

Splendid Instructions to the Mind

by Śrī Raghunātha dāsa Gosvāmī

verse-3

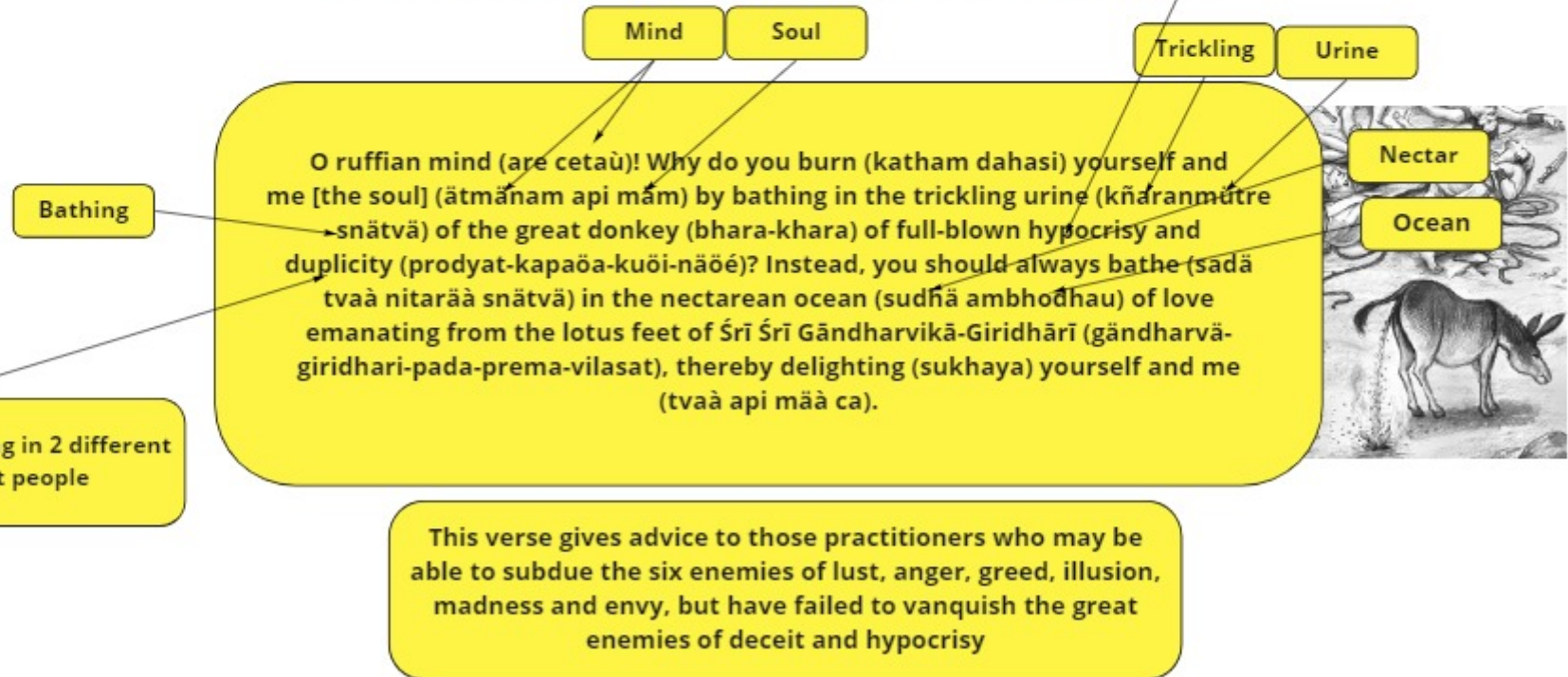
Bhajana Darpana
by
Śrīla Bhaktivinoda Ṭhākura

Verse-6

Bathing - purify , Cool down
Donkey Urine - Impure , Burnes

hypocrisy - pretending to have attitude
which have public approval

are cetaḥ prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvaṁ gāndharvā-giridhari-pada-prema-vilasat-
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya



Prodyat-kapaṭa-kuṭināṭi-bhara-khara-kṣaran-mūtre snātvā

Full blown Hypocrisy Duplicity Great Ass Trickling Urine By bathing

This verse describes bathing in the trickling urine of the donkey of complete, ostentatious duplicity and hypocrisy.

