

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 Five

↓
असौम्ये →

border of

संज्ञाने ग्लेफ़ि
&
संज्ञाने ग्लेफ़ि

ayi nanda-tanuja kinikaram

ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-saḍṛśaṁ vicintaya

O My Lord, O Kṛṣṇa, ~~son of Mahārāja Nanda~~ (ayi nanda-tanuja),
I am Your eternal servant (kiṅkaram), but ~~because of My own~~
~~fruitive acts, I have fallen in this horrible ocean of nescience~~
(patitaṁ mām viṣame bhavāmbudhau). Now please be
causelessly merciful to Me (kṛpayā). Consider Me (vicintaya), a
particle of dust at Your lotus feet (tava pāda-paṅkaja-sthita-dhūli-
saḍṛśaṁ).

Śrī Sanmodana Bhāṣyam

Is it proper for a sadhaka who has taken shelter of the holy name to discuss the miseries of material life he has to experience?

To dissipate this doubt, Lord Caitanya has composed this śloka, the essence of which is as follows: “O Lord Kṛṣṇa, O son of Nanda Mahārāja, I am Your eternal servant, but as a result of my previous activities I have now fallen into this terrible ocean of material existence.

Lust, greed, anger, envy, etc., are my adversaries, waiting in the waters like big fish to swallow me up.

The boisterous waves of wasted hopes and anxieties are tossing me here and there, making my life miserable,

Lashing gales of bad association add further suffering.

In this condition, therefore, I see You alone as my succour.

Occasionally a small bunch of weeds can be seen floating—these are the weeds of karma, jñāna, yoga, austerity, etc.

But has anyone ever crossed the mighty ocean of nescience with the help of such paltry flotsam?

In trying to swim across this ocean, some have reached out to grab these weeds for support, but unfortunately everything, including the person himself, sinks like dead weights.

Factually, I can see that there is no other hope for shelter except Your unlimited mercy.

Śrī Sanmodana Bhāṣyam

1. Crossing the ocean of
material existence

“The sturdy boat of Your holy name is the only means of crossing over this dangerous ocean of material existence.

Considering all these facts with a level head, I begged for the invincible boat of Your holy name from my guru, which he gave me by his causeless mercy.

O Lord, You are the renowned protector of Your devotees, who are souls surrendered to Your lotus feet.

Therefore, please accept this homeless destitute, cleanse me of all my faults, and consider me as a particle of dust at Your lotus feet.”

The message of this śloka is that those who are on the path of bhakti should completely discard desires for sense enjoyment and liberation.

- SB →
- ① Anyabhīṣite sūnya → Jāne karāṇī anēvta.
 - ② Anyabhīṣa ✓ → (Jāne karāṇī anēvta bhakti)
 - ③ Anyabhīṣa ✓ → Jāne karāṇī anēvta bhakti

In Caitanya-caritāmṛta [Antya-lila 20.31, 33-34] it is said:

- ④ Anyabhīṣa ✓ → J Y A etc.

ati-dainye punaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

**“tomāra nitya-dāsa mui, tomā pāsariyā
paḍiyāchoṅ bhavārṇave māyā-baddha hañā**

”I am Your eternal servant, but I forgot Your Lordship. Now I have fallen into the ocean of nescience and have been conditioned by the external energy.

**krpā kari’ kara more pada-dhūli-sama
tomāra sevaka karoṅ tomāra sevana”**

”Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant.”

Purport by Srila Bhakti
Siddhanta Saraswati Thakura

Lord Kṛṣṇa, the son of Mahārāja Nanda, is the object of everyone's devotion.


↑ *जीवैव स्वर्ग्ये लये कृष्णैव नित्ये देवे .*

Eternal servitorship to Lord Kṛṣṇa is an integral aspect of the soul's spiritual identity, or svarūpa.

This same servant of Kṛṣṇa has become indifferent to his service to Him and so is drowning in the insurmountable, terrible ocean of material existence.

In this situation his only hope of survival is to receive the Supreme Lord's mercy.

If Lord Kṛṣṇa, out of His fathomless compassion, accepts the jīva, placing him as a particle of pollen at His lotus feet, then the spirit soul's covered identity and eternal serving proclivity will become manifest.


