

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

# Verse-7

Notes on the Commentary

by

Śrīla Sacinandana Swami

Maharaj

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

By this contact with a pure devotee, something wonderful happens.

~~Find such a devotee, then associate and serve such a person.~~

Dullness, fearfulness, and ignorance will be destroyed.

The fire of devotees will dispel darkness in your heart.

Great devotees are like a sacrificial fire. Darkness will go, and Kṛṣṇa will appear.

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

But as long as the desire for pratiṣṭhā is pre-eminent in the heart, cheating of others and ourselves will not be driven away.

We need a transfusion of the Lord's potency, which will come through the pure devotee and empower us.

We may say we have heard all about this before, but such exalted association is very rarely attained.

What to do if we can't find such an exalted devotee is given in verse eight of the Manah-śikṣā.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

Why is the association of exalted devotees so powerful?

The Lord is finding rest only in the hearts of his devotees, where he can repose and rest in peace.

He cannot rest in the hearts of the karmīs or yogīs, because they have selfish desires, but he can do so in the hearts of the devotees, because they want to satisfy him.

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

Let us consider the gopīs' meditation on Kṛṣṇa, how they see Kṛṣṇa and install him in their hearts.

Early in the morning, Kṛṣṇa leaves the village of Vṛndāvana with the cowherd boys.

The gopīs stay behind.

They feel deep, deep longing for Kṛṣṇa. In order to soothe their hearts, they assemble in one place to talk about Kṛṣṇa.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

As they are just starting to talk about Kṛṣṇa, the sound of Kṛṣṇa's flute carried by his dear servant, the wind, enters into Vṛndāvana.

As the gopīs hear this sound, their inner eyes open, and through the eyes of the flute, through the vāṇī of Kṛṣṇa, they see a scene that is beyond description, rendering them speechless.

They sit there, all seeing the same scene, but they cannot talk about it.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

But Śukadeva Gosvāmī describes it. Kṛṣṇa is wearing a peacock feather ornament on his head, and blue trumpet-shaped karnikāra flowers on his ears.

His hips are decorated by a yellow garment as brilliant as gold, and the vaijayantī garland is moving on his chest.

Kṛṣṇa is in the mood of the greatest of dancers as he enters the forest of Vṛndāvana, and he beautifies it with the marks of his footprints.



## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

He fills the holes of his flute with the nectar of his lips, and all the cowherd boys sing his glories.

Kṛṣṇa is dressed as a dancer, decorated with different lotus flowers, mango sprouts, and clusters of flowers and buds.

The clay of Vrndāvana's earth is used to draw designs on his cheeks, in yellow and reddish colors.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

He is dressed like a dancer, ready to enter the stage.

Even in ordinary life, just before entering a stage, a certain śakti enters the performer. Similarly, Kṛṣṇa is full of excitement.

The moment he enters the forest, with his beautiful dress and mood, Kṛṣṇa starts to dance!

The form that makes every living entity dance, also dances!

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

In other avatāras, Kṛṣṇa is not so fond of dancing, but as Kṛṣṇa he is, and he makes others dance, too.

Peacocks dance, swans dance, gopas dance.

Even when he kills a demon, at the height of the fight, Kṛṣṇa dances!

Even when he does something as serious as lifting Govardhana Hill, he starts to dance, because he is the lord of rasa (joy).

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

Seeing him, all the devatās start to dance.

Kṛṣṇa is is Naṭavara.

In contrast, Śiva is Naṭarāja who performs the dance of destruction.

Kṛṣṇa never destroys when he dances—he elegantly inundates the world with waves of bliss.

He is the lord of joy and the lord of dance.

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

When Kṛṣṇa goes into the forest he brings it to life with his presence.

Once he has entered the forest, the vrajavāsīs, with the exception of the cowherd boys and cows, turn back to go to the village.

Some of them are carried back because they fainted.

The moment Kṛṣṇa is just with the boys; his feet start to dance in such a way that the art of dancing becomes ashamed.

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

Then his ankle bells start to sound.

Kṛṣṇa wants to really move when he dances, so he takes his chaddar and ties it around his waist.

Then the garland dances, and Kṛṣṇa's eyes, more beautiful than a baby deer's, also dance.

His eyebrows dance, his makara shaped earrings dance, everything dances—even the peacock feather begins to dance.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

There is not one single part of Kṛṣṇa's body that is not dancing!

In such a way he makes the whole world dance.

