

Śrī Manah-śikṣā

Splendid Instructions to the
Mind

by Śrī Raghunātha dāsa Gosvāmī

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

This kapaṭa and kuṭināṭī, deviousness and hypocrisy are still there, fully or expanding.

Raghunātha Dāsa Gosvāmī says when you indulge in this thing, it's like bathing in the urine of an ass.

He's using such graphic language because who in their right mind will want to bathe in such a thing?

Verse-6 Commentary by Srīla SIVARAMA SWAMI

We get so carried away with all of these externals, with the influence of this deceit and this deviousness, this hypocrisy, that we actually think what we are doing is spiritual life, the real thing.

Raghunātha Dāsa Gosvāmī says no, this is not the real thing, this is just an ass.

What you are doing is entirely the wrong thing.

This deceit is not what you're meant to be indulging in or bathing in because bathing means to be clean.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

He's using a bathing example for both the positive and the negative,
as he says bhara-khara-kṣaran-mūtre snātvā, and sudhāmbhodhau
snātvā.

Caitanya Mahāprabhu uses a bathing example when he says, ceto-
darpaṇa-mārjanam.

We want to cleanse our hearts. It's a bathing process, sarvātma-
snapanam.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

And it's the same here with snātvā.

We want to cleanse our heart, cleanse our body.

So if we want to cleanse ourselves, if we want to bathe, are we going to use donkey urine to bathe with?

No matter how much we bathe with that, we simply get dirtier and stinkier and ultimately no one will come near us.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

Rādhā and Kṛṣṇa are not going to come close to someone who constantly bathes in this type of thing.

Such persons are not very clean.

They are not very nice to be around.

Beyond that obvious point, Raghunātha Dāsa Gosvāmī specifically uses this example because the symptom of an ass is that it's a stupid animal.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

Who associates with a stupid animal and will bathe in a stupid animal's urine?

Only another such stupid animal. Therefore he is trying to wake us up.

Why should we put ourselves in this situation? Why be so humiliated?

The graphic language here is kṣaran.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

He not only says that it's just urine but he says it's trickling.

Trickling means that it is a persistent drop, drop, drop, drop.

It's a disgusting scene and ultimately only a fool will do such a thing.

Raghunātha Dāsa Gosvāmī says that we should not be foolish and bathe ourselves in these things thinking that anything good is going to come out of it.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

The last point that Raghunātha Dāsa Gosvāmī makes about the donkey urine is dahasi katham ātmānam, we burn ourselves.

Dahasi means to burn. Ātma means the soul, which of course cannot be burnt.

The “burning” is that one becomes so disheartened or poisoned by deceit that it more or less destroys any opportunity for one’s advancement in spiritual life.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

It is as if the soul is burning in a fire of deceit and hypocrisy, a very unpalatable and uncomfortable situation, detrimental for spiritual life.

But now he gives the other side, which is very nice:

sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasat-
sudhāmbhodhau snātvā tvam api nitarāṁ māṁ ca sukhaya

Verse-6 Commentary by Srīla SIVARAMA SWAMI

The contrast to bathing in an ass's trickling urine is that we should bathe in, "the ocean of love emanating from the lotus feet of Śrī Śrī Gāndharvikā-Giridhārī," prema āmbhodhau.

So when you hear one and then the other, then certainly the choice is obvious.

No one would want to bathe in the urine of a donkey, an ass.

No one will want to bathe in urine when there is a beautiful ocean of nectar to be bathed in.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

What is that particular bathing that we want to do in the ocean of love?

In contrast to the deceitful behavior which we just learned in regards to these three types of devotees, there are prayers to Śrīmatī Rādhārāṇī by Rūpa Gosvāmī, from Stava-mālā.

Śrīla Bhaktivinoda Ṭhākura quotes these prayers, not to give us the contrast to the other undesirable and disgusting situation described in this verse but also as a solution of how to become free from a deceitful mentality and hypocritical attitude.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

He says we should pray. We should pray to Kṛṣṇa in a systematic process of surrendering.

While we are praying we are also meditating on the Supreme Lord,
which may be done through the process of chanting the holy name.

If such ^① praying, ^② surrendering, ^③ meditating, and ^④ chanting are done with the right mentality, mainly humility, then deceit will be vanquished from the heart and will never be able to re-enter.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Śrīla Rūpa Gosvāmī says, “O Śrī Rādhā, I offer obeisance to you. You have a complexion of pure golden hue.”

When we read this, we are aware of the comparison to kṣaran-mūtre snātvā dahasi.

Bhaktivinoda Thākura quotes more prayers from Śrī Rūpa Gosvāmī which we can read in his commentary.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

These prayers are a meditation to direct our minds from the duplicity of materially contaminated devotional service towards what is really pure devotional service.

One then learns how to meditate on Lord Kṛṣṇa and Śrīmatī Rādhārāṇī.