There are three categories of spiritual practitioners (sādhakas).

sva-niṣṭha-sādhaka

Only endeavors to please Śrī Bhagavān, Lord Hari,

completely rejects all the regulations and injunctions of varṇāśrama-dharma.

Performs only Bhakti

Pariniṣṭha-sādhakas

engage themselves in all prescribed activities,

taking shelter of all the rites and rituals used to worship the Supreme Lord.

Bhakti for nourishment
Favourable varna ashram duties
for setting example

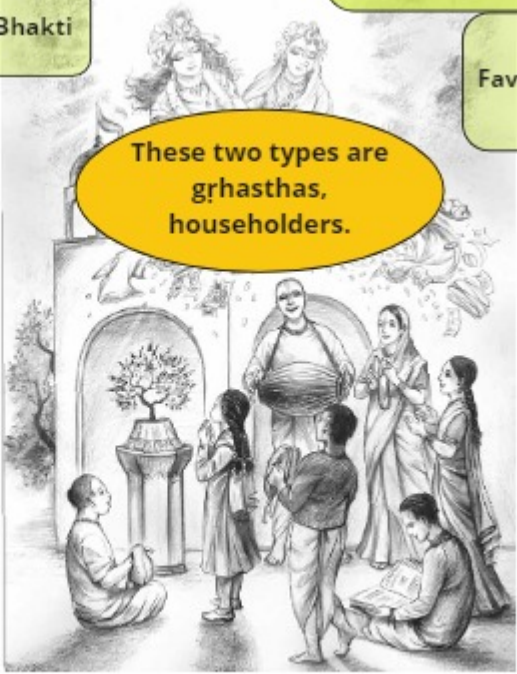
nirapekṣa sādhakas

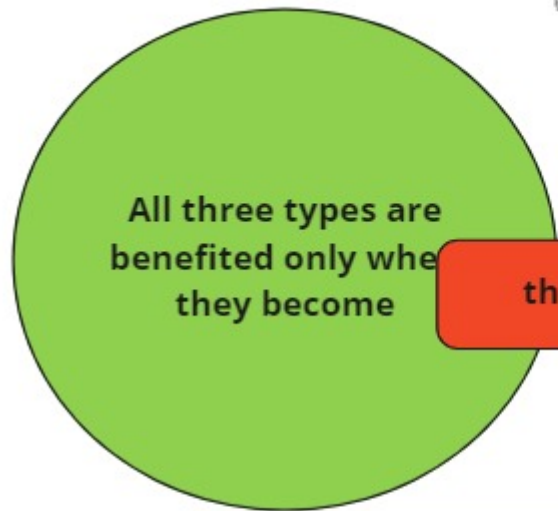
devotee who is renounced.

Such persons are of a detached nature and not in the gṛhastha-āśrama.

Perform only Bhakti (Babaji)

These two types are gṛhasthas, householders.





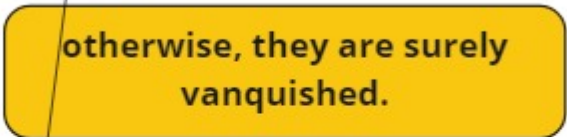
All three types are benefited only when they become



thoroughly honest



give up



otherwise, they are surely vanquished.



pretense,



hypocrisy;



deceit,



Each type of sādḥaka has distinct ways of exhibiting a deceitful nature.

The deceitful nature of the sva-niṣṭha-sādḥaka can be exhibited in six ways:

1. Indulging in sense gratification on the pretext of satisfying the supreme God

2. Serving rich influential materialists instead of serving simple nirapekṣa servants of Kṛṣṇa

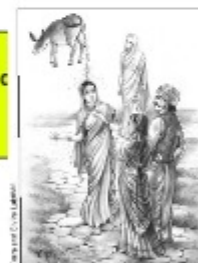
Institutionalization

3. Accumulating more wealth than would ever be needed

4. Enthusiasm for meaningless temporary gains, even at the cost of envying and harming others

5. Teaching twisted logic and self-motivated speculation in the name of giving education, instead of cultivating spiritual knowledge

6. Wearing the dress of a materially disinterested renunciate in order to gain material prestige



The deceitful nature of the pariniṣṭha-sādhaka can be exhibited in two ways:

