

Śrī Śikṣāṣṭakam

Emanated from the lotus mouth
of Śrī Caitanya Mahāprabhu



Śloka One - Nāma Tattva

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

-

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

Śrī Sanmodana Bhāṣyam

7. Cleansing the mirror of consciousness

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

|| 7.25 ||

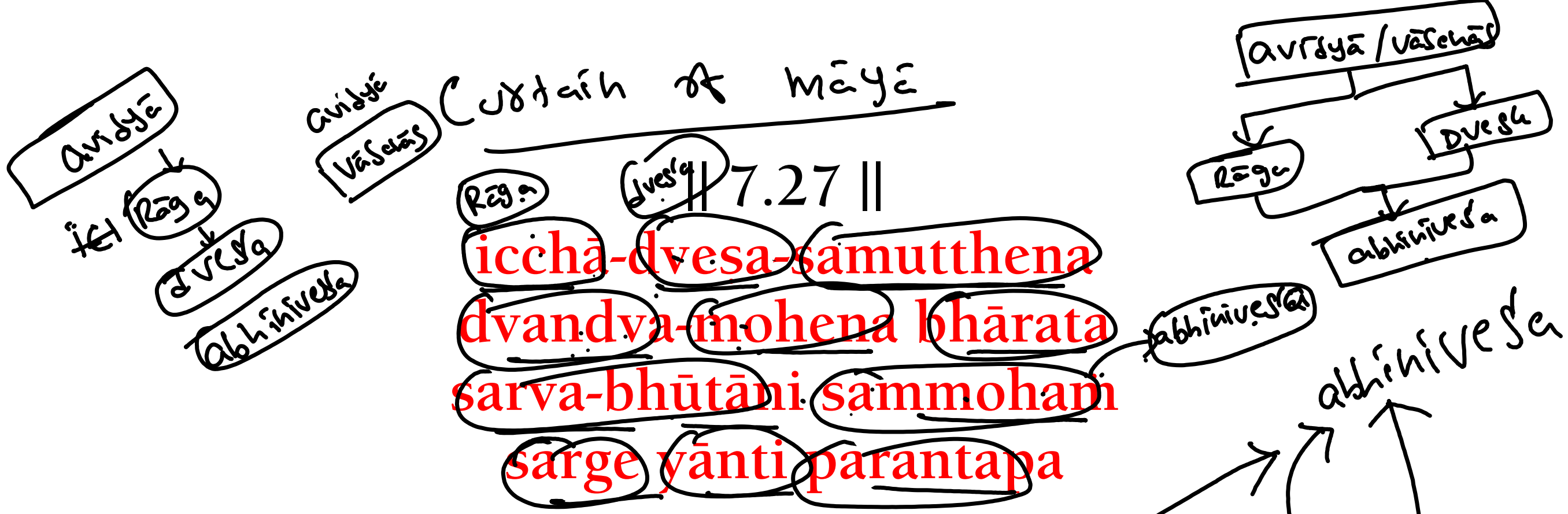
nāham prakāśah sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

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 mūḍhaḥ lokah mām nābhijānāti**) I, though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

|| 7.26 ||

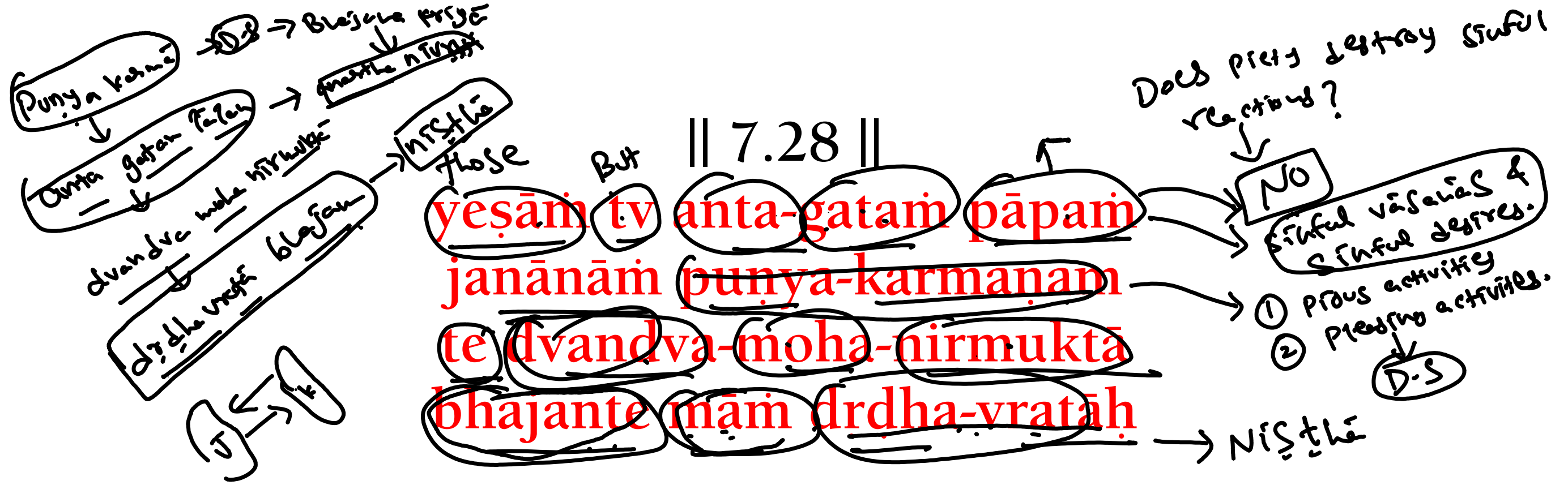
vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

