

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  
Nectar  
Ocean  
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).

# How the Weeds of Deceit Grow

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

In his purport to Caitanya-caritāmṛta, Madhya-līlā 12.135, Śrīla Prabhupāda explains that these weeds or parasites growing on the body of our bhakti begin with kuṭināṭī—nitpicking or the desire to find faults in others.

1<sup>st</sup> weed → kuṭināṭī → Fault finding

We have this innate tendency.

When we become devotees this tendency is polished to perfection, because as devotees we can better understand our own psychology.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

We can then see in a clearer way the smallest faults in others.

Previously we did not notice how the cheating mind works and how pride manifests itself.

Now our heart rejoices when we see faults in others.

Further on, Prabhupāda says that what follows next is pratiṣṭhā-āśā or the desire for recognition.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Pratiṣṭhā means recognition, and āśā means the desire or hope that we will be recognized.

In this regard, he gives an example of a person trying to imitate Śrīla Haridāsa Thākura.

For example, I adorn the Deities or I make them an outfit.

But I am hoping for praise for my efforts or my “talent.”

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Persons are decorating the Deity, but it may be their own false ego that is standing on their altar and showing their expertise to everyone.

If people do not say, “How wonderful you’ve made that,” we are disappointed and think, “This society of devotees is not like what I was promised!”

We demand recognition and the thirst for it grows stronger and stronger.



## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

We preach, so someone admires how many followers we have, or we distribute books so we will be praised for it.

We fast on Ekadasi, but we make sure we tell everyone what we fast from, the way we fasted, how many rounds we chanted, how we didn't sleep that night.

We give a lecture so that someone says afterwards, "Oh, what a lecture!"

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

And if devotees do not say that, we think, “Everyone is in māyā! No one has appreciated it!”

- ① kuṭīnāti → fault finding ↓
- ② pratiṣṭhā-āśā → desire for fame ↓
- ③ jīva himsā → violence towards other jīvas

First is kuṭīnātī, second is pratiṣṭhā-āśā, and the next thing is jīva-himsā. Jīva-himsā refers to the pain we cause.

- ④ niṣīdha ācāra → <sup>prohibited</sup> unmentionable ↓ behavior

After deceit and hypocrisy, and the attempt to exalt ourselves, comes Aghāsura, the serpent with foul breath, like that of a dead fish.

# Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Bhaktivinoda Thākura explains that this demon is the cruelty in our heart.

## Violence to devotees

- ① Putting out anathās
- ② Not giving prasādam
- ③ non-cooperation

- ④ withholding appreciation,
- ⑤ criticism
- ⑥ not helping them

What did he do with the cowherd boys? He devoured them.

- ⑮ spreading false rumors
- ⑯ grossly mangering

⑦ ~~back~~ back biting

⑧ Deriving pleasure when someone is put down

⑨ insulting in front of others.

⑩ insensitivity to their struggles

⑪ shouting in public

⑫ neglect

⑬ character assassination,

⑭ authoritarian management

Aghāsura represents cruelty.

⑰ Controlling & micromanaging.

⑰ Taking

stings.

⑱ physical assault

In the society of devotees we also have opportunities for showing cruelty.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Again, the same knowledge of psychology allows us to more painfully hurt others when we start pointing out their faults.

First, I think ill of others, then I start speaking ill of others, being rude to others, cutting their false ego.

One woman was complaining to me about her husband, “He comes and says to me, ‘Let me see where your false ego is. Now I’m going to cut it.’”

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

He has children and a wife whom he needs in order to cut their false ego.

Recently I happened to come across an article written by a very respected Vaiṣṇava analyzing an article written by another Vaiṣṇava, finding some trifles there and then publishing his condemnations on the internet in order to hurt.

This is something that unfortunately happens under the pretext of fighting for purity.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

He is exposing other Vaiṣṇavas to a public “flogging”.

Again, knowledge of psychology of other people allows us to more easily exploit others.

Under the pretext of devotional service people sometimes simply exploit each other, saying that we should selflessly serve but at the same time taking advantage of others.

This is a manifestation of jīva-himṣā.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Śrīla Prabhupāda describes the next inevitable step in that purport to the Guṇḍicā-mārjana-līlā.

This is called niṣiddhācāra, when a person loses the ability to follow the principles of bhakti.

Why does this happen?

Previously, they seemed to have overcome all these bad habits and had been following the principles of bhakti over a long period of time.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

However, at a certain point they lose the ability to do this.

It is not just because of the anarthas.

What happens at this point is that due to the offences committed, the mind fully focuses on matter and tears itself away from Kṛṣṇa.

Śrīla Prabhupāda had a disciple who used to take LSD; later on he achieved a very high position but returned to LSD.



## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Due to the tendency to deceitfulness, he started justifying his behavior.

He said that LSD was the dust specks from the lotus feet of Śrīmatī Rādhārānī!

He said that when he took drugs, he became closer to God.

He wanted to open a whole training center to teach others how to get closer to Kṛṣṇa using LSD.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

There was one other āśrama I knew about personally where all the discourses consisted in discussing the faults of other Vaiṣṇavas.

There are many Vaiṣṇavas and there are many faults, too, so there were many topics of discussion.

And they all said, “We are for Prabhupāda! We are for Prabhupāda!”

