

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

Śloka One - Nāma Tattva

ceto-darpaṇa-mārjanam
bhava-mahā-dāvāgni-
nirvāpaṇam

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Śrī Śikṣāṣṭakam Śloka One

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanam prati-padam
pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa (param vijayate śrī-kṛṣṇa-saṅkīrtanam),

① Which can cleanse the mirror of the heart (ceto-darpaṇa-mārjanam)

And stop the miseries of the blazing fire of material existence (bhava-mahā-dāvāgni-nirvāpaṇam).

③ That chanting is the waxing moon (candrikā) that spreads (vitaraṇam) the white lotus of good fortune for all living entities (śreyah-kairava).

kleśāgni
kṛṣṇa → cure
benefits
① Makes us forget our past relationships with this material world.

kleśāgni
kṛṣṇa → effect.
② Absorption in K.

stop
③ Service attitude.
All other good qualities

śreyah-kairava

4

It is the life and soul of all education

Samvit

vidyā-vadhū-jīvanam

Knowledge → Relationship with life → Husband

5. Bhāva

Hladini potency

chaste wife

The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life (ānanda-ambudhi-varḍhanam).

6. Burning → Selfishness

It gives a cooling effect to everyone

sarvātma-snapanam

remove the sporadic nature of the flow of bliss outflows

7. Plevā

And enables one to taste full nectar at every step (prati-padam).

pūrṇa-amṛta-āsvādanam

Śrī Sanmodana Bhāṣyam

Śrī Sanmodana Bhāṣyam

6. The jīva and the Supreme Lord

The verse beginning with ceto-darpaṇa-mārjanam describes the original transcendental nature of the jīva.

As Śrīla Jīva Gosvāmī has explained, the jīva is a part and parcel of the Supreme Absolute Truth who is the Supreme Energetic, the total aggregate of all jīvas “ Like a ray of the sun, the jīva is of the same spiritual nature as the Supreme, but infinitesimal in size.

Śrīla Baladeva Vidyabhusana has analyzed Godhead as the infinite Supreme Lord, and the jīva as His infinitesimal part.

All the transcendental qualities are eternally present in perfect fullness in the Supreme Lord.

His pure ego is manifest as both the Absolute knowledge and the knower.

Similarly, the jīva is also in possession of transcendental knowledge and pure ego (though in partial degree).

This is logical because qualities such as heat and light present in the sun are also present in the sun's rays.

Of the two, then, the Supreme Lord is fully independent, possessing and embodying all transcendental qualities.

He is the origin of everything, and He only partially enters into material nature and controls it.

It is He alone who creates and maintains the material world.

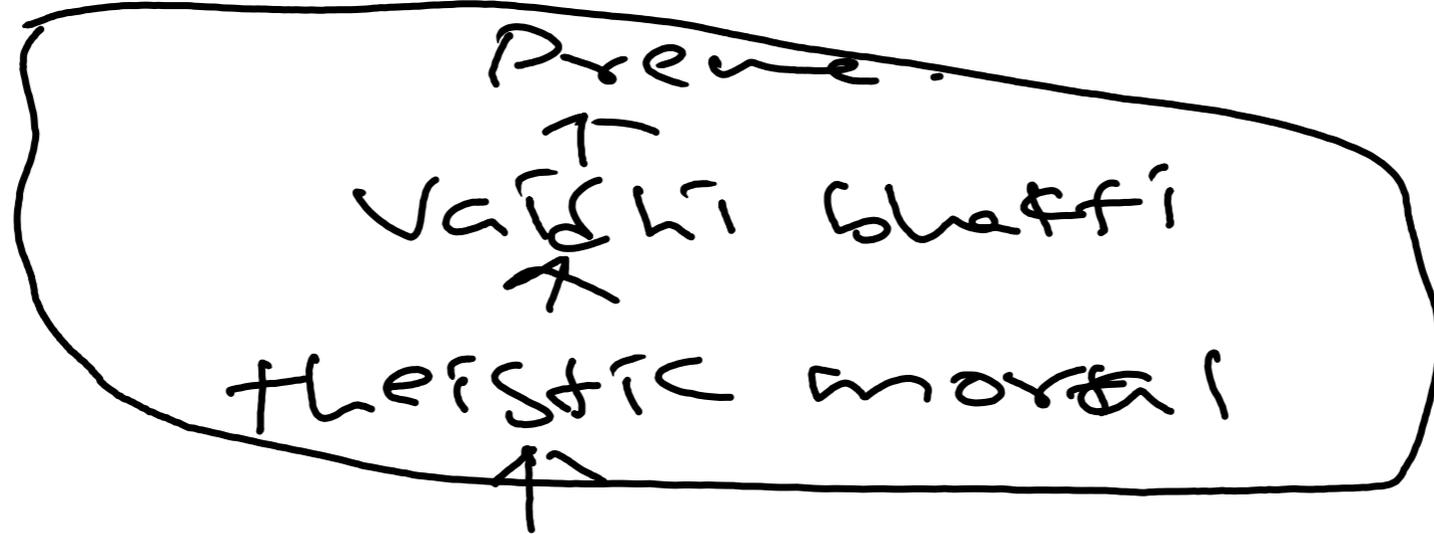
The reservoir of all spiritual bliss, He is ever relishing His own spiritual Self, and distributing the nectar of pure love of Godhead by means of His pure devotional service.

