

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

Verse-7

Notes on the Commentary

by

Śrīla Bhaktivijñāna Goswami

Maharaj

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).

Humility

Verse-7 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Even at the level of bhāva, the desire for fame may remain.

This is the very last obstacle that we have to overcome.

Śrīla Prabhupāda taught exactly this, that we must be humble.

There is a wonderful story about Śrīla Prabhupāda that Tamal Kṛṣṇa Mahārāja loved to tell.

~~At the time~~ he was the temple commander in the Los Angeles temple on La Cienega Boulevard.

Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

Once he brought to Śrīla Prabhupāda's room a large painting by Murlīdhāra depicting the spiritual world.

This painting is reproduced on the cover of the First Canto of Śrīmad-Bhāgavatam.

It shows the Vaikuṅṭhas and the material world where Mahā-Viṣṇu is lying.

Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

When Tamal Kṛṣṇa brought it in, Śrīla Prabhupāda started telling him, “Each universe is filled up with unlimited numbers of living entities who inhabit all of the planets and stars. One of these planets is our earth, and on this planet are many continents. On one continent there is America, and in America there are so many big cities. Here is Los Angeles, and in Los Angeles there is a street, La Cienega Boulevard. On this boulevard, among all of the buildings, is a temple of Lord Kṛṣṇa. And in this temple there is one Tamal Kṛṣṇa. He is there, and is thinking that he is very important.”

This is how Śrīla Prabhupāda taught us that this idea of self-importance is a complete, absolute illusion.

Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

The most disgusting is when we try to strengthen this idea in ourselves through spiritual practice.

In essence, what we do is we come to Kṛṣṇa in the robes of a sādhu and try to enjoy his spiritual energy.

When we enjoy the material energy, that is half the problem, but the most terrible offense we can commit is when we try to enjoy by means of our spiritual activity.

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Rāvaṇa came to steal Sītā wearing the robes of a sannyāsī.

When Sītā invited him to take some refreshment, he said, “No, no, I’m very renounced, I cannot come in. You must come here.”

He had already tried to enter but was prevented, so he made the excuse that he was too renounced.

Similarly, we come to Kṛṣṇa, changing our apparel, wearing tilaka and so on.

Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

We think, “I am disguised perfectly. Now I am going to steal Kṛṣṇa’s internal energy and enjoy it for myself.”

This is what is called weakness of the heart.

Bhaktivinoda Thākura says in his Śrī Bhajana-rahasya that there are four manifestations of hṛdaya daurbalyam, or the weak heart that is imprisoned here by the material energy.

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

These are:

1. tucchāsaktiḥ śakti—attachment to things that are not related to Kṛṣṇa;
2. kuṭināṭī or duplicity, hypocrisy;
3. mātsaryam—envy of others' progress which leads to slander, when we talk badly of others, humiliate them, or offend them;
4. pratiṣṭhāśā—the desire for fame.

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

These four things give rise to the six enemies and the six waves that carry us throughout the material world.

The six enemies are kāma, krodha, lobha, moha, mada and mātsarya: lust, anger, greed, envy, illusion, and pride.

All other bad qualities arise from there.

Bhaktivinoda Thākura then explains that the six waves are hunger, thirst, old age, death, grief, and illusion.

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

As long as we retain attachment to material things and pratiṣṭhā, the desire for fame, we will never find peace.

Sanātana Gosvāmī goes even further.

He says that of everything else, this pratiṣṭhā is the root of all other anarthas.

In one of the last verses of the Hari-bhakti-vilāsa it is said—sarva tyāge 'py aheyāyāḥ—even if a person has renounced everything else all anarthas can return to him—sarvānārtha bhavaś ca te kuryuḥ pratiṣṭhāviṣṭhāyā—why? Because in our mind we come in contact with pratisthā.

Verse-7 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Sanātana Gosvāmī says that if you don't drive away the desire for fame, you will never be clean because it is like excrement.

Even if we purify ourselves by ācamana and all the mudrās, if inside there is excrement, we will never be clean.

Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda calls this pratiṣṭhā not just ordinary excrement, but pig's excrement.

A pig eats other excrements because they are tasty, but their own excrements even the pigs do not eat. This is what pratiṣṭhā is—it is śukarera viṣṭhā—pig's excrement.