1. Making an external show of strictly following rules and prohibitions while inwardly being very attached to material subjects unrelated to Kṛṣṇa,



2. Preferring the association of non-devotees rather than Kṛṣṇa conscious devotees.



miro

The deceitful nature of the nirapekṣa-sādhaka can be exhibited in eight ways:

1. Thinking of oneself as an advanced Vaiṣṇava

2. Thinking of oneself as superior to others simply by wearing the dress of a renounced person

3. Collecting material wealth for food and clothing more than required

4. Improperly associating with the opposite sex in the name of spiritual practices.



5. Staying with materialistic people with the expectation of receiving wealth rather than visiting Kṛṣṇa's temple

6. Being inwardly anxious and worried about collecting more wealth while making a pretense of performing devotional service or chanting

7. Being more concerned with external dress and regulations than devotion for Kṛṣṇa

8. Overlooking or neglecting the main purpose of spiritual life (developing love for Kṛṣṇa).

Potential trap

Fault finding

Nimagraha -



The cheating propensities (kapaṭatā), that arise from a deceitful nature are

bad arguments(ku-tarka),

maintaining impediments to devotional service (anarthas)

false philosophical conclusions (ku-siddhānta),

All of these propensities are very detrimental to true Kṛṣṇa consciousness and are compared to the urine of a donkey.

Self deception

Many practitioners may think they are getting cleansed by bathing in the unholy urine of the donkey of deceit.

Factually they are just burning and destroying their own lives.

The advised is to bathe in the *viśuddha-cid-vilāsa*, the ocean of nectar of transcendental spiritual transformation.

one should bathe in the ocean of nectarean love that emanates from the shelter Śrī Śrī Gāndharvā-Giridhārī.

This nectar arises from Gandarva-Giridhārī's lotusfeet.

Gāndharvā-giridhara-pada-premavilasat-sudhā-ambhodhau snātvā

Gāndharvā refers to Śrīmatī Rādhikā, who is the internal energy (svarūpa-śakti) of the Supreme Personality of Godhead.

Giridhārī refers to Śrī Kṛṣṇa, the Supreme Personality of Godhead, who possesses all unlimited inconceivable potencies, and is thus known as śaktimān-puruṣa.

What does it mean to take bath in the nectar

Hearing and discussing there glorification

3 aspect of bathing in the nector

presenting them our fallen state

Praying for mercy

Śrīla Rūpa Gosvāmī prays in the Śrī Prārthanā-paddhatī of Stava-mālā

śuddha-gāṅgeya-gaurāṅgīm
kuraṅgī-laṅgimekṣaṇām
jīta-koṭīndu-bimbāsyām
ambudāmbara-saṁvṛtām

navīna-vallavī-
vṛndadhammilloṭphulla-mallikām
divya-ratnādy-alaṅkārasevyamāna-
tanu-śriyam

vidagdha-maṇḍala-gurum
gaṇa-gaurava-maṇḍitām
atipreṣṭha-vayasyābhir
aṣṭābhir abhiveṣṭitām

O Śrī Rādhā, I offer obeisance to you (implied). You have a complexion of pure golden hue (śuddha-gāṅgeya-gaurāṅgīm), possess of a pair of doe-like restless eyes (kuraṅgī-laṅgim ikṣaṇām), have a face that conquers the beauty of millions of full moons (jīta-koṭīndu-bimbāsyām), and dress in dark cloud-like garments (ambuda ambara-saṁvṛtām).

Your hair is decorated by the gopīs (navīna-vallavī-vṛndadhammilla) using mallikā (jasmine) flowers (utphulla-mallikām), and your body is decorated (sevyamāna-tanu-śriyam) with divine gems and ornaments (divya-ratnādy-alaṅkāra).

