

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

Verse-6

Notes on the Commentary

by

Śrīla ŚIVARĀMA SWAMI

Verse-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

O ruffian mind (**are cetaḥ**)! Why do you burn (**katham dahasi**) yourself and me [the soul] (**ātmānam api mām**) by bathing in the trickling urine (**kṣaran-mūtre snātvā**) of the great donkey (**bhara-khara**) of full-blown hypocrisy and duplicity (**prodyat-kapaṭa-kuṭi-nāṭi**)? Instead, you should always bathe (**sadā tvam nitarām snātvā**) in the nectarean ocean (**sudhā ambhodhau**) of love emanating from the lotus feet of Śrī Śrī Gāndharvikā-Giridhārī (**gāndharvā-giridhari-pada-prema-vilasat**), thereby delighting (**sukhaya**) yourself and me (**tvam api mām ca**).

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Both this verse and the next are quite interesting in the sense that they deal with the (psychology of anarthas or impurities) within the heart.

We will see how exact a science bhakti is that it purifies these things from within.

In this and the next verse, Raghunātha Dāsa Gosvāmī will be using very graphic, strong language.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

This is called contrast.

On one side you have been burnt by bathing in the trickling urine of an ass, a donkey, and on the other side is bathing in the nectarean ocean of love for Rādhā and Kṛṣṇa.

Generally such strong language is used in order to make a point, and specifically to make a point to people who don't understand a message in more subtle ways.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

So this contrast is for us, because we are infected by different gross impurities, and the result of these gross impurities is that we become covered by ignorance.

In order to penetrate this ignorance, strong language is used.

Just like when the child is playing, you tell him, “Stop playing! Stop playing!”

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

If he won't listen because he is so absorbed, ultimately you have to raise your voice and then it pierces through the child's ignorance.

In the same way, Raghunātha Dāsa Gosvāmī starts to pierce through our ignorance by using some strong and graphic language.

It's effective, because it's something that we don't forget once we hear it.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

“Why do you burn yourself and me [the soul] by bathing in the trickling urine of the great donkey of full-blown hypocrisy and duplicity?”

So you can just imagine a huge ass, and we take a bath in his trickling urine.

Furthermore, he says it burns. This is the nature of urine; it is acidic. So we’ll address these things specifically later.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

In verse five, we discussed kāmādi and Raghunātha Dāsa Gosvāmī says, prakāmaṁ kāmādi-prakaṭa-patha-pāti-vyatikaraiḥ, that along with lust comes a host of other unwanted characteristics.


So these things need to be purified.

But everyone has experience that we do try to purify ourselves of unwanted habits and it's not so simple to remove them, like if you have some dirt on the floor and you sweep it up and you throw it out and it's gone.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

But our unwanted habits are not such an easy thing to dispose of.

So the question arises in this verse.

Let's say I have subdued lust and anger, but what about deceit?


It still remains.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

In other words, we're seemingly unable to get rid of all of these characteristics.

Bhaktivinoda Thākura explains there are two alternatives of this particular point.

Deceit is difficult to go away?
↓
a) just remain a deceitful devotee. (D.S + deceit)
↳ slowly we regress in D.S
↓
Finally we lose D.S.

The first is you become a deceitful devotee.

b) purify ourselves of this deceit.

That's one natural consequence, which means you don't purify the deceit but you let the disease intermingle with your so-called devotional service.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Then while it's creating havoc to your devotional creeper you are called a deceitful devotee, and when the damage is finally done then you will no longer be a devotee.

The second alternative is you purify yourself of this deceit.

This deceit is generally being described by Bhaktivinoda Ṭhākura as any desire other than the desire to serve Kṛṣṇa.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

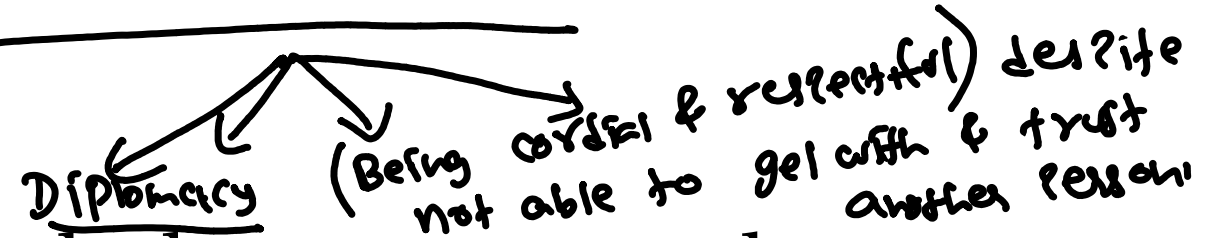
Which means, practically speaking, it's a carpet and you can sweep any material thing under this label of deceit.

Any desire other than the desire to serve Kṛṣṇa, or having a purpose for serving other than pleasing Kṛṣṇa, falls under the category of deceitfulness. → Kaitava dharna → dharna, artho, kēha & mokṣa.

