

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

Verse-6

Commentary

by

Śrīla Jayadvaita Swami

Verse-6

are cetaḥ 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

O ruffian mind (are cetaḥ)! 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).



Practical Absorption of the Mind

Verse-6 Commentary by Śrīla Jayadvaita Swami

Prabhupāda pointed out that this is samādhi, to absorb the mind in these pastimes, these topics.

And Prabhupāda's slogan was "Work now. Samādhi later," the purport being that if we try to go to Vṛndāvana and imitate Raghunātha Dāsa Gosvāmī, it will not turn out right because we are not fit to do that.

"Now I will get a little cottage, and I will meditate day and night on the divine loving pastimes of Rādhā-Madhava."

Verse-6 Commentary by Śrīla Jayadvaita Swami

Śrīla Rūpa Gosvāmī in Upadeśāmṛta says that one should spend day and night by the side of Rādhā-kuṇḍa in one's spiritual body, serving Rādhā Kṛṣṇa.

This instruction is for those on the platform of viśuddha-sattva.

On the platform of pure consciousness one can be absorbed in this way.

Verse-6 Commentary by Srīla Jayadvaita Swami

But if one is still infected by anarthas, by contamination in the heart, and at the same time wants to imitate this process of Śrīla Raghunātha Dāsa Gosvāmī, then the attempt will be a failure because one has not yet reached that platform.

Prabhupāda gave the example of one devotee who went to Māyāpura.

Back in the days when Māyāpura was all fields, he built himself a hut and he was out there in the fields in his hut chanting sixty-four rounds a day.

Verse-6 Commentary by Srīla Jayadvaita Swami

But after three or four days he was gone and no one ever saw him again, because that was not the platform on which he was situated.

Gurudāsa tells the story of the first time he went to Vṛndāvana.

He was traveling from Delhi to Vṛndāvana in a car with Prabhupāda, Kṛṣṇa's pure devotee, anticipating reaching Vṛndāvana, and wondering what Prabhupāda must be thinking about.

But Prabhupāda wasn't speaking.

Verse-6 Commentary by Śrīla Jayadvaita Swami

Finally, after an hour and a half of driving, Prabhupāda said,
“Cement. We have to get cement.”

Prabhupāda was thinking of service: “We have to build the temple.
We have to spread Kṛṣṇa consciousness to Western boys and girls.
They need a place to come,” and so on, whatever Prabhupāda’s
conception was,

And to do all that, he needed cement. Practical.

Verse-6 Commentary by Śrīla Jayadvaita Swami

In Nectar of Instruction Prabhupāda says, “Kṛṣṇa consciousness is not a matter of imaginative ecstasy.”

One wants to catapult himself into Vṛndāvana by imagining, picturing oneself there.

You play a role and then you are there.

Prabhupāda said that’s not what it is. “It’s not imaginative ecstasy.”

Verse-6 Commentary by Srīla Jayadvaita Swami

What does he say it is?

“Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its substance is practical activity.”

Practical activities in the service of the Lord.

Even in Vṛndāvana, Yaśodā is in ecstasy, but it's not that she's thinking, “What do I have to do to be in ecstasy?” or “Let me absorb myself in ecstasy.”

Verse-6 Commentary by Srīla Jayadvaita Swami

She is thinking of how to get the butter together and what to cook for Kṛṣṇa.

She's wondering if he's getting into trouble with the monkeys.

She is thinking about practical activities for the service of the Lord, and in that mood she is naturally in ecstasy.

But she is not thinking, "You know, I should be in ecstasy because this is Vṛndāvana and, after all, Kṛṣṇa is my son."

Verse-6 Commentary by Śrīla Jayadvaita Swami

In all of Vṛndāvana, everyone is thinking, “What can I do to please Kṛṣṇa?”

Practical activities. They are holding a meeting, discussing, “Too many demons are coming. I think we have to move. It’s not safe for the children here.”

Practical, that’s Kṛṣṇa consciousness: not imaginative ecstasy, and not dry speculation, but serving.

Verse-6 Commentary by Śrīla Jayadvaita Swami

We have to serve the order of the spiritual master with dedication.

Therefore, Prabhupāda said, “Work now.”

The spiritual master wants me to do something. How can I do it?

Prabhupāda was thinking, “I got this order. I have to spread Kṛṣṇa consciousness in English. How do I do that? How do I do that?”

Verse-6 Commentary by Śrīla Jayadvaita Swami

It's not that only a neophyte devotee thinks, "How do I get the practical business done," whereas the advanced devotee thinks, "How can I relish these topics of līlā?"

Rather, the advanced devotee thinks, "How can I carry out the order of my spiritual master? How do I please guru and Gaurāṅga by service, by practical activities?"

The two songs Prabhuapda wrote on the Jaladuta are very instructive.

Verse-6 Commentary by Śrīla Jayadvaita Swami

In these songs, he is thinking about the charge that's been given to him.

Fake devotees, less advanced devotees, think about how they're going to "get a charge," how to get ecstasy.

But we follow the Gosvāmīs by following the follower of the Gosvāmīs and serving them.

Verse-6 Commentary by Śrīla Jayadvaita Swami

In due time that stage will come, in which one becomes absorbed in thoughts of Kṛṣṇa and qualified to think of and appreciate these things, but without material contamination.

Otherwise, Prabhupāda said, “They will think of these things and they will simply think of sex.”

So, therefore, viṣaya chāḍiyā kabe śuddha habe mana: When will I give up this spirit of sense gratification so that my mind will become pure?

Prabhupāda's Books

Verse-6 Commentary by Srīla Jayadvaita Swami

Śrīla Prabhupāda once instructed the editors of Back to Godhead,
“These topics—rāsa-līlā and such things—are not for public.”

