

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

Offenses and Cheating: The Relationship

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Hypocrisy generates offenses. In referring to a verse from the Viṣṇu-
dharmotara-Purāṇa, Śrīla Jīva Gosvāmī also says that when a person
doesn't stop themselves from committing offenses, then one
hundred offenses make a person a hypocrite.

Offenses and hypocrisy are thus each related as cause and effect of
each other.

Therefore, lack of sincerity is the result of having already committed
offenses against some Vaiṣṇavas or against the spiritual master.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Further on, he says that one thousand offenses deprive a person of the opportunity to perform austerities in the name of bhakti.

If we do not stop there but go on committing further offenses, we lose our power and can not follow even the basic principles of spiritual life.

- ↓
- ① Hypocrite
 - ② Loses his ability to perform devotional austerities
 - ③ Loses his ability to even follow basic principles.

First a person offends the Vaiṣṇavas and for a while everything seems all right.

- ④ Loses śraddhā

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

They go on offending them and slandering them as much as possible behind their backs.

Sooner or later, after a certain point they will have no power to follow the basic principles.

Further it is said that 10,000 offenses deprive a person of the opportunity to practice bhakti.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Of course, all these numerical values should not be taken literally, but the point is that if people do not stop committing offenses, then in the end they will lose the opportunity to even pronounce the holy name.

Lord Caitanya Mahāprabhu said of the Māyāvādī sannyāsīs in Benares that he came to these great paṇḍitas, but despite all of their knowledge their tongue cannot turn to pronounce “Kṛṣṇa”.

They say “Brahman, Brahman” but their tongue cannot say “Kṛṣṇa”.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Here Raghunātha Dāsa Gosvāmī warns us against this cycle of offenses and deceit.

He says that everything starts very innocently, with just a slight tendency to small deceptions.

Therefore, the two topmost qualities of the devotee are determination and simplicity in order to realize the supreme ideal of devotional service.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

① Simplicity ② Determination

Simplicity will protect us against offenses and will help us preserve pure, simple faith without obscuring it.

↳ Simplicity → a) protecting us against offenses
b) helps us preserve pure & simple faith.

Determination will help us overcome all the obstacles that will inevitably arise on our way.

Determination → help us overcome all obstacles in D.S.

If we have these two qualities, we will attain Kṛṣṇa.

If we don't have these two simple qualities we will not be able to understand anything.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Bhakti is our attempt to enter into a relationship with God himself, the Supreme Personality of Godhead.

I have already mentioned that in the introduction to Śrīmad-Bhāgavatam, Śrīla Vyāsadeva calls Kṛṣṇa param̐ satya, the Absolute Truth.

This means that to enter into a relationship with Kṛṣṇa we must acquire the same nature of truth.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

We cannot have a different nature because then a relationship with Kṛṣṇa would be impossible.

Even in the material world, if we consider the science of relations between human beings, astrology recommends selecting those whose nature is as close as possible to our own.

Any difference in nature will eventually bring about a conflict.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

To a much greater degree, this is true in terms of our relationship with the Supreme Personality of Godhead.

We must acquire one hundred percent the same nature; that is, we must become absolutely pure, just as we cannot approach the sun unless we have a body of fire like the sun.

When we take up the path of bhakti, it is like fire rapidly burning up all our impurities.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

The holy name can almost immediately cleanse the human heart of all sins.

But there is something very significant preventing this, and it is offenses.

If we commit them while taking up the path of bhakti, these offences deprive bhakti of its power.

We practice bhakti, but instead of purifying us, bhakti can sometimes contaminate us.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

This seems paradoxical, but that situation is exactly what Raghunātha Dāsa Gosvāmī is writing about here.

We are bathing in urine and therefore are not getting cleaner, but dirtier.

If we were bathing in the ocean of nectar, there would be no problems; we would get clean very soon.

The problem is that we start bathing in the donkey urine of our own deception, which is the urine of the offenses we are committing.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

That's the reason our hearts grow hard.

Bhakti is supposed to soften our heart, which the ācāryas compare to butter.

Love makes a person very sympathetic; a loving person will never hurt those they love.

Therefore Prahlāda says, yasyāsti bhaktir bhagavati akiscanā—when a person attains bhakti immediately all the best qualities emerge.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Bhakti itself is what makes a person marvelous and very attractive.

But he also says that if people have no bhakti, then their minds are always fixed upon, or attached to, external things.