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

As mentioned earlier, a very important principle is that if there is this one anartha left, then all the others will return.

This anartha, the desire for fame, may be seemingly harmless.

It makes us study the scriptures, become very renounced, preach, and perform extraordinary feats in our devotional service.

Yet, Kavi-karṇapūra cites this problem in the Caitanya-candrodaya-nāṭaka where he says, “If one thing has remained, all the rest will come back.”

Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

The Sanskrit is: eka-yoga-nirdistānām saha vā pravṛttiḥ, saha vā nivṛttiḥ—if one thing out of a group of things remains, it will attract all the rest.

In other words, if one anartha remains, then everything else will come back.

We may be following all the regulative principles, but if we still want glory it invites everything else back again.

The principle is simple. If something contaminates us, our consciousness, our aura, then a channel appears through which all the other contamination can enter there.

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

If someone is immaculately pure then naturally no contamination will stick to him.

Therefore, people do not attach importance to this desire for fame, but as Śrīla Prabhupāda explains in the Guṇḍicā-mārjana-līlā, if a person's desire for fame remains, one may go into seclusion and be chanting the holy name—but 128 rounds, or 164, or 192 rounds or five lakhs, ten lakhs will not help.

Śrīla Prabhupāda says that the heart of such a person becomes harder and harder because pratiṣṭhā gives rise to jīva-himsā (violence towards others).

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja



People who have pratiṣṭhā will be offending the Vaiṣṇavas.

They will in one way or another find all possible faults and rejoice.

Therefore, the essence of Vaiṣṇava ethics is humility and by no means should we let that pratiṣṭhā, the desire for fame, which is somewhere there in each of us, become manifest.

It can remain until the very end. Sanātana Gosvāmī says, “Just don’t touch it. It will go away, just go on serving humbly.”

Verse-7 Commentary by Srīla Bhaktivijñana Goswami Maharaja

If this humility is there then the mercy of Kṛṣṇa and the devotees will come to you.

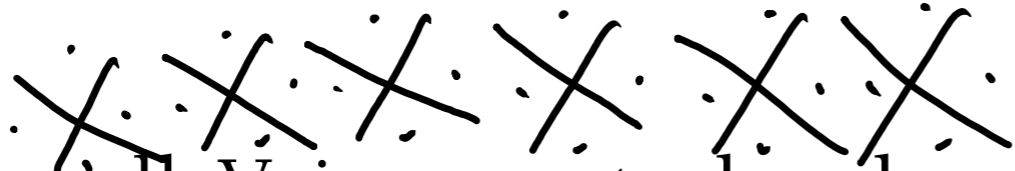
When there is humility, mercy comes in a natural way.

We will then be safe and the holy name will be with us all the time, the Vaisnavas will be with us, and our spiritual experience, the experience of love, will grow deeper and deeper.

If we read the Caitanya-bhāgavata, Vṛndāvana Dāsa Ṭhākura says again and again “If you see a Vaisnava, bow down to him! If you can’t bow down, then at least bow down to him in your mind. If you see a Vaiṣṇava, be glad to see him.”

Verse-7 Commentary by Srīla Bhaktivijñana Goswami Maharaja

He says that a person should have this one quality: not to distinguish between Vaiṣṇavas, not judging them and not saying, “This Vaiṣṇava is at that level of advancement, that one is there, and I’m here.”



If we consider all Vaiṣṇavas to be above ourselves, we will go directly to Kṛṣṇa.

Further on he says, “If a person doesn’t bow his head before the Vaiṣṇavas, then that head will bring him to hell.”

Behind all the possible offenses there is one single thing that eventually destroys our consciousness and prevents us from chanting the holy name.

Verse-7 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

It is very important in our dealings with the Vaiṣṇavas to first consider each Vaiṣṇava above ourselves.

We can think, “He is my guru; Kṛṣṇa has sent him to teach me something. If I consider him my guru, my teacher, I can learn something very important from him.”

If someone comes up to you and starts criticizing another Vaiṣṇava, tell that person, “I have to do something very urgent. I have to run.”

Verse-7 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Run far away, because when we hear offenses against others, our respect for the Vaiṣṇavas diminish whether we want it to or not.