They would still go on with saṅkīrtana.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

However, since the āśrama is located in quite a cold zone, before going out on saṅkīrtana they drink some vodka to Śrīla Prabhupāda in order to warm up and go out to distribute.

Unfortunately all this is true and I am not exaggerating at all in this particular case.

This is what Śrīla Prabhupāda says, niṣiddhācāra, the next logical step: we lose the ability to follow the principles of pure behavior.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

And all begins with the fact that in one way or another we focus on the faults of others.

In the next step, kāma (lust) becomes completely uncontrollable and devours us whole.

A person in this situation naturally and gradually forms material tendencies in their mind.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

We have come to the path of bhakti in order to remove these tendencies, but we may be giving vent to the most subtle tendency of all, which is to relish finding faults in others.

Step-by-step it very soon becomes more and more gross.

One problem is that a person at this point may not enjoy just ordinary kāma, but may do so in a perverted way.

# Verse-6 Commentary by Srīla Bhaktivijñāna Goswami Maharaja

Following kāma is the demand to be worshiped.

Things which can destroy our faith in ①

① Māyāvāda

③ seeing devotees falling down

⑤ GURUṢU nara natīḥ

② asat saṅga

④ prajāpa

⑥ other non-pure dev. pramāhās

⑦ seeing devotees suffering.

Srīla Jīva Gosvāmī makes a similar analysis in his Bhakti-sandarbhā, where he explains the consequences of aparādhas or offenses.

Jīva Gosvāmī's analysis

① kautilya → hypocrisy

② aśraddhā → faithlessness

He says that at first kautilya or hypocrisy appears in a person, then aśraddhā or faithlessness.

③ focus on things that destroy our faith in ①.

④ bhakti śaithilyam

After aśraddhā a quality appears that he calls bhagavan-niṣṭhā-cyavaka-vastv-antarābhiniveśaḥ, or a focus on external things that destroy our niṣṭhā or faith in Kṛṣṇa.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Next is bhakti-śāithilyam, where we cannot focus on bhajana because the mind is already completely elsewhere.

⑤ Pride in any achievements for bhakti

⑥ competing mood with vaiṣṇavas / Respect for oneself  
↳ rather than co-operating

After that, sva-bhakti-ādi-kṛta-mānitvam, pridefulness or pride for our own achievements in bhakti appear.

⑦ Materialistic heart

We start competing with others.

What does competition with other Vaiṣṇavas mean?

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

The very spirit of rivalry or jealousy towards others means that I want respect only for myself.

The nature of bhakti is that it makes us willing to cooperate; bhakti is love and love means that I love everyone and I try to do things together with the others.

Śrīla Prabhupāda said that our love for him will be shown by the extent to which we will be able to cooperate with each other.



## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Some may have misheard that to mean, “Your love for me will be shown by the extent to which you will be able to compete with each other.”

Sva-bhakti-kritam-manitva or pūjā, the desire of honor or the desire that only I should be respected, is the final stage of Vaiṣṇava-aparādha that happens to a person.

Śrīla Prabhupāda concludes this description by writing, “Therefore one’s heart is again filled with dirt and becomes harder and harder, thus starting to resemble the heart of a materialist.”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Commenting on this sixth verse of Manaḥ-śikṣā, Bhaktivinoda Thākura explains that there are three kinds of Vaiṣṇavas: sva-niṣṭha, pariniṣṭha, and nirapekṣa.

He says that a sva-niṣṭha Vaiṣṇava is a householder who performs bhajana without regard for varṇāśrama-dharma.

Their material tendencies begin to appear if instead of serving pure Vaiṣṇavas they start serving some rich people.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Parinistha-bhakta is a householder who also follows varṇāśrama-dharma.

When they are deceitful then outwardly they show everyone how firmly they are following everything, while internally being unable to cope with their attachment to material things.

The nirapekṣa Vaiṣṇava is one who has accepted renunciation, but might start collecting money from everyone as much as possible and associate with materialists all the time.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

In this verse Raghunātha Dāsa Gosvāmī asked why we would bathe in this ass urine.

We should bathe in pure nectar, but the mind does not want to.

The mind has no attachment to Rādhā and Kṛṣṇa.

It has no attachment to thinking about them or reading about them.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Prahlāda Mahārāja himself explains that despite hearing about Kṛṣṇa from others, despite trying to think about Kṛṣṇa themselves, despite trying to achieve some combination of both, many persons' minds are unable to think of Kṛṣṇa, and bhakti does not manifest itself in their hearts.

Bhaktivinoda Thākura explains why a person does not get spiritually attached and instead the uncontrolled senses lead to hell.

Punaḥ punaś carvita-carvaṇānām—again and again we chew what has already been chewed.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Inside we have a certain subtle concept or ego which we have not given up, even having taken up the path of bhakti.

Bhaktivinoda Thākura said that there is only one solution, humility.

If we have taken up the path of bhakti, we must surrender with complete humility.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Bhaktivinoda Ṭhākura writes in his purport to this verse of the Manah-śikṣā: “As soon as the mind allows trifle thoughts to come in, immediately deception or hypocrisy appears.”

Hypocrisy starts attacking the soul again.

When one’s heart has been completely cleansed by humility, it will never again open its doors to deception.”