It is not within the (jīva's) control or nature to intensify and deepen his desire to serve Kṛṣṇa's lotus feet; the truth is that by surrendering to the will and mercy of Kṛṣṇa can he develop a serving mood to the Lord.

The term padadhuli (dust from His lotus feet) used here, further substantiates the notion of the jīva's original identity as an infinitesimal part and parcel of Kṛṣṇa, as stated in the scriptures.

**Purport by Srila Bhakti
Siddhanta Saraswati Thakura**

**1. Further development of
devotion**

Preṇā
↑

Until the time that the jīva becomes fully situated in his svarūpa, or original spiritual identity, residues of anarthas, or unwanted desires, still cling to his heart.

↓
ātyantīkī gaurā niryatī → Preṇā

Covered.

In this state the ultimate goal and perfection remain obfuscated with impurities.

śāśvata śreṇī → śāśvata bhāgā → bhāgāvatī

Attendant upon sambandha-jñāna, or (knowledge of the relationships between God, His multifarious energies, and the spirit souls) comes eligibility to chant His holy names and to perform loving devotional service.

↑

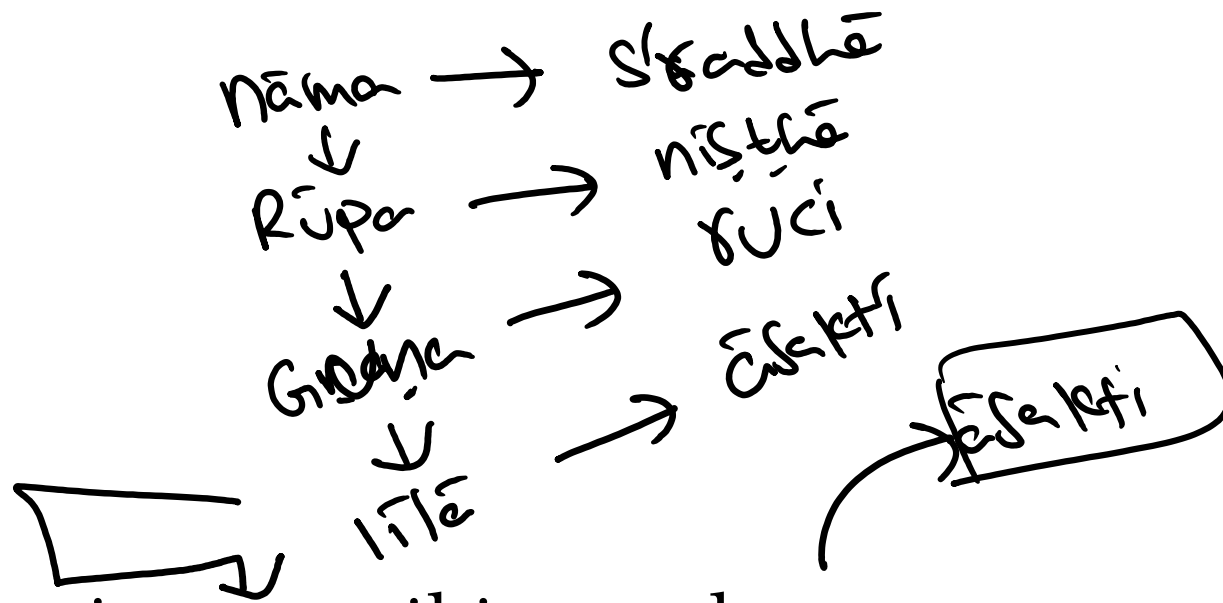
In this stage of realization the jīva is known as jata-rati, born of rati, or love.

love

The difference between an ajata-rati (not born of rati) and a, jata-rati devotee is in the quality of their chanting.

It is therefore unconscionable that anyone deceitfully and prematurely present himself as a jata-rati.

After anartha-nivritti comes nairantarya or an undeviating steadiness in serving; followed by sveccha-purvika, or voluntary invocation of Kṛṣṇa's pastimes in meditation and thereby developing spontaneous taste.