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**).

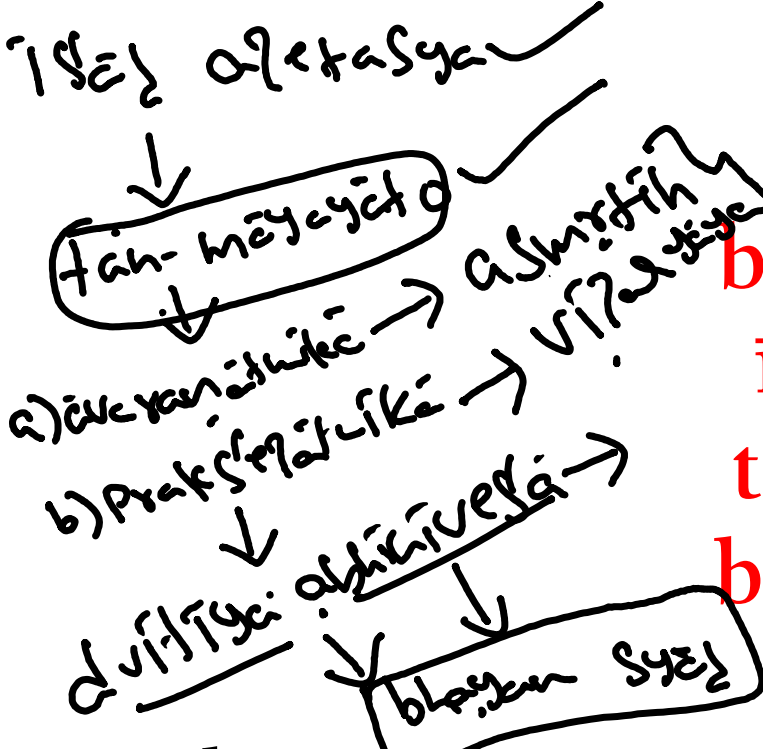


Since the beginning of creation (**sarge**), all living beings (**sarva-bhūtāni**) have been intensely bewildered (**sammoham yānti**) by the ignorance caused by duality (**dvandva-mohena**) arising from like and dislike (**icchā-dveṣa-samutthena**).

रāga dveṣa



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 drdha-vratāḥ**).



|| 11.2.37 ||

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

For the jīva averse to the Lord (īśād apetaśya), 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.

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ |
nādharmajaṃ tad-hṛdayaṃ
tad apīśāṅghri-sevayā ||

Although one may neutralize taiḥ pūyante the reactions of sinful life (tāny aghāni) through austerity, charity, vows and other such methods (tapo-dāna-vrata ādibhiḥ), these pious activities cannot uproot the material desires (na adharmajaṃ) in one's heart (tad-hṛdayaṃ). However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations (tad api īśa aṅghri-sevayā). (SB 6.2.17)

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santah |
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam

The devotees (santah), by actions of service (vilāsa-bhaktyā) to the toes of the lotus feet of the Lord (yat-pāda-paṅkaja-palāśa), can very easily overcome (udgrathayanti) the knot of ignorance carrying unlimited impressions of karma, tied tightly by action (karmāśayaṁ grathitam). Because this is very difficult (tadvat), the empty-minded non-devotees—the jñānīs and yogīs (rikta-matayah)—although trying to stop the flow of sense activities (sroto-gaṇāḥ yatayah api), cannot do so (na ruddha). Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva (bhaja tam araṇam vāsudevam). (SB 4.22.39)

Śrī Sanmodana Bhāṣyam

8. The forest fire of saṁsāra

The purport of the word bhaya is that jīva is being subjected to take repeated births in this world, a continuous cycle of birth and death called maha-davagni, or blazing fire, a faging conflagration that cannot be extinguished by any means other than the congregational chanting of Kṛṣṇa's holy name.

