

Manah Siksha 5th verse -
Commentary by HH Bhakti Vijnana Goswami

Understanding of the verse

1. Path - Path of devotional service
2. Traveler - Sadhaka
3. Highway robbers - Lust, anger, greed...
4. Neck - Devotional Progress
5. Binding - Choking our devotional progress
6. Wicked deeds increased by Lust, anger, greed...
7. Crying out Piteously - seeking help
8. Hanye ham - my spiritual life is getting finished
9. Protectors on the path - Devotees

Our life consists of futile efforts

The efforts we make in this world and the fruits are both asat -
and make us suffer

Raghunath das
Goswami says

The Karma we created has tied us
(through material impressions)

Pasalibhir - the ropes have tied me

This gang attacked me
vyatikaraih - gang of thugs

Chief of the gang is
Lust
Five underlings:
krodha, lobha,
moha, mada, and
matsarya
family succession
working together

we think " now I need little
money. I will first earn then
peacefully perform bhajan"
after 30 years we made little
or no spiritual progress
These meaning less efforts
helplessly engage us in
material activities and we
create more material vasanas

while walking on spiritual path out of
no where they attacked me
Crying out encircling started tying me
up

They are not just robbing but
killing us!

Lust

Practical advice of Raghunath das Goswami on how to defeat them

What gives rise to Kama(Lust)

determination to enjoy

Before specific desire we have focus on enjoyment in this world

BG says lust comes from sankalpa - it is more subtle than lust, more generic determination to enjoy

Specific Desire to enjoy

- 1. Lust is specific desire that stifle us
- 2. Personification of our gross and subtle material desires
- 3. Has a very specific shape

LCM says kama is nija - sambhoga . desire to please our own self and our self only

the desire for our own satisfaction which is derived from the fact we left Krsna and turned away

Problem with Lust

- 1. Most difficult to get rid of
- 2. the strongest manifestation is sexual desire
- 3. As long as a person has the body and mind lust is there

The bottom line of Lust

We have turned away from Krsna

- 1. isad apetasya - turned away from Krsna
- 2. tan - mayayato - maya devi catches
- 3. viparyaya and asmrti - forgetfulness of ones constitutional position (avaranatimika shakti) identification with matter (praksep atmika shakti)
- 4. dvitiya abhinivesha - absorbed trying to enjoy matter

We love ourselves and want to satisfy our senses

Different disciplines offer different solutions

How to solve this problem

BG - 6.24

- 1. give up all sense objects i.e. close eyes to all sense objects
- 2. Stop all endless desires
- 3. with help of mind master our senses
- 4. with the help of intelligence we must master mind

BVB

Ramanujacarya

With the help of mind

- 2 kinds of desires
- 1. generated by mind
- 2. those arising from contact between senses and the sense objects

- 1. One has to give up all the vasanas , all the imprints of pleasure (in our memory we have endless memories of all pleasure)
- 2. We should begin to mentally analyse material enjoyment (cost benefit analysis)

Generated by mind can be easy to give up with mind

Generated by senses

We gradually take away the intelligence from the meditation on sense objects

Ex: mundane relationships
1. understanding they are temporary and unbeneficial
2. at the time of death no one can help us (children , Loving wife)

reflecting that despite of all our efforts we have not got anything

When we face the terrible problems resulting from our Karma, we can cling to the tiny island of KC and chant HK

Relationship between the enemies

the gang of thugs has been friends with us over a long time. we have become a member of that gang

Krsna calls it Kama rupa

- A ghoul - one who can take any form
- comes to us in undisguised forms
- also in the form of Vaishnavas who practice spiritual life for mundane fruits
- CM's "na dhanam na janam..."

Results of Lust

kama generates 4 types of anarthas

All these anarthas represent obstacles to our bhajan

Generated by

Sinful activities - duskrtotha
pious activities - sukrtotha

offences - aparadaottha

Bhakti - bhaktiottha

the anarthas generated by pious or sinful activities are classified as

1. ignorance
2. false ego
3. attachment to some thing
4. aversion to something
5. fear of death

offences generate most horrible anarthas

the anarthas of bhakti are desire for name, fame, glorification and respect

Our independent, capricious desire to do only what I want is the heart of committing offences

main cause of offence - disrespectful attitude

1. cultivate attitude of respect
2. inability to follow NOI -1

Ignorance - is the original problem of the LE when he identifies with flesh and blood
all this is result of our past sinful activities

Because of this desire - we commit offence to Guru or Vaishnavas because they are an obstacle to the realization of my independent desire (kama)

start considering them to be ordinary people.

Is Vairagya the solution for Lust?

people aware of the problem of Kama, try to overcome it by applying efforts in practicing renunciation

do fasting, perform extra austerity

Why vairagya is not our practice?

those who practice vairagya as a means of achieving something in spiritual life are just torturing themselves, getting nothing but suffering

Rupa Gosvami is renounced man but did not practice vairagya for him it is not end in itself it was natural state of his heart

the principle of vairagya begins with austerity -

How does this manifest?

