

Sāttvika Bhāva

Far Beyond Just Physical!

When one's consciousness is overwhelmed with permanent ecstasy (*sthāyī-bhāva*), and attains the wealth of *vibhāva*, then another effect is produced of its own accord. That is, the life-air is regulated and forcibly directed within the body, thereby causing various unusual transfigurations of the body called *sāttvika-vikāra*.

The eight *sāttvika* symptoms are:

- 1) **vaivarṇya** — changing of bodily color,
- 2) **romāñca** — standing up of hairs,
- 3) **sveda** — profuse perspiration,
- 4) **kampa** — intense shivering or trembling,
- 5) **svara-bheda** — choked or faltering voice,
- 6) **pralaya** — physical devastation,
- 7) **stambha** — becoming stunned, and
- 8) **aśru** — shedding torrents of tears.

These also become involved with 33 other transitory ecstasies known as *vyabhicārī* or *sañcārī-bhāva*, which include such emotions as jubilation, sorrow, fear, anguish, wonder, and so forth.

— Śrīla Bhaktivinoda Ṭhākura, *Rūpānuga-bhajana-darpaṇa*, Song 22

Mahāprabhu Shows by His Own Example

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

In the *Bhakti-rasāmṛta-sindhu*, eight kinds of transcendental changes taking place in the body are described. *Stambha*, being stunned, refers to the mind's becoming transcendently absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition, the power of speech is lost and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. *Kampa*,

trembling of the body, is mentioned in the *Bhakti-rasāmṛta-sindhu* as a result of a special kind of fear, anger and joy. This is called *vepathu*, or *kampa*. When the body begins to perspire because of joy, fear and anger combined, this is called *sveda*. *Vaivarṇya* is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. *Aśru* is explained in the *Bhakti-rasāmṛta-sindhu* as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of *aśru*. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called *gadgada*. Śrī Caitanya Mahāprabhu refers to *gadgada-ruddhayā girā*, or “a faltering voice.” In the *Bhakti-rasāmṛta-sindhu*, *pulaka* is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called *pulaka*.

— CC Madhya 2.72+p