

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-varḍhanam 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).

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.

śreyā
stobhā
③
Service attitude.
All other good qualities

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

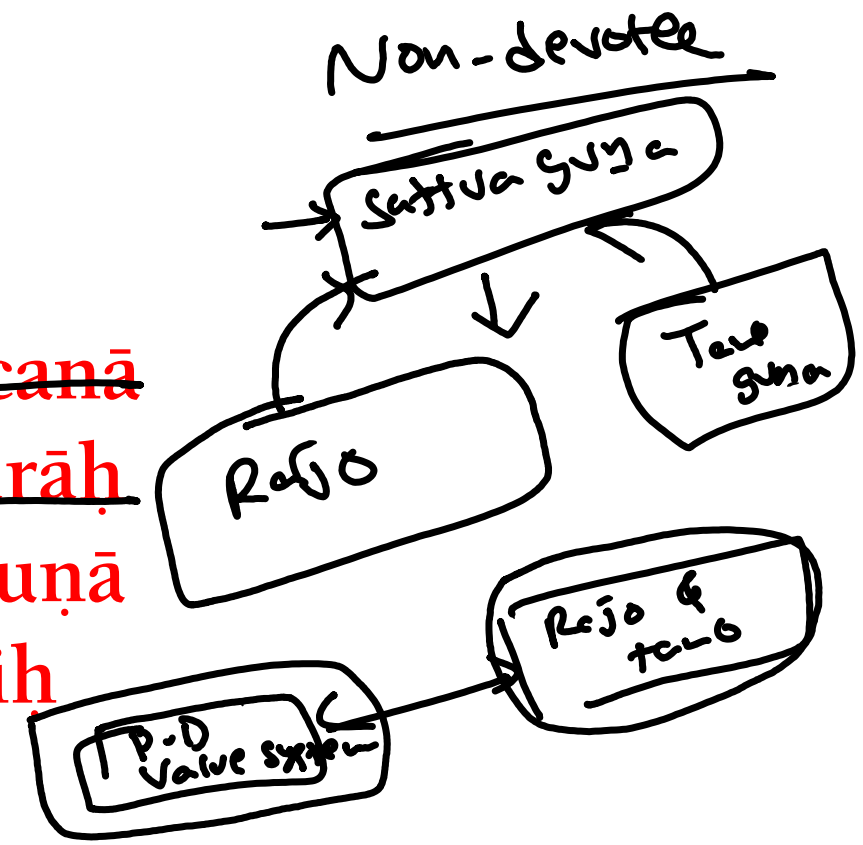
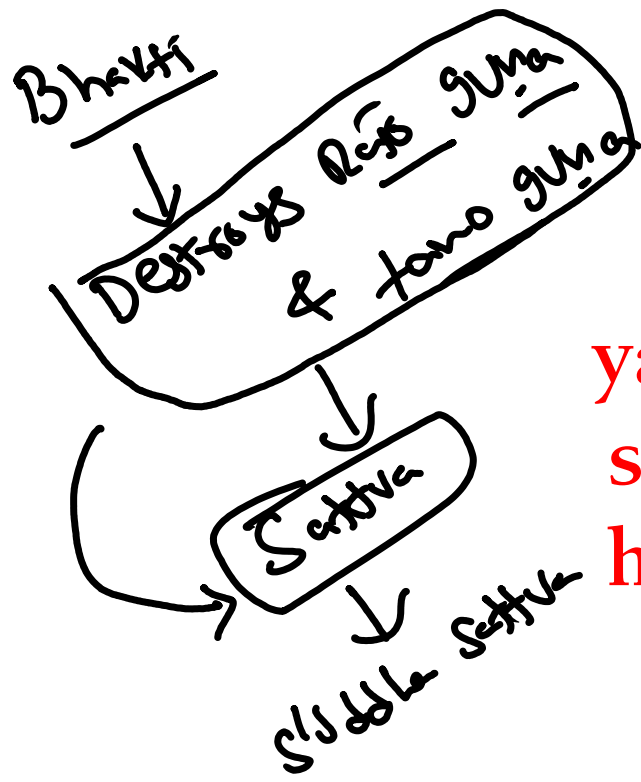
Śrī Sanmodana Bhāṣyam

9. The pure lotus of
dedication to the Lord

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".

Śrī Sanmodana Bhāṣyam

Samvit → knowledge

Internal potency
① Samvit → knowledge
② Sandehi → ~~Ext~~ → Extinction
③ bhāṅgi → Bliss

10. Acquiring one's eternal form

A pertinent query at this juncture would be: at what stage does a person who has attained the level of pure devotion acquire his pure spiritual identity—his sva-dharma? → His service to K in Goloka
Ha.

Lord Caitanya replies by saying vidyā-vadhu-jivanam, “the life of all transcendental knowledge”.

The Supreme Lord's śakti has two aspects: vidyā, or knowledge, and avidyā, or ignorance.

Yogamaya, Śrī Kṛṣṇa's svarūpa-śakti or internal spiritual potency, is called vidyā whereas His external energy mahāmaya is avidyā.

Samvit Sakti

Vidyā

(yoga māyā)

Avīdyā

(mahā māyā)

Vidyā

(Knowledge of liberation)

Self-Verification

~~Avīdyā~~

(Knowledge which binds one to

the material world)

Vidyā

Proper material knowledge

Avīdyā

material ignorance

And it is this latter that creates the material universe and covers the soul's svarūpa.

When the first rays of pure devotion finally appear on the horizon of the sadhaka's heart by his sincerely following the process of hearing and chanting, then gradually bhakti-devi, or the goddess of pure devotional process, the eradicator of all unwanted material desires detrimental to the Lord's service, eclipses the avidyā potency.

