

Śrī Śikṣāṣṭakam

With

Śrī Sanmodana Bhāṣyam

&

References and Notes from Śrī Bhajana-Rahasya
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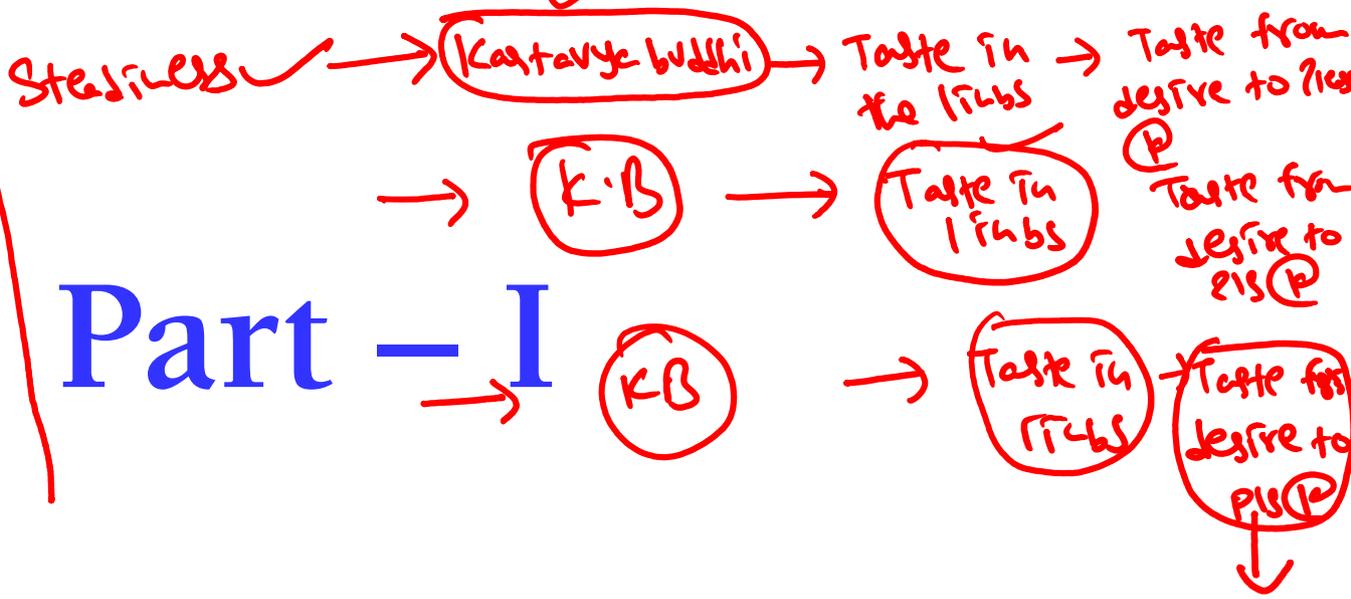
The Fifth Shower of Nectar

Ruci

Aniṣṭhita
 Niṣṭhā
 Ruci
 Āsakti

Bhāṣane kriyā

No steadiness in the practice of D.S due to weather



What is Ruci?

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What is Ruci?

- When the golden coin of bhakti, shining effulgently by the fire of steady practice and propelled by its own energy, becomes fixed in the devotee's heart, ruci or taste for devotional activities appears.
- When a person develops a taste for the activities of bhakti such as hearing and chanting, which is vastly greater than attraction to anything else, that is called ruci.

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What is Ruci?

- Unlike the previous stages, at the state of ruci constant performance of hearing and chanting does not result in even the least fatigue.
- Ruci quickly produces a great attachment to the activities of bhakti.

Part – II

Ruci follows Nistha and not
the other way round?

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Ruci follows Nistha and not the other way round?

