#### Śrī Śikṣāṣṭakam

With Śrī Sanmodana Bhāṣyam &

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

And Purport by Śrīla Bhaktisiddhānta Sarasvati

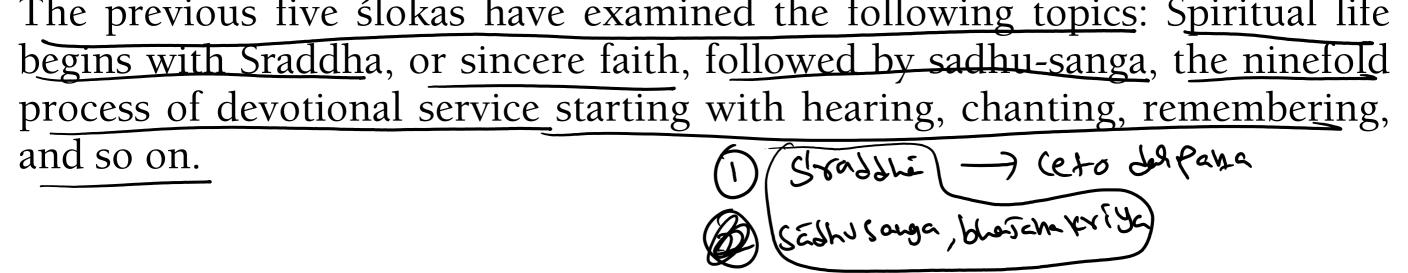
#### Śloka Six

### nayanam galad-aśru-dhārayā

nayanam galad-aśru-dhārayā vadanam gadgada-ruddhayā girā pulakair nicitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati

My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down (kadā nayanam galad-aśrudhārayā bhavişyati) as I chant Your holy name (tava nāmagrahane)? When will My voice falter (vadanam gadgadaruddhayā girā) and all the hairs on My body stand erect in transcendental happiness (pulakair nicitam vapuh) as I chant Your holy name (tava nāma-grahane)?

## Śrī Sanmodana Bhāṣyam



The next topic was the science of self-realization, which destroys ignorance and all unwanted impediments.

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In due course nistha (steadiness), ruci (taste), asaki (attachment), and bhāva (spiritual emotions) were also highlighted. ),

It has thus been shown how with the assistance of pure bhakti, which is the essence of the Lord's hladini-śakti, the living entity regains, his svarūpa, or original spiritual form, by a gradual process.

By the time the jīva reaches the stage of bhāva, his pure devotional service has reached its pinnacle because it has become a continuous and unbroken process.

Bhāva is often referred to as rati, or attraction, and it is described as the bud that later flowers into full bloom as prema-bhakti, or pure loving devotion.

Of chanting, hearing and the other limbs of devotional service, begun in the stage of sadhana-bhakti, chanting Kṛṣṇa's name especially becomes intensified in the stage of bhāva.

# Śrī Sanmodana Bhāṣyam

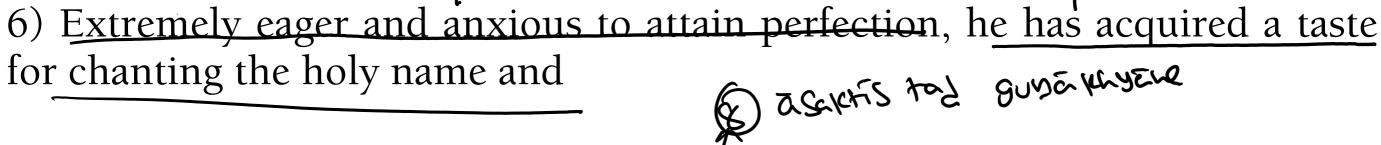
1. Nine symptoms of bhāva

anubhavas

#### This particular spiritual platform is marked by nine symptoms:

- 1) The devotee is tolerant and unperturbed even when faced with a very distressing situation.
- 2) He is averse to wasting time, and out of the relation.
- 3) utilizes all his time in the Lord's service. —
- 4) He is prideless, and —> mana sunyete >asa -bandleh
- 5) has complete conviction that he will attain the Lord's lotus feet.

