat-
sudhāmbhodhe snātvā svamapi nitarāṃ mām ca sukhaya || 6||*

O foolish mind! wherefore do you allow
Dissembling and hypocrisy to grow?
Which scorches, and deprives us both of bliss,
Like bathing in a stream of donkey's piss!
Nay, rather, take a dip in that bright sea,
Ambrosial love for Gāndharvā and he
Who lifted up a mountain on his hand.
This is, O mind, what you should understand.
Do this, and then the sure result shall be
The highest joy to you, and bliss to me.

Verse Seven: Overcoming the Desire for Fame

The desire for fame, honour, and distinction is represented as one of the final vices to be overcome due to its stubborn persistence. The means to overcome this vain pride is prescribed as sincere and deferential service and attendance on the heroic generals who are the recipients, repositories, and agents of divine grace, whose propitiation secures the attenuation of this vice.

प्रतिष्ठाशा धृष्टश्चपचरमणी मे हृदि नटेत्
कथं साधु प्रेमा स्पृशति शुचिरेतन्ननु मनः ।
सदा त्वं सेवस्व प्रभुदयितसामन्तमतुलं
यथा तां निष्काश्य त्वरितमिह तं वेशयति सः ॥ ७ ॥

*pratiṣṭhāśā dhr̥ṣṭaśvapacaramaṇi me hr̥di naṭet
kathaṃ sādhu premā spr̥śati śuciretannanu manaḥ |
sadā tvaṃ sevasva prabhudayitasāmantamatulaṃ
yathā tāṃ niṣkāśya tvaritamihā taṃ veśayati saḥ || 7 ||*

So long as you preeminence desire,
 For honours and distinction still aspire,
 Which like a base born shameless wench, within
 Your bosom dances, tainting it with sin.
 How can that pure love sanctify your heart,
 While she there plays, refusing to depart?
 O mind, with profound regard you must serve
 A favorite of the Lord without reserve,
 And he will banish her without delay.
 Then seat love within your heart straight away.

The gradual development and accomplishment of ecstatic love is treated in the *Caitanya-caritamṛta*, where Śrī Caitanyadeva is represented as delivering a parable on the the creeping vine of Love. The ensuing passage is an idiomatic rendering in blank verse, which is to say iambic pentameter lines sans the endline rhyming.

Some fortunate soul, having wandered through
 This world in many lifetimes, may receive
 From preceptor and Kṛṣṇa's potent grace,
 The fertile seed of love-joy's creeping vine.
 Then, like a gardener, that seed he sows;
 He sprinkles there the vivifying drops,
 Upon the seed, which here does represent
 The hearing and recital of his deeds.
 And as the creeper grows with fair increase,
 It spreads beyond the river Virāja,
 And pierces through the atmosphere supreme,
 Then onward, ever upward, finds at last,
 The region of Goloka Vṇḍāvan.
 The vine embraces there the wishing tree
 Of Kṛṣṇa's feet and secures refuge there.
 Thus in repose it spreads its tendrils round,
 And many fruits and flowers does produce.
 The gardener still with attentive care,
 The same nourishing waters pours amain,
 Of daily hearing, and such discipline.
 Vaiṣṇav offence is the mad pachyderm,
 Who tramples down and withers all the vine,
 Therefore the keeper, diligent, will make

A stockade or enclosure all around,
 To keep the elephant offences out.
 But, if from the creeper's vigorous growth,
 Wild and unwanted offshoots should result,
 These represent the extraneous hopes
 For worldly pleasure and liberation,
 And many more, which cannot here be told—
 Such as the vice of forbidden conduct,
 A duplicitous conceit, and cruelty
 To other beings, and lascivious greed;
 And hankering for rank and eminence.
 These are some of the wild unwanted growths,
 Which if suffered to flourish and increase,
 Sprinkled and tended by that same regime,
 Deprive the main trunk of its nourishment,
 And then the vine of love will stunted be.
 From the beginning, the good gardener,
 Will prune th'unwanted growths with diligence;
 Then unrestricted, the main trunk will grow,
 And to Vṛndāvan ultimately go.¹⁵

Verse Eight: Kṛṣṇa's Grace

Raghunātha affirms that, after all, in the endeavours to overcome obstacles, and improve one's disposition, hitherto discussed, ultimately all success relies on the good grace of Kṛṣṇa.