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintu ādarād anudinaṃ khalu sa eva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**), despite being transcendently sweet like sugar candy (**sitā syāt apy**). But the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pittopatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**). But, simply by carefully chanting these sweet names every day (**kintu ādarād anudinaṃ khalu sa eva juṣṭā**), a natural relish awakens within his tongue (**svādvī kramād bhavati**), and his disease (**tad-gada**) is gradually destroyed at the root (**mūla-hantrī**).

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Ruci follows Nistha and not the other way round?

- This is similar to a brahmana boy who, after diligently studying the scriptures daily, and in time grasping the meaning, finds no difficulties at all in applying himself to study, and moreover, develops a pleasure in the task.
- Because of a defect in the liver ^{Jambhice} the ability to taste becomes affected, and sugar becomes distasteful.
- Sugar however is also the medicine to cure the defect.

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Ruci follows Nistha and not the other way round?

- Understanding this, an afflicted person will take sugar daily, though it may be distasteful, and eventually he will develop a real taste for it, as it cures his sickness.
- In this way, the jiva's heart which is contaminated by ignorance and the other klesas, becomes cured by the medicine of hearing, chanting and the other devotional processes, which in the beginning may not be so tasteful, and eventually develops a taste for the activities.

Part – III

The Two Types of Ruci

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The Two Types of Ruci

- Ruci is of two types: that which depends on excellence of elements, and that which does not.
- Excellence of elements refers to an excellence relating to such things as the Lord's name, qualities, form.

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The Two Types of Ruci

- For instance a person may only experience pleasure from kirtana if it is pleasing to the ear and artistically sung, or may only relish topics of the Lord if they are delivered skillfully with literary ornaments and qualities, or may only enjoy Deity worship if all the implements, place, and materials are of high standard.
- This is just like a person with a weak appetite who, when notified of a meal, will ask what types of preparations there are and of what quality.

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The Two Types of Ruci

- The first type of ruci is in which a slight trace of impurity remains.
- Therefore if a person depends on the excellency of the material elements of kirtana to experience a spiritual taste, one should understand that this is evidence of impurity in his heart.

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The Two Types of Ruci

- A person with the second type of ruci will experience great pleasure wherever and whenever there is a performance of kirtana.
- He does not depend on excellence of the elements because he has actual depth in his taste.
- One should understand that he has no trace of impurity in his heart.

Part – IV

Deep Regret over his Past
Consciousness is a symptom
of Ruci

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Deep Regret over his Past Consciousness is a symptom of Ruci

- "Oh friend, giving up the nectar of Krsna's names, why are you engaging yourself in pursuits for security and enjoyment, so hard to attain?
- What can I say? I am unfortunate, for I am the lowest criminal.
- Though I have received the mercy of the spiritual master, I have not understood its proper value.

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Deep Regret over his Past Consciousness is a symptom of Ruci

- Instead I have been wandering everywhere, and in that way I have wasted my life.
- Keeping a precious jewel tied in the hem of my cloth, I have been searching out a cracked cowrie, a spot of false happiness between the banks of the river of material engagements.
- Not practicing any anga of bhakti, I have simply manifested lack of energy.

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Deep Regret over his Past Consciousness is a symptom of Ruci

- So deceitful I am, such is my sense of taste, that I lick up acrid-tasting profane gossip like nectar and remain apathetic to hear the names, qualities and pastimes of the Lord.
- How unfortunate I am! When I start to hear about the Lord, I comfortably fall asleep, and at any opportunity for vulgar discussion, I prick up my ears and become wide awake.

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Deep Regret over his Past Consciousness is a symptom
of Ruci

- In this way I have contaminated the assembly of devotees and everything else.
- Old and bent as I am, what sinful act have I not performed, simply for the satisfaction of my insatiable belly?

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Deep Regret over his Past Consciousness is a symptom
of Ruci

- I do not know what type of hell I will have to suffer for all my activities.

In this way the devotee will despair over his previous state of consciousness with a taste of disgust.