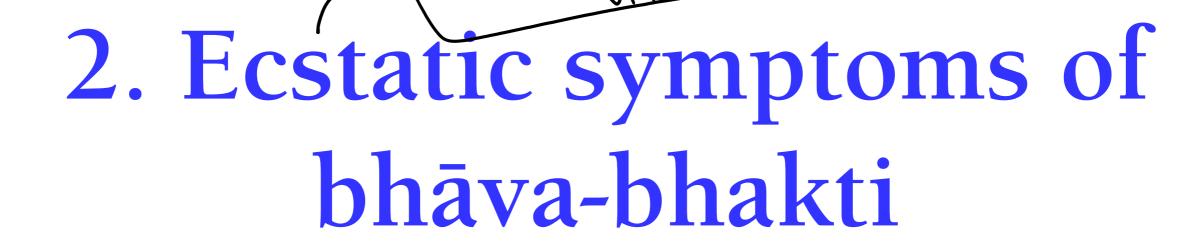




māma gene sedē

- 7) a strong attachment for hearing and speaking about the pastimes and attributes of Lord Kṛṣṇa,
- 8) He has no interest in anything that has no direct link to Kṛṣṇa, and
- 9) has developed love for the places of Lord Kṛṣṇa's pastimes. Scripture says that one who has developed these symptoms is on the threshold of entering the stage of full bhāva.

## Śrī Sanmodana Bhāṣyam



When sadhana-bhakti is suffused with ruci) or the intense desire to attain the Lord's lotus feet, which softens and melts the heart, it is called bayha-bhakti.

The spiritual emotions of bhāva are both the rays of the sun of prema and the rays of the sun of Kṛṣṇa unmatched beauty, which embodies pure transcendence.

The conclusion is that bhāva-bhakti, or rati, is prema, love, of God, in its budding stage.

