

Śrī Śikṣāṣṭakam

Emanated from the lotus mouth
of Śrī Caitanya Mahāprabhu

Śrī Śikṣāṣṭakam

1. Śrī Sanmodana Bhāṣyam by Śrī Bhaktivinoda Ṭhākura
2. Śrī Bhajana-Rahasya by Śrī Bhaktivinoda Ṭhākura
3. Related Verses from Śrī Caitanya Caritāmṛta with Srila Prabhupada's Purport
4. Vivṛti Commentary by Śrīla Bhaktisiddhānta Sarasvati Ṭhākura
5. Śikṣāṣṭākam songs from Śrī Bhaktivinoda Ṭhākura's Gītāvalī

Why Harinama Sankirtanam is
exclusively glorified amongst all
the other limbs of Devotional
Service?

If you are in
a hurry to see
Vaikunṭha then go
to Vraja & it'll fulfill
all your desires

23.143

tvarā ced vidyate śrīmad-
vaikunṭhālokane tava
sarvābhīṣṭa-prada-śreṣṭhām
tām śrī-vraja-bhuvam vraja

If you are in a hurry (tvarā ced vidyate) to see the divine world of
Vaikunṭha (śrīmad-vaikunṭha ālokane), then go to Śrī Vraja-bhūmi
(śrī-vraja-bhuvam vraja), the place (tām) that can best award
(prada-śreṣṭhām) the fulfillment of all your ambitions (tava sarva-
abhīṣṭa).

Singly practice
D.S. mainly in the
form of nama-saṅkīrtana
with the hope of gaining
eternal contact with the Lord's
lotus feet

2.3.144

param śrīmat-padāmbhoja-
sadāsaṅgaty-apekṣayā
nāma-saṅkīrtana-prāyām
viśuddhām bhaktim ācara

Simply practice pure devotional service (viśuddhām bhaktim ā),
mainly in the form of nāma-saṅkīrtana (nāma-saṅkīrtana-prāyām),
with the hope (apekṣayā) of gaining the eternal contact (sadā
saṅgaty) of the Lord's divine lotus feet (param śrīmat-
padāmbhoja).

Bhagavan-nāma-saṅkīrtana, (loud chanting of the holy name of the Lord, is the most effective way to achieve Vaikuṅṭha), or whatever else one may desire.

But the chanting must be practiced in (pure devotion) (unmixed) with motives of karma and jñāna.

By that
Sankirtana - Praya-dakṣi
→ U will soon attain Kṛṣṇa
& easily see (P) IL (V)

2.3.145

tayāśu tādrśī prema-
sampad utpādayiṣyate
yayā sukhaṁ te bhavitā
vaikuṅṭhe kṛṣṇa-darśanam

By that devotional service (tayā) you will soon realize (āśu
utpādayiṣyate) the treasure of prema (tādrśī prema-sampad), and
you will easily (yayā sukhaṁ te) see Kṛṣṇa (kṛṣṇa-darśanam
bhavitā) in Vaikuṅṭha (vaikuṅṭhe).

premṇo 'ntar-aṅgam kila sādhanottamam
manyeta kaiścit smaranam na kīrtanam
ekendriye vāci vicetane sukham
bhaktiḥ sphuraty āśu hi kīrtanātmikā

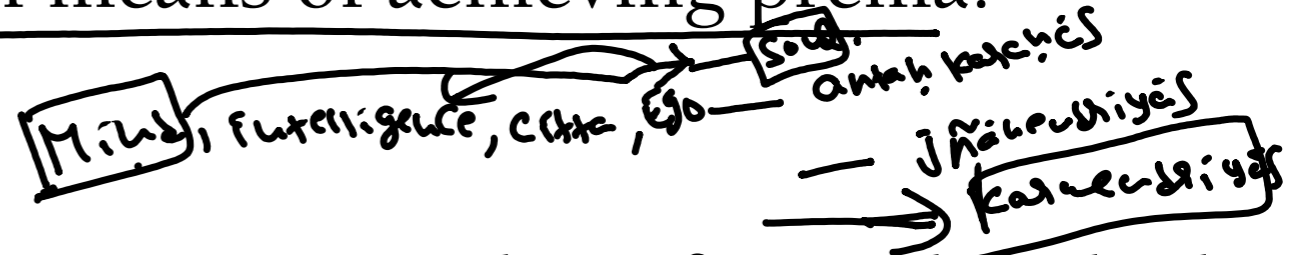
पुं श्वा
 प्राक्स्य

Some think
 to smaranam is superior
 to kīrtanam.
 Why?
 1) Kīrtan is very easily
 & quickly achieved.
 2) Only one sense is involved
 (to hear) → which is
 accurate.

Some think (kaiścit manyeta) that remembering (smaranam),
 rather than chanting (na kīrtanam), is the essential means of
 devotional practice (kila sadhana uttamam), the means that most
 effectively leads to prema (premṇo antar-aṅgam) for bhakti
 (bhaktiḥ) in the form of chanting (kīrtanātmikā) appears
 (sphuraty) quickly (āśu) and easily (sukham), and in only one
 sense (eka indriye), that of speech (vāci), which is not itself alive
 and conscious (vicetane).

This was the opinion expressed by the masters of yoga on Tapoloka, that of all the forms of devotional service the best is smaraṇa, remembering.

Pippalāyana and others insisted that remembering the Lord, rather than chanting His names, is the most essential means of achieving prema.



They reasoned that kīrtana involves only one sense, that of speech, which is one of the karmendriyas, an unconscious material entity.

And since the kīrtana process is perfected very quickly, its result must be less than that of smaraṇa.