Therefore, we must not commit offenses ourselves but we also must not hear offenses against a Vaiṣṇava.

- ⊕ When I see a fault in another person.
- a) I should understand that I have the same fault
 - b) I should understand that my heart is malnourished & I need to nourish it with

If we see a fault in a person, I should think, "Why do I see this fault? It is because I also have the same fault."

Vaiṣṇava prīti through
service & exchanges.

Then pratiṣṭhā will go away.

Verse-7

Notes on the Commentary
by
Urmila Devi Dasi

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

By verse seven, the practitioner on the path of spontaneous devotion has stopped trying to enjoy money, mundane knowledge, possessions, and gross or subtle sex on the plea of bhakti.

With great care, such a person swims in the ocean of divine love, holding the jewel of love.

But the root of all pride and deceit remains in the heart.

The ocean of love, after all, is all around the practitioner, but not within.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

Bhaktivinoda again lists ways in which this root manifests at this deepest level.

What each item on his lists has in common is this yearning: "I want others to see how great I am! I am pure, learned, and detached! I want others to appreciate how I am swimming in the ocean of spiritual love! I am a great saintly person! Honor me! Glorify me!"

Unlike the sensations of having a (prostitute stealing one's wealth), (a tigress eating one's heart) robbers pulling one around with a strong rope around the neck, or burning stinky urine all over oneself, at this point a person may feel that a party is going on in the heart.

Lust, anger, envy, greed, pride, illusion.

Prakṛṣṭā / aśad vārtā

mukti kṣānti

deceit

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

There is food, singing, and dancing!

“This must be spiritual,” a person could think.

Raghunātha Dāsa Gosvāmī tells us to take a closer look in our heart—to
smell the food, and listen to the songs going on there.

The dancing in the heart may not be that of the pure ladies of spiritual love
(sādhu-premā—note the feminine form with the final ā), but someone else
entirely.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

It's a woman, yes, but the wrong kind.

Instead of chaste love, this woman is filled with impure lust.

Her boyfriend Deceit dances with her, and they are eating a dead dog!

With the dog-eating dance of desires for distinction going on in our heart,
the ladies of love go elsewhere.

We may think we want their presence, but they will not stay in such a place.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

Fame is like dog meat because it seems like nourishment but only brings pain and disease.

Because [fame] is so flickering, and can turn to nothing or infamy in a moment, those who seek it are filled with fear.

People seeking fame must always adjust themselves to appear pleasing to others.

Anxiety thus pervades such people's lives as they attempt to constantly modify everything about themselves to ensure a good reputation.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

The desire for such dog meat is like a dancing promiscuous woman.

She's promiscuous because the desire for fame is about going to wherever accolades and glorification can be found, rather than loyalty and service.

In the same way a prostitute destroys her health and body for others' pleasure, the desire for fame destroys our peace and devotion in order to pretend to be what others want us to be.

Thus we invite her boyfriend of Deceit and Pretentiousness.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

We wear a variety of masks so everyone will praise what they think we are.

Truth, what to speak of the Absolute Truth, cannot blossom in such a heart.

The problem is that this wanton woman has been dancing in our heart for a very long time.

It's difficult for us to recognize how much she's hurting us, and almost impossible to drive her out by our own strength.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

In the fifth verse, we were advised to call for help from the devotees of the killer of Baka, personified hypocrisy.

Here, we are advised help must come from prabhu-dayita-sāmantam.

In other words, now we need not just any devotee of Kṛṣṇa, but generals in his army.

We may ask why top commanders are necessary.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

Because the dancing dog-eater is the desire for our own honor, her presence makes us envy those who are worthiest of honor.

Therefore, to evict her, we take a servant's position to those whom we would otherwise envy.

We engage always in the service of such persons, sadā tvaṁ sevasva.

Honoring devotee commanders in a practical way through serving them, gets us free from the desire to receive honor ourselves.

Verse-7 Notes on the Commentary by HG Urmila Devi Dasi

We then feel satisfied to be in our honest position.

When the unchaste dancer is thus gone, and the pure ladies of divine love then take up residence in our heart, we can go through the (doorway into fully realized spiritual service in our eternal form, starting with verse eight.)