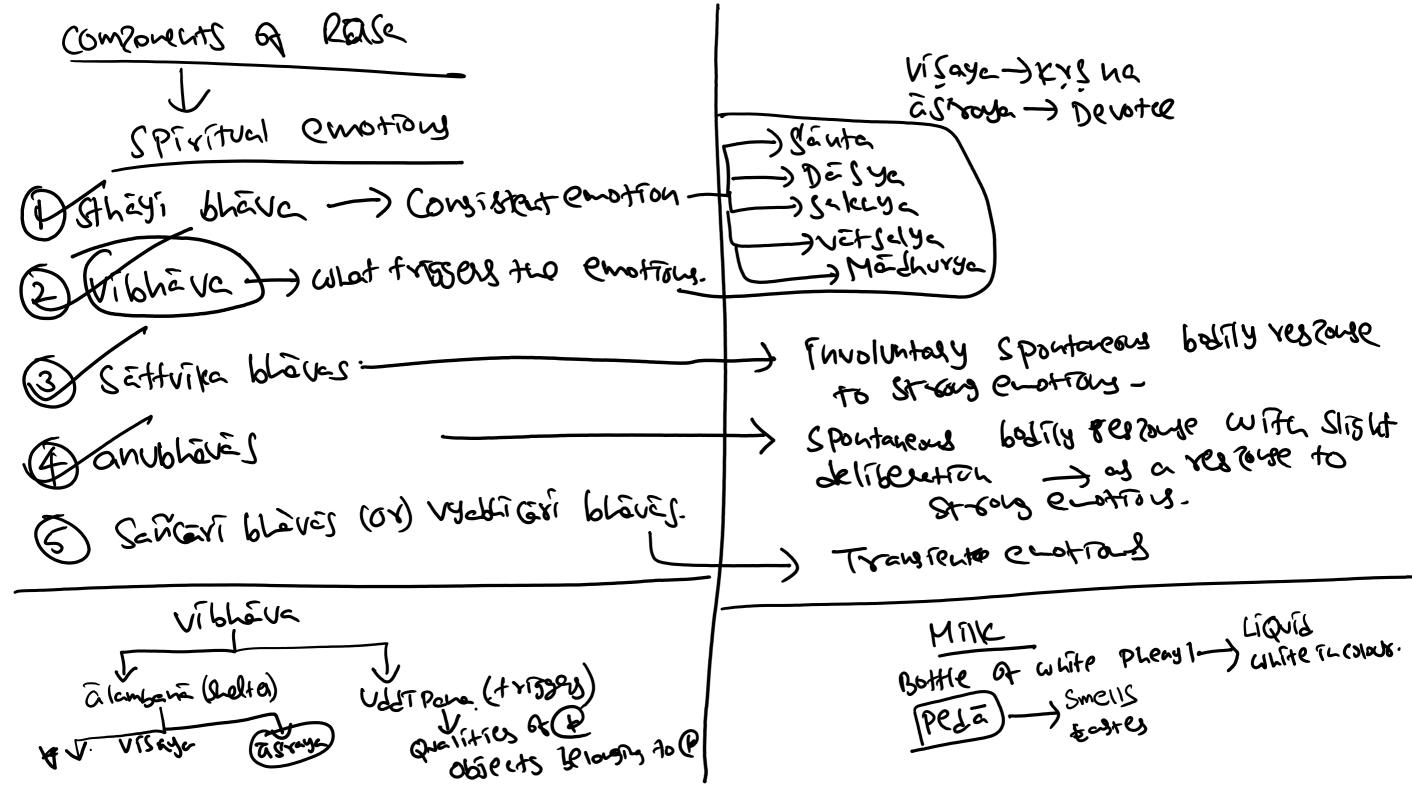
In this stage the asta-sattvika-vikara, or eight ecstatic symptoms, such as crying, goosebumps, etc., begin to manifest slightly on his person

So when the devotee meditates on the Lord's lotus feet, his heart melts, and tears stream from his eyes spontaneously and profusely.

Descriptions found in the Tantras and Purānas state that these ecstatic symptoms make a shy but firm beginning in the stage of bhāva, and later they deepen and intensify in prema.

Activities accompanying and correlating these ecstatic emotions of the heart are known as anubhāva.

They include dancing, rolling on the ground, singing, loud outbursts, bodily spasms, prolonged yawning, long sighs, seeking solitude, drooling saliva, uproarious laughter, swooning, hiccupping, and so on.



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## Śrī Sanmodana Bhāṣyam

# 3. Eight primary ecstatic symptoms

#### 3. Eight primary ecstatic symptoms

- There are eight primary ecstatic symptoms, or the asta-sattvika-vikara: paralysis, perspiration, goosebumps, pallor, loss of voice, trembling, weeping and swooning. Dancing, singing, crying, goosebumps, and loss of voice are particularly prominent in the stage of bhāva, and in this śloka, the supreme teacher Lord Śrī Caitanya gives them special mention.
- He prays, "O Kṛṣṇa, O son of Mahārāja Nanda, when will My eyes be decorated with tears of love when I chant Your holy name? When will My voice choke up with ecstatic emotions? When will My body be filled with horripilantion? O Lord, be merciful, that these ecstatic symptoms may decorate My body

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In Caitanya-caritameta [Antya lila 20.37], Lord Caitanya says: 3 tyres & sattaly

"prema-dhana vinā vyartha daridra jīvana 'dāsa' kari' vetana more deha prema-dhana"

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

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(1) Singula

#### Purport by Srila Bhakti Siddhanta Saraswati Thakura

"O Lord Kṛṣṇa, O enjoyer of the gopis, when will this gopi's eyes be decorated with cascading tears at the recitation of Your name; when will My voice choke up with love, and my body shudder and erupt with goosebumps?"