He said, “When I describe Kṛṣṇa’s life in Kṛṣṇa Book, I cannot avoid
these topics. In the course of narration everything is there.”

But Prabhupāda takes care to explain or contextualize these
pastimes.

He presents not just those five chapters of the rāsa-līlā but the whole
picture of Kṛṣṇa’s life.

Verse-6 Commentary by Srīla Jayadvaita Swami

Prabhupāda presents the whole story of Kṛṣṇa—his killing of demons, his pastimes as a cowherd boy, his pastimes in Dvārakā with the Pāṇḍavas, everything.

And in the course of that, these līlās with the gopīs are also there within the context that Kṛṣṇa is the Supreme Personality of Godhead who performs all these wonderful activities.

It's not that we just print these five chapters: "That's what is really going to attract the public, and besides, this is the essence of everything." No.

Verse-6 Commentary by Śrīla Jayadvaita Swami

Even Bhagavad-gītā is too much for most people: “You are not this body.”

But if they just come in contact with Kṛṣṇa’s subject matter it will purify their hearts.

Prabhupāda gave an example: If someone is sleeping and someone else is calling “Mr. John! Mr. John! Wake up!” because he is hearing the vibration again and again, he finally wakes up.

Verse-6 Commentary by Śrīla Jayadvaita Swami

Prabhupāda therefore said that if people even touched the book they would be purified.

And we see that. People read Kṛṣṇa Book and become devotees.

They read Teachings of Lord Caitanya and become devotees.

They read Bhagavad-gītā and become devotees. How is it possible?

Verse-6 Commentary by Śrīla Jayadvaita Swami

Look at the market. Look at what sells. What do people like to read?

Prabhupāda's books are the furthest thing from what the world wants to read.

And yet, we distribute our books and people read them and they have an effect.

Mundane books are all alike.

Verse-6 Commentary by Śrīla Jayadvaita Swami

After a while, you see they are empty.

Despite all of their decorations and big names and sex scenes, there is no substance.

Prabhupāda's writing is not the writing of a professional writer, but he has the substance, and that substance will act.

In the end, what the soul wants is that substance.

Verse-6 Commentary by Śrīla Jayadvaita Swami

We can see, practically, that our whole movement has grown on the basis of books, chanting, and prasādām. [They act]

If you go to the so-called spirituality section of a book store, there are so many books about feeling good and getting in touch with your feelings and all this kind of cotton candy stuff.

No one is telling people the real story.

Verse-6 Commentary by Śrīla Jayadvaita Swami

Hardly anyone is “letting ’em have it.”

It’s all a compromise—what the authors think the reader wants to hear.

Prabhupāda didn’t care.

In Prabhupāda’s books you read, “You are fools. You are mūḍhās, you are asses, you are demons. Surrender.”

Verse-6 Commentary by Śrīla Jayadvaita Swami

As a preacher, you can tell people, “You are mūḍhā.” You are authorized.

You can say, “Don’t mind, but—Kṛṣṇa says...”

They need to hear that they are wasting their lives.

This is the message, and it acts.

Verse-6 Commentary by Śrīla Jayadvaita Swami

It may be that we don't exactly understand how it acts.

Rationally, we might have a different plan or some better approach,
a more tactful approach.

A writing or marketing coach would probably say, "Uh, Mr. Svāmī,
you might want to tone that part down a little bit. You might lose
your reader."

Verse-6 Commentary by Śrīla Jayadvaita Swami

But we see that it acts.

Sabda / dhvani

This sound has potency, transcendental potency.

It acts not exactly by an intellectual process, but a transcendental process.

How do we remain humble when we are telling someone that their intelligence is stolen by illusion?

Verse-6 Commentary by Srīla Jayadvaita Swami

We should remember that we are just messengers.

In the Mahābhārata, Uluka was sent to the Pāṇḍavas with a very unpalatable message.

And when he spoke, the Pāṇḍavas were furious—but not at him. He was just the guy who brought the message.

That's our job. We should not think that because we preach to people we are better than they are.

Verse-6 Commentary by Srīla Jayadvaita Swami

If that's how we think of ourselves, then people will sense that we are just puffing ourselves up by putting everyone else down.

But out of genuine concern for people, and as a matter of duty, we have to say these things.

It's not humility to compromise and pussyfoot and say what people want to hear so that they will think we are nice guys.

Sooner or later, we have to tell them the truth.)

Verse-6

Notes on the Commentary

by

Śrīla ŚIVARĀMA SWAMI

Verse-6

are cetaḥ 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

O ruffian mind (**are cetaḥ**)! 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**).

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Both this verse and the next are quite interesting in the sense that they deal with the psychology of anarthas or impurities within the heart.

We will see how exact a science bhakti is that it purifies these things from within.

In this and the next verse, Raghunātha Dāsa Gosvāmī will be using very graphic, strong language.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

This is called contrast.

On one side you have been burnt by bathing in the trickling urine of an ass, a donkey, and on the other side is bathing in the nectarean ocean of love for Rādhā and Kṛṣṇa.

Generally such strong language is used in order to make a point, and specifically to make a point to people who don't understand a message in more subtle ways.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

So this contrast is for us, because we are infected by different gross impurities, and the result of these gross impurities is that we become covered by ignorance.

In order to penetrate this ignorance, strong language is used.

Just like when the child is playing, you tell him, “Stop playing! Stop playing!”

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

If he won't listen because he is so absorbed, ultimately you have to raise your voice and then it pierces through the child's ignorance.

In the same way, Raghunātha Dāsa Gosvāmī starts to pierce through our ignorance by using some strong and graphic language.

It's effective, because it's something that we don't forget once we hear it.