

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

Verse-7

Bhajana Darpana

by

Śrīla Bhaktivinoda Ṭhākura

Verse-7

pratisthāśā dhr̥ṣṭā śvapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥ṣati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāśya tvaritam iha tam veṣayati sah

As long as the unchaste (dhr̥ṣṭā), dog-eating woman (śvapaca-ramaṇī) of desire for prestige (pratisthāśā) dances in my heart (me hr̥di naṭet), how can (katham) the chaste and pure (śucih) lady of love for Kṛṣṇa (sādhu-premā) touch it (spr̥ṣati etad)? Therefore, O mind (nanu manaḥ), you should always serve (sadā) (tvam) (sevasva) the incomparable (atulam), beloved devotee commander of Kṛṣṇa's army (prabhu) (dayita) (sāmantam), who will immediately (yathā sah tvaritam) throw out the unchaste woman (tām niṣkāśya) and establish the pure lady of love (tam veṣayati) in the heart (iha).

Verse-7 Bhajana Darpana

|| 3.7.19 ||

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasana ardanaḥ

By service to the devotees (yat-sevayā), intense rasa of bhāva-bhakti (tīvraḥ rati-rāsaḥ) to the Lord (bhagavataḥ) who is fixed in one form (kūṭa-sthasya) and destroys obstacles for the devotee (madhu-dviṣaḥ) appears (bhavet), and destruction of material suffering then takes place (pādayor vyasana ardanaḥ).

Verse-7 Bhajana Darpana

|| 3.7.20 ||

durāpā hy alpa-tapasah
sevā vaikunṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ

Service to the devotees, those on the path to Vaikuṅṭha (sevā vaikunṭha-vartmasu), who are constantly singing (yatra upagīyate nityam) about the Supreme Lord (deva-devo janārdanaḥ), is rarely achieved for those who perform little austerity (durāpā hy alpa-tapasah).

Verse-7 Bhajana Darpana

In the Caitanya-caritāmṛta (Antya-līlā 16.60–61) it is said:

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa,—tina mahābala
ei tina-sevā haite kṛṣṇa-prema haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances. By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

Verse-7 Bhajana Darpana

Śrīla Rūpa Gosvāmī says in the Bhakti-rasāmṛta-sindhuḥ (1.2.219):

yāvanti bhagavad-bhakter
aṅgāni kathitāniha
prāyas tāvanti tad-bhakta-
bhakter api budhā viduḥ

Of all the limbs of bhakti (yāvanti bhakter aṅgāni) that have been described here in this book (Bhakti-rasāmṛta-sindhuḥ) (kathitāni iha) in relation to Lord Kṛṣṇa (bhagavad), the intelligent consider (budhā viduḥ) most of them (prāyas tāvanti) to also be applicable to the Lord's devotees (tad-bhakta-bhakter āpi).

Verse-7 Bhajana Darpana

Śrīla Rūpa Gosvāmī describes how bhāva-bhakti manifests by association with pure devotees in the Bhakti-rasāmṛta-sindhuḥ (1.2.241):

Verse-7 Bhajana Darpana

dr̥g-ambhobhir dhautah pulaka-patalī maṇḍita-tanuḥ
skhalann antaḥ-phullo dadhad atiprthum vepathum api |
dr̥śoḥ kākṣām yāvan mama sa puruṣaḥ ko 'py upayayau
na jāne kim tāvan matir iha gr̥he nābhiramate ||

Ever since I saw (yāvad dr̥śoḥ) a certain person whose body was washed with his own tears (dr̥g-ambhobhir dhautah), whose hairs were standing on end (pulaka-patalī maṇḍita-tanuḥ), and who stumbled around with a joyous heart (skhalann antaḥ-phullo), while quivering to the extreme (atiprthum vepathum api), my mind (mama matih) has for some reason (na jāne kim) become so attached to the form of Kṛṣṇa (sah puruṣaḥ upayayau) that I have no attachment to my family (matir iha gr̥he nābhiramate).

Verse-7

ŚRĪLA BHAKTIVINODA
ṬHĀKURA'S

MANAḢ-ŚIKṢĀ BHĀṢĀ

SONG SEVEN

MANAḤ-ŚIKṢĀ BHĀṢĀ

Verse-1

(kapaṭatā haile dūra), (praveṣe premera pūra),
(jīvera hr̥daya dhanya kare)
(ataeva) (bahu-yatne), (ānibāre prema-ratne).
(kāpaṭya rākhaha ati dūre)

Once deceit is cast away, (a living being's heart becomes blessed), and (one enters the city of sacred love). (Therefore, take great care) (to keep pretense far away from you) (when try to acquire the jewels of love).

MANAḤ-ŚIKṢĀ BHĀṢĀ

Verse-2

śuna, mana, nigūḍha vacana
pratiṣṭhā-āśā dhr̥ṣṭa-adhama, caṇḍālinī hr̥de mama
yata-kāla karibe nartana

Listen, O mind, to these secret words. As long as my
audacious desire for fame in the form of a fallen, low-class,
dog eating woman shall remain within my heart—

MANAḢ-ŚIKṢĀ BHĀṢĀ

Verse-3

(kāpaṭya tad-upapati) (nā chāḍibe mama mati,)
(śvapacinī yāhe haya dūra)
(tad-arthe yatana kari), (prabhu-preṣṭha-pada dhari)
(sevā tumi karaha pracura)

Her paramour, deceit, will not stop holding sway over my mind. To cast away that dog eater, hold on to the feet of the beloved devotees of the Lord very carefully and render a lot of service.

