

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

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
stagn
Mind
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

Verse-6

Notes on the Commentary

by

Śrīla Bhaktivijñāna Goswami

Maharaj

Humility and Our Relationship with Guru

Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

We need one single attribute—complete, absolute humility.

In this humility I must fold my palms and say, “Yes, I am fallen. But I don’t want to be like this anymore.”

This attitude constitutes honesty to ourselves.

This complete humility begins with my surrendering this most subtle concept, my false ego, to my guru.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Kṛṣṇa explains this in the Bhagavad-gītā (4.34):

**tad viddhi praṇipātena
paripraśnena sevayā
upadeśyanti te jñānaṁ
jñāninas tattva-darśinaḥ**

In our relationship with guru we must practice humility of body, mind, and speech. Guru will give us sambandha or a connection with Kṛṣṇa.

Through the connection with the spiritual master, I will become aware of my connection with Kṛṣṇa.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

When I have a relationship with Kṛṣṇa, I will develop interest in everything related to Kṛṣṇa.

We must actually understand what the guru likes and doesn't like, and act for the guru, not for oneself.

The humility that appears in the mind is when a person does not act out of self-interest but rather wants to serve and do what the other person wants us to do.

Verse-6 Commentary by Srila Bhaktivijnana Goswami Maharaja

With no actual relationship with the spiritual master this attitude is practically impossible because we will still continue in one way or another to retain our subtle pride.

↓
True humility is not possible without a relationship with guru (or) a guru-figure

Sooner or later it will grow more and more.

↓
why?

The subtle will then become gross.

↓
Bcoz true humility is born out of a desire to serve.

Bhakti means to find this problem in ourselves and start dealing with it.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Therefore, sādhana-bhakti starts with guru-pādāśraya tasmāt—we must go to the spiritual master and take shelter of his lotus feet.

We must give up everything else, guru-padasraya tasmad.

After that comes kṛṣṇa-dīkṣādi-śikṣaṇam—we must take dīkṣā.

People think they have received dīkṣā and now they are free to go.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

I have been given a name, my beads, and that's it.

But after dīkṣā we must receive śikṣā.

Dīkṣā was given to young boys who started studying the scriptures.

Dīkṣā is the first step.

Śikṣā means I try to do what we are told.

Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

We try to serve not ourselves, but what we are told by the spiritual master.

As a result humility appears.

Humility allows us to attain sambandha or a relationship with Kṛṣṇa through our relationship with the spiritual master, because it is the spiritual master alone who gives this connection.

Without connection there is nothing.

Verse-6 Commentary by Srīla Bhaktivijnana Goswami Maharaja

The meaning of our relationship with guru is not to make yet another cult of personality.

Śrīla Prabhupāda warned us against this in a letter to Govinda dāsī.

In her letter, Govinda dāsī had written to Śrīla Prabhupāda saying how she loved him.

Śrīla Prabhupāda replied, “I liked very much those beautiful feelings you have described in your letter.

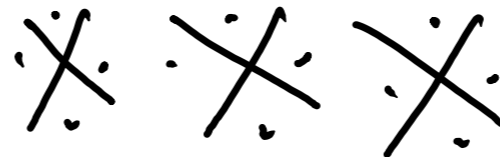
Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

However, you should never forget that all our activities are carried out in accordance with the paramparā originating from Lord Kṛṣṇa.

Therefore, your love must be directed not so much towards the physical manifestation of the guru, but towards the spiritual message he carries.



By lovingly serving the teachings of our guru we prove our love for his physical manifestation.”



Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Śrīla Prabhupāda said we must be devoted not to the cult of personality, but devoted to what he teaches and surrender to what he teaches.

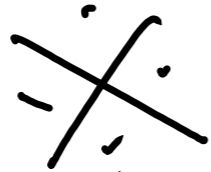
We must overcome this most subtle obstacle that envelops our soul because if we do not remove it, ultimately it will prevent us from truly hearing about Rādhā and Kṛṣṇa.

If we attain ~~this sambandha~~, or humility, if we attain love for Kṛṣṇa, then everything else will come to us.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Raghunātha Dāsa Gosvāmī is teaching us here to very honestly and frankly see the deceit in ourselves.

We must take devotional service very seriously.



It is never too late to start; Kṛṣṇa is infinitely merciful and can give us complete happiness.

Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Therefore, in our bhajana we must show two qualities: honesty or simplicity, frankness; the second is determination to go to the end by any means.

① Simplicity

② Determination.

If we have these two qualities we will certainly be successful on this wonderful path of bhakti.

Verse-6

Notes on the Commentary

by

Urmila Devi Dasi

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

The devotee on the path of spontaneous devotion for Kṛṣṇa in Vṛndāvana has, by verse six, relinquished the gross hypocrisy of secretly engaging in wicked deeds as a slave to lust, envy, and so forth.