Bhakti

By suffusing the soul with spiritual knowledge, She destroys both the gross and subtle coverings of the soul.

Simultaneously, the jīva's original spiritual form becomes manifest, to the extent that he receives the form of a gopi, for example, if his spiritual proclivity is steeped in the conjugal mood.

Thus it stands proven that Kṛṣṇa's name is the life and soul of all transcendental knowledge, vidyā-vadhū-jivanam.

Vadhū

Svarūpa-śakti has therefore often been described as Kṛṣṇa's wife.

The Sanskrit word vadhū means wife.

tvam bhakti-yoga-paribhāvita-hṛt-saroja
āsseśrutekṣita-pathonanunāthapuṁsām
yad-yad-dhiyā ta urugāyavibhāvayanti
tat-tad-vapuhpraṇayase sad-anugrahāya

O Lord (**nātha**)! You (**tvam**), who are approached by being heard about, seen and directly served (**śruta-īkṣita-pathah**), enter and remain (**āsse**) in the lotus of your devotee's hearts (**puṁsām hṛt-saroja**) infused with *bhakti-yoga* (**bhakti-yoga-paribhāvita**). Much praised Lord (**urugāya**)! By your mercy (**te sad-anugrahāya**), you bestow to them (**praṇayase**) spiritual bodies (**tat-tad-vapuh**) appropriate to the mood they cultivate during *sādhana* (**yad-yad-dhiyā vibhāvayanti**).

Śrī Sanmodana Bhāṣyam

श्रीसंमोदना
शक्ति

11. An ever-increasing ocean
of bliss

The gross and subtle material bodies of the jīva being completely destroyed, the infinitesimal soul regains his original pristine purity.

Although the jīva is (anu) or (minutely small), his (spiritual happiness) is (not minute).

Senva → K H K 23/11
Bheva

To remove this misapprehension, Lord Caitanya adds anandambudhi vardhanam, "an ever-increasing ocean of bliss".

In other words, the holy name of the Lord endlessly expands the spiritual bliss inherent to the soul, by leaps and bounds.

He thus becomes eternally fixed in one of the spiritual mellows, namely dasya, sakhya, vatsalaya, or madhurya (servitorship, friendship, parenthood and conjugal love).

Established in his eternal spiritual mellow, he begins to relish limitless nectar at every stage of his transcendental relationship and exchanges of extraordinary loving emotions with the Supreme Lord.

The Supreme Lord Kṛṣṇa's enchanting beauty, His divine qualities and His sublime pastimes are ever-ecstatic and eternal.

Inebriated with divine prema, the pure jīva continuously drinks that sweet nectar, but still the Lord's captivating beauty remains ever-fresh and ambrosial, relished in endlessly unique and novel ways.

Role of Samvit and Hladini Saktis

āvirbhūya mano-vṛttau
vrajanti tat-svarūpatām |
svayam-prakāśa-rūpāpi
bhāsamānā prakāśyavat ||

vastutah svayam āsvāda-
svarūpaiva ratis tv asau |
kṛṣṇādi-karmakāsvāda-
hetutvam pratipadyate ||

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

Thinking, feeling, will

Appearing in the mental functions (mano-vṛttau āvirbhūya), bhāva becomes the mental state itself (vrajantī tat-svarūpatām). Though bhāva is self-revealing (svayaṁ-prakāśa-rūpāpi), it appears to become manifest by the mind (bhāsamānā prakāśyavat). Though in its ~~essential nature~~ bhāva is taste itself (vastutaḥ svayaṁ āsvāda-svarūpaiva), it also acts as a cause (hetutvaṁ pratipadyate) of tasting the pastimes of Kṛṣṇa, His associates and His pastimes (kṛṣṇādi-karmaka āsvāda). (BRS)

Bhava

Ayāda Svārūpa

Form of taḍa

Hladīhī Skīefi

hetu Svārūpa

Form of cauḥe

Sanvit Skīefi

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- Two verses now describe in more detail that rati or bhāva, which was just described, when it appears in the Lord's dear devotees in this world.

- That (asau), which has the form of śuddha-sattva-viśeṣa and has pleasure as its essence, is called rati, because, literally, the meaning of rati is "pleasure."

Samvit - Hladini

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

Though this rati is self-revealing (not dependent on anything else), since it reveals Kṛṣṇa and everything else, it (by its mercy) manifests within the functioning of the mind of the Lord's dear devotees in this world, and then becomes one with their minds—it becomes their minds and their emotions (tat-svarūpatām vrajantī).

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

It appears (bhāsamānā) in the mind as if by the actions of the mind (prakāśyavat) (though it is self-revealing, independent).

This is like Brahman, the Supreme Lord, who, though self-revealing and independent, makes His appearance as if being born.

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

By its own arrangement (svayam), bhāva acts as previous and later states—as both cause and effect.

Factually, bhāva is taste or delight itself, by its portion which experiences the sweetness of Kṛṣṇa.

Still, bhāva (asau) by another portion becomes the cause of tasting Kṛṣṇa's many forms and activities.

Samvit

Hladini

↓
Hladini

↓
Asau

Hladini

Samvit

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

हेतु

Its samvit (awareness) portion accomplishes this effectively.

However, by the hlādinī portion, rati, simply, remains as a blissful state—it is the experience of bliss (effect).

अनुभव स्वस्वता

Samvit

By bhāva, one is able to perceive Kṛṣṇa. But, in perceiving Kṛṣṇa, one experiences bhāva, blissful love of Kṛṣṇa.

हृदि