यथा दुष्टत्वं मे दरयति शठस्यापि कृपया
 यथा मह्यं प्रेमामृतमपि ददात्युज्ज्वलमसौ ।
 यथा श्रीगान्धर्वाभजनविधये प्रेरयति मां
 तथा गोष्ठे काक्वा गिरिधरमिह त्वं भज मनः ॥ ८ ॥

yathā duṣṭatvaṁ me darayati śaṭhasyāpi kṛpayā
yathā mahyaṁ premāmṛtamapi dadātyujjvalamasau |
yathā śrīgāndharvābhajanavidhaye prerayati mām

¹⁵Kṛṣṇadāsa Kavirāja, *Caitanya-caritāmṛta*, 2.19.

tathā goṣṭhe kākvā giridharamiha tvaṃ bhaja manaḥ || 8 ||

Just as the worst of recreants am I,
He, by his grace, my heart can rectify;
E'en as he does his sweet mercy bestow,
The ambrosia of his love to know;
Just as in worship of Gāndharvā fair
He prompts me to engage with devout care,
Thus, O my mind, while in this cowherd land,
To him who held a mountain on his hand,
Entreat in plaintive tones and broken voice,
That you may worship thus, and so rejoice.

The expression of humility here has been analysed in the notes to *Śikṣāṣṭaka* 3. Śrī Rūpa provides a pair of couplets in his *Utkalikā-vallarī*, which illustrate the plaintive petition, besieging and beseeching thus,

O tender child of cowherd chief, O hear,
I bow down in pleading and ardent prayer;
Make me the object of the compassion,
Of her who is of Vraja's dames the crown.

O Goddess Urjā, in piteous tone,
And earnest praise, I make my purpose known;
May I be graced by him who Baka slew,
Considering that I belong to you.¹⁶

Verse Nine: Recollections

Having thus admonished his mind, now with blandishment, now with threat, the author proceeds on a new theme.

मदीशानाथत्वे ब्रजविपिनचन्द्रं ब्रजवने-
श्वरिं तां नाथत्वे तदतुलसखीत्वे तु ललिताम् ।
विशाखां शिक्षालीवितरणगुरुत्वे प्रियसरो-

¹⁶Uv., 19-20.

गिरिन्द्रौ तत्प्रेक्षाललितरतिदत्वे स्मर मनः ॥ ९ ॥

*madīśānāthatve vrajavipinacandram vrajavane-
śvarim tām nāthatve tadatulasakhīve tu lalitām |
viśākhām śikṣālivitarāṇagurutve priyasaro-
girindrau tatprekṣālalitaratidatve smara manah || 9 ||*

**O mind, consider what I now shall say,
And heed the mystery that I convey.
My queen the mistress is of Vraja's Lord,
And he by Vraja's empress is adored;
Lalitā, their confidante without peer,
And Viśākhā, their preceptor is most dear.
Remember, too, that merely the sight
Of that dear lake wherein they take delight,
And Govardhan, of holy mounts the king,
The ecstasy of love's rapture can bring.**

The attributes and the meditation on the beauty of Rādhā was supplied with *Upadeśāmṛta* text 10 in the notes. Now follows the four and sixty divine attributes of Kṛṣṇa enumerated by Śrī Rūpa in the *Bhakti-rasāmṛta-sindhu*.¹⁷

Our hero is of exquisite beauty,
Marked with the signs of every dignity;
Illustrious, and radiant, and strong,
Youthful, and versed in many a diverse tongue;
Of truthful speech and pleasing utterance,
Possessed of the most charming eloquence,
In scholarship and learning erudite,
A profound intellect and lively wit,
Skilful in arts, adroit and dexterous,
Grateful, in keeping vows most sedulous,
Mindful of time, and place, and personage,
Observant of the truth of scripture's page;

¹⁷Brs., 2.1.23-42.

Immaculately pure and self subdued,
With constancy and tolerance endued,
Forgiving, and profound, of steadfast mind,
Equanimous, magnanimous and kind;

Righteous, heroic and most merciful,
With due deference very respectful,
Compliant, meek, endued with modesty,
Protective of those who seek sanctuary;

Possessed of happiness and the true friend
Of the devotee, love bound, who extends
Blessed auspiciousness to everyone,
Puissant, and of the most worthy renown;

Who rouses all the world to love's passion,
Ready to show good people compassion;
Who charms all women, and is right worthy
Of worship; of growing prosperity;

Preeminent, endowed with lordliness;
Such attributes as Hari does possess,
Of high renown, that up to fifty go,
Like a profound and boundless ocean show,

Whence tiny drops and particles endue
The ordinary soul with some virtue.
But only in the supreme Lord are found,
Their fullest manifestation profound.