However, the inclination for deceit and hypocrisy may still remain.

In verse five the evil enemies were blatant—robbers along the side of the road with nooses!

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

But here in verse six the problem is harder for the practitioner to discern.

Devotees at this stage have received the jewel of Rādhā-Kṛṣṇa's love.

To hold such a jewel, to be the setting for such a jewel, one should be clean and polished.

Thinking like this, the fortunate devotee seeks to bathe and become clean.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

The devotee on the shining path of bhakti will see two possible sources for this bath.

One is an ocean of pure delight (sukhaya) coming from the feet of Gāndharvikā-Giridhārī. (The ending ikā indicates affection, and Gāndharvā is a name for Kṛṣṇa's internal energy, meaning a woman who sings with great artistic skill. Giridhārī is a name for Kṛṣṇa who lifted Govardhana Hill.)

This first bathing choice for the holder of the jewel of divine love will fully wash away the tendency for deceit and hypocrisy which had attracted lust and so forth.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

The second source for this bath is a trickle of liquid that offers only an appearance of cleanliness.

Those who have become free from the obvious cheating of wicked deeds may hesitate to become thoroughly honest.

If a person's answer to the question, "Am I willing to face the full truth about the state of my heart and motives?" is, "No," then cheating and hypocrisy manifest in that person as activities that appear to be bhakti but are not, just as the trickle of liquid appears to clean, but is something else entirely.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

It burns us.

It burns because it comes not from divine lotus feet, but is the urine from a very large donkey.

We know we are bathing in donkey urine when others' greatness creates a burning sensation within us.

The jewel we received becomes covered in this donkey urine and cannot show its brilliance.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

When we read through Bhaktivinoda's lists of the ways three categories of sādhakas can be deceitful at this level of progress in bhakti, we find a common thread—they are all activities that often appear like bhakti while being something else.

Seka-jala pāṣā upaśākhā bāḍi' yāya, stabdha haṣā mūla-śākhā bāḍite nā pāya (Caitanya-caritāmṛta, Madhya-līlā 19.160).

There are weeds that grow near the bhakti creeper, and may look like bhakti to the undiscerning person, just as donkey urine may appear to be a welcome shower.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

If we water the weeds instead of the creeper, we simply burn inside and outside rather than being refreshed. How unfortunate!

The jewel on the altar is a garbage heap
Smelling and filthy, symptom of deep
Attachment to māyā in grip of her modes
All is just rotten, a large heavy load.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

Somehow we used this trash to act for you
But it remains garbage through and through
It's mercy to know it, but please purify;
Can't do it alone, though with strength we do try.

All and everything we offer so sweet
Thinking it's love that we bring to your feet
Oh! We discover with shocking great pain
The pattern on cloth was simply a stain.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

One possible consequence of cheating disguised as bhakti is that eventually inner hypocrisy may become strong enough to again attract the thieves of lust and his friends.

Gradually the person will again take up hearing and talking about material enjoyment and liberation.

Spiritual progress then stops.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

We may get a sense of how this may be so from Śrīmad-Bhāgavatam 4.8.2–4:

Another son of Lord Brahmā was Irreligion, whose wife's name was Falsity. From their combination were born two demons named Dambha, or Bluffing, and Māyā, or Cheating. These two demons were taken by a demon named Nirṛti, who had no children. Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, or Cunning.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

From their combination came children named Krodha (Anger) and Himṣā (Envy), and from their combination were born Kali and his sister Durukti (Harsh Speech). O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu (Death) and Bhīti (Fear). From the combination of Mṛtyu and Bhīti came children named Yātanā (Excessive Pain) and Niraya (Hell).

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

Another consequence is that the practitioner stops feeling the sweetness of devotional service.

What used to be blissful has been replaced with burning.

Such persons, refusing to face their inner deceit, may blame others for their lack of ecstasy.

They then believe their service is fault-finding and criticism.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

Others lose faith in the process entirely, yet may cynically continue with the externals in exchange for a life where they get some respect and material facility for being a so-called religious person.

How people in this predicament can move out of the donkey urine and into the delightful ocean of love starts again, unsurprisingly, with freedom from pride.

It takes great humility to admit that one has been, of one's own free will, bathing in donkey urine in the name of spiritual life.

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

It takes great humility to fall at anyone's feet, even the feet of God himself.

Bhaktivinoda gives us some specific guidance as to what it means to bathe in the delightful ocean of love at the feet of the divine couple.

He tells us to mediate on their names, forms, qualities, and eternal pastimes in the eight parts of the day (aṣṭa-kālīya-līlā).

Verse-6 Notes on the Commentary by HG Urmila Devi Dasi

He warns us that we have to be vigilant at this stage, as the root of hypocrisy still remains and can grow back again.

In the next verse, we learn how that root can be eliminated completely and permanently.