↓
ādhyaetik
ādhi bhautik } klesas
ādhi daivik }

A question may arise at this point: when one is enlightened about his sva-dharma, or eternal intrinsic nature and duty, does he then cease to chant Kṛṣṇa's holy name?

The answer is no, this never occurs.

JaiVa dharna

Chanting God's name is the soul's sva-dharma.

The phase sreyah-kairava-candrika-vitaranam, which describes the holy name, specifically conveys the sense eternal activity of the spirit soul in his original spiritual condition.

kṣut-tr̥ṭ-tridhātubhir imā muhur ardyamānāḥ

śītoṣṇa-vāta-varaṣair itaretarāc ca

kāmāgninācyuta-ruṣā ca sudurbhareṇa

sampaśyato mana urukrama sīdate me

My mind (me manah) becomes disheartened (sīdate) on seeing (sampaśyato) these living entities (imāḥ) constantly suffering (muhur ardyamānāḥ) from hunger, thirst, *vāta*, *pitta*, *śleṣma* (kṣut-tr̥ṭ-tridhātubhir); from heat, cold, wind and rain (śīta-uṣṇa-vāta-varaṣair); from each other (itara itarāt ca); and from the unendurable fire of lust (acyuta kāmāgninā) and continuous anger (ruṣā ca sudurbhareṇa).

→ जाह्नविक

जाह्नविक
अद्यथा

↑

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

Śrī Sanmodana Bhāṣyam

9. The pure lotus of
dedication to the Lord

The jīvas who are enslaved by maya prefer to remain in that condition to enjoy material life, and that desire literally binds them to the cycle of birth and death.

This is the root cause of their threefold miseries.

But the spirit soul reaps the greatest benefit when he becomes disgusted with material enjoyment, and re-dedicates his time and energy to Lord Kṛṣṇa's loving service.

This benediction is compared with the flowering of a cluster of pristine white lotuses.

For just as the moon's soothing rays cause the white lotuses to blossom, the rays of the mellow taste of chanting the holy name resuscitate the languishing petals of the lotus of benediction for the jīva.

According to the adage, "Devotion gives birth to devotion", one must follow the principles of elementary bhakti, i.e. repeatedly hearing and chanting until the first light of pure devotion begins to dawn in the heart of the sincere and faithful jīva.

→ bhāvanā sevāyā
→ vaidhi

The comparison of congregational chanting with the moon is quite appropriate here: the closed lotus flower touched by the moon's rays awakens to full blush, and similarly the holy name spreads the rays of bhāva, or spontaneous attraction for the Supreme Lord.

It is the essence of (hladini), which impregnates the jīva's heart.

Rati, or erotic spiritual love, then lights up his consciousness, bestowing the highest benediction.

This is what is meant by the “waxing moon that spreads the white lotus of good fortune for all living entities”.

Śubhadā – Bestowal of Auspiciousness

||1.1.27||

śubhāni prīṇanam sarva-
jagatām anuraktatā |
sad-guṇāḥ sukham ity-
ādīny ākhyātāni maṇiṣibhiḥ ||

The wise explain that there are four types of auspiciousness (śubha) (**śubhāni ākhyātāni maṇiṣibhiḥ**): affection for all living entities (**prīṇanam**), being attractive to all living entities (**sarva-jagatām anuraktatā**), possession of good qualities (**sad-guṇāḥ**), and happiness (**sukham**), as well as other items (**ity-ādīny**). (BRS)

Subha or Auspiciousness is of Four types

1. Jagat Prīnanam – Affection for all Jivas
2. Sarva Jagatam Anurakta – Being attractive
3. Sad Gunadi Pradatvam – Bestowal of all Good qualities
4. Sukha Pradatvam – Bestowal of Happiness
 - a. Vaiṣayikam – Happiness from material things
 - b. Brāhmanam – Happiness from Brahman realization
 - c. Aiśvaram – Happiness from the Supreme Lord

Sarva Jagatam Anurakta (SB 4.9.47)