Part – V

Activities of a Person at the Stage of Ruci

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Activities of a Person at the Stage of Ruci

- Then, in a remote place, like a swan, he will begin tasting and speaking reverently the nectarean topics about the Lord, the juice from the fruit of the desire tree, the Great Upanisad, Srimad Bhagavatam, containing the mystic science of bhakti.
- He will converse constantly with devotees, to the exclusion of all topics other than Krsna like a curious spectator, first standing, then sitting, finally entering in with full attention.

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Activities of a Person at the Stage of Ruci

- He will take refuge in the Lord's dhama and will fix himself purely in the Lord's service.
- Ignorant people will think he is going crazy.
- The blissful devotional service performed by the expert devotees is like a dance.

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Activities of a Person at the Stage of Ruci

- The devotee begins to learn the lessons of that dance; being taken by the hands of the dance instructress, ruci, he learns all experiencing an extraordinary, unprecedented, unimaginable golden bliss which cannot be described.
- In what blissful realm will he come to exist, when in time, he is made to dance by the supreme masters of dance, bhava and prema?

Ṣaṣṭhy Amṛta Vṛstih

The Sixth Shower of Nectar

Āsakti

Part – I

What is *Asakti*?

The Sixth Shower of Nectar

What is Āsakti ?

- After this, when ruci (taste) which has bhajana (hearing chanting and other devotional activities) as its object of relish, reaches extreme depth, and makes Krsna the object of relish, that is called asakti or attachment.
- At the stage of asakti, the creeper of bhakti bears clusters of buds.

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What is Āsakti ?

- These buds will in no time become flowers, at the stage of bhava and then fruits at the stage of prema.



- The statement that ruci has bhajan as the object and asakti has the Lord as the object is a designation signifying proportionate quantity.

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What is Āsakti ?

- ~~Actually~~ ~~both~~ ~~ruci~~ and ~~asakti~~ have both components as objects, but by less intensity in taking bhajana as object and greater intensity in taking the Lord as object, asakti become distinguishable from ruci.
- Asakti polishes the mirror of the heart to such a condition that a reflection of the Lord may suddenly be visible there.

The Sixth Shower of Nectar

What is Āsakti ?

- Before the stage of asakti, the devotee, realizing that his mind has been overpowered by material objects and desires, after putting forth deliberate effort, withdraws his mind and fixes it on the Lord's form, qualities and activities.
- In the stage of asakti however, absorption of the mind in the Lord is automatic, without effort.

The Sixth Shower of Nectar

What is Āsakti ?

- A devotee even at the stage of nistha cannot discover how his mind sometimes withdraws from the Lord and fixes itself on material affairs.
- The quality of attachment such that the mind sometimes withdraws from material topics and absorbs itself in topics of the Lord is not seen in one who has not attained the stage of asakti.
- This is however characteristic of the devotee who has attained the stage of asakti.

Section-II Progressive Stages of Devotion (8-12)

|| 12.8 ||

mayy eva mana ādhatsva
mayi buddhim niveśaya
nivasīṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ

Concentrate your mind only on Me (**mayy eva mana ādhatsva**). Fix your intelligence on Me (**mayi buddhim niveśaya**). You will attain residence with Me (**nivasīṣyasi mayy eva**) after leaving the body (**ata ūrdhvaṁ**), without doubt (**na saṁśayaḥ**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.9 ||

**atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya**

Otherwise (**atha**), if you are not able (**na śaknoṣi**) to concentrate your mind (**cittam samādhātum**) on Me steadily (**mayi sthiram**), then seek to attain Me (**tato mām icchāptum**) by the method of withdrawing the mind from sense objects and fixing it on Me (**abhyāsa-yogena**), O conqueror of wealth (**dhanañjaya**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.10 ||

abhyāse 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmāṇi
kurvan siddhim avāpsyasi

If you are unable to practice in this manner (**abhyāse apy asamarthah asi**), then perform transcendental services for Me (**mat-karma-paramo bhava**). Performing activities for My pleasure (**mad-artham api karmāṇi kurvan**), you will attain perfection (**siddhim avāpsyasi**).

