

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

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

Notes on the Commentary

by

Śrīla Bhaktivijñāna Goswami

Maharaj

The Path of Deceit

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Narottama Dāsa Thākura calls such actions asat-kriya or actions based on a false concept of life.

A person does such trifles and becomes accustomed to behaving in this way.

When we begin rendering devotional service, and we start behaving in the above ways out of habit, then small sins or innocent trifles turn into offenses.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Narottama Dāsa Thākura says dehe nā kariha āsthā—do not trust your body and your mind because you will be cheating out of habit.

When you project your bodily concept onto the spiritual realm, you'll start committing offenses.

If we have this tendency to deceive, we will end up deceiving not only ourselves but we will deceive our spiritual master and the Vaiṣṇavas and in this way we will be committing offenses.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

This sixth verse of the Manah-śikṣā is about how dangerous it is to commit offenses on the spiritual path.

These offenses burn us from within and deprive us of the opportunity to attain a true spiritual experience.

The word kapata that Raghunātha Dāsa Gosvāmī uses here has numerous meanings.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

The words that define kapaṭa include deception, cunning, hypocrisy, slyness, fraud, trickery, evasion, self-justification, and eventually godlessness and sin.

Śrīla Jīva Gosvāmī gives a very important definition of deception on the spiritual path.

In his Bhakti-sandarbha he explains that deception on the spiritual path is that outwardly we bow down before our guru, the sādhus, the Vaiṣṇavas and Śrī Bhagavān, while internally we do not have faith in them.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

So, Raghunātha Dāsa Gosvāmī says that kapaṭa, the absence of faith in the Vaiṣṇavas, in the sādhus, in the spiritual master and ultimately in Kṛṣṇa gives rise to kuṭināṭī.

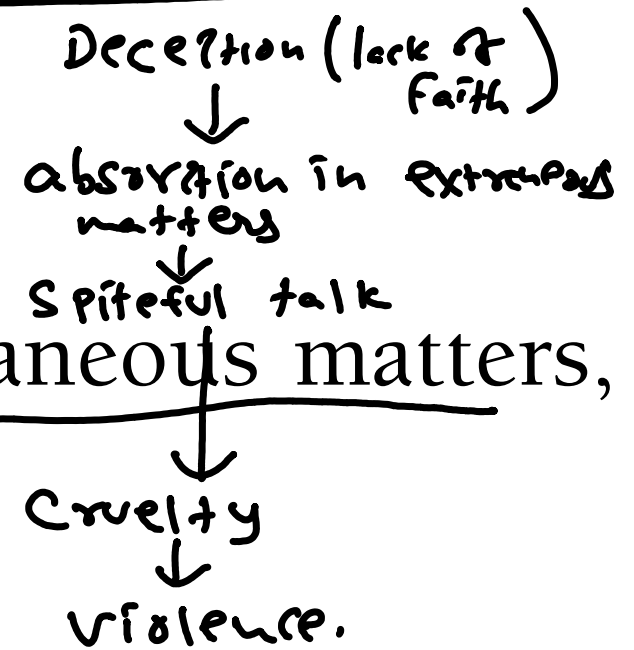
Kuṭināṭī is hypocritical activities, absorption in extraneous matters, spiteful talk, cruelty, and ultimately violence.

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This all starts with the fact that inside I do not have complete sincerity or absolute unconditional faith, and I justify myself in every possible way.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Such a mood manifests itself in the fact that I start focusing on something extraneous, such as watching TV or movies and start thinking, “I need this for my preaching, so that I can preach in a more efficient way; I’ll tell them about this movie in the class.”

Then we engage in spiteful talk, and then into cruelty, and ultimately into violence.

Śrīla Prabhupāda sometimes translates kuṭināṭī as spiteful talk.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

In fact, it is a very sad chain.

What is the first sign of deception?

The ācāryas explain that the first manifestation of deception is that our attitude towards the spiritual master becomes like the one we have towards common people.

Deception starts saying, “What’s so special about the guru?”

Satsvarūpa Mahārāja tells an amazing story.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

In the beginning, when Śrīla Prabhupāda had just started spreading Kṛṣṇa consciousness in New York and his first disciples joined him, they arranged a public program for Śrīla Prabhupāda.

Among them was Rāyarāma, one of the first disciples of Śrīla Prabhupāda. Rāyarāma printed posters which he stuck all over the East Side in Manhattan, where they had their preaching activities.

The poster read, “This man has changed the consciousness of the world.”

Verse-6 Commentary by Srīla Bhaktivijnana Goswami Maharaja

At that time Śrīla Prabhupāda was away, so when he came back to New York after some time Rāyarāma proudly showed him the poster.

Śrīla Prabhupāda made a grimace and said, “It is a very poor poster.”

At first Satsvarūpa Mahārāja did not understand why Śrīla Prabhupāda did not like it.

Then Prabhupāda said, “Guru cannot be called ‘a man.’”

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

First we pull down the guru to a level closer to our own.

This is what hypocrisy or deception is about.

Then we give our mind the opportunity or the license to focus on extraneous things.

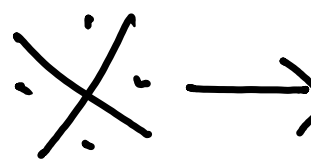
As a result of this, people start to speak ill of each other.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Sometimes people tell me that when they belonged to other societies, people did not talk so badly about each other.