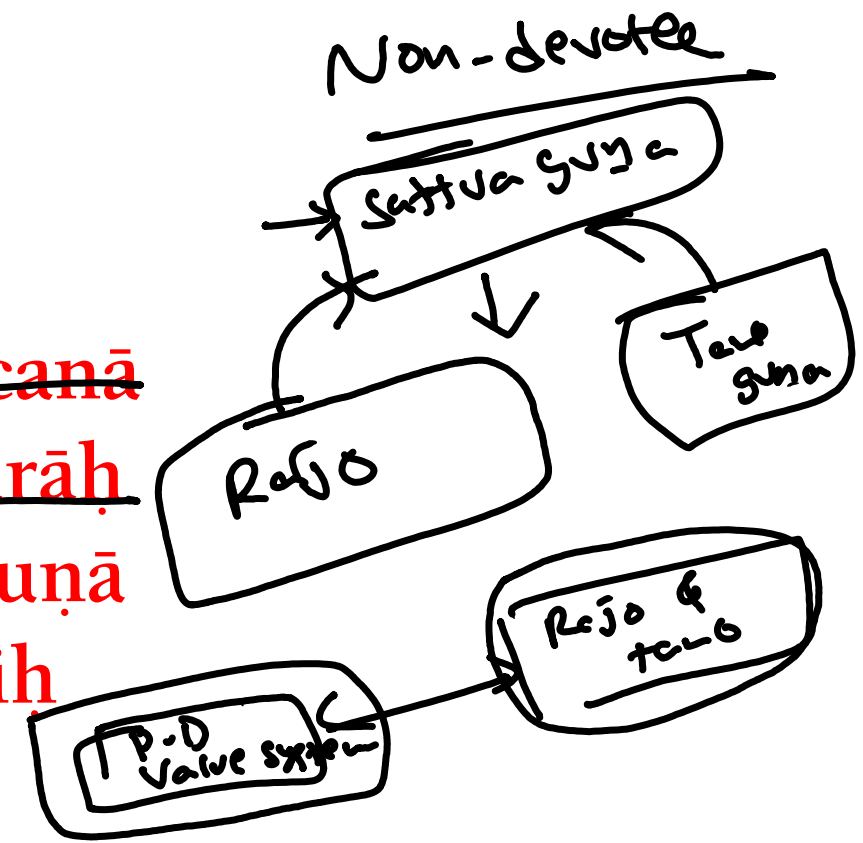
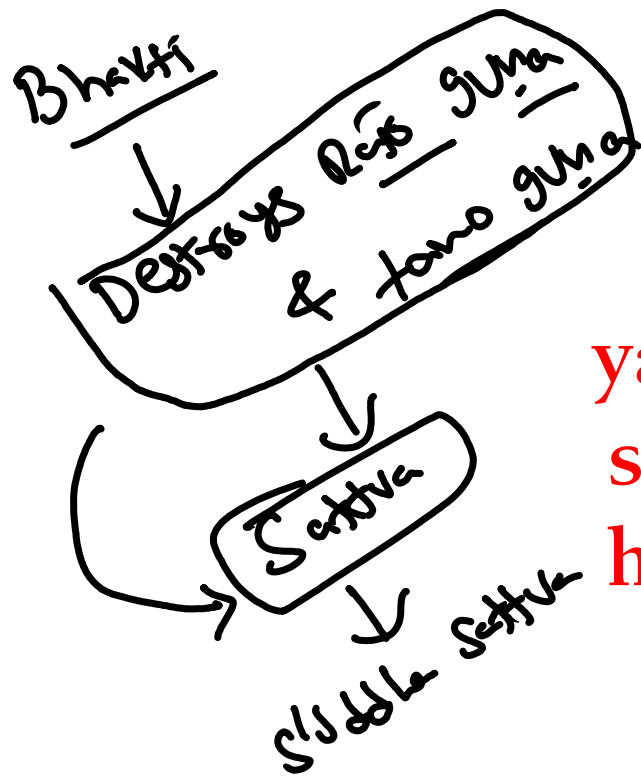
yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

Just as water flows naturally to a lower level (**nimnam āpa iva svayam**), all living beings (**bhūtāni**) naturally offer respect (**namanti**) to that person (**tasmai**) with whom the Lord is pleased (**prasannah bhagavān hariḥ**), because of his qualities and friendliness (**guṇair maitry-ādibhir**).

Sad-Gunadi Pradatvam

||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahih



The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahih**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

Sukha Pradatvam

||1.1.31||

siddhayaḥ paramāścaryā
bhuktir muktiś ca śāśvatī |
nityaṁ ca paramānando
bhaved govinda-bhaktitaḥ ||

Astounding mystic powers (siddhayaḥ paramāścaryā), material enjoyment (bhukti), eternal happiness in the realization of brahman (mukti), and eternal bliss from service to the Lord (nityaṁ ca paramānando) all appear from bhakti to Govinda (bhaved govinda-bhaktitaḥ). (Tantra)

Handwritten annotations:
- An arrow points from "Astounding" to "Aṣṭvakra".
- An arrow points from "mystic powers" to "brahman".
- An arrow points from "material enjoyment" to "Vaiṣṇavika".
- An arrow points from "eternal happiness" to "Vaiṣṇavika".