Two specific characteristics of deceit are being mentioned here: kapāṭa and kuṭināṭī. Kapāṭa means deviousness and kuṭināṭī is hypocrisy.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

In Caitanya-caritāmṛta these things are also described.



Hypocrisy manifests in the form of diplomacy, mercilessness, and meeting to gossip with others and criticize—all these forms fall under this realm of hypocrisy.

Hypocrisy
a) Diplomacy. c) meeting to gossip & criticize
b) mercilessness

Because hypocrisy means that I pretend that I am doing one thing, or I am one way with people, but I think a completely different way about them. In other words, I behave to their face in one way but behind their back I do something completely different.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Bhaktivinoda Thākura explains that there are different classes of devotees and these elements infect all different grades of devotees unless they are purified.

- ① Svānīṣṭha →
- ② Parinīṣṭhita →
- ③ Nivāpēs'a →

not notice
↑
deceit

From the very neophyte or the lowest devotee to the most advanced devotee deceit affects and influences everyone.

2 reasons for deceit

sek → (K)

Absorb yourself in k-kṛtīy
k-kṛtīy & also prevent your
fallen state to (K)

- a) Presence of selfishness in the heart
- b) self centered & self absorbed.

Specifically, Śrīla Bhaktivinoda Thākura uses names which are not usually used elsewhere, but it's not uncommon for ācāryas to coin terminology of their own, or to use terminology in their own way.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

In Rūpa Gosvāmī's Ujjvala-nīlamaṇi and other books he also creates some of his own terminology.

Similarly, here Bhaktivinoda Thākura talks about three different types of sādhakas, saying that all of these three types of sādhakas can become infected by [deviousness and hypocrisy]

We will examine the three different types of devotees and also see what type of deceit manifests in each of them according to the type of work that they do and what the resulting symptoms will be, as they will vary.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

The first type of sādḥaka is called a sva-niṣṭha bhakta, the second is called pariniṣṭha and the third is called nirapekṣa.

Sva-niṣṭha is a householder devotee who is very much devoted to self realization, to Kṛṣṇa consciousness, but has the specific characteristic that he or she does not particularly act in the varṇāśrama system.

This person's desire is simply to serve and satisfy Lord Hari.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Example of a svaṅiṣṭha → householders staying in temple & doing temple service,

Which means, for instance, householder devotees who are residents in the temple, who are really just doing everything that they can.

Practically speaking, they are living like brahmacārīs and brahmacārīnīs, having an austere and simple lifestyle. These are sva-ṅiṣṭha bhaktas.

The pariniṣṭha bhakta is another type of householder, who is also a good devotee.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Such persons are dedicated to following the rules and regulations.

They live at home and organize their life to conform with the rules of devotional service, and make the worship of the Deity the center of the home.

And the third type, a nirapekṣa bhakta, is a renunciate, a celibate, a detached sādḥaka.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

These are the brahmacārīs, brahmacārīnīs, sannyāsīs, and so on.

Now let's see what happens to each of these three different types of individuals.

→ Householder living in temple → LEGALIZING SG in the name of YUKTA-VAIRĀGYA

The sva-niṣṭhas become contaminated by deceit when they indulge in sense gratification in the name of satisfying the Lord.

Indulging in sense gratification means that for the sake of preaching or performing other activities they use the principle of yukta-vairāgya as a means of legalizing sense gratification.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

The result will be that instead of serving devotees, they end up going out to serve the rich and collect money beyond their needs.

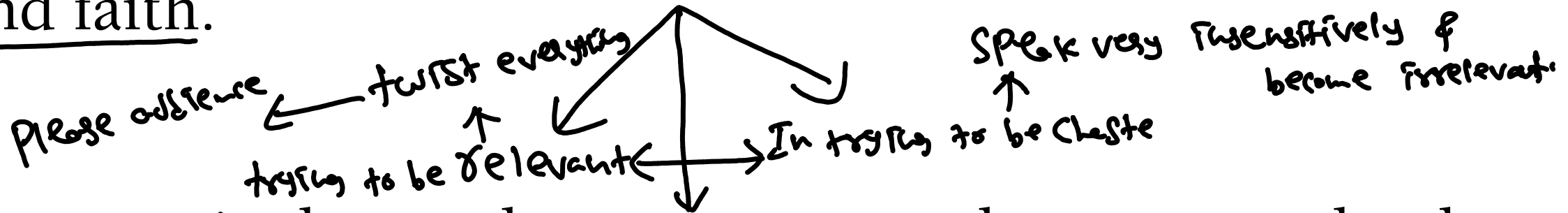
The symptom of that collection is that they themselves become the enjoyer of that wealth. They enjoy the association of the wealthy.

They take personal benefit from the funds they collect from their wealthy associates, and although the wealthy may actually give the funds to such devotees for the institution, the deceitful sva-niṣṭhas use the funds for themselves.