But here devotees are always backbiting.

This terrible behavior leads to the beginning of cunning in our life and deception.

 → Result of Careless execution of D.S → weeds get reinforced more strongly.

This is a sad situation, because sometimes when we are careless in our spiritual practice, instead of purifying our heart the spiritual practice starts reinforcing the problems found there.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

In world history, religious people committed so much evil and cruelty for this same reason: because they were not attentive to themselves and did not catch themselves cheating in time.

The sequence of events is very important—we have a slight tendency to deception, it gradually starts growing until it finally turns into a demon.

This demon can completely devour us. Therefore the main quality of a devotee is frankness, simplicity, and absence of hypocrisy.

Simplicity and Determination

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

In the Hitopadeśa there is a very interesting verse:

manasy ekaṁ vacasy ekaṁ karmaṇy ekaṁ mahātmanām
manasy anyat vacasy anyat karmaṇy anyad durātmanām

Manasi ekam vacasi ekam karmaṇi ekam—one who thinks, speaks,
and does the same thing is called mahātmanām.

Manasi anyat vacasi anyat karmaṇi anyat—one who thinks one
thing, says another, and does a third thing is called durātmanām, a
fool, or in Russian, durak.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

That is why it is so important, and the ācāryas emphasize this point, that the main quality of a devotee is simplicity.

Bhaktivinoda Thākura explains that there are four essential qualities of a pure devotee.

4 essential qualities of a pure devotee

① Simplicity (or) frankness

② being focussed on the purpose

③ Determination (by) having 1 goal

④ Not dependent on the opinion of others

These are simplicity or frankness; being focused on the purpose; determination, or having one goal and determination to attain it; and not depending on the opinions of others.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

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Verse-6 Commentary by Srila Bhaktivijnana Goswami Maharaja

This last quality is very important, because we will be able to preserve all these qualities, especially simplicity, if we do not depend on the opinions of others.

We cheat because we always want to appear different from what we really are to impress others.

In another article in Sajjana-tosaṇī, Bhaktivinoda Ṭhākura says that for the dull people of Kali-yuga who find it difficult to remember four things, it is enough to remember just two things: simplicity and determination.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

To do bhajana and to worship Kṛṣṇa, we need these two things.

However, if we lack even one of them it will be very difficult for us.

If there is no basic simplicity of heart and no determination, we naturally won't be able to do make advancement.

A dependence on other people's opinion creates a situation where we are inconsistent.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

When alone we are one kind of person, but in society we are different.

In some homes in the hallway there is a mirror, because before going out we ask, “How do I look? How will people regard me?”

Sometimes, even in the homes of devotees, in the livingroom everything's nice and clean but in the bedroom there is a bed that hasn't been cleaned for two weeks.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Sometimes our mind resembles a two-bedroom apartment consisting of a bedroom, where our filthy nest is, and a livingroom, where everything is in order, neat and tidy to impress others.



Our honesty in desiring to attain Kṛṣṇa also becomes manifest in our respect towards everything that is somehow or other connected with Kṛṣṇa.

↓ Barometer / it must test for gauging our sincerity to attain (P)?

↓
Respect towards (P)'s tadīya.

If we want to achieve success on this path, this respect is a very important quality.

Verse-6 Commentary by Srīla Bhaktivijnana Goswami Maharaja

Above all, we must feel respect for the devotees. In no case should we offend them or talk ill of them.

Hypocrisy is there within our hearts.

If we bring this hypocrisy into our society, it turns into an offense and becomes even stronger.

Śrīla Jīva Gosvāmī illustrates this problem by an example from the Mahābhārata.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

When Kṛṣṇa came to Hastināpura, Duryodhana wanted to serve him.

Duryodhana had organized a sumptuous reception for Kṛṣṇa.

All along the roadside he built banana arches and had women showering Kṛṣṇa with flower petals as he went by.

Dancers were performing to beautiful music and a sumptuous reception was arranged with all the best food prepared by top chefs from all over the kingdom.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Duryodhana said to Kṛṣṇa, “Janārdana! Keśava! You are our dear guest, our relative! You are our good friend! Please eat.”

Kṛṣṇa refused.

Duryodhana complained how unfair it was, that Kṛṣṇa was more favorably disposed to the Pāṇḍavas than to them.

“I have prepared this prasādam for you with love! You must accept it!”

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Kṛṣṇa replied, “I’m not obliged to accept anything!”

Duryodhana said, “But aren’t we your relatives?”

But Kṛṣṇa’s heart did not budge.

He said, “You have been hating the Pāṇḍavas since your childhood, offending them without any reason, and trying to harm them.”

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

The Pāṇḍavas are non-different from me.

You don't love them, which means that you hate me.

One can eat only when the food is offered with love, or if one has nothing to eat.

I have enough to eat, and I do not feel any love.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

So, please do not feed me.

I will go to Vidura.

I do not want to get contaminated by your nasty food, because there is no love in it; there is only cheating.”

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Śrīla Jīva Gosvāmī says that sometimes people appear to be serving Kṛṣṇa but if while doing so they do not respect the Vaiṣṇavas, then they are committing an offense and Kṛṣṇa will not accept their so-called service.

In the end, the heart may only get farther from Kṛṣṇa than it should have been.