Indeed, He encourages all living entities to taste that sweet nectar.

The innumerable living entities go through, varied stages of existence, now eternally conditioned, now eternally liberated.

When the jīva rejects the Supreme Lord he becomes forever ensnared in matter.

But again aspiring for His shelter, the curtain of maya that separates the jīva from his eternal transcendental identity is forever removed, and he is immediately restored to his original pure self.



AtHEISTIC moral



~~AtHEISTIC SCIENTIFIC~~



CIVILIZED consciousness



Barbaric (uncivilized)

Śrī Sanmodana Bhāṣyam

7. Cleansing the mirror of consciousness

It is therefore clear that the jīva is infinitesimal, possessing; a transcendental nature of pure ego, pure soul, and pure form.

But when he turns away from God and contemplates enjoying material energy, his pure nature becomes contaminated by nescience.

It is for this reason that the soul has been compared to a mirror.

Just as it is impossible to see one's face in a dusty mirror, it is similarly impossible to see the real self the mirror of consciousness if it is covered by the dust of ignorance.

When if one begins to render loving devotionl service particularly hearing and chanting the sacred names and pastimes of the Supreme Lord Śrī Kṛṣṇa directly under the control of His hladini (spiritual pleasure) potency, material contamination or nescience is completely eradicated.

① Primary → *Śrīmatī, Kṛṣṇa*

② Secondary

The jīva's pure consciousness, which is a function of his pure ego manifests itself and he sees the Supreme Lord, jīva prakṛti (nature), kala(time), and karma(action and reaction), all five fundamental principles of existence reflected on the mirror of his pure ego with absolute clarity.

So in the mirror of his pure consciousness he sees the reflection of his original identity without any distortion.

This helps him to know his true religion and inherent nature as an eternal servant of the Lord.

When one becomes really expert in serving the Lord, then his propensity to enjoy material life is converted into a loving devotional mood of service.

Understanding the Mirror of the
Mind, its Covering and the
Cleansing Process

5 Types of Ignorance

1. **Avidya: ignorance (Vasanas);** to mistake that which is impermanent to be permanent; that which is full of misery to be blissful; that which is impure to be pure; and what is not the self to be the self.
2. **Asmita: false ego;** the bodily identification of I and mine; and to accept only direct sense perception as real.

3. **Raga:** attachment; the desire for material happiness and those means which will give it.
4. **Dvesa:** hatred; the repulsion to unhappiness or the causes of unhappiness.
5. **Abhinivesa:** absorption in the body as the basis for sense gratification and fear of death.

Always begins
w/ a faint
stimulus.

