

# Śrī Śikṣāṣṭakam

With

Śrī Sanmodana Bhāṣyam

&

References and Notes from Śrī Bhajana-Rahasya  
by Śrīla Saccidānanda Bhaktivinoda Ṭhākura

And

Purport by Śrīla Bhaktisiddhānta Sarasvati

# Śloka Three

trṇād api su-nīcena

## Śrī Śikṣāṣṭakam Śloka Three

trṇād api su-nīcena  
taror api sahiṣṇunā  
amāninā māna-dena  
kīrtaniyaḥ sadā hariḥ

One who thinks himself lower than the grass (**trṇād api su-nīcena**), who is more tolerant than a tree (**taror api sahiṣṇunā**), and who does not expect personal honor (**amāninā**) yet is always prepared to give all respect to others (**māna-dena**) can very easily always chant the holy name of the Lord (**kīrtaniyaḥ sadā hariḥ**).

*Caturthy Amṛta Vṛṣṭih*

**The Fourth Shower of Nectar**

**Niṣṭhā**

## Part – I

**Between Bhajana Kriya and Nistha is  
Anartha Nivrtti**

Previously, in the discussion of the two types of bhajana kriya, anishthita and nishthita, six types of the anishthita bhajana kriya were described.

Without describing nishthita bhajana kriya, anartha nivritti was discussed.

Because it says in Shrimad Bhagavatam:

avisthita  
 ↑  
 (Bhāgava krīyā)

Anaste nīrṣṭhi (śṛṇvatām sva-kathāḥ kṛṣṇaḥ) (punya-śravaṇa-kīrtanaḥ)  
hr̥dy antaḥ-stho hy abhadrāṇi (vidhunoti) suhṛt satām  
 prāyīki anaste nīrṣṭhi bhāgava krīyā  
 (naṣṭa-prāyeṣv abhadresu) (nityam bhāgavata-sevayā)  
 (bhagavaty uttama-śloke) (bhaktir) (bhavati) (aiṣṭhikī)  
 nīrṣṭhē → nīrṣṭhite BK

Lord Krishna, who is affectionate to His devotees and situated in their hearts, destroys all inauspicious elements of those who hear topics about the Lord. When the inauspicious elements have been generally destroyed by devotional service, steady devotion to the Lord appears. (SB:1.2.17-18)

The first verse (srnvatam sva-kathah...) refers to the stage of anishthita or unsteady bhakti, for naistiki bhakti or nishthita bhakti makes its appearance later in the second verse.

Abhadrani vidhunoti (destruction of inauspicious elements) which appears between these two stages, refers to the stage of anartha nivritti.

The words nasta-prayesv abhadresu (inauspiciousness is almost destroyed) means at the stage of nishtha, only a small portion of anarthas remains.

Thus, The proper order according to Shrimad Bhagavatam is bhajana kriya, anartha nivritti, nishtha.

Therefore in its proper place, nishthita bhakti will be discussed now.



## Part – II

5 obstacles to attainment of Nistha

Nishtha means to be endowed with the quality of steadiness, or non-movement (naishchalyam).

Though a person tries for steadiness every day, while the anarthas are still present, he will not attain steadiness.

↑ symptoms of MoP & MoJ → beyond a particular threshold

This is due to these five persistent obstacles:

1. Laya (sleep)
2. Vikshepa (distraction)
3. Apratipatti (indifference or disinterest in spiritual topics)
4. Kashaya (tendency toward bad habits)
5. Rasavada (taste for material enjoyment).

After the stage of anartha nivritti, when these obstacles are almost completely destroyed, one achieves steadiness.

Thus, the symptom of nishtha is the absence of the above mentioned obstacles.

1. Laya refers to the tendency to sleep during kirtana, shravana and smarana (japa), in order of increasing tendency. → मोऽ
2. Vikshepa refers to distraction toward mundane topics while performing service (i.e., gossiping while doing japa). → मोप/मोऽ
3. Apratipatti refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.
4. Kashaya means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
5. Rasavada refers to inability to absorb the mind in kirtana if one gets the opportunity for material sense pleasure.

Nishthita bhakti appears in the absence of these faults.

tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitam sattve prasīdati

At that time (**tadā**), being completely free (**anāviddham**) from the influences of tama and raja guna (**etair rajas-tamo-bhāvāḥ**), such as lust, greed and other impurities (**kāma-lobhādayaś ca**), the heart is satisfied in a state of goodness (**cetaḥ sattve prasīdati**). (SB:1.2.19)

Here the word ca is used in its collective sense to refer to all of these unwanted qualities.

Thus in the stage of nishtha the modes of ignorance and passion are no longer present.

However, the words etair anavidham (no longer affected by these) indicate that these impurities are still present to some slight degree at the stage of nishtha, but do not act as an obstacle to bhakti.

All traces will be removed when one reaches the stage of bhava.

|| 7.28 ||

yeṣām tv anta-gataṁ pāpaṁ  
 janānām puṇya-karmanām  
 te dvandva-moha-nirmuktā  
 bhajante mām dṛḍha-vratāḥ

Pāpa vēśaṁś }  
 Puṇya vēśaṁś } material vēśaṁś

DS

But those whose sins have been destroyed (**yeṣām janānām tv anta-gataṁ pāpaṁ**) by acts pleasing to the great souls (**puṇya-karmanām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante mām dṛḍha-vratāḥ**).



• **Step-1:** Puṇya-Karmanām (Bhakti) – **Anisthitha Bhajana Kriya**



• **Step-2:** Anta-gatam pāpam and dvandva-moha-nirmuktā – **Anartha Nivrtti**



• **Step-3:** Bhajante mām dr̥ḍha-vratāḥ – **Nistha**

## Part – IV

# Two types of Nistha

Nishtha, steadiness, is of two types:

1. Concerning bhakti directly (sakshat-bhaktir-vartani)
  2. Concerning elements favorable to bhakti (bhakti-anukula vastur-vartini)
- Sakshat-bhakti has unlimited forms, still, there are three basic divisions: bodily, vocal and mental (kayiki, vachiki, manasi).

According to some authorities, first one attains steadiness in bodily services, then in vocal activities (kirtana, etc.), and finally in mental activities (remembering, meditation).

Others, however, disagree saying that eagerness to serve the Lord in a particular manner develops first according to the individual natures of the devotee, whose bodily, vocal and mental strength may vary.

Their version is that there is no such progression.

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Elements favorable to bhakti refer to humility, giving respect to others, friendliness, and mercifulness.

## Part – V

Of the Two, which is the  
Reliable type of Nistha?

However, sometimes steadiness in such qualities may be seen in a self-controlled devotee who has no steadiness in bhakti.

A → 100 kg of Assets → 25 years → 90% AN → 10 kg Assets  
B → 10 kg of Assets → 25 years → ~~90%~~ 50% AN → 2 kg Assets

While elsewhere, steadiness in these qualities may not be perceived in an arrogant devotee who has attained steadiness in bhakti.

In spite of this, by the presence or absence of steadiness in bhakti itself (sakshat bhakti), rather than in the qualities of bhakti, learned wise men understand the actual presence or absence of nishtha, steadiness.

Inexperienced perception cannot substantiate the truth.

This is confirmed by the cited verses, bhaktir bhavati naistiki, with the appearance of naishtiki-bhakti, tada rajas-tamo-bhavah...etair anavidham, though traces of the qualities born of raja and tama guna may be present, they no longer affect the devotee.

In summary, what has been shown is that laxity or intensity of effort and difficulty or ease in performance of devotional activities, such as hearing and chanting is the criteria of discriminating the two types of bhakti, namely unsteady and steady.