MANAḤ-ŚIKṢĀ BHĀṢĀ

Verse-4

teṅha prabhu-senāpati, vikrama kariyā ati,
śvapacinī-saṅga chāḍāiyā
rādhā-kṛṣṇa-prema-dhane, dibe kabe akiṣcane,
bole bhaktivinoda kāṅdiyā

Bhaktivinoda weeps, asking, “When will the commander-in-chief of
the Lord take me away chivalrously from the company of the dog
eater and give me the treasure of the love of Rādhā and Kṛṣṇa?”

Verse-7

Notes on the Commentary

by

Śrīla ŚIVARĀMA SWAMI

Verse-7

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Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

Pratiṣṭhā means fame and āśā means desire.

Our desire for fame is like dhr̥ṣṭā śvapaca-ramaṇī, a bold, outcaste woman.

And what does this outcaste woman do?

She is śvapaca, a dog eater. So she is eating dog's flesh in my heart.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

That is the actual meaning here.

And she's dancing at the same time, hṛdi naṭet, having a great party.

Dancing around in such a frivolous mood and having a great time,
and in one hand is a dog's leg she's chewing on as she's dancing in
my heart.

But she didn't get in there by accident. I invited her in. I opened the
door.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

I said, “Yes, please come in.”

So Śrīla Bhaktivinoda Ṭhākura explains that this is what happens after repeated attempts to weed out deceit while still hankering for honor and distinction.

Such a graphic picture is being painted here of the problem.

And the solution is also given.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

We have to serve the pure devotees of the Lord.

This is the only means to drive this problem out.

There is a scientific process of how the transcendental, viśuddha-sattva potency in the heart of a pure devotee is able to penetrate our hearts.

In other words, we are now dependent on mercy.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

We couldn't do anything on our own.

Now we are very much dependent on mercy from others who will actually illuminate and eradicate this problem from our heart.

Desire for pratisthā—distinction, fame, honor, position—especially in spiritual circles, just hangs in there.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

It's very tenacious, excruciatingly difficult to get out.

It is the last of the enemies that we subdue, and why is it the last?

Because it is the greatest obstacle.

We are allowing this shameless personality to come within our heart.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

The nature of this obstacle is that it very conveniently overlooks its own evil influence.

There is a clear example of this—not a nice example, but a clear one—and that is Duryodhana.

When he was approached by Kṛṣṇa after the Pāṇḍavas ended their exile, Kṛṣṇa asked him, “Make a truce. Give them five villages and finish the whole thing. You cannot persecute your cousins this way.”

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

Duryodhana's response was, "I am a kṣatriya. I am the king of the land. I am the representative of the Supreme Personality of Godhead."

He said, "I looked in my heart very deeply for any trace of flaw, imperfection, pride or arrogance, to see if I have actually done anything against the Pāṇḍavas which was adharmic. And I have come to the conclusion that I am completely flawless in this regard. Therefore, don't push me. Don't ask me to give five villages."

Verse-7 Commentary by Śrīla ŚĪVARĀMA SWAMI

Imagine completely overlooking one's own degraded and fallen position. Why?

I am now pretending something that I am not.

And I am so convinced that I will walk naked on the street.

Everyone knows this story of the emperor without any clothes.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

Ultimately he becomes so convinced of his position, and his followers were so convinced, that even though he is completely naked he thinks, “I have the best clothes. I am wearing the best of all robes, king’s robes.”

Fame is like a dog’s flesh, and if you run after the flesh of a dog it means: I want to be famous as a great devotee.

There is a nice example from the life of Mādhavendra Purī.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

When Kṣīra-chora Gopīnātha specifically stole khīr for him and sent it out via his own pūjārī, the Lord told the pūjārī, “You take this sweet rice out to Mādhavendra Purī.”

When Mādhavendra Purī received that sweet rice and ate it he thought, “As soon as everybody hears of this event, they are going to come after me thinking that I am a great devotee.”

So immediately he ran away.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

He left town so no one would come and recognize him or try to offer respect and praise him.

That is the mentality of a real Vaiṣṇava.

In Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says, “I am lower than Jagāi and Mādhāi. I am like a worm in stool. If somebody even chants my name that person becomes fallen.”

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

He is thinking like that because that's what it means to be a real Vaiṣṇava. He is not just writing it, but actually thinks and feels it.

This image here in this verse is this shameless prostitute, a dog-flesh eating prostitute dancing in the heart, but she isn't alone.

Bhaktivinoda Ṭhākura says in his song commentary, "Who does she dance with? She dances with her lover. And what's her lover's name? Kāpaṭya tad-upapati: Deceit is her paramour."

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

After the party they are all in for the evening!

And what is the by-product?

Naturally they start to beget children, such as hiṁsā, violence, ill-will.

Violence and ill-will become a by-product of that little party in the heart.

Verse-7 Commentary by Śrīla ŚIVARĀMA SWAMI

Therefore, ultimately this dance of the prostitute and her lover will destroy all the good virtues in the heart, and will fill the heart with cruelty. One will become a cruel-hearted person.

One has to be very careful to not allow these things to remain.

Therefore, Śrīla Bhaktisiddhānta Sarasvatī Thākura said, “Better that I am in the association of those who are pointing out my faults and helping me maintain a humble attitude, than to be with those who praise me.”