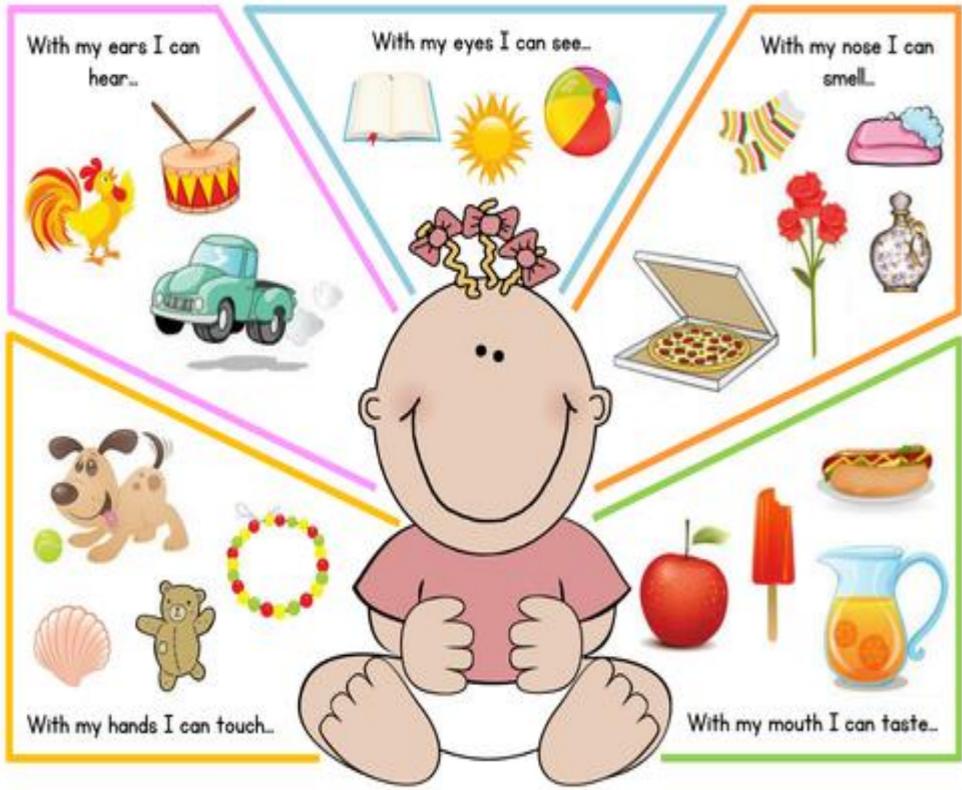
VASANAS

CITTA

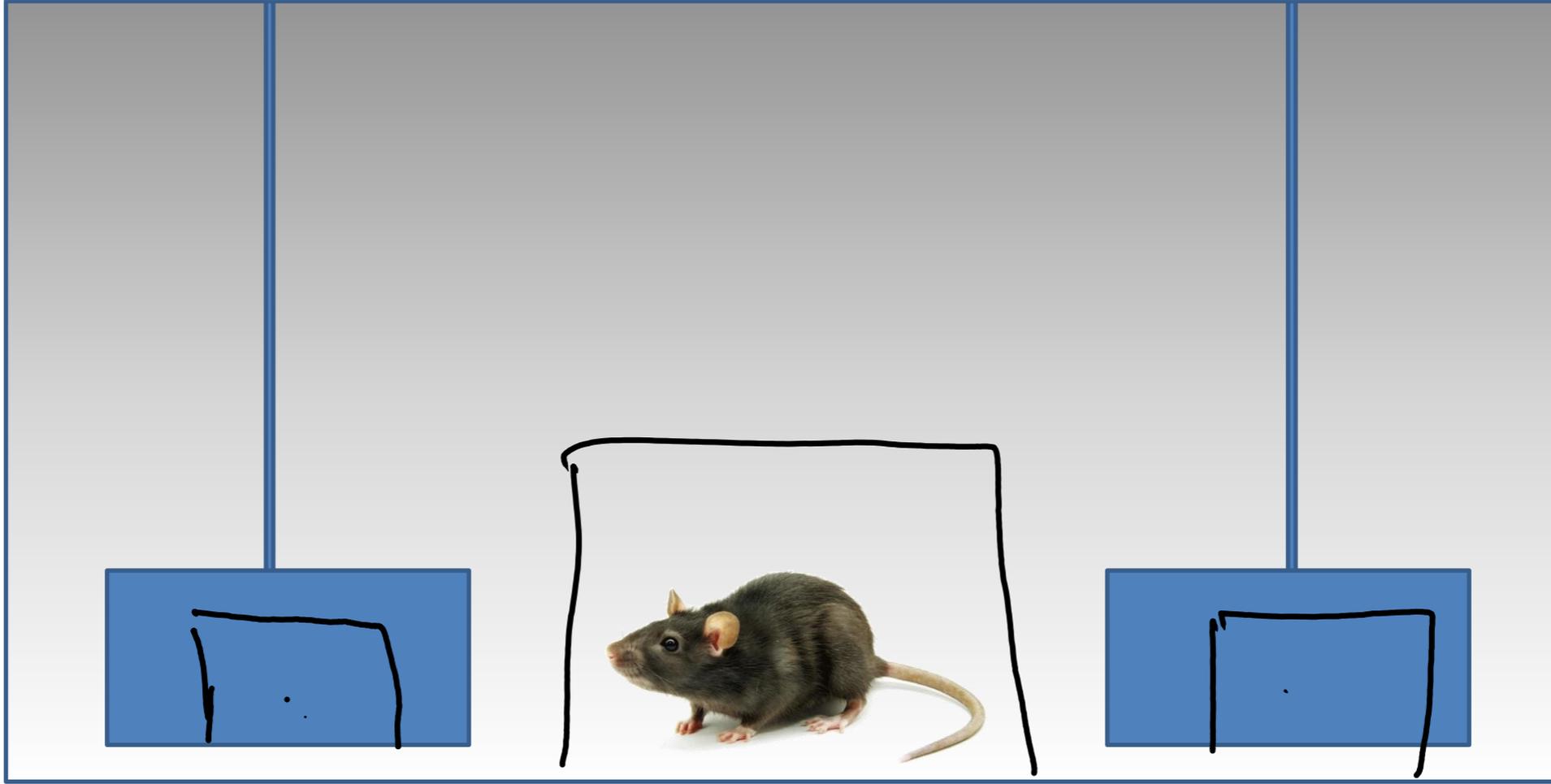
BUDDHI

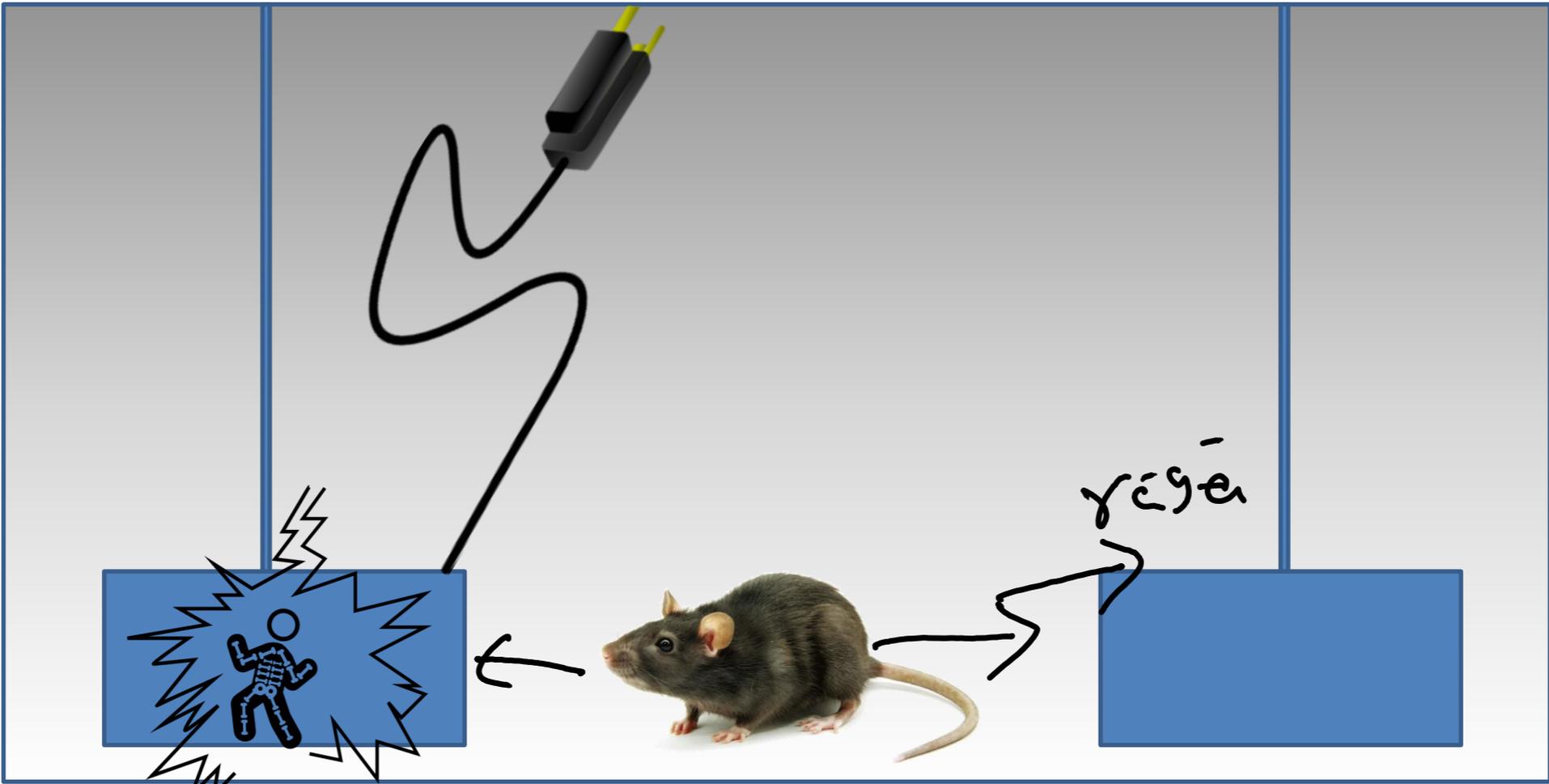
MANAH

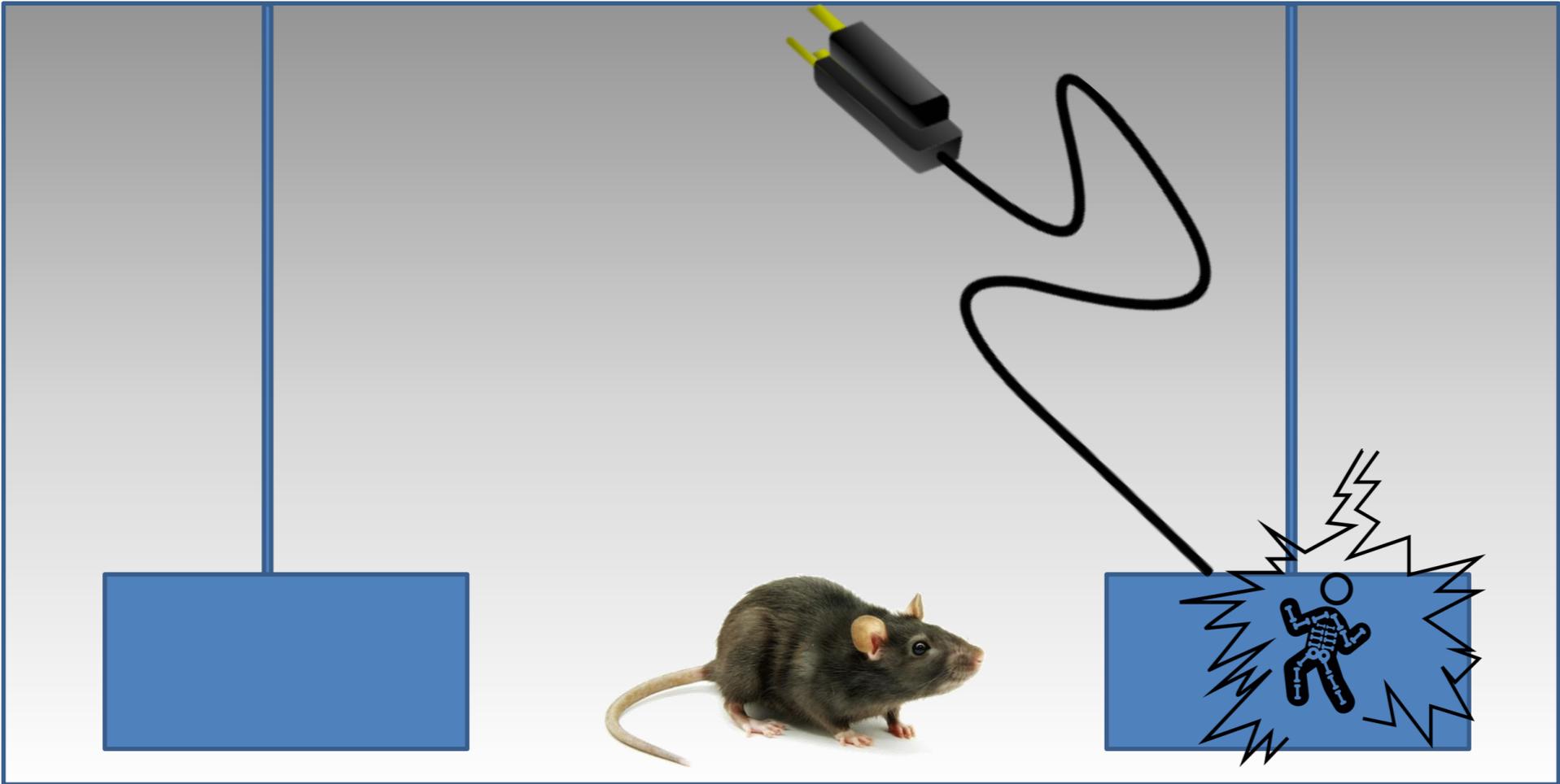
FALSE EGO



Mouse trap?







|| 7.25 ||

nāham prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

Being covered by My yoga-māyā (**yoga-māyā-samāvṛtaḥ**), I am not visible at all times even to My devotees in My spiritual abodes (**nāham sarvasya prakāśaḥ**). And the foolish do not understand that (**ayaṁ mūḍhah lokah mām nābhijānāti**) I, though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

|| 7.26 ||

vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

I know all things in the past and present, Arjuna (**veda aham samatītāni vartamānāni ca arjuna**). I know everything in the future as well (**bhaviṣyāṇi ca bhūtāni**), but no one knows Me (**mām tu veda na kaścana**).