

Śrī Śikṣāṣṭakam

Emanated from the lotus mouth
of Śrī Caitanya Mahāprabhu



Śrī Sanmodana Bhāṣyam

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

|| 7.25 ||

nāham prakāśah 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 prakāśah**). 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 ||

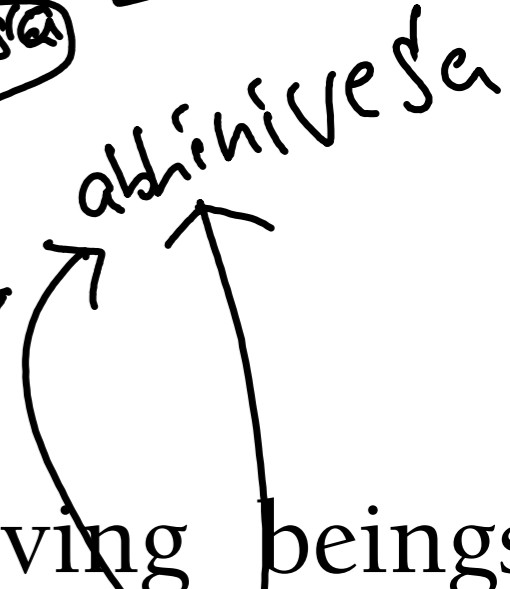
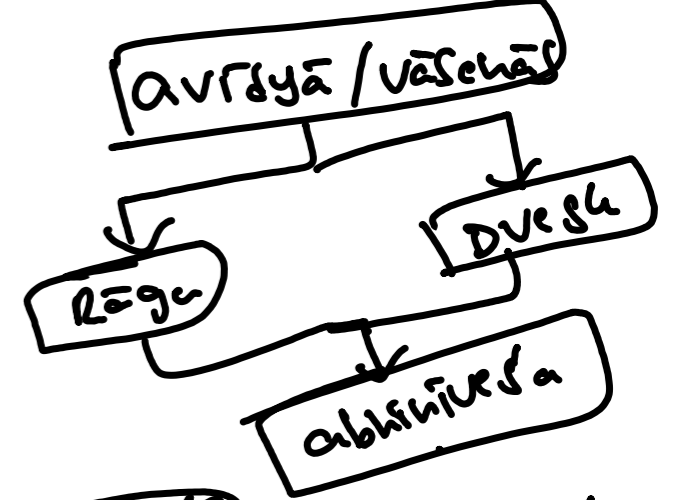
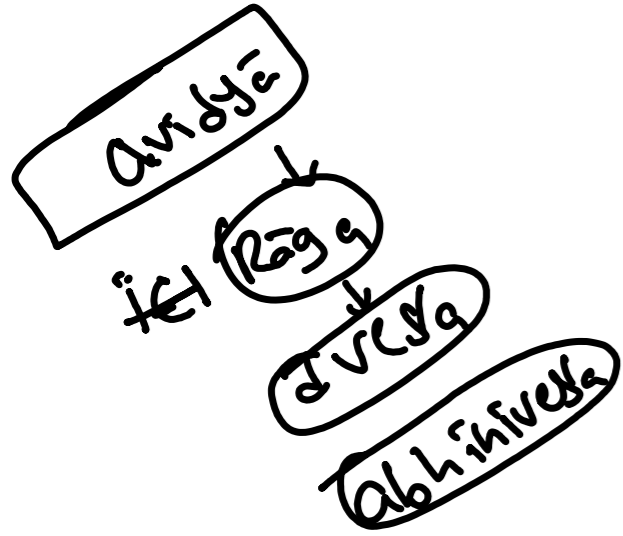
vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

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**).

उत्तराहं अ मये

ॐ ॥ 7.27 ॥

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammoham
sarge yānti parantapa



Since the beginning of creation (**sarge**), all living beings (**sarva-bhūtāni**) have been intensely bewildered (**sammoham yānti**) by the ignorance caused by duality (**dvandva-mohena**) arising from like and dislike (**icchā-dveṣa-samutthena**).