You are the guru of all the expert gopīs (vidagdha-maṇḍala-gurum), the receiver of the admiration of your followers (gaṇa-gauravamaṇḍitām), extremely dear to your confidantes (atipreṣṭhavayasyābhir), and surrounded by your eight primary sakḥīs (female friends) (aṣṭābhir abhiveṣṭitām)

Śrīla Rūpa Gosvāmī
prays in the Śrī
Prārthanā-paddhatiḥ of
Stava-mālā

cancalāpāṅga-bhaṅgena
vyākulīkṛta-keśavām
goṣṭhendra-suta-jīvāturamya-
bimbādharaṁṛtām

By a mere movement of the corners of your eyes (cancala apāṅgabhaṅgena), you make Lord Keśava restless (vyākulī kṛta-keśavām), and the nectar of your delightful lips (ramya-bimba-adharaamṛtām) is the only source of life for the son of Nanda Mahārāja (goṣṭhendra-suta-jīvātu)

tvām asau yācate natvā
viluṭhan yamunā-taṭe
kākubhir vyākula-svānto
jano vṛndāvaneśvari

Having offered obeisances in these ways (tvām yācate natvā), I, a distressed soul (vyākula-svāntah janah) belonging to you (asau vṛndāvaneśvari), beg you (yācate) with sweet words (kākubhir) while rolling on the banks of the Yamunā (viluṭhan yamunā-taṭe)

kṛtāgaske 'py ayogye 'pi
jane 'smin kumatāv api
dāsyā-dāna-pradānasya
lavam apy upapādaya

Although I am unfit (ayogye 'pi), an offender (kṛtāgaske 'py) with a crooked mind (kumatāv api), please bestow on me (upapādaya) a fragment (lavam apy) of the gift of service to you (dāsyā-dānapradānasya).

yuktas tvayā jano naiva
duḥkhito 'yam upekṣitum
kṛpād-dyota-dravac-
cittanavanītāsi yat sadā

This unhappy soul (ayam duḥkhitah jano) is not fit (na eva yuktah) to be neglected by you (tvayā upekṣitum), for (yat) you have a butter-soft heart (navanīta citta asi) that melts constantly (sadā dravat) by the warmth of your compassion (kṛpād-dyota).

eight names of
Śrī Śrī Rādhā-Mādhava
(rādhā-mādhavayor):

Śrī Śrī Rādhā-Mādhavayor Nāma-yugāṣṭakam from
Stava-mālā:

rādhā-mādhavayor etad
vakṣye nāma-yugāṣṭkam
rādhā-dāmodarau pūrvaṁ
rādhikā-mādhavau tataḥ

vṛṣabhānu-kumārī ca
tathā gopendra-nandanah
govindasya priya-sakhī
gāndharvā-bāndhavas tathā

nikunja-nāgarau goṣṭhakiśora-
jana-śekharau
vṛndāvanādhipau
kṛṣṇavallabhārādhikā-priyau

1. She is Rādhā and he is Dāmodara, whom she bound during the month of Kārttika (rādhā-dāmodarau pūrvaṁ).

2. She is Rādhikā and he is Mādhava, the husband of the goddess of fortune (rādhikā-mādhavau tataḥ).

3. She is vṛṣabhānu-kumārī, the daughter of Vṛṣabhānu (vṛṣabhānu-kumārī ca), and he is gopendra-nandana, the son of Nanda Mahārāja, the king of cowherds (tathā gopendranandanah).

4. She is govinda-priya-sakhī, the dear female friend of Govinda (govindasya priya-sakhī), and he is gāndharvā-bāndhava, the dear male friend of Gāndharvā (gāndharvā-bāndhavas tathā).

5. They are nikunja-nāgarau, the couple enjoying amorous moods in the forest bowers of Vṛndāvana (nikunja-nāgarau);

6. Goṣṭha-kiśora-jana-śekharau, the leaders of the young gopīs and gopas of Vṛndāvana (goṣṭha-kiśora-jana-śekharau);

7. Vṛndāvanādhipau, the two presiding rulers of Vṛndāvana (vṛndāvanādhipau).

8. She is kṛṣṇa-vallabhā, the dear darling of Kṛṣṇa (kṛṣṇa-vallabhā), and he is rādhikā-priya, the beloved of Śrī Rādhikā (rādhikā-priyau).

One's deceitful nature is removed when the heart is completely pure with humility.

Taking shelter of such names and soaking one's mind in the spiritual rasas,

ceaselessly wander around in the land of Vṛndāvana, meditating on Śrī Śrī Rādhā-Govinda's pastimes throughout the periods of the day (aṣṭa-kālīya-līlā).

Then the mind, purified by humility, will not give any space to deceit.

Otherwise, the moment any other thought is given an opening, deceit again attack