In the Third Canto of Śrīmad-Bhāgavatam, there is another very important verse (3.19.36):

yo gajendram jhaṣa-grastam dhyāyantam caraṇāmbujam
krośantīnām karenūnām kṛcchrato 'mocayad drutam

taṁ sukhārādhyam rjubhir ananya-śaraṇair nṛbhiḥ
kṛtajñaḥ ko na seveta durārādhyam asādhubhiḥ

What grateful person would not worship (kṛtajñaḥ ko na seveta) the Supreme Lord who quickly rescued (yaḥ amocayad drutam) the king of the elephants from the material world (kṛcchrato gajendram) when he was caught by the crocodile (jhaṣa-grastam) while his wives lamented (krośantīnām karenūnām), as he meditated on the lotus feet of the Lord (dhyāyantam caraṇāmbujam), and who is willingly worshipped (taṁ sukha ārādhyam) by the sincerely surrendered souls (rjubhir ananya-śaraṇair nṛbhiḥ) while not worshiped by the crooked (durārādhyam asādhubhiḥ)

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

This verse says that it is very easy to worship Kṛṣṇa.

Arādhyam means to worship and sukham means very easily and joyfully.

Those who can easily worship him are called ṛjubhiḥ, those who have a simple heart.

Ananya-śaraṇair nṛbhiḥ: they take shelter exclusively of Kṛṣṇa.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Kṛtajṣaḥ: they have a grateful heart.

This is a very important word in this verse.

A simple heart means a grateful heart.

If the heart is grateful we will do anything for the one we love. If we are grateful to Kṛṣṇa, who has given us everything, we'll do anything.

To worship ②

- ① ṣṭubhiḥ → simple @ heart
- ② ananye-śrayaiḥ → have no other shelters.

③ kṛtajṣa → Grateful.

↓
Then worshipping ② becomes very joyful.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

But then it is said, durārādhyam asādhubhiḥ: but if persons are asādhu, and their hearts are defiled above all by deception, durārādhyam, it is very difficult for them to worship Kṛṣṇa.

Obstacles will naturally arise in the process of worshiping Kṛṣṇa.

Since we have taken up the path of bhakti, we have this unfortunate possibility of committing offenses, primarily using bhakti for our own purposes.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

We forget—and this is the very beginning of the mistake people make at first—we forget that bhakti is a goal in itself.

Bhakti is not the means to achieve something else.

It is not that we need something else, such as material prosperity or liberation, and that is why we practice bhakti.

Bhakti is the goal.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

But when we start using bhakti as the means for our own prosperity, we are deceiving Kṛṣṇa and thus we are committing an offense.

This is the offense that lives in our hearts: we want something for ourselves.

At the same time, in pursuit of transient benefit, we lose our eternal benefit.

There are two fundamental principles which help us to keep our bhakti pure.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

2 fundamental principles which help us to keep our bhakti pure

Those are respect and gratitude. In the traditional Vedic system, a person is taught very consistently to respect their elders, to respect all living beings and to be grateful.

a) Respect

b) Gratitude.

When a person has these two simple qualities, it is easier to practice bhakti. Otherwise obstacles will arise.

The mind is programmed to enjoy by feeling its superiority over others.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

We can say this desire to feel superior over others is the operating system of the mind.

When a person takes up the spiritual path this same program continues to function, and we still try to prove our superiority over Vaiṣṇavas, and in due course, over our guru and eventually over Kṛṣṇa.

In the mind there is a very clear algorithm for proving its superiority over others. In order to do this, it must see the faults of others.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

This is how the mind works independently of us; we do not need to force the mind to look for these faults, it will find them itself.

Jīva Gosvāmī explains that as a result of this desire for superiority a person seems to be outwardly worshiping the Vaiṣṇavas, the spiritual master, the sadhus, and Kṛṣṇa, while inside disrespect for them is appearing.

Such a person starts looking for material qualities in them so they can feel superior.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

They look at the Vaiṣṇavas and see them as non-Vaiṣṇavas.

They do not see the essential quality of the Vaiṣṇava and how rare they are.

How many people really strive for God or are ready to give up something for his sake?

But all we see are perceived bad qualities.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Śrī Caitanya Mahāprabhu calls the anarthas that grow along with bhakti “upāsaka.”

Upa means secondary and saka means branch.

In tropical countries, parasitic species grow on the host trees, sucking out the juices of the original tree until it dries out.

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

The same happens to us; if we project the material tendencies that are within us onto the sphere of bhakti without trying to hinder them, then eventually these material tendencies grow stronger and completely destroy our bhakti.