ॐ ॥ ७.२७ ॥

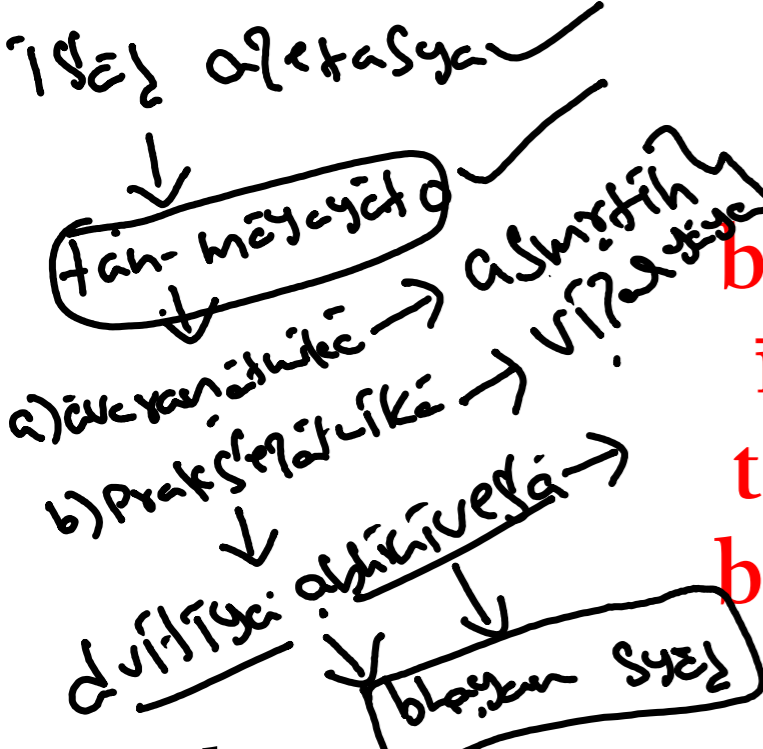
Punya karma → D.S → Bleśava prajā
 Anta-gata-pāpa → ananta nitya
 dvandva-moha-nirmukta
 D.D.V. → bhajan → Nishtha

But || 7.28 ||
yeṣāṃ tv anta-gatam pāpam
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

Does pretz destroy sinful
 reactions?
 NO
 Sinful vāsanās &
 Sinful desires.
 ① Proud activities
 ② Pleasing activities.
 ↓
 D.S

→ Nishtha

But those whose sins have been destroyed (**yeṣāṃ janānām tv anta-gatam pāpam**) by acts pleasing to the great souls (**puṇya-karmaṇām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante mām dṛḍha-vratāḥ**).



|| 11.2.37 ||

bhayaṃ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo smṛtiḥ
tan-māyayāto budha ābhajet taṃ
bhaktyaikayeśam guru-devatātmā

For the jīva averse to the Lord (īśād apetasya), there will be saṃsāra (bhayaṃ syād) consisting of identity with body (viparyayo) and lack of identity with the soul (asmṛtiḥ), because of his absorption in the material coverings on the soul (dvitīyā abhiniveśataḥ), arising from the Lord's māyā (tan-māyayāto). Therefore, the intelligent person (budhah), taking guru as his Lord and very self (guru-devatātmā), should fully worship the Lord (taṃ īśam ābhajet) with pure bhakti (bhaktyaikayā):

↑ puṇya karmāṇāṃ

However, the devotees should not fear bondage from saṁsāra. Fear naturally is destroyed for the person who starts bhakti.

Because of the false identity arising from imposition of body and senses (dvitīye), for the jīva averse to the Lord (īṣād apetasya), there will be fear or saṁsāra.

But there is no fear for the person faithful to the Lord:

tāvad rāgādayah stenās tāvat kārā-grham grham
tāvan moho 'nghri-nigaḍo yāvat kṛṣṇa na te janāḥ

O Kṛṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. **SB 10.14.36**

That fear or samsāra takes two forms: the form of reversal and the form of forgetfulness.

اسـمـیـہ

کے لئے مقلوبہ

Reversal means thinking oneself to be the body, different from the soul.

Forgetfulness means not remembering that one is soul.

A person becomes devoid of questions concerning the past and future such as “Who am I? What should I do? What was I before? What will I be after?” This fear arises by the māyā of the Lord.

It is said smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati: from loss of memory, intelligence is lost and from loss of intelligence one is destroyed. (BG 2.61)

Because of this (ataḥ), the intelligent person, getting his intelligence by the mercy of guru's lotus feet, should fully (ā) worship (bhajet) the Lord by pure (ekaya) bhakti devoid of other desires, devoid of karma or jñāna.

This person considers the guru to be as dear as the Lord and the self.