

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

# Verse-6

Notes on the Commentary

by

Śrīla Bhaktivijñāna Goswami

Maharaj

Bathing  
a) Purify  
b) Cool down

Donkey's urine  
a) impure  
b) Burns

## Verse-6

① hypocrisy → Pretending to have some attitude which has public approval.  
② duplicity → speaking (or) acting in 2 different ways to 2 different people.

are cetah 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

Urine  
stagnant  
Mind  
Mfug.  
soul  
trickling

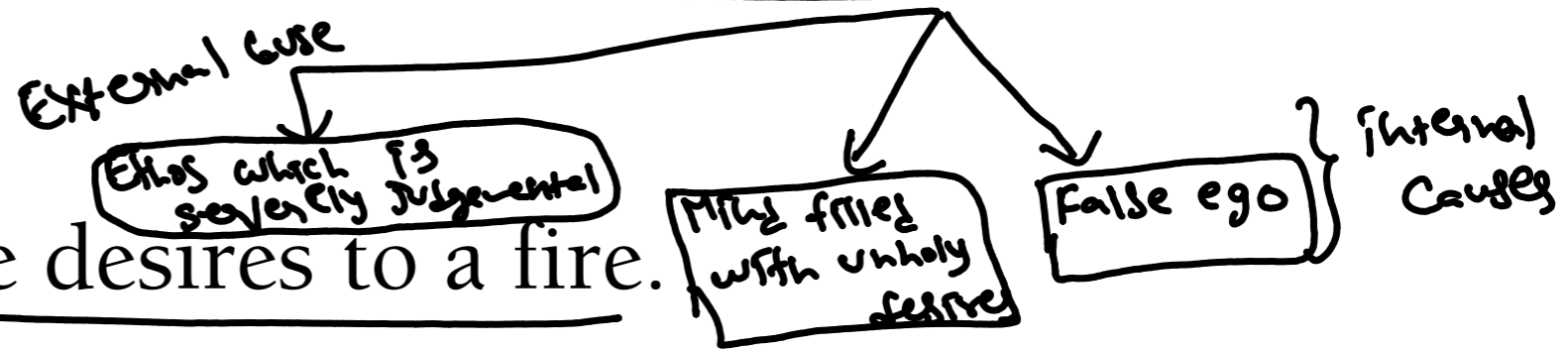
O ruffian mind (are cetah)! Why do you burn (katham dahasi) yourself and me [the soul] (ātmānam api mām) by bathing in the trickling urine (kṣaran-mūtre snātvā) of the great donkey (bhara-khara) of full-blown hypocrisy and duplicity (prodyat-kapaṭa-kuṭi-nāṭi)? Instead, you should always bathe (sadā tvam 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).

nectar  
ocean

# The Role of the Mind in Cheating

# Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Hypocrisy inevitably comes to us precisely because we are covered by a mind which is constantly filled with endless desires.



Kṛṣṇa himself compares these desires to a fire.

He says that no matter how much a person attempts to satiate the senses, these desires are never satisfied.

Those who have taken up the spiritual path are also faced by these mental desires.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Even if such persons do not give the desires an opportunity to manifest themselves outwardly, they may be tearing the mind apart from within.

Here Raghunātha Dāsa Gosvāmī compares this state of internal disgrace to a fire and says, “What is the point?”

There is no need to bathe in all this burning urine.

Instead, choose to bathe in the ocean of love for Rādhā and Kṛṣṇa and feel like you have been born again.”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Interestingly enough, in the Manu-saṁhitā, in the section “Penalties for various crimes,” it is said that in Vedic times if a person committed treachery or deceit, the punishment for kṣatriyas, the men of honor, was to bathe them in ass’s urine.

As a result, all their hair would fall out and they would remain bald-headed to the end of their days; everyone would know of their crime, saying, “Look, that’s a rascal; that’s a cheater.”

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

In one way or another all the disgrace or deception we have inside will sooner or later surface and become visible to everyone.

Here Raghunātha Dāsa Gosvāmī is warning us not to cheat, exposing ourselves to ridicule by trying to secretly fulfill foolish desires that haven't made us happy anyway.

We can consider what happens to those who allow themselves, without even noticing it, to be cheated by their minds.



## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Raghunātha Dāsa Gosvāmī talks about this because on the spiritual path we need to go to the end.

Although Kṛṣṇa says that even small progress on this path can save us from the greatest fear, eventually we will still want to go to the end.

To do so, we will have to completely destroy the pride within that Raghunātha Dāsa Gosvāmī speaks about in the first verse.

**Pretense**

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

It is pride that makes us pretend.

Because we are constantly putting on guises, we cannot understand or see God.

We are unable to see him in the heart of other living beings; we can't see how he manifests himself outwardly; we can't hear his voice within; and we cannot understand how he speaks to us through the mouth of our spiritual master.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

It is very difficult for us to actually recognize Kṛṣṇa.

Although God is everywhere and there is nothing easier than seeing him, we cannot because pride does not allow us to do so.

In the Rāmāyaṇa there is a remarkable episode when Sugrīva sends Hanumān to find out who Rāma is.

Rāma and Lakṣmaṇa appeared near Mount Rṣyamūka where Sugrīva with his retinue were hiding with a handful of monkeys who had remained faithful to him.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

For fear of his brother, Vāli, he was hiding there.

When Sugrīva saw Rāma, he was terribly scared, saying, “Who’s that? It must be someone sent by Vāli to kill me!”

He said to Hanumān, “Go and find out who it is. You are smart—take on a disguise and pretend to be a brāhmaṇa.”

Hanumān disguised himself as a brāhmaṇa, with mālā in hand, and appeared before Rāma and asked, “Who are you? Why are you here?”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Rāma told Lakṣmaṇa, “A good man has come to us, so please explain to him who we are.”