In the *Padma*, addressing Parvatī,
The peacock-blue throated divinity,
Recounted Hari's qualities divine,
Such as, the Lord who does with beauty shine,
More than a million Cupids in their prime.

Now five more qualities to some degree
Are seen in the mountain divinity,
And others; as he who always remains
In his own form and his nature maintains,

Omniscient and having eternal youth,
A form comprised of knowledge, bliss, and truth,
Endowed with the full power and extent,

Of mystic perfection's accomplishment.
 Now five more divine qualities are there,
 Which Lakṣmī's Lord alone with him does share,
 He is of ineffable power possessed,
 Millions of universes are compressed
 Within his body, and of each descent,
 He is the seed; his enemies are sent
 To salvation when they by him are slain.
 And those who in their own self bliss remain,
 Are drawn by his wonderful qualities—
 Such are Kṛṣṇa's fair graces and beauties.

Kṛṣṇa himself is like an ocean full
 Of wave-like exploits, sweetly wonderful;
 He is encompassed by dear friends who bear
 A loving sweetness beyond all compare,
 The sweet melody of his flute inspires
 The minds in all three worlds with soft desires,
 And by his sweetest beauty, unsurpassed,
 All living things are into wonder cast.

The meditation on Kṛṣṇa's form and beauty is found in the *Sanatkumāra Saṃhitā*,

Now, best of twice-born ones, I will proclaim,
 How *mantra* meditation to maintain;
 Kṛṣṇa is clad in robes of yellow hue,
 His body is of cloud complexion blue.
 He displays two arms, and is with garlands dight,
 And wears a crown of peacock feathers bright;
 His restless roving glances roll around,
 His hair is with Karnikār flowers bound;
 With sandal paste mixed with vermilion red,
 A fine *tilak* marking adorns his head,
 He has bright ornamental pendants hung,
 From his ears that shine like the baby sun.
 His handsome cheeks are with sweat drops bedewed,
 He transfers betel leaf which he has chewed,

Into the mouth of his beloved it goes,
 With histrionic motions of eyebrows.
 And the tip of his fine prominent nose,
 With a big pendant and shiny pearl glows.
 His teeth shine like the moonlight radiant white,
 His luscious lips like *bimba* berries bright.
 His arms with armlets, wrists with bracelets shine,
 With signet rings on his soft fingers fine;
 His bamboo flute in his left hand he holds,
 The other a lotus. A sash of gold
 Adorns his ample loins, and tinkling sweet,
 A pair of sounding anklets on his feet.
 Immersed in the rapturous ecstasies
 Of love, and with rolling and restless eyes,
 With his beloved he makes amorous jokes,
 Joying himself, laughter in her he provokes.
 Thus under the fair and bright canopy
 On the lion throne, 'neath the wishing tree,
 In Vrindavan on Kṛṣṇa meditate,
 Sitting with his empress in regal state.

The great poet Kavi Karṇapūra has composed a verse which illustrates the intensity of the mutual love between Rādhā and Kṛṣṇa. Kṛṣṇa affectionately and amusingly addresses Rādhā,

To say “I am your love, and you are mine,”
 Is but unworthy chatter I opine;
 “You are my life, I yours,” this to maintain,
 Is verily mere idle prating vain;
 It is inappropriate to attest
 One is possessor, the other possessed;
 The pronouns, O Rādhā, “you” and “me,” thus,
 Are improper in reference to us.¹⁸

The author elaborates the description of Lalitā and Viśākhā in the *Vraja-vilāsa-stava*, thus,

¹⁸Kavi Karṇapūra, *Alaṅkāra-kaustubha*, 5.34.

Surcharged with intense bliss and haughty pride,
 In whom her friends intimately confide;
 More dear than life to the amorous pair,
 She prepares for their rendezvous with care,
 She teaches her friend how to maintain pride,
 And does always in their presence abide.
 I bow down to Lalitā and prostrate,
 May she make me her own associate.