In Kṛṣṇa Book, Śrīmad-Bhāgavatam, and Caitanya-caritāmṛta, Prabhupāda has given us so many beautiful pastimes, so many nice prayers and poems. We also have so many nice songs.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

All these are meant to actually invoke our meditation.

These are not just books to be just kept on a shelf and, occasionally for entertainment, gone through, but rather they are can be a constant source of practice.

That's what a sādḥaka is doing—constantly practicing.

When people ask what our meditation is, we answer: smartavyaḥ satataṁ viṣṇur, viṣmartavyo na jātucit, always remember Kṛṣṇa and never forget him.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

The next point is that we should always surrender with great hope for service.

Why should Rādhārāṇī give us service?

Raghunātha Dāsa Gosvāmī says that he is guilty of being an offender, a rascal, a useless wretch.

It's a fact that we are at least these things, and a lot more, but Rādhārāṇī is prayed to here, "You have a butter-soft heart which melts constantly by the warmth of your compassion."

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

So whether qualified or unqualified one can actually make a claim for mercy.

That is what mercy means. Mercy means you don't have to be qualified; you just simply have to ask for it.

And it may come, or it may not come, but you can always ask.

We don't have to wait until we are highly qualified)

Verse-6 Commentary by Srīla SIVARAMA SWAMI

When will one think, “I am qualified for mercy”? One will never think oneself to be qualified.

Therefore, whatever our condition, we may start actually asking and begging for mercy.

Asking for mercy is the mood or the process of chanting the holy names of the Lord.

This is what chanting Hare Kṛṣṇa means—that we are begging for the mercy of Rādhā and Kṛṣṇa.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

We are hearing the holy names, meditating on the pastimes, hoping against hope that all of these impurities within our hearts will become eradicated.

And at the same time if we concentrate, and if we absorb ourselves in this activity, then all these impurities will be blocked.

Neither will we indulge in them, nor will be able to penetrate our consciousness or have any particular effect.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

The summary of this particular verse is that one has to learn how to beg for the mercy of Radhārānī and Kṛṣṇa.

No trace of entitlement

The mood of begging is called humility.

Caitanya Mahāprabhu has given this instruction:

trṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

Verse-6 Commentary by Srīla SIVARAMA SWAMI

This mood is the only way one will be able to constantly chant the holy name or practice devotional service in a systematic and consistent fashion.

Without humility doing so is not possible.

Rather, our practice will always go up and down.

I will go to maṅgala-ārati and the morning program, but as soon as I leave then I revert to a different consciousness.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Sometimes I am up and sometimes I am down. Therefore humility is extremely important.

How to acquire humility?

- a) Practicing the symptoms of humility.
- b) Association.

And humility may be acquired by practicing the symptoms of humility, and specifically by associating with those devotees who are also themselves genuinely humble.

By this humility a devotee's life should be saturated with chanting the holy name, satataṁ kīrtayanto māṁ.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

We should always chant because when we are always chanting in this mood we will not give the opportunity for something else to come in.

Humility

↓
constant engagement

↓
Freedom from deceit.

Otherwise, as soon as we stop, then immediately so many things will start coming through the mind.

Guna dhyañam.
Sevā dhyañam.
rūpa dhyañam.

So an important point which Bhaktivinoda Ṭhākura makes is that the mind must be engaged in thoughts which are essential for advancement in devotional service, such as, "How can I perfect my service?"

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Thinking about Kṛṣṇa, thinking about spreading Kṛṣṇa consciousness, remembering the Lord's pastimes, and chanting the holy name loudly are all such essential activities.



He says as soon as you don't think about essential activities, you will start thinking about non-essential activities.

And these non-essential activities will allow all kinds of other things to come back into the mind.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

Such consciousness is what yoga is.

Yoga means to control the mind and the senses, yoga indriya-saṁyama.

There are six senses, including the mind.

Externally to engage our body and gross senses is one thing, but the other thing is to fix our mind and always be absorbed in thinking about Kṛṣṇa.

Verse-6 Commentary by Srīla SIVARAMA SWAMI

It is a fact that we may be keeping financial accounts, or like Arjuna fighting in a battle, and we may not be thinking exactly about a pastime, but at least we can have thoughts which are very essential to the execution of the service, which are facilitating the service.

And at times when we are not so engaged in service then we can think about Kṛṣṇa directly, Kṛṣṇa's pastimes and activities and so on.

We can't wait for such things to just sort of happen at some particular point. It's not just going to happen unless we make it happen.

Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

That is what Kṛṣṇa consciousness means—to always practice thinking about Kṛṣṇa.

- ① Spontaneous thinking of Kṛ
- ② Practice of thinking of Kṛ
- ③ Engage external senses in Kṛ's service.

So, in conclusion Śrīla Bhaktivinoda Ṭhākura says of this verse that the heart must be purified by humility in order to drive deceit out, and the heart must be saturated with humility in order to keep deceit from coming back in.



- ① To drive deceit out → heart must be purified by humility.

- ② To stop deceit from returning → heart must be saturated with humility.

That's the summation.