This is a perfect example of a prayer of love for the Lord. In this context, a śloka from Bhakti-rasāmṛta-sindhu [1.2.156] may be cited:

kadāham yamunā-tīre nāmāni tava kīrtayan | udbāṣpaḥ puṇḍarīkākṣa racayiṣyāmi tāṇḍavam

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O lotus-eyed Lord (puṇḍarīkākṣa), When will I dance (kadā aham racayiṣyāmi tāṇḍavam) on the bank of the Yamunā (yamunā-tīre) with tears in my eyes (udbāspah) while singing Your names (nāmāni tava kīrtayan)?

#### Purport by Srila Bhakti Siddhanta Saraswati Thakura

1. No prema from chanting secondary holy names

In chanting the subsidiary or secondary names of Kṛṣṇa (gauna-nama), there is no question of developing prema.

Therefore Lord Caitanya quotes Śrīla Vyasadeva [as recorded in Padydvali 39]:

"The subject of the Upanisads is far removed from the nectarean topics of Lord Hari, Śrī Kṛṣṇa's pastimes. Therefore they are unable to touch the heart and move the reader to ecstatic tears and goosebumps."

Brahman, the subject of the Upanisads, is only remotely connected with the sweet narrations of Lord Kṛṣṇa's pastimes.

Stories about Kṛṣṇa always inundates the heart, in ecstacy resulting in trembling, weeping, bodily transformations, and so on.

This sloka does not refer to those who have naturally moist eyes, or who suffer from affectations of artificial ecstasy.

When the soul becomes cleansed and is spontaneously attracted to Kṛṣṇa's loving service, his body and mind become obsequiously obedient to the eternal ecstasies that constantly ply within the heart.

Therefore, the melting of the heart and the other ecstatic symptoms that command the mind and body are manifest only in those malloyed devotees who are absolutely absolved of all anarthas.

Neophyte souls who artificially try to imitate the ecstatic emotions and symptoms of the mahā-bhagavat simply to deceive the general populace are in fact creating gigantic obstacles on their path to pure devotional service.

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

Further scriptural evidence from the Śrīmad-Bhāgavatam [11.3.30-32]:

parasparānukathanam pāvanam bhagavad-yaśaḥ mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ

The disciple should learn to develop attraction for the glories of the Lord (pāvanam bhagavad-yaśaḥ) through discussions with other devotees (paraspara anukathanam). He will experience happiness from their association (mitho ratir mithas tuṣṭir) and mutually they will become detached from material enjoyment (nivṛttir mitha ātmanah).

smarantaḥ smārayantaś ca mitho 'ghaugha-haram harim bhaktyā sañjātayā bhaktyā bibhraty utpulakām tanum

Remembering and inspiring other devotees to remember (smarantaḥ smārayantaś ca) the Lord who destroys all sins (mitho agha ogha-haram harim), the devotees will develop hairs standing on end in ecstasy (bibhraty utpulakām tanum) by prema-bhakti produced from sādhana-bhakti (bhaktyā sañjātayā bhaktyā).

kvacid rudanty acyuta-cintayā kvacid dhasanti nandanti vadanty alaukikāḥ nṛtyanti gāyanty anuśīlayanty ajaṁ bhavanti tūṣṇīṁ param etya nirvṛtāḥ

Sometimes they weep (kvacid rudanty), because of thoughts of the Lord (acyuta-cintayā). Sometimes they laugh (kvacid hasanti), become joyful (nandanti), or speak without regard for society (vadanty alaukikāḥ). They dance, sing, and concentrate their senses on Kṛṣṇa (nṛtyanti gāyanty anuśīlayanty ajaṁ). Having attained the Lord and experiencing bliss (param etya nirvṛtāḥ), they remain silent (bhavanti tūṣṇīṁ).

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