The next stage is svarasiki, or the spontaneous manifestation of Kṛṣṇa's unmanifested pastimes without voluntarily desiring it.

Only after these three stages, comes the final perfection, that of kṛṣṇa-prema.

References and Notes from
Śrīla Bhaktivinoda Ṭhākura's
Śrī Bhajana-rahasya

Quotes from the scriptures supporting this śloka:

From Śrīmad-Bhāgavatam [6.11.24]:

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
gr̥ṇīta vāk karma karotu kāyaḥ

O Lord (hareh)! I shall become (aham bhūyaḥ bhavitāsmi) the servant of
servants whose only shelter is your lotus feet (tava pāda eka-mūla-
dāsānudāsh). May my mind remember the Lord of my life (manaḥ smareta
asu-pateh), may my words chant your glories (vāk gr̥ṇīta guṇāms te) and
may my body serve you (kāyaḥ karma karotu).

References and Notes from Śrīla Bhaktivinoda Ṭhākura's Śrī Bhajana-rahasya

- The jīva's constitutional position is that of being enjoyed, or bhogya, and Lord Kṛṣṇa is always the Supreme Enjoyer.
- Hence if the jīva ardently serves and meditates upon the Lord he will feel an indomitable urge to become a servitor of Śrīmatī Rādhārāṇī, who is the embodiment of the highest spiritual bliss.
- At that juncture gopi bhāva, or the loving mood of service exhibited by the gopis, blossoms in the heart.

From Śrīmad-Bhāgavatam [10.29.38]:

tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
prāptā viṣṛjya vasatī tvad-upāsanāśāḥ
tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma
taptātmanām puruṣa-bhūṣaṇa dehi dāsyam

“Therefore (**tad**), O vanquisher of all distress (**vṛjinārdana**), please show us mercy (**naḥ prasīda**). To approach Your lotus feet (**te anghri-mūlam prāptā**) we abandoned our families and homes (**viṣṛjya vasatī**), for we have no desire other than to serve You (**tvad-upāsanāśāḥ**). Our hearts are burning (**tapta ātmanām**) with intense desires generated by Your beautiful smiling glances (**tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma**). O jewel among men (**puruṣa-bhūṣaṇa**), please make us Your maidservants (**dehi dāsyam**).”

Śrīla Rūpa Gosvāmī writes:

anārādhya rādhā-padāmbhoja reṇum
anāśritya vrndāṭavīm tat padānkām
asambhāsyā-tad bhāva-gambhīra cittān
kutaḥ śyāma-sindho rasasyāvagāhaḥ

“If you have not worshipped the dust of the lotus feet of Śrīmatī Rādhārāṇī,
or the land of Vraja that is marked with Her lotus feet, or have not served the
lotus feet of Her devotees, who have become profound by meditating upon
Her; how can you become attracted to that blackish ocean of nectar known
as Syama, Kṛṣṇa?”

From the Vilapa-kusumanjali (8):

devi duḥkha kula-sāgarodare
dūyamāna mati durgataṁ janaṁ
tvat kṛpā pravala naukayādbhutaṁ
prāpaya svapada-pañka-jālayam

“O Rādhārāṇī, O dallying damsel of Vraja I am exhausted from swimming in the tempestuous ocean of misery. I am a derelict. Kindly place me on the infallible boat of Your causeless mercy and guide me to the wonderful sanctuary of Your lotus feet.”

And from Rādhā-rasa-sudha-nidhi [259]:

dhyāyantam śikhi-piccha-mauli-manīṣam tan nāma-saṁkīrtayan
nityam tac caraṇāmbujam paricaran tan-mantra-varyam japan
śrī rādhā padāsyam eva paramābhīṣtam hṛdā dhārayan
karhi syām tad anugraheṇa paramādbhutānurāgotsavaḥ

“Become totally absorbed in Kṛṣṇa whose crown is decorated with a peacock
plume, and sing His name and glories constantly. Invoke His pleasure by
engrossing yourself in serving His lotus feet and chanting the mahā-mantra
continuously. My most intimate and heartfelt desire is to become a slave to
Śrīmatī Rādhārāṇī's lotus feet. By Her causeless mercy may I attain
spontaneous love for Her service.”