

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 is a warning because sometimes we feel that by execution of devotional service we have gotten somewhere and we immediately sit back and relax.

We should be very careful.

We should just want to read these particular prayers from Rūpa Gosvāmī, listed in Bhaktivinoda's commentary, again and again because they actually have such a nice mood.

## Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

And either we should pray like this, or we should read similar traditional prayers, or we can compose our own prayers but the mood of these prayers is so very nice:

“I beg you with sweet words while rolling on the banks of the Yamunā!”

Rolling on the banks of Yamunā means we must be willing to beg on the ground.

## Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Rolling on the ground means asking for mercy.

We must know how to pray.

“This unhappy soul is not fit to be neglected by you.”

This is the nature of the world, that we have hope.

## Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

Anticipation means I have great faith that Rādhārāṇī is very merciful.

Lord Kṛṣṇa is very merciful.

Somehow or other if they see how much I want their mercy, sooner or later they will give it to me.

“Although I am unfit, an offender with a crooked mind.”

## Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

We should realize the more we become a little advanced in Kṛṣṇa consciousness, the more we will feel like this and think like this.

Rūpa Gosvāmī doesn't just write those humble words, thinking, "Well yes, this is a nice composition. It will sound good when someone reads it."

No. He is writing what he actually feels.

## Verse-6 Commentary by Śrīla ŚIVARĀMA SWAMI

“Please bestow on me a fragment of the gift of service to you, for you have a butter-soft heart which melts constantly by the warmth of your compassion.”

# Verse-6

Notes on the Commentary

by

Śrīla Bhaktivijñāna Goswami

Maharaj

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Let us examine the words of this verse.

The Sanskrit word are approximately means “Hey, you, fool!” Are is a very crude way of address.

Cetaḥ is the mind, and it is for a good reason that Raghunātha Dāsa Gosvāmī addresses his mind in such an abrupt way, because he has reached the limit at this point in his instructions to his mind.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

Prodyat-kapaṭa-kuṭināṭī-bhara-khara kṣaran-mutre snātvā indicates that he is saying, “Hey, fool, what are you doing? You are bathing in an ass’s urine, and not simply any kind of ass but a great ass.”

Khara means ass, and bhara khara means a great ass, because only from a great ass will there be enough urine to bathe in.

Kapaṭa means deception; kuṭināṭī means hypocrisy.

We will look later at the difference between kapaṭa and kuṭināṭī.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Mūtre means urine—you have bathed in that urine.

The ayurveda explains the different properties of various living entities' urine and that of an ass is extremely burning.

Raghunātha Dāsa Gosvāmī is having a dialogue between the soul and the mind, where the soul tells the mind, “Mind, whom are you cheating? You yourself feel the fire of remorse for having bathed in that filth. I am burning, you are burning, and we both are burning. Why are you doing this?”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Instead of bathing in the urine of a big ass, we need sadā tvam  
gāndharvā-giridhara-pada-prema-vilasat sudhāmbhodhau snatvā—  
we need to bathe in ambhodhau sudha, the ocean of nectar.  
Vilasat—this nectar is shining.

Gāndharvā-giridhari-pada-prema—the nectar is prema or love for  
the lotus feet of the divine couple.

“If you always bathe in that nectar,” he says to the mind, “then both  
you and I will be happy.”

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Raghunātha Dāsa Gosvāmī presents before us an alternative.

He says a person will either somehow or other cheat and as a result burn inside from shame, or if they think of Kṛṣṇa, they and their mind will be joyful.

# Deception and Cheating

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

To understand exactly what deception is, we can look in Caitanya-caritāmṛta, Adi-līlā (1.90), where Kṛṣṇadāsa Kavirāja Gosvāmī provides a definition:

ajnāna-tamera nāma kaḥiye 'kaitava'  
dharma-ārtha-kāma-mokṣa-vāñchā ādi saba

Ignorance in our heart takes the form of deception, kaitava. Ignorance is here defined as vāñchā, desire, for dharma, artha, kāma, and mokṣa.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

This is a highly radical statement because we know that the entire Vedic culture is built on helping a person achieve dharma, artha, kāma, and mokṣa.

But Kṛṣṇadāsa Kavirāja Gosvāmī says that each of them is a deception. All these life goals, in one way or another, put us in the center.

These mundane goals can be pious forms of egocentrism or disgusting, nasty, horrible forms of egocentrism—but they are still egocentrism.

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

Viśvanātha Cakravartī Thākura explains that the living being is by nature a servant of God and therefore the main duty is to serve.

When we forget our true nature, focusing on the body and the interests related to the body, this focus is called cheating.

There is cheating in the form of the desire for dharma, the desire to be pious; there is cheating in the form of the desire for mokṣa, liberation; there is cheating in the form of kama or lust; and there is cheating in the form of the desire for artha, wealth.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

The desire for mokṣa is the worst one.

The point is that in the first verse of Śrīmad-Bhāgavatam, Kṛṣṇa is defined as satyam param, which means the Supreme Truth.

We can not, preserving our inner propensity to cheat, approach the Supreme Truth. Truth and lies are the exact opposites of each other.

Those who say, “I want to serve Kṛṣṇa,” but instead keep on serving themselves are cheating.

## Verse-6 Commentary by Srīla Bhaktivijñana Goswami Maharaja

The opportunity that we have to serve Kṛṣṇa is the most amazing and rare.

But it can also lead us to the heaviest offenses because, having taken up the path of serving Kṛṣṇa, we can turn into most terrible cheaters.

Under the cover of serving Kṛṣṇa, we serve ourselves—our own interests, our own petty desires, our ambitions.

In this sense cheating is the exact opposite of love.)

## Verse-6 Commentary by Śrīla Bhaktivijñāna Goswami Maharaja

We can only approach Kṛṣṇa if we completely eradicate our habit of hypocrisy.

We must very clearly understand how the tendency of hypocrisy is situated in our hearts, how and in what various forms it reigns.

There are many sins such as murdering a brāhmaṇa, and committing adultery.

## Verse-6 Commentary by Śrīla Bhaktivijñana Goswami Maharaja

There are mahā-patakas, five or six greatest sins in accordance with the Manu-saṁhitā, but in the Eighth Canto of Śrīmad-Bhāgavatam it is stated the worst sin is cheating.

Bali Mahārāja quotes Mother Earth saying, “I can bear all kinds of sinners, but I cannot bear someone who is cheating.”