Section-II Progressive Stages of Devotion (8-12)

|| 12.11 ||

athaitad apy aśakto 'si
kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgam
tataḥ kuru yatātmavān

If you cannot do this (**atha etad kartuṁ apy aśakto asi**), take shelter of dedicating all prescribed actions to Me (**mad-yogam āśritaḥ**). While controlling your mind (**yata ātmavān**), act with detachment from the results of the work (**tataḥ kuru sarva-karma-phala-tyāgam**).

Part – II

Symptoms of a Person in Asakti?

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Symptoms of a Person in Āsakti

- Early in the morning, seeing another devotee, he will begin talking, "Where are you coming from?"
- You have a salagram sila in a nice case hanging from your neck.
- Your tongue is quivering every moment from tasting the nectar of Krsna's name as you chant softly.
- Seeing you like this I feel overwhelming joy.

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Symptoms of a Person in Āsakti

- Tell me what holy places you have visited, and describe all the great saintly souls you have met.
- What realizations have you had, and what realization have you bestowed to others?"
- In this way he will spend some time drinking nectar in intimate conversation.

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Symptoms of a Person in Āsakti

- Elsewhere, seeing a devotee with an attractive book
under his arm he will say,
- "By your extraordinary presence I can guess that you
are very learned.
- Please recite it for me.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Bring to life by your shower of nectarean explanation just one verse of the tenth canto, which is like a cataki bird waiting for raindrops."
- Hearing the explanation his body hairs will stand on end.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Going elsewhere he will say, "Oh, just today my life will be successful, for this gathering of devotees will immediately destroy all my sins."
- Thinking in this way he will pay repeated obeisances on the earth.
- Being honored with affection by the most learned and advanced devotee, the crown jewel of the assembly, he will sit before him in humble, crouched posture, and beg from him with tears in his eyes, while holding his pulse.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- "Oh master, you are the remedy for the material disease
afflicting the three worlds. I am the most fallen and
depraved person.
- Please diagnose my malady and advise me what medicine
and food to take.
- By that miracle drug, restore me to proper health."
- Overjoyed with the devotee's glance of mercy, and his
trickling nectar of sweet words, he will stay for some time
to serve his lotus feet.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Sometimes wandering by a lake or in the forest, observing the movements of the animals and birds, he will intuitively interpret them as signs of mercy or punishment of Kṛṣṇa upon himself.
- "If Kṛṣṇa is showing his mercy to me, then let the antelope in the distance comes towards me three or four steps.
- If he is not showing mercy, the antelope will turn away."

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Seeing a small boy playing on the outskirts of a village, he will be reminded of the child saint Sanaka and will enquire from the boy, "Will I see Vrajendra Kumara?"
- "No."
- Hearing that simple syllable, he will deliberate on whether to take the answer at face value or seek a deeper meaning.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- Remaining in his house, like a miserly merchant greedy for treasure, with a worn face, he will be absorbed in thought all day, while dreaming, standing, and sitting.
- "Where am I going? What am I doing?"
- By what means will I get my hands on my desired object?"

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- When asked what is the matter he will sometimes act like a mute, at other times he will feign normality.
- His friends will apologize, "He was alright before, but now his intelligence has become covered."

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- His unacquainted neighbours will conclude that he is an idiot by birth.
- The followers of Vedic ritual will consider him stupid.
- The adherents of the impersonal Brahman will consider him disillusioned.
- The followers of pious activities will say he is fallen.

The Sixth Shower of Nectar

Symptoms of a Person in Āsakti

- The nondevotees will say he has amassed some great treasure.
- And the offenders will say he is pretending.
- In this way others will judge him.
- But the devotee, far from considerations of respect and disrespect, having fallen into the current of the great celestial river of attachment (āsakti) to the Lord, will simply continue his attempts to come closer to the Lord.