With charming affection always disposed,
 Where the couple's confidence is reposed,
 She always acts for Vraja's sovereign pair,
 With discourses and fond attentive care;
 The dulcet singing of her voice when heard,
 Rebukes the warbling of the Pika bird;
 May Viśākhā, kind and compassionate,
 Take me as her pupil initiate.¹⁹

Rādhākūṇḍa and Mount Govardhana,

With all due reverence and pious care,
 On his lowered head, Govardhan doth bear,
 A charming lake known by Ariṣṭha's name,
 Which from Bakāri's kick a lake became.
 Thus he more dear than Śiva, as beseems,
 Who bears upon his head the Gaṅgā's streams.
 A million times more sanctifying still,
 Is Rādhā's lake, which like a precious jewel,
 The high grace of Murajit does confer
 Upon the devout praising worshiper.
 Who is that pious one who would not take
 Refuge at Govardhan and dwelling make?²⁰

Verse Ten: Rādhā's Excellence

The author delineates, in the pride of conscious superiority, the superlative and supernal excellence of Rādhā, in comparison to other

¹⁹Raghunātha Dāsa, *Vraja-vilāsa-stava*, 29-30.

²⁰Raghunātha Dāsa, *Govardhanāśraya-daśaka*, 5.

renowned goddesses.

रतिं गौरीलीले अपि तपति सौन्दर्यकिरणैः
 शचीलक्ष्मीसत्याः परिभवति सौभाग्यबलनैः ।
 वशीकारैश्चन्द्रावलीमुखनवीनव्रजसतीः
 क्षिपत्याराद्या तां हरिदयितराधां भज मनः ॥ १० ॥

*ratim gaurilīle api tapati saundaryakiraṇaiḥ
 śacīlakṣmīsatyāḥ paribhavati saubhāgyabalanaiḥ |
 vaśīkāraiścandrāvalīmukhanavīnavrajasatīḥ
 kṣipatyārādyā tāṁ haridayitarādhāṁ bhaja manaḥ || 10 ||*

Hari's beloved Rādhikā adore,
 O mind, in contemplation, I implore.
 Her charming beauty shines with dazzling rays;
 Rati, Gaurī, Līlā, with envy blaze;
 The power of her fortune puts to shame,
 Śacī, Lakṣmī, Satyā, of worthy fame;
 And even Vraja's cowherd damosels,
 Among whom fair Candrāvalī excels,
 Are cast aside by her superior grace,
 And all their pride of beauty hers does efface.

Verse Eleven: The Five Nectars

In the final teaching of *Manaḥ-śikṣā*, the author supplies an enumeration of the devout disciplines and practices prescribed, as an adherent of Śrī Rūpa, his guide and preceptor.

समं श्रीरूपेण स्मरविवशराधागिरिभृतो-
 ब्रजे साक्षात्सेवालभनविधये तद्गणयुजोः ।
 तदिज्याख्याध्यानश्रवणनतिपञ्चामृतमिदम्
 धयन्नीत्या गोवर्धनमनुदिनं त्वं भज मनः ॥ ११ ॥

samaṁ śrīrūpeṇa smaravivaśarādhāgiribhṛto-

*rvraje sāksātsevālabhanavidhaye tadgaṇayujoh |
tadijyākhyādhyānaśravaṇanatipañcāmṛtamidam
dhayannityā govardhanamanudinam tvam bhaja manaḥ || 11 ||*

**O mind, as Śrī Rūpa's associate,
Imbibe the five nectars immaculate:
To worship Govardhan and sing his name,
To bow and meditate and hear his fame.
The drinking of these five nectars each day,
While at mount Govardhan you make your stay,
Is verily the direct means to gain
Service of him who lifted a mountain,
And of Radha, (while engrossed in sweet amour,
Surrounded by companions in the bower).**

See *Upadeśāmṛta*, text 8 and notes for an examination of devotional disciplines.

Verse Twelve: The Singer's Benefit

The divine author concludes by offering a customary benediction to the reciter of *Manah-śikṣā*.

**मनःशिक्षादैकादशकवरमेतन्मधुरया
गिरा गायत्युच्चैः समधिगतसर्वार्थततिर्यः ।
सयूथः श्रीरूपानुग इह भवन् गोकुलवने
जनो राधाकृष्णातुलभजनरत्नं स लभते ॥ १२ ॥**

*manahśikṣādaikādaśakavarametanmadhurayā
gīrā gāyatyuccaiḥ samadhigatasarvārthatatiryah |
sayūthah śrīrūpānuga iha bhavan gokulavane
jano rādhākṛṣṇātulabhajanaratnam sa labhate || 12 ||*

**Whoever these eleven stanzas sings,
With a sweet voice which from a pure heart springs,
That take the form of lessons to the mind,**

**All their desires accomplished sure will find.
And—dwelling here in Gokul’s shady wood,
And emulating Rūpa in his mood,
And keeping society with the good—
The rarest gem of worship they’ll receive,
(And Rādhā-Kṛṣṇa’s boundless love achieve).**