Verse-6 Commentary by Srila SIVARAMA SWAMI

② Hypocrisy → attachment to speculation & logic for attracting people.

Furthermore, with the excuse of education for the sake of preaching they become attached to speculation and logic as a means of trying to make a livelihood and really give up the principles of purity, simplicity, and faith.



The third symptom is that such a person may then put on the dress of a renunciate thinking, "Oh! I will leave my household life," in order to increase prestige amongst the circle to whom he or she is preaching.

3rd Symptom of hypocrisy → accepting the dress of a renunciate for respect & prestige.

So, the deceitful sva-niṣṭhas become speculators.)

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

The pariniṣṭha devotees are deceitful when they make a real show of being a strict adherent and being dedicated to spiritual life.

Externally they seem to be an ideal and exemplary person in the varṇāśrama system but internally they are attached to all kinds of material objects and sense gratification.

This type of person is described in the third chapter of Bhagavad-gītā where Kṛṣṇa says:

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

karmendriyāṇi saṁyamya
ya āste manasa smaran
indriyārthān vimūḍhatmā
mithyācāraḥ sa ucyate

One who restrains the senses of action but whose mind dwells on
sense objects certainly deludes himself and is called a pretender.
(Bhagavad-gītā. 3.6)

Verse-6 Commentary by Srila SIVARAMA SWAMI

Externally they appear to be exemplary but internally they are indulging, making plans for so many different material objectives.

Symptom of a deceitful purniṣṭhita devotee

a) argumentative & Quarrelsome.

Their symptom is that in due course of time they become argumentative and always quarrel with the general mass of devotees.

b) Choose worldly association to devotees association,
c) appreciate worldly people more than even devotees.

Ultimately they prefer association with worldly minded people in opposition to devotees.

d) we are eager to learn from them.

↓
argumentation.

They think, "Actually, these karmīs are not so bad."

Verse-6 Commentary by Srīla SIVARAMA SWAMI

They have so many good qualities.

It's unnecessary to really deride them.

Why should we always call them demons and so on.

Actually there is so much that we can learn from them.”

And they think, “We should be spending more time learning from them then deriding them.”

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

True, that materialists should not be derided, but on the other hand, too much association with worldly people, as Hiraṇyakaśipu pointed out, will simply increase the severity of such a person's plight and ultimately there will be a falldown.

So the deceitful pariniṣṭha becomes very argumentative.

The third devotee, the renunciate, when deceitful, thinks, "I am a sannyāsī. I have my daṇḍa. I am a celibate. I must be a very elevated devotee."

Verse-6 Commentary by Srīla SIVARAMA SWAMI

Because the nature of deceit is, of course, that you deceive others, but the extraordinary nature and very tricky part of this deceit is that you deceive yourself.

Therefore, one begins to be extremely proud of one's position.

An example of this deceit being taken to an extreme is that of Paṇḍraka.

He became convinced that he was the Supreme Personality of Godhead.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

The whole story is told in Kṛṣṇa Book.

Because Pauṇḍraka was a king, and everything was going well in the kingdom, he had nothing to do, and he was bored.

His ministers thought, “How should we make the king happy?” and they decided, “Well, why don’t we start glorifying him like he is the Supreme Personality of Godhead, and bowing down to him and behaving with him in that way? Certainly then he will become very happy.”

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Soon they came to him and said, “Oh, you are the Supreme Personality of Godhead, Lord Nārāyaṇa. You have descended into this world!”

At first he thought to himself, “What is going on?”

But then he started thinking, “Well, they are my advisors; they are my ministers. Obviously they must know what they are talking about. So, yes, they must be right, and come to think of it, I have some divinity within me.”

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

In due course of time he deceived himself to the extent that he challenged Kṛṣṇa, “You are the imposter. Let’s fight!” So, that was the end of him.

Nirapekṣa, going back to the sannyāsī.

He considers himself a very elevated devotee simply due to the externals of his so-called renunciation, expecting prestige and honor simply for wearing the dress of a renunciate .

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

He sees other devotees as being very inferior, deriding the position of others.

He collects objects and wealth beyond his basic requirements and necessities.

- ① Association with wealth
- ② Association with worldly minded people.
- ③ offensive attitude → offenses.
- ④ Attraction to opposite sex. → fall down.

In addition, as a result of all his association with wealth and worldly-minded people, as well as committing offences to other Vaisnavas, he ultimately starts to associate with women in the name of preaching.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

“Yes, honestly, in order to preach, half the population or more are female. Therefore I have to also preach to them,” he thinks to himself.

But he is not simply thinking like that.

He is tending to preach more to women because he is attracted to them.

His concentration and meditation becomes fixed on them.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Therefore, he becomes overly attached to his dress and position of a renunciate.

Ultimately he becomes very attached to members of the opposite sex and in the meantime, he neglects his real attachment to Kṛṣṇa.

Ultimately he falls down.

So, are cetaḥ, “O my mind!” Prodyat, means rising or expanding.