Lakṣmaṇa explained to Hanumān, “This is Rāma, the son of King Daśaratha. Due to some misunderstanding he was exiled to the forest, and I am with him because I am his eternal servant.”

Hanumān slapped his forehead in consternation, because since early childhood he had been chanting the name of Rāma, “Rāma, Rāma, Hare Rāma, Hare Rāma.”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

He asked Lord Rāmacandra, “Rāma, is it you, my Lord?”

I’ve been worshiping you since childhood, always chanting your holy name!

You have appeared before me directly, so please tell me why I did not recognize you?”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

The Lord replied, “How could you have recognized me?”

Look at the disguise you have on. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham—you have come to me in a false disguise, pretending to be someone else, so how could you have recognized me?”

That is a very important lesson for all of us—as long as we pretend to be someone else we won't be able to recognize Kṛṣṇa, even if he is standing right in front of us.



## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Accordingly, Raghunātha Dāsa Gosvāmī is urging us to give up cheating.

He says that if you want to cheat Kṛṣṇa, then Kṛṣṇa will necessarily have to cheat you and deprive you of the opportunity to see and recognize him.

Giving up cheating is a vital stage in spiritual life, the nature of which we must clearly understand.

(This stage is called anartha-nivṛtti.)

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Initially in spiritual life we are extremely enthusiastic, feeling that this is exactly what we need, especially if we came to Kṛṣṇa consciousness after having suffered or having been disillusioned in material life.

We think that the beginning attraction and ecstasy will last forever.

At some point this ecstasy is over and we are faced with our gross and subtle anarthas, preventing us from truly seeing or feeling God.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Raghunātha Dāsa Gosvāmī is urging us to watch our motives in order to eliminate our anarthas.

In a number of lectures, Śrīla Prabhupāda very easily defines anartha-nivṛtti.

He says you've stopped smoking—that is already one anartha less.

These cigarettes are definitely an anartha; there's nothing of value in them.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

You've given up meat-eating ~~another anartha~~ less; you've removed the desire for gross sex and you have given up gambling: two more anarthas gone.

In the beginning, ~~on the gross level we are getting purified.~~

Gradually, as the process of cleansing our mind goes on, new anarthas become obvious to us in the form of false motives and deception.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

The desire for recognition and honor is a most dangerous anartha because we begin seeking satisfaction of this anartha in the society of devotees.

As long as we are respected, we think that we do not care whether we are respected or not.

But as soon as someone passes by without greeting us, a storm rises in our mind, “Who is he anyway? He is a junior devotee, why didn’t he say ‘Hello’ to me? Who does he think he is? He’s got nothing but anarthas, for he has no respect for the devotees.”

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

This subtle desire for recognition, in essence, is the same as the most subtle desire for sex.

We want to be recognized and respected so that in one way or another we are put in the center.

Another very important point we must understand is that sometimes the anarthas come in a very subtle way.

That is what deception is about.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Sometimes our material attachments disguise themselves so well it is impossible to recognize them.

They may come in the form of some noble ideas or in the form of austerities in our service.

For example, sometimes when we chant the holy name we get distracted by some great revelation and before we know it this revelation has already distracted us from Kṛṣṇa.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Therefore, we must understand that all these anarthas or material attachments that we face in the process of cleansing the heart will take very perverted forms.

Arjuna's attachments came to him in the form of compassion and love for his spiritual master, which Arjuna thought was very noble.

However, Kṛṣṇa saw this attachment as an anartha.

Anarthas came to Yudhisthira in the form of attachment to the fact he had never lied.



## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

In the Purāṇas, there is this recurring phenomenon that the demigods worry when someone successfully engages in spiritual practice or some kind of austerity and start sending him various obstacles.

Indra in his heavenly kingdom sends some Apsarā to distract the practitioner from his austerities.

Sometimes brahmacārīs think, “Why hasn’t Indra sent me an Apsarā yet?”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Doesn't he see what progress I've made and the austerities I am performing?"

But actually Indra does send us Apsarās.

You chant the mahā-mantra and suddenly an Apsarā appears in your mind and starts dancing—she is sent by Indra because all the demigods are situated in our body and senses.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

When we are performing devotional service all the distractions we are subject to are sent by the demigods.

But we should think about what an Apsarā is.

This is a very important point: sometimes obstacles can take on a very beautiful shape.

Caitanya Mahāprabhu himself said na dhanam na janam na sundarim kavitam—I do not want sundarim or kavitam, I do not want lovely words, lovely ideas and thoughts.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

When anarthas come in a gross form they are not as dangerous as when they come in a subtle form.

As a result of deception, we lose the ability for introspection. Alexander Pushkin used to say, “It is easy to deceive me for I myself am glad to be deceived.

There is no need for anyone to cheat me; I will cheat myself.”

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

People lose their ability for introspection and for self-analysis, so they start reassuring themselves that everything is fine, when it is not.

Sometimes you can see that people are lying to themselves, but the defense is so dense that it is impossible to give them the opportunity to look at themselves from a different angle.

That is the problem of deception—it is sometimes so deep a person loses the ability to see their self-deception.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

This is why it is the duty of the devotee to be constantly introspective and to ask, “How sincere am I? What are my motives? What drives me?”

At first the tendency to deceive is exhibited in a harmless way—a person has been given extra change and he thinks, “A nice way to earn money.”

Sometimes a person jokes, and for the sake of being witty he slightly exaggerates; sometimes a person argues and in the heat of debate he resorts to lies.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Sometimes a person assigns to himself something that does not belong to him or speaks rudely.

The ācāryas say that all these actions are based on asat.