Kṛṣṇa's makara earrings are expert in teaching his eyes how to dance.

He pleases all directions with the luster of his golden cloth that sways in the gentle breeze. His luster is emanating in bluish waves.

## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

His dance is multi-dimensional, covering the whole forest of Vṛndāvana.

The luster of his dhotī is like the light-colored Gaṅgā and the luster of his body is like the dark Yamunā.

Together it appears as if there is a confluence between the Gaṅgā and the Yamunā.

When Rādhārāṇī hears about Kṛṣṇa's dancing from Kundalatā, she drinks the information as if her ears are cups.



## Verse-7 Commentary by Srīla Sacinandana Swami Maharaj

She closes her eyes and internally sees Kṛṣṇa dancing with the gopas.

She faints from the effect of two kinds of nectar—kathā and internal meditation.

As Rādhā falls down, Kṛṣṇa knows that she has fainted and he tells the wind to awaken her.

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The wind then carries his fragrance to wake Rādhārāṇī.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

In summary, in verse seven we have heard about the main obstacle, from which other obstacles grow.

It's the desire for fame. In Buddhism it is called self-indulgence.

We are then not absorbed in Kṛṣṇa, but in our own glories, and we thus try to control our environment to get our glorification.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

It's very subtle, and sometimes difficult to recognize.

We need the association of a pure devotee.

We will hear in text eight how to find such a devotee.

We have discussed the greatest devotees, the gopīs, and their vision of Kṛṣṇa, and we have tried to see through their eyes.

## Verse-7 Commentary by Śrīla Sacinandana Swami Maharaj

Hopefully at least for a fraction of a second while reading the description, we could contact Kṛṣṇa's beautiful form, his qualities, and his playfulness.

We can do this when we read the śāstras—see through the eyes of these great devotees.

After some time, we will not be interested anymore in the desires of an unfulfilled heart.

# Verse-7

Notes on the Commentary

by

Śrīla Bhaktivijñāna Goswami

Maharaj

# Instructions for Love of God

## Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Raghunātha Dāsa Gosvāmī is the prayojana-ācārya (teacher of the ultimate goal) of our sampradāya.

He teaches the highest goal of all our endeavors and aspirations.

Bhaktivinoda Thākura, in his Jaiva-dharma, describes how Raghunātha Dāsa Gosvāmī's various works explain what is going on in the spiritual world.

## Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

It is very difficult to understand such explanations because we have the tendency of projecting our understanding of the material world onto the spiritual world.

Everything that is somehow or other related to eternity is very difficult to comprehend with our limited mind, which is programmed to perceiving the temporary world.

For example, when we think about eternity we may imagine a static picture.



## Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

To counter these problems, Raghunātha Dāsa Gosvāmī succeeded in explaining the way in which love is an eternal dynamic state, and that in the spiritual world there is no boredom.

Bhaktivinoda Ṭhākura explains that especially in Manah-śikṣā Raghunātha Dāsa Gosvāmī is teaching us how a person can enter into this kingdom of love, of spiritual rasa.

Bhaktivinoda Ṭhākura makes a unique, surprising and even shocking statement.

## Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

He says that Rūpa Gosvāmī, having described the rasa and the nature of spiritual love, has not fully explained how to enter into it.

It is a very strange statement because first of all Rūpa Gosvāmī is our abhidheya-ācārya (teacher of the way or the method).

Secondly, if we study his Bhakti-rasāmṛta-sindhuḥ, and even Ujjvala-nīlamaṇi, we will see that there he explains in great detail the practice of sādhana.

## Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Nevertheless, Bhaktivinoda Thākura makes this statement that Rūpa Gosvāmī has not explained how to enter rasa, whereas Raghunātha Dāsa Gosvāmī has done so in his Manaḥ-śikṣā.

In my opinion, the reason for this statement is that in these sūtras Raghunātha Dāsa Gosvāmī has explained in a succinct and encrypted form the main obstacles that await us on this path.

He explains the realm of spiritual affection, or love, and what is internally preventing us from developing this affection.

## Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

All those in Kṛṣṇa consciousness want to experience spiritual love.

When it is not achieved, sometimes people start going down to some other level, engaging in psychology or yoga or the like, and think those things are going to help them to find love.

The uniqueness of the Manaḥ-śikṣā is that it explains our own psychology which resists spiritual life, and prevents us from attaining the very spiritual experience that has been promised to us.