Considering our attachment for food

Average person eats more than needed from physiological point of view

We are looking for love in life. When we have love we do not need much food or sleep, what to speak of other things to satisfy our lust

Malnourished heart (no love)
desires for fame, glorification, fault finding, hiding ones own faults

- as soon as we are born we start drinking milk,
- since then an inner psychological association between food and love takes place in a person
- mothers milk is manifestation of her love and the baby sucks - they suck love
- therefore there is strong emotional association inside us that food means love

one has love vairagya appear in a natural way and we do not need any thing else, all our needs are satisfied

Raghunath Dasa Gosvami would drink a glass of buttermilk every three days

Therefore K says a person artificially trying to protect senses from sense objects is called mithyachari BG 3.6

8 ascending steps (to elevate) and 8 descending steps (to fall down)

8 steps for fall begin with meditation on something material

Dhyayato -Meditation

By nature we are meditators

- We contemplate, reflect and begin to look trying to find an object that will make us happy.
 - Only humans can do this other LE have no choice
 - Each species sees only what it needs
 Ex: Frog cannot see slow moving objects

Humans can see everything therefore can develop any desire

Mechanism of meditation

One sees something starts meditating and think " Maybe that is what I've been missing."

By focusing on something one gains more and more confidence that " Yes that is what I need"

The nature of meditation is that the more we meditate on something the greater our attachment becomes to that object

They ignore how we are created - A person first meditates and then develops attachment

Vairagis say

See the objects with magnifying glass they will not look beautiful

When attachment develops then comes

kama - Lust

kama is huge burst of energy

kama means our intelligence is set to work

We feel surge of energy when kama appears

When I start making plans of how to get it , lust enters my intelligence

It means desire. Desire means the scheme of getting that object has already appeared in our mind.

After that various physiological mechanisms turn on because intelligence sets to work on our senses.

Ex: I go into supermarket and see something I want, if I don't have money then I start thinking how to get money

First the desire appears in the mind then it appears in the intelligence then it appear in our senses.

When we try to get what we need we inevitably encounter obstacles

When Lust is fulfilled

To destroy these obstacles we need

anger

Lobha (Greed)

kama - anuja

it is special energy that destroys obstacles

in my anger I am prepared to do any thing

The fat guy in the gang

if something stands between me and the object of my desire, I am ready to destroy it all

Person starts screaming, destroying, eyes turn red. This energy can sweep anything on its way

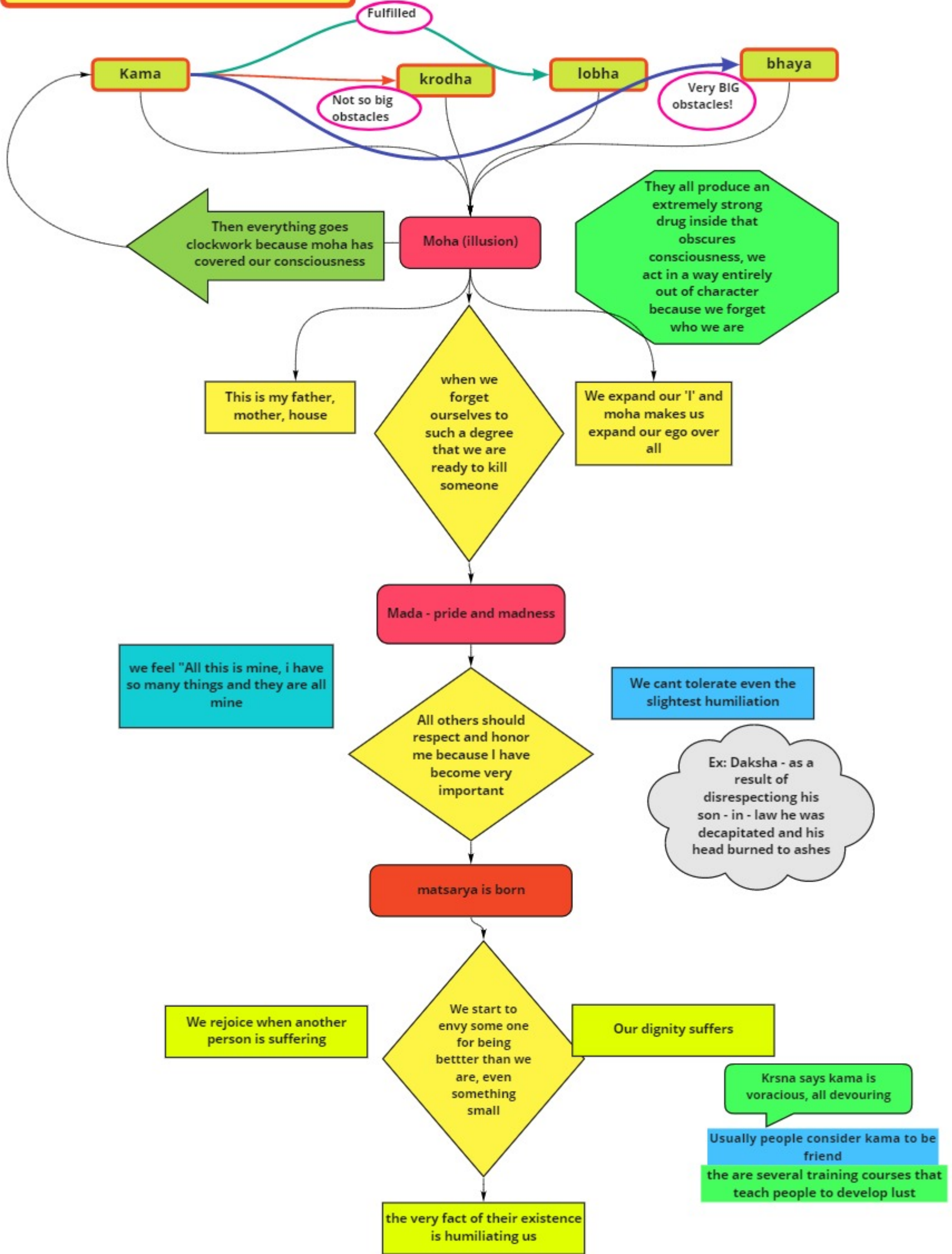
Hitopadesh's due to lobha we loose shame

If the obstacles are too strong for anger to remove,

When the greed of satisfied desire develops, we can't stop it

then fear comes

Relationship between the enemies



Baka , The Pretender

Raghunatha Das Gosvami calls the Police (Vaishnavas) as an army of "Baka - bhid" Krsna who has ripped the hypocritical demon Baka into 2 halves

Yogis try to tear the senses from sense objects, reflecting on the futility of it all

Krsna says BG 3.6 Mithyacarah means pretender who seemingly renounces sense objects,

the problem of most kind of Yoga is that people are striving by their own efforts but in their minds there lives the memory, vasanas and enjoyments of material life

This memory constantly pull us here and there even if one is 90 years old

Externally we may be completely renounced our eyes are closed we are sitting in lotus pose, externally chanting but mind is enjoying

if I give up something than gradually this memory of past pleasures will diminish

Only if we do not meditate on them!

In this case the samskaras, vasanas which remain in the mind grow stronger and finally such person gets into trouble

A person fasting without real reason at some point loses control and begins eating everything

at one point the person breaks down and start trying to enjoy as much as they can

Therefore SP said that instead of fasting it is better to eat something

Baka means Heron - Figuratively a Yogi

Demonstratively stands on one leg elegantly holding up the second leg

He has no problems whatsoever with keeping balance

On one leg it meditates with closed eyes, and as soon as frog jumps, it eats it up

Again meditate and again looks completely self absorbed, eyes closed, standing on one leg

That is why Baka means cheater

- Saubhari Muni
1. Yogi submerged in water so that he would not see sense objects
 2. For many years, performed austerities
 3. Saw the fishes mating - got disturbed in mind
 4. Married 50 daughters of Mandata

Became servant of Lust

We have taken the spiritual path, but the highwaymen attack us in the dark and began strangling us

If that happen, we have to cry out "Hanye aham" - they are killing me! Save Me!

We must call the Police men whose leader is baka-bhid the one who ripped Bakasura apart

O Mind shout loudly, Help! Help! - we will be rescued by Krishna himself when we call for the devotee police officers

Vaishnava Police save us!

What can actually save us is the society of the Vaishnavas

Conquering the enemies headed by lust is not going to work by our own effort

We have to call devotees who will save us from Hypocrisy,

If we remain in the association of devotees Lust goes away and only desire that remains inside is to serve Krsna

Sadhu sanga is life saving. All problems in spiritual life are due to lack of spiritual taste.

Our heart is overflowing with Love for material objects
What prevents us from relishing spiritual taste are the anarthas
When we meet sadhu they help us develop the taste for sadhana- bhakti

Story of Jivana Thakura

Rupa Gosvami explains
The mechanism of Sadhu sanga

Our mind is like crystal and when something comes close to the mind gets reflected there

We approach a sadhu the qualities of the sadhu begin to be reflected in our minds - we begin to feel a pale shadow

Raghunatha dasa
Gosvami says

Call for sadhus you will immediately feel relief

Visvanatha Cakravarti
Thakura explains

Vaishnavas are stronger than Krsna

There are 2 forms of unwanted association
1. association of women
2. association with who is attached to women

When we associate with person who is attached to women we begin to feel the taste and we inevitably get attached

Therefore SVCT says association with Krsna is not so important, for association with Krsna may or may not give taste.

Association with vaishnavas who has taste will impart that taste to us, because their taste is reflected in our consciousness

If we meditate on sense objects at one point our desire will grow so strong that we can do nothing but cast prudence to the wind

A devotee dealing with Drugs says " As long as I am with devotees I feel no desire and it is nice, But as soon as I leave devotees I will get addicted again

To be constantly situated at the Lotus feet of the Vaishnavas is the only safe place in this world, where we can feel protected against all enemies

If there are no Vaishnavas another sadhu sanga is reading books and listening lectures.