

# Śrī Śikṣāṣṭakam

Emanated from the lotus mouth  
of Śrī Caitanya Mahāprabhu

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# 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?

Whatever method  
gives satisfaction &  
complete joy for a  
sādhakā → It is the most  
excellent & effective method  
for him

prītir yato yasya sukham ca yena  
samyag bhavet tad rasikasya tasya  
tat sādhanam śreṣṭha-tamaṁ su-sevyaṁ  
sadbhir mataṁ praty uta sādhya-rūpaṁ

Spontaneous D.S

Yukta vairāgya

Dovetailing stage

Succumbing stage

Whatever the devotional method (yasya) by which (yena) a man with true spiritual taste (tad rasikasya) feels (bhavet) satisfaction (prītir) and complete joy (samyag sukham), that is the method (tat sādhanam) saintly authorities deem (sadbhir mataṁ) most excellent (śreṣṭha-tamaṁ) and effective for him (tasya su-sevyaṁ). It is not only the best of methods but the very aim of his endeavor (praty uta sādhya-rūpaṁ).

How should we regard the meditation in which a Vaisnava does not experience the sensory functions of saṅkīrtana, touching the Lord, and so on, but merely contemplates the Lord's form?

That style of devotional service should also be accepted as perfect for the devotee who derives pleasure from it.

When a devotee feels eager attraction to any of the nine kinds of service, that devotional method becomes the means for him to quickly fulfill all his desires.

Moreover, his practice will gradually evolve into prema, the final goal of devotional life.

2.3.153

By saṅkīrtana  
the joy of meditation  
increases & vice versa  
∴ they are actually one.

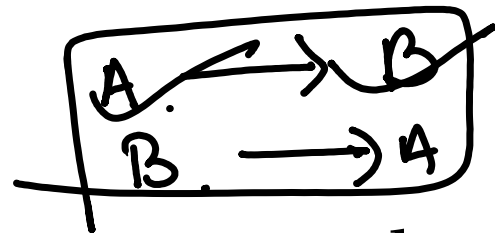
saṅkīrtanād dhyāna-sukhaṁ vivardhate  
dhyānāc ca saṅkīrtana-mādhurī-sukhaṁ  
anyonya-saṁvardhakatānubhūyate  
'smābhis tayos tad dvayam ekam eva tat

By saṅkīrtana (saṅkīrtanād) the joy of meditation (dhyāna-sukhaṁ) grows (vivardhate), and by meditation (dhyānād ca) the sweet joy of saṅkīrtana (saṅkīrtana-mādhurī-sukhaṁ). In our own experience (asmābhih anubhūyate), the two methods (tayos tad dvayam) fortify one another (anyonya-saṁvardhakata) and are therefore actually one (ekam eva tat).

The Vaikuntha messengers' own opinion is that both meditation and sankirtana are advantageous.

The two methods support one another, and because one or the other may be more suitable in different times, places, and circumstances, their mutual dependence should not be a cause of confusion.

Either may be done separately but neither, in the end, is complete without the other.



Regardless of which serves as the cause and which the effect, the two are essentially nondifferent.

Meditation gives  
the same joy as  
sankirtana → if  
one directly sees the  
lord within his heart.  
Such a devotee is  
sure to find  
spiritual  
peace

dhyānam ca saṅkīrtana-vat sukha-pradam  
yad vastuno 'bhīṣṭa-tarasya kasyacit  
citte 'nubhūtyāpi yatheccham udbhavec  
chāntis tad-ekāpti-viṣakta-cetasām

Yukta vairāgye  
→ Like the D.S.  
Dovetailing  
Succumbing  
D.S. → MSG

Meditation (dhyānam) bestows the same joy as saṅkīrtana  
(saṅkīrtana-vat sukha-pradam) when a meditating devotee  
(kasyacit) directly sees (citte anubhūtyāpi) the object of his heart's  
desire (yad yatheccham abhīṣṭa-tarasya vastunah). Such a devotee,  
intent only on reaching that one desired object he worships (tad-  
ekāpti-viṣakta-cetasām), is sure to find spiritual peace (udbhavet  
śāntih).

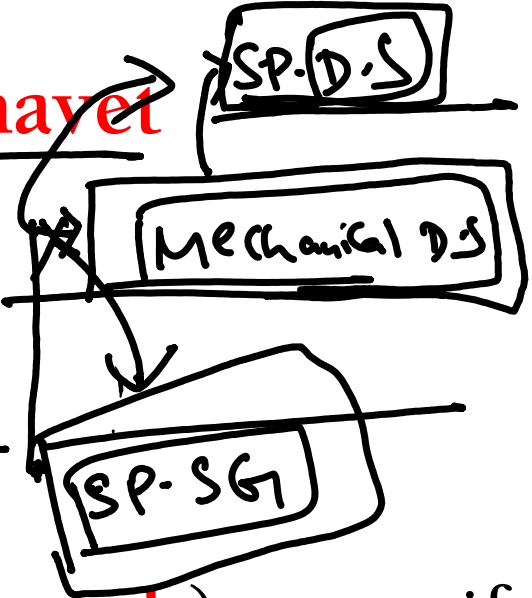


yathā jvara-rujārtānām śītalāmṛta-pāthasaḥ  
manah-pānād api trṣṭyet tṛḍ-vaikalyam sukham bhavet

- ① Drinking cool water → Chanting  
 ② Within the mind → Inhibition Chanting  
 ③ Person with fever → Devotee in love  
 ④ Quenching of thirst → Peace  
 ⑤ Actually drinking cool water → Chanting without inhibition.

tat-tat-saṅkīrtanēnāpi tathā syād yadi śakyate  
satām atha vivikte 'pi lajjā syāt svaira-kīrtane

As by drinking cool, nectarean water (yathā śītala amṛta-pāthasaḥ), even if only within the mind (manah-pānād api), a diseased person stricken by fever (jvara-rujārtānām) enjoys happiness (sukham bhavet) as the distress of his thirst is quenched (tṛḍ-vaikalyam trṣṭyet), so (tathā) simply by chanting the glories of the object one worships (yadi tat-tat-saṅkīrtanēnāpi śakyate) one can attain peace (tathā syād). Yet when saintly persons (atha satām) chant without inhibition (svaira-kīrtane) they may feel embarrassed (lajjā syāt), even in a secluded place (vivikte api).



In general, the tongue cannot fully describe everything going on in the mind.

This is especially so in the ecstasy of (hari-nāma-saṅkīrtana)

Vaiṣṇavas engaged in saṅkīrtana may sometimes feel the urge to describe what is happening within their hearts and, although these matters are confidential, may sometimes, by their words and bodily expressions, disclose what should remain private.

And this may leave them embarrassed, even when there are no witnesses.

Meditation can  
successfully be performed  
only in a secluded place  
↓  
BUT, sankīrtana can be performed  
either in seclusion (v) or in the  
company of others

2.3.157

ekākitvena tu dhyānam  
vivikte khalu sidhyati  
saṅkīrtanam vivikte 'pi  
bahūnām saṅgato 'pi ca

Meditation (dhyānam) one can successfully perform (khalu  
sidhyati) alone (ekākitvena) in a secluded place (vivikte) but  
saṅkīrtana (saṅkīrtanam tu) either in seclusion (vivikte 'pi) or in  
the company of many others (bahūnām saṅgato 'pi ca).

The Vaikuntha-dūtas have great respect for the process of devotional meditation, yet their own favorite process is saṅkīrtana.

Meditation is limited because to perform